

# **Esquemas de análisis en la investigación cualitativa en educación**



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# La investigación cualitativa



**método**

**técnica para recoger o analizar datos**

**metodología**

**sustento teórico y métodos**

**epistemología**

**modo de saber, de conocer el mundo**

**ontología**

**modo de entender la existencia**

# Orientación interpretativa



**busca entender** los significados inmediatos y locales de las acciones desde el punto de vista de los actores

**significados** son causales para los humanos  
no son lo mismo para dos individuos

# Investigación interpretativa



**el objetivo es descubrir los conocimientos  
socioculturales que tienen las personas  
cómo se los emplean en la interacción social  
las consecuencias de su empleo**

**(Spindler & Spindler 1992:71)**

# Investigación interpretativa surge en la antropología



a comienzos del siglo 20

interés por la vida de personas y pueblos

sin voz dentro de la sociedad, e.g.

campesinos

poblaciones proletarias de las ciudades industriales

pueblos iletrados de los territorios coloniales

antropología, e.g. Malinowski, Mead

antropología lingüística, e.g. Boas, Sapir

(Erickson 1989)

# Investigación interpretativa se extiende a otras disciplinas



**educación 1950s**

**etnografía en escuelas y aulas  
Spindler y otros**

**sociología 1970s**

**fenomenología y etnometodología  
Garfinkel y otros**

**psicología 1970s**

**por**

**perspectivas socioculturales influenciadas  
Vygotsky, Bakhtin**

# Interpretativismo comparado con positivismo



## esquemas teóricos

conceptos, categorías, preguntas  
en vez de hipótesis

sistemas de significado  
en vez de correlaciones

## factores universales

factores concretos en vez de abstractos  
particularizar en vez de generalizar

(Erickson 1989)

# Epistemologías post-positivistas



*predecir*  
*entender*

positivismo  
interpretativista, naturalística,  
constructivista, fenomenologista,  
hermeneútica

*emancipar*

crítica, neoMarxista, feminista,  
práctica reflexiva, participatoria  
Freireana, investigación acción

*deconstruir*

post-estructuralista,  
postmoderna, diaspóra  
post-paradigmática

(Lather 1991 cited in Smith 1999)



# Método



**métodos**

**técnicas para recopilar e analizar datos**

**no llevan en sí una orientación  
ni teoría ni epistemología**

# Metodología



**implica un sustento teórico por debajo del método**

**Metodología: epistemología + método**

# Algunos métodos y metodologías

acción participativa  
análisis de contenido  
análisis de conversación  
análisis de discurso  
análisis de textos  
autobiografía  
auto-etnografía  
cuestionario  
encuesta  
entrevista  
estudio de caso  
etnografía  
etnografía crítica

etnografía de la comunicación  
etnografía digital  
etnografía de la literacidad  
(New Literacy Studies)  
etnografía narrativa  
etnografía sónica  
experimento  
(y quasi-experimento)  
investigación acción  
microetnografía  
observación participativa  
práctica reflexiva  
recolección de documentos

# Etnografía



**una metodología con tres métodos fundamentales**

**observación participativa  
cuidadoso registro de datos  
posterior reflexión analítica**

**(Erickson 1989)**

# Transformación de datos cualitativos



descripción

¿qué es lo que sucede aquí?

análisis

¿cómo y porqué sucede así?

interpretación

¿qué significado tiene ?

(Wolcott 1994)

# Análisis de datos



**un acto creativo**

**balance entre la introspección y la objetivización**

(Agar 1986)

# Modos de presentar la descripción



**orden cronológico**

**narrativa de un día típico**

**grupos en interacción**

**enfocamiento progresivo**

**un evento crítico o principal**

**narrar un evento desde las perspectivas de los diferentes participantes**

**narrar en forma de novela**

**seguir un esquema analítico**

**(Wolcott 1994)**

# Modos de abordar el análisis



**poner lo descubierto en relieve**  
**mostrarlo en tablas, gráficos, figuras**  
**identificar patrones de regularidad**  
**comparar con otros casos**  
**evaluar a la luz de algún estándar**  
**contextualizar dentro de un esquema analítico más**  
**amplio**

(Wolcott 1994)



# Modos de abordar la interpretación



**lanzarse (a lo desconocido)**

**apelar a la teoría**

**conectar con la experiencia personal**

**analizar el proceso interpretivo**

**explorar formatos alternativos como poesía, ficción,  
performance**

(Wolcott 1994)

