

English summaries

Kristina Abiala och Patrik Hernwall: Tweens negotiating identity online – Swedish girls' and boys' reflections on online experiences. [Tweens konstruerar identitet online – flickors och pojkers erfarenheter av sociala medier]. *Pedagogisk Forskning i Sverige*, Vol. 18, No. 1-2, pp. 10-35. Malmö: ISSN 1401-6788

Since the early 1990's Internet distribution and access to online services have exploded. Computer and internet use in general and social media in particular is key activities among a large number of young people. Still, on the one hand, there are a great variety of things to do on the Internet, and on the other, as children grow older and mature they develop new interests. Here the important lesson to be learned is that even though most Swedish children use the Internet, this use is personal, varied and changing. In this article, the focus is on Swedish tweens (10-14 years old) and their experiences of using social media/social networking and their writing of their online identities. How are such intertwined identity markers as gender and age expressed and negotiated? To find some answers to these questions participants in this study were asked to write a story about the use of online web communities on pre-prepared paper roundels with buzzwords in the margins to inspire them. This method, inspired by the creative research methods can generate access to knowledge about aspects of social life that may not be accessible with traditional qualitative research such as focus groups, interviews or participatory observation techniques.

Content analysis of the texts produced (n=94), using the constant comparative method, showed that the main factors determining how online communities are understood and used are the cultural age and gender of the user. These results on how tweens negotiate gender online are presented under the three following themes: Gender and sexuality; Peer-culture and recognition, and; Folklore online. The main results suggest that both girls and boys chat online, but girls more often create blogs while boys more often play games. Gender was increasingly emphasised with age; but whereas boys at 14 described themselves as sexually active and even users of pornography, girls of the same age described themselves as shocked and repelled by pornography and fearful of sexual threats. This means that social networking are not just age dependent activities but also gender dependent. In this investigation an intersectionalist frame of reference is

used to elucidate the intertwined power differentials and identity markers of the users' peer group situation.

The roundels were used as a method to encourage the telling of experiences of online identity construction by using signs and symbols that the tweens were familiar with. The variations in depth as well as in tone of the written statements gives us reason to conclude that the analysis has broadened understanding of how online identity work is intertwined with everyday experiences and societal power structures.

Sylvi Vigmo och Annika Lantz-Andersson: Students' bordercrossing performance in social networking sites in an educational context [Elevers gränsöverskridande framträdande på sociala nätverksplatser i ett utbildningssammanhang Pedagogisk Forskning i Sverige, Vol. 18, No. 1-2, pp. 36-61. Malmö: ISSN 1401-6788

Undoubtedly, the web is today a natural part of young people's everyday life. The rapid development of Web 2.0 and so called social networks sites (SNSs) like e.g. *Facebook*, have changed the conditions for interaction and communication, which in turn has an impact on how authorship and audience can be understood. Social networking sites are also discussed as arenas for young people's on-going development and negotiation of performances. By adopting Goffman's concepts of performance, roles, and front and back region, we explore a group of Swedish upper secondary students as they start a blog, inviting a group of Thai students who were also studying English.

In this article our research interest is in how a group of young students frame their participation on a shared blog, and what becomes important for their performance on *Blogger*. To investigate the hybridity of interaction in such a context we have chosen to explore a single case for its specificity. As the case study took place in a Swedish upper secondary school as part of their regular English class, we also raise questions regarding students' performance when situated in a classroom context; we take on roles, connected to how we wish to be perceived by others. In the contexts of web 2.0, communication and interaction entail a variation of technological features to e.g. manipulate the image we want to display to any audience.

The activities, contributions and comments on the blog were analysed as ethnographic data. However, for an in-depth analysis, five video cameras captured five pairs of collaborating students as they blogged during one specific lesson, resulting in five hours of footage. Interaction Analysis was applied for the transcribed student conversations and actions. The task given was designed to

open up for students' own interests, and they were invited to use more modalities than the written word. In addition, they were encouraged to comment each other's blogs. The article is based on one particular pair, two male students, who were identified during analyses as displaying numerous intertwined activities. The two male students created pseudonyms early in their work, and manipulated texts and mocking images of the Swedish King became their recurrent focus during the blogging session. After playing around first with webpages, from which materials were used (cut-and-paste), translating (*Google Translate*), watching clips on *Youtube*, and searching *Wikipedia* among several resources, the students shifted their focus to present themselves. A mobile was used, and photos of them posing together were taken. One was selected and uploaded in the programme *Paint*, where it was manipulated.

