INTERDISCIPLINARITY IN RESEARCH OF MODERN FAMILY

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Abstract
This article discusses the possibilities of using the knowledge of social anthropology for the development of social work. Social work often uses common terminology, approaches and research techniques together with other social sciences. Particular segment of social work as well as social anthropology focus on similar subjects - family, group, community. In these cases, social work can benefit from the research techniques of social anthropology. In our paper, we focus on the use of participatory visual methods to work with the family and the community. Participatory video is a set of techniques to involve a group or community in shaping and creating their own film on the topic of their own interest. It is the way of bringing people together to explore. It can be a highly effective tool to engage and mobilise marginalised people and to help them implement their own forms of sustainable development based on local needs. The article is one of results of particular research tasks in the project reg. CZ.1.07/2.3.00/20.0209 - Development and support of multidisciplinary scientific research team for the study of contemporary family UHK.
 (Max. 250 words)

Keywords: Social work, education, community, family, participatory video

Introduction
Research as well as teaching of social work is based on a number of other disciplines, e.g. psychology, sociology, law and others. Social work is a multidisciplinary field, and it is natural that during its development we are looking for further inspiration in other fields.
Our attention is thus turned to the discipline, which has common a lot with a social work, often dealing with the same problem, the same types of clients and research is mainly based on qualitative methods. That discipline is social anthropology, which took us just with an emphasis on a thorough understanding of the social situation as well as its cultural outreach.

We cannot talk about strictly anthropological approach in social work, but rather about the interaction of anthropology and social work. Anthropological perspectives in social work began to apply to a greater extent with the development of systematic work on the colonized territories (especially North America, Australia, New Zealand). Given that social work has been indoctrinated with the ruling authority, social work committed in the name of goodness of majority many missteps, especially when working with the indigenous population (displacement, removal of children and their re-education in the mainstream society, etc.). Anthropology helped to understand the functioning of indigenous societies, the importance of their institutes and other cultures, incl. language. Applying socio-anthropological approaches in social work, it also brings with it a new look and new methods in social work. The result of this trend is the so-called culturally relevant social work (Coates and Grey and Yellow Bird, 2008:97-106)

The reason why we decided to think about the possibilities of using research techniques from other disciplines in social work is a relatively common problem that arises with the very role of the researcher. In the case of qualitative research, which is for social work with families or communities typical, even the best will fail to eliminate the influence of the researcher on the actual research situation. In the case of our survey data on clients of social work in their natural environment, to better understand their problems and the causes of adverse social situation or context that led to the situation, a potential distortion may lead to totally erroneous conclusions. The natural environment is disturbed by the presence of the researcher it ceases to be natural and changes the behavior and opinions of the respondents. Furthermore, as the environment, which is usually closed and inaccessible from outside (eg. specific community), the presence of the researcher may be completely impossible.

Despite of that social work faces these new challenges more often, especially in connection with its operations in a multicultural society, faced with a number of ethnic, generational and economic conflicts.

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Explaining and representing reality can be as complex as reality itself. While social sciences has been traditionally concerned with the translation of reality through words, images have expanded its influence in society and brought up new challenges and possibilities to understand realities by looking at its iconographic representation. Even though it can give us just partial understanding of reality, images, in photography and video, incorporate well known popular expression a*n image is worth more than a thousand words*. Today's world is immerse in the permanent use of images in many contexts and with different objectives. When facing this

gigantic and universal contribution, academic research has been opening doors to the use of images to study and to understand social realities. The traditional concern of social sciences of transforming work experiences and social realities in words (Idanez, 2011:282) is opening way to a different understanding of data and information by using images in academic research. The film currently means for anthropologists, cultural historians, sociologists and even other scholars from the humanities only way to document cultural and social phenomena and processes, but due to its unique qualities in the process of interpretation is used in the actual cognitive process studied reality. Visuality helps researchers understand the social life (Rose, 2012: 2).

The evolution of visual technologies created the possibility for almost any person to capture, register, produce and edit images in a way that was not possible even at the end of the 20th century. However, images must be captured by people and people are elements of complex social systems. Most of them are careful on preserving their intimate spaces. As a matter of fact, researchers, community workers and social animators deal with complex (and dynamic) realities where certain spaces are unavailable to their presence. Spiritual, symbolic, familiar or personal spaces are, many times, confined to the members of the groups or communities considered target of research or social intervention. This means that researchers have to stay on the outside of a closed door and a whole field of research and production of knowledge will fall down in the way. Knowledge about marginalized groups or family dynamics, as two examples of restricted spaces, is not possible if not using a *media* to bring out data about those realities.