# Esquemas de análisis



**etnografía de la comunicación**

**Literacy in Two Languages**  
(Hornberger 1992)

**análisis de discurso**

**Lenguas e identidades indígenas en la Maestría PROEIB**  
(Hornberger & Swinehart 2012)

**microetnografía**

**Storytime**  
(Sipe 2008, Sipe & Ghiso 2004)

**etnografía crítica**

**Continua of biliteracy in a bilingual BA program**  
(Hornberger 2010)

# Etnografía de la comunicación



**usos y funciones de la comunicación**

**situaciones eventos, actos comunicativos**

**componentes SPEAKING**

(Hymes 1964, 1968, 1972)

# Descripción - narrativa de un día típico



9:40 am. I am sitting with the “Full Circle” reading group made up of seven Asian and six African-American children as they work with their teacher, L. McKinney, on identifying the main idea in paragraphs. When the students take turns reading aloud, Sophorn reads the second paragraph. After all three paragraphs have been read, L. McKinney asks which sentence in each paragraph is similar to the “main idea sentence” given in the exercises. Sophorn volunteers at her paragraph (“I got it”) and reads from the story (It is its lung that makes this one-foot-long fish different from other fish”) to justify the given sentence (“it is its lung that makes the walking catfish different”) as the sentence expressing the paragraph’s main idea.

# Análisis



I marvel at how Sophorn and other Cambodian students appear to be thriving in this reading lesson and in others like it that I have observed repeatedly. I am also intrigued at this sample of how L. McKinney, apparently unconsciously, manages to create a coherent piece of lesson for this individual student, within a network of other individuals simultaneously receiving the same kind of attention in the same context. Despite the fact that several students intervened between her original reading and her answer to the main idea question, Sophorn has the opportunity to successfully answer the question relating to the paragraph she originally read.

(Hornberger 1992)

# Interpretación



I find myself wanting to know exactly what are the things this teacher does that enable her students to both want and be able to execute the assigned literacy tasks. As a “believer” in bilingual education and the value of students’ being able to develop and apply their first language (L1) literacy skills in the acquisition of second language literacy, I am especially intrigued by this teacher’s success in encouraging L2 literacy acquisition without recourse to her students’ L1. The challenge of what I observe to what I believe leads to an insight: is it because of the interconnectedness of what I have called the developmental continua of biliteracy (i.e. the continua of L1-L2, receptive-productive, and oral-written language skills), that a particularly rich environment for listening, speaking, reading and writing in only one language can make up for poverty with respect to the other?

(Hornberger 1992)

# Análisis de discurso



**patrones y funciones de lenguaje**

**trecho de discurso oral o escrito**

**estructura secuencial y selección**

**sintáxis, morfología, cohesión, indicios de contextualización, prosodia**

**(Gumperz 1982, Cazden 1988, Schiffrin 1996, Rymes 2010)**

# Descripción – grupos en interacción



**In the activity, the three students composed a short text in Aymara for a class presentation. Bartolina and Tupak, the authors of the text, discussed content, composed sentences, and deliberated word choice. They then dictated to Julián and monitored his writing on a large piece of paper destined for presentation to the class. These two subactivities together allowed them to achieve the stated goal of the activity, creating a presentation illuminating a selection of assigned text.**

**(Hornberger & Swinehart 2012)**



# Descripción (cont.)

- 17 B: amuyut'awi jaqina ullañapa utt'ayaña  
thought man's reading to construct  
'one's reading constructs thought'
- 18 T: ((runs hand through hair, sits down))
- 19 B: >>janit ukasa? ullawinaka utt'ayasi se construye=  
Isn't it like that? The readings construct are constructed
- 20 T: =significado?=  
meaning
- 21 B: =aja  
uhuh
- 22 T: de lectu:ra?  
of reading
- 23 B: aja  
uhuh
- 24 T: utt'ayasi se construye  
construct are constructed  
((nods head))

# Análisis



Bartolina and Tupak took on the task of articulating concepts they have read in Spanish such as “reading reconstructs meaning” in Aymara. (Above), “reconstructs” is abandoned for “constructs.” Bartolina provides a candidate translation in line 19; Tupak provides an embodied enactment of “thinking about it,” running his hands through his hair and sitting down (18), coordinated with a question (20, 22), and followed by a ratification in line 24 and a nod of his head .

In this metalinguistic exchange the dynamic between Bartolina and Tupak constitutes him as the expert in relation to Bartolina, while Bartolina provides the object of evaluation for Tupak’s assessment, that is, the translation of concepts read and discussed in Spanish into Aymara. In the course of this deliberation, Julián is excluded from commenting on the content of the text and the conceptual work of translation is left to Bartolina and Tupak. Whether or not Bartolina and Tupak think he could contribute in such a discussion, they do not engage him as a legitimate conversation partner for this part of the task. Julián’s role is to write the text that Bartolina and Tupak develop.