Their conversation displayed their expectations of receiving good rates from the others in the classroom. A female student passed by a couple of times and expressed serious concerns about their manipulated photo of the King, questions which were overlooked in spite of the teacher also questioning their choice. After completing their first blog but before publishing, they browsed the class blog and comments given there. One of the two male students was disturbed as he saw that no one had commented on their blog. This student also expressed recurrently during the lesson how bored he was. After an update of the webpage, they discovered some rates had been given regarding their looks. The other male student pointed out that they have set a standard, a good one, and that they cannot lower the standard. His final comment after finishing their blogging, is that quality comes before quantity. Where the boundary is between what can be considered as the front region, in this case represented by all who have access to the blog, is given less significance for their performance, which is more or less transformed to a kind of back region style. In other words, the boundaries between the regions are recurrently re-defined in the interaction.

One interesting conclusion of introducing social media in institutionally framed education is that the fixing of boundary between front and back region become even more complex. When interaction occurs in a classroom, something which in itself can be understood as front region, with others acting as audience, the boundaries become blurred since the classroom can also be considered as the back region in relation to what is posted on the blog. The recurrent shifts that appear indicate a hybrid activity characterised by boundary crossing. The, at times, playful and ironic, and also resisting approaches adopted by the two male students, can exemplify their broad repertoire. Going in and out of resources found on the web, copying-and-pasting, manipulating with texts and images, were activities used to create their profile, and to author how they wanted to be perceived by their audience. Boyd compares this kind of authoring style on the web with a stereotypical image of a teenager's bedroom, as an "animated chaos".

The expression is used metaphorically to illustrate the impression of liveliness and dynamic activities and lack of order.

The presentation of self, became a negotiation of performance, and their pseudonyms used as a kind of mask made it possible for them to creatively make use of the available media and linguistic resources. The findings in the study open up for re-thinking and for further explorations of social media as a potential communicative arena, which can partly offer other productive activities for language learning than those commonly considered. This leads to questions regarding how teachers can orchestrate students' work with media productions on social networking sites, which from a traditional perspective on language learning, can be seen as primitive. Students, on the other hand, are facing an arena where they can make use of communicative styles that they employ in their out of school context. The question remains though, what these communicative styles can bring to the learning situation, and how these styles can be acknowledged as part of the students' linguistic repertoire.

Helen Melander: Learning from peers. On social mediation within a peer group [Att lära av varandra. Om social mediering i en elevgrupp] *Pedagogisk Forskning i Sverige*, Vol. 18, No. 1-2, pp. 62-86. Malmö: ISSN 1401-6788

The article is about social mediation in a school practice where children are recurrently engaged in teaching activities. The aim is to explore how children through participation in activities where they draw upon different communicative, material, and visual resources work as mediating actors for the peer group's learning. In a sociocultural perspective learning is understood as emerging through participation in situated activities, where novices are guided into more fully engaged and competent ways of participating in communities of practice. In this process, participants learn to master mediating tools: linguistic, material, and symbolic. Social dimensions of mediation are in focus for the present study, where the concept of guided participation by Rogoff is used to refer to systems of interpersonal engagements that are involved in participation in activities and in which experts and novices coordinate and communicate their involvement.

The analyses are based on video recordings of an activity in which one child, a boy, has been asked by a pedagogue to introduce a school task to a group of children in his peer group. The data are selected from a larger data set in which two six-year-old children and the activities in which they participated during the course of a week were video recorded, both in school and at home. The school where the study was conducted is inspired by Reggio Emilia, a pedagogical philosophy in which children are viewed as competent and rich actors in their own

rights and where the ideas of children are treated in ways that give them equal value to those of adults. This empirical setting provides a rich site for the investigation of peer learning activities.

Conversation analysis by Sacks *et al.* is used to analyze the sequential organization of the activity and the participants' simultaneous use of talk, embodied actions (e.g. pointings, body orientation) and material environment in meaning making processes. The analyzed activity is conceptualized as an epistemic ecology by Goodwin within which the participants are making relevant own and other's knowledge, thus positioning themselves vis-à-vis each other with respect to epistemic access, epistemic primacy, and epistemic responsibility.

Within the epistemic ecology one child is positioned as knowing. The results of the study show the interactional work required to establish and to sustain this boy as co-pedagogue as well as to close the instructive activity in order to re-establish the child as a part of the peer group. This is partly done through frequent references to the remembering of a previous activity in which the child participated. In positioning itself as a knowing participant, the child draws on both linguistic and material resources. The boy invokes pedagogical routines, asking his peers known-answer-questions and evaluating their responses. Moreover, through embodied actions he highlights aspects of the material environment that are relevant to the carrying out of the activity. When it comes to explicating the content of the task the child is initially not invited to participate but the pedagogue takes control over the instructive activity. However, as the boy orients to relevant aspects of the pedagogue's instructions, thus displaying that he has appropriated an understanding of how the instructions should be interpreted, it is possible for the child and pedagogue to collaboratively construct a telling of the content of the task.