Participatory visual methodologies where developed by social researchers as a response to the above related obstacles. People were asked to use a camera to register daily situations or to capture what they consider to be a problem or social dynamics affecting them. Research on family dynamics has been using video as a media to observe and reflect about family dynamics with the family members. The Fogo Island case, which originated the concept of Participatory Video methodology, is a sharp example of this "visual discourse based on the perspective of social actors" (Idanez, 2011:281). Innumerous other subsequent experiments driven by organizations and social workers all around the world have shown that visual methodologies can be very useful in scientific research. This tendency grows wider as western science accepts other models of knowledge and opens up a critical discussion on the production of knowledge and the limits of the traditional western comprehension of the world (Santos:2004). The discourse analysis presents itself as a space for reflection and research, considering linguistic, social, and cultural dimensions as important part of the construction of significance (Idanez, 2011:286).

Opening arms to emergent production of knowledge includes having people to participate in the understanding of their realities, as well as to act in their own realities. In what concerns to Participatory Video, participation begins with the action of capturing images of reality according to the perspective of social actors. At the same time PV allows people to develop a conscience and a critical look at their realities, identifying needs, suggesting activities and acting to accomplish an expected social change. This bottom-up approach is in harmony with an evolution of participatory methods developed in the western world in the 1960th of the 20th century, in which Paulo Freire's Pedagogy of the Opressed is an outstanding reference.

Therefore, people that are subject of research are also participating in the process of change of its own reality, collaborating and reflecting about it, in what it is considered an action research process (Voseckova, Truhlarova, Levicka: 2014). In this context of research, Participatory Video appears as a tool to mobilize communities while "documenting the dynamic process of community research" (InsightShare website), to register and to reflect about community problems and social dynamics. With a camera in hand and a look through the lenses, people are empowered to present their own point of view of a social reality, once they are the ones dealing transparently with issues "so often hidden in conventional research; such as: who makes sense? Who chooses what to research? Who edits information? Who presents the information?" (Insight Share website). Participants in PV processes produce genuine data, free from the researcher's aesthetics or interpretation, and add it to the data collected along the research so that "Participatory Video methods complement and enhance other more traditional forms of data collection" (Behnke, cit. InsideShare website). This principle is based on the concept etnomimeze that through alternative ways to view life stories contribute to the search for identity and subjective position in the contemporary world (except film also uses photography and performative art forms). The research results can be understood not only by researchers, but also to the participants themselves, who have to learn to them in an acceptable manner (Ping: 2007).

Participatory Video faces several challenges in order to be considered a successful and credible process of research. Among them, the need to re-evaluate the indicators of success, in order to avoid the disagreement in formal academic expectations; to link PV practitioners with researchers to work as a team; the quality of facilitation to guarantee a professional and ethic serious process. At last it is important not to confuse Participatory Video in research with the more common process of analysis of a film usually ordered by organizations to professionals or lead by an expert community worker with "his" groups.

Participatory Video in research shall be seen as one more process of collecting data valorized by its principles and not a solo data collecting process. Once used in articulation with other quantitative and qualitative data, researchers will find a rich field of contributions for their research.

When considering the practical use of participatory video methods for examining contemporary family we came out of that participatory video will be particularly suitable for the detection of needs or problems. The method was developed to work with a broader group - community, but the family group is significantly narrower (number of members), with a strong structuring. This greatly affects the dynamics of relationships, and therefore it was necessary to modify the method of PV to meet so defined target group. Finally, we decided to use the method of PV as a complementary method to the method of qualitative interview. To verify our assumptions, we were looking for a group that defines itself to its surrounding as an independent community, and which also has significant overlap with the life and family functioning of the group. For the above reasons, we chose Czech expatriate community in south-Portugese region Algarve. Community comprises about 60 mixed Czech -Portuguese families. Applied long-term access strategy we have reduced the risk of lack of interest in engaging in research so you do research ultimately involved nine families. The research group consisted of eight women and one man aged 25-35 years who lived in Portugal for at least two years and identify themselves with the expatriate community. All respondents graduated (one in Portugal after moving in) and were in relation with the Portuguese partner (husband) for at least one year. One respondent was briefly single. Three respondents had children.

The research has had the task to fulfill two objectives. The primary objective was to gather information on the impact of a foreign country environment to educational styles in a mixed Czech -Portuguese family, the secondary objective was to verify the possibility of using the techniques of participatory video in research of family. The research team had three members, each of them with their expertise profiling represent different perspectives of the research. The entire research was conducted within three weeks in July 2013 and data collection was carried out in parallel by both methods

The main source of information was an interview (with scenario). The interview was videotaped, unless the respondents agreed. Length of the interview was approximately 90 minutes and the place was chosen by each respondent himself in order to feel comfortable (at home, in restaurants, at the beach, etc.)