(Hornberger & Swinehart 2012)

# Interpretación



In addition to “making a presentation,” there was another goal for this activity. The students aimed to have a presentation that would demonstrate to their classmates and professors their mastery of course content as well as fluency and eloquence in Aymara. One third of the class speaks Aymara and both of the professors understand Aymara.

Julián aimed to improve his spoken and written Aymara, and both Bartolina and Tupak were supportive of this. In a larger sense, all of them are enrolled in this program partly because of its focus on using Indigenous languages within a higher education context. The use of a language in a new domain brings with it demands to explain new concepts and realities. (Hornberger & Swinehart 2012)

# Microetnografía



**Enfasis en el cómo de la interacción**

**Etapas en el análisis**

**eventos enteros, íntegros  
descomponer en segmentos y fragmentos  
recomponer la integralidad**

**Casos discrepantes**

**(Erickson & Shultz 1982; Erickson 1996, 2004)**

# Descripción - enfocamiento progresivo



- Un estudio de un año en un primer grado, para entender los conocimientos literarios de niños
- Enfocando en el evento “Storytime” que ocurrió repetidas veces durante el año
- Enfocando las intervenciones que hacen los niños durante “Storytime”
- Enfocando aquí en los casos discrepantes “off-task” dentro de esas intervenciones
- Enfocando específicamente en un extracto como ejemplo

# Descripción



In writing about the coding process, I am presenting the difficulties I encountered in a very orderly way. I find myself making it sound-even with the problems-tidier than it actually was. For instance, saying that I went back and forth in considering responses and creating categories doesn't fully capture what this means. There were moments of insight and of confusion, small epiphanies, and times when much had to be reworked. I have tried to uncover how I went about developing codes, but the intricacies and messiness of the process are a bit lost in the retelling, making the problems appear orderly and easily resolved.

(Sipe & Ghiso 2004)

# Descripción (cont.)



Of the other challenges I encountered in creating conceptual categories, I want to focus on one more in some detail. It was the problem of, for want of a better descriptor, strange and puzzling things the children said. The following is an example, from the read-aloud of *The Stinky Cheese Man* (Scieszka 1992)

(Sipe & Ghiso 2004)

# Descripción (cont.)

I had just read the front endflap, which enthuses about the book: Only \$16.99! 56 action-packed pages! 75% more than those old 32-page "Brand-X" books! 10 complete stories! 25 lavish paintings! New! Improved! Funny! Good! Buy! Now!

- This was how the children responded:
- 1 Teacher: (reading) ... New! Improved! Funny! Good! Buy! Now!
- 2 Terry: Why?
- 3 Julie: It got a medal, too!
- 4 Gordon: "Why," just say "why," just say "why," Mr. [Author], just say it.
- 5 T: What? OK, Why?
- 6 G: How come? Because. Where? When? Who? (dissolves into giggles)
- 7 T: (laughing) OK. New! Improved! Funny! Good! Buy! Now!
- 8 Ty: I don't wanna go "bye" now! I don't wanna go bye-bye now!
- 9 G: Me neither!
- 10 ??: Bye-bye!
- 11 Ty: I don't want to go to the bathroom, and be the stinky cheese man!
- 12 Sally: (amid uproarious laughter) Enough of this goofiness!



# Análisis - casos discrepantes



How was I going to code this? For a long while, I labeled it "off task." In fact, more than one child was sent back to his or her seat after one of these bits of craziness got out of control. But I gradually became more and more uneasy with classifying such responses as off task. They seemed different from the other talk I thought of (and still think of) as off task or irrelevant to my Holy Grail of describing what constituted children's literary understanding, comments like "Can I use the bathroom?", "She's hitting me!" or "Wanna see my tattoo?" I began to reserve "off task" for this latter type of remark.

I began to reserve "off task" for this latter type of remark, and to code the bizarre comments as "OTW" ("Off the Wall" or "Out of this world"). These responses, what some ethnographers might call outlier or discrepant data, seemed to have been prompted by the story in some way, yet did not fit into any of the codes I had developed so far. They appeared too strange to actually mean anything.