It is crucial that all participants through epistemic stancetaking contribute to making relevant relations of knowing and collaborate to uphold one child's position as a mediating actor. Simultaneously, the pedagogue takes an overarching epistemic responsibility through monitoring the child's actions, highlighting and elaborating his instructions when needed. The child is constituted as a link between the pedagogue and the peer group where it is sometimes the pedagogue's helper, sometimes one of the children of the peer group. Through participation in this and other similar activities, the children become part of a local institutional culture where the borders between experts and novices are dissolved and where the peer group constitutes a resource that you can and should turn to when in need of help or when encountering a problem.

Esko Mäkelä: Meaning and Expression in Sloyd [Mening och uttryck i slöjd] *Pedagogisk Forskning i Sverige*, Vol. 18, No. 1-2, pp. 87-101. Malmö: ISSN 1401-6788

This article focuses on the communicative aspects of the Swedish school subject Sloyd, which is a compulsory subject in Swedish comprehensive school for pupils in grade 3-9 (aged 9-15/16). Sloyd in school is mainly a Nordic phenomenon and can be understood as a combination of art, craft and design. The socio-cultural concept mediation is used for uncovering meaning and expression in sloyd as a process as well as the actual artefacts made by pupils. The empirical materials in this article consist of one transcribed interview and photos of sloyd objects transformed into a narrative drawn from a larger qualitative research project. Visual ethnography was used as a research method in the field and findings were analysed using a narrative approach in combination with Bakhtin's systematic analysis of the architectonics of the aesthetic objective.

The narrative presented in this article concerns a textile application made by Pernilla. Her story tells us of how she got the idea for a pillow, the actual making and how she figures it will be in her room. Some critical events in the story point out the mediating effects of colour, cultural signs and the importance of well-being. It all started when she saw the colourful textiles on the shelf in the textile workshop. They spoke to her of nature and landscapes she remembered seen from above travelling in airplanes. The story unfolds in a process including a Swedish banknote showing a fictitious character, Nils Holgersson, from a novel by Selma Lagerlöf. Pernilla thus enters a dialogical relation that establishes an intertextual connection, which affects her design of the pillow.

The analysis shows that the dialogical and intertextual features are present not only on the conceptual level but also at the material level, in the actual making, which stands out as acts of meaning making. This is a process that, according to Knutes, consist of a structure including three general criteria; (i) refiguration of physical objects, (ii) personal project, and (iii) dynamic course. All of these are present in Pernillas work. Considering the refiguration criteria one must recognize material, technique and tools as well as aesthetic aspects. In this case the textile material is closely related to aesthetic considerations. The analysis shows a tight connection between the process of making and personal experiences with a clear mark of authenticity. The process was explicitly dynamic on two levels. First and foremost it was dynamic in relation to the material and then it turned into a dynamic process including more and more of personal experiences.

Bachtins theory of the architectonics of the aesthetic objective includes three units: Content, material, and form. All three units have two common aspects. On the one hand one must identify epistemic aspects and on the other one must understand ethic and architectonic qualities of the artefact. The epistemic aspect

of the content in Pernilla's application may be understood as the function. A pillow has a comforting function and the application functions as a decorative and protective cover. Another epistemic aspect of the content is the material used, which is cotton. But what is the ethic aspect of Pernilla's application? How can one understand it in the realm of human activities? A narrative approach may shed some light on the issue. Pernilla makes a point of balance and harmony in how she designs her room. She said the colour green represents wellbeing and calmness. This brings in the architectonic aspect of material, as well as the architectonic aspect of form – she chose the colour for a specific reason and she cut the cotton into specific shapes, namely to represent a landscape as seen from above. The analysis shows that sloyd is a powerful arena for mediating meaningful learning and that engagement in sloyd develops a sense of identity and connection.

Jimmy Jaldemark: On the context of learning and the challenges of mobility [Om lärandets sammanhang och mobilitetens utmaningar] *Pedagogisk Forskning i Sverige*, Vol. 18, No. 1-2, pp. 102-11. Malmö: ISSN 1401-6788

At the heart of the digital society lie processes of learning, both formal and informal. In general, such learning processes are increasingly dependent upon technology enhancement. Within formal learning, this technology-enhancement has prompted the adaptation of “nearly every communication medium”. This development began with 19th-century experiments delivering education through postcards and mail, which evolved into correspondence teaching. During the 20th century, mass media (such as radio and television) challenged the idea of learning as a stable, physically located practice. Recently, another technological shift has occurred, from desktop-based solutions