Along with interviews we held 3 meetings with all involved participants, agreed the topics that participants have to film with creative approach. Videos were saved by participants on web cloud, making the

videos accessible to all participants. The third meeting was the joint evaluation of the first set of videos. The next phase of PV due to the lack of time was not realized. However, already at this stage of the research we uncovered some of the topics that we plan to pursue. Portuguese families usually fairly share paid nannies and grandparents in the children care from the earliest months of life, while in the Czech society is common for mothers caring for children three years or more. Czech mother in mixed families in Portugal try to promote this right to take maximum care of their children at the expense of their own economic independence. Czech mothers consider it important that their children spoke Czech and aware of their cultural roots. Some of the Portuguese partners expressed a desire to learn at least the basics of the Czech language.

To complete the cycle PV we must tape 2 more series of videos that will further develop the exposed subjects. The cycle should be completed by the creation of a joint film able to touch the whole community, which could be performed on public.

The research proceeded with hitch and complications. Finally it appeared the PV needed more time than we planned. It was necessary flexibility to travel about 60 km long coast of the Algarve. When we overcame these obstacles, technical problems in video processing we appeared. For ethical risks we mostly perceived that the video was filmed in people's homes and children often featured in these. For this reason, we have a whole group agreed to a joint film will go only those shots that of the person concerned agrees.

From the beginning, we were aware of the risk of using participatory video methods for research of small closed groups (eg mononuclear family). The aim therefore was to involve the whole family, but it is not always successful. First children, which would possibly related to participation were too low age (not older than 6 years) and also did not speak Czech well. Portuguese partners (husbands) were involved in a qualitative interview only in three cases.

On the other hand, due to a combination of both methods (qualitative interviews and participatory video) we managed to get much more vivid view of the studied reality than what we obtained using only one technique. For the example there was the situation where the interview respondents answered the question "What do you appreciate the Czech Republic? For what are you proud Czech?" They also had the task of shooting video in their homes to capture everything what symbolizes the Czech for them and what they value. They shlould film objects, customs and traditions and narate the story of how the artifact got home and why it is important for the respondent (see sample video).

Recordings of the participants were performed at the last third meeting, then the video were discussed and evaluated with the relevance of shots. In the final group evaluation respondents collectively realized that the taking video helped them aware of their relationship to the Czech Republic and the importance of belonging expatriate community in their daily lives.

Finally, we would like to say that the participatory video proved to be a suitable instrument for the research community and other larger groups. The method is able to mobilize a group to a common output (debate) and experience (sharing themselves). For research mononuclear family represents an interesting complementary PV method that allows capturing reality through the eyes of the respondent and the researcher makes it more accessible. We believe we have some good considerations on difficulties found in developing the process in a complete cycle. And also about the use of PV and the opportunity for people to look at their "home dynamics" and symbolic spaces in a different way. Our experience on using PV brought new contributions to the PV method once we used it in a more individual approach instead of a group dynamic. We beleive this can bring up new opportunities and open the range of PV as a complementary research tool in situation where researchers disturbance of the situation is inpropriet. A key advantage we see in particular that the respondents of the research objects become active participants in research and influencing its course and outcome.

In conclusion, I would like to mention the long-term effects of using PV in social research. Social work, as well as action research, are long-term and continuous activities. For this reason, after 14 months we re-visited the community in Algarve. We were wondering whether PV had another impact on the community than just obtain data about the life of Czech families in Portugal. It was shown that the effects of this technique were not negligible. Joint work of the people on video production helped them to realize the importance of cooperation and self-worth in solving daylife problems they decided solve. After more than a year, a community itself established library with Czech literature and a school for teaching children in the Czech language. We were very asked to return and make another film.

Conclusion

From the above result some limitations, risks, as well as benefits for the researcher in the field of social work. The PV method enables researcher to see the world through the eyes (imagination) of surveyed subject. The researcher can repeatedly return to details, which in other forms of research may stay unnoticed. With this method the researcher is allowed to insight into inaccessible places. Particularly the intimate environment of the family and community with closed ties.

Social work can benefit also from fact that the method activates surveyed subjects towards the solution of their problem.

On the other hand, the researcher must take into account the risks of this method. He must anxiously ensure privacy of surveyed persons and predict possible consequences in the form of stigmatization and victimization, especially when publishing movies. A significant problem can also be a low quality of video acquired due to poor equipment and little experience of the surveyed subjects.

We believe that this research method can be successfully used also in the Czech Republic. And as you can see from the example, technologies for creating and editing videos are available to broad population groups, including socially disadvantaged and children. Even among them is not an exception to own a mobile phone capable of recording video. Social work should not lag behind the development of the society and we believe that we will see this method to be more common.

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