(Sipe & Ghiso 2004)

# Interpretación



A sudden insight was brought about by an unlikely source. I had been reading Bakhtin's (1984) book about the French author Rabelais, which develops the idea of the carnivalesque. Bakhtin writes about certain passages in Rabelais that seem gross, over the top, or out of control. To explicate these passages, Bakhtin observes that they are similar to the European practice (later imported to places such as Latin America and New Orleans) of observing the last few days before the austerities of Lent with a celebratory bash with the following characteristics:

(Sipe & Ghiso 2004)

# Interpretación (cont.)



**"Official certainties are relativized, inverted, or parodied" ; thus there is a subversive element to carnival.**

**In carnival, the common people assume roles of power usually held by their masters.**

**The tone of carnival is frequently humorous, mocking, and outrageous: out of control.**

**Carnival celebrates the body and bodily functions, particularly ones considered taboo.**

**Carnival involves the expression of creativity not in the calm Apollonian manner, but rather in the wild Dionysian manner.**

**Could what these children were doing be interpreted as an instance of the carnivalesque?**

**(Sipe & Ghiso 2004, Erickson 2004)**

# Etnografía crítica



**Incorporar explícitamente un enfoque hacia el poder y relaciones del poder**

**Dialogar con los participantes en la recolección, análisis e interpretación de datos**

**Describir y explicar las relaciones sistémicas sociales**

**(May 1997)**

# Descripción - un evento crítico o principal



Toward the end of today's Contemporary English Language Studies (CELS) 302 Language and Thought class, professor Michael and I step outside to warm ourselves in the sun while the three students present (Delinah, Elizabeth, Sibongile) confer among themselves, freely codeswitching in Sepedi and English, as to which of six child language development paradigms introduced in class last week best corresponds to a short text excerpt by K.C. Fuson 1979 describing a caretaker's interaction with a child.

(Hornberger 2010)

# Descripción (cont.)



- Earlier in today's class we engaged intensively in activities designed by Michael to deepen our understanding of Vygotskyan private speech and prepare the students to engage in their third-year research project exploring Sepedi-speaking children's private speech: today's activities included writing silently and then discussing our own uses of private speech, gauging various data sources such as diaries, interviews, and questionnaires along a likert scale of soft to hard data, and now consideration of this case in terms of Vygotskyan, Piagetian, Hallidayan, Behaviorist, and Chomskyan paradigms, among others. For their research project, they will over the course of the semester each observe, videotape, and analyze the private speech of a 4-6 year old child in their own community.

(Hornberger 2010)

# Análisis



- Limpopo's CEMS program emerged in the ideological and implementational space opened up at the end of apartheid and the establishment of South Africa's new Constitution in 1993, recognizing 11 official languages (Hornberger, 2002). In the years immediately following the birth of the New South Africa, Ramani and Joseph joined colleagues in advocating that universities develop multilingual language policies, require the teaching/learning of African languages as subject, and introduce their use as medium of instruction (Joseph & Ramani, 1997; Granville et al., 1998).
- They went on to match their words with deeds, in founding CEMS. Drawing on their experience with CEMS, they argue that acquisition language planning can drive corpus language planning – importantly, that there is a site of resource building for African languages within pedagogic use of the languages as media of instruction (Ramani et al. 2007).

(Hornberger 2010)

- This degree curricularizes the principle of additive bilingualism, which both challenges the domination of English (as an expression of cultural imperialism) yet makes it available as a right to students from hugely-impooverished schooling backgrounds. The degree simultaneously promotes Sesotho sa Leboa as a language of high-level cognition, knowledge construction and dissemination and therefore places it on par with English.

(Joseph & Ramani 2012)

# Interpretación - FIX



To grasp the significance and achievements of this university-level bilingual program in English and Sepedi (Sotho), it is necessary to understand the multilingual context in which it arose – a context of vast inequity and asymmetry of power. South African scholars Bloch and Alexander describe the post-apartheid language situation of South Africa in terms of the context continua of biliteracy, thus:

(Hornberger 2010)



# Interpretación



English is the dominant and hegemonic language because of its global status as the language of business, the internet, etc., but also because it has served in the course of many decades of struggle as the, to some extent mythical, language of national unity and language of liberation. There is no doubt at all that it has been, and continues to be, the language of wider communication for all middle-class South Africans, including the current political class...

Close to the micro end of the continuum lie clustered together the nine indigenous African languages which were accorded official status in 1993-4. The hierarchy even among these languages is of major significance in the South African context since the allocation of the meagre resources that are available ... depends on where in terms of power/status along the continua they are officially deemed to be located. Roughly, we could say that Zulu, Xhosa, Tswana, Pedi, Sotho, Tsonga, Swati, Ndebele, and Venda in that order constitute a segment of the steep gradient of South Africa's official languages. They all have very few high-status functions ...

In this context, CEMS is a project which, like Bloch & Alexander's own efforts through the Project for the Study of Alternative Education in South Africa (PRAESA), is "demonstrating as well as reclaiming the power of the powerless" (Bloch & Alexander, 2003: 93), an active participant in the multiplying effort to "shift the balance of power in favour of those for whom ostensibly the democratic transition was initiated" (Bloch & Alexander, 2003: 117). (Hornberger 2010)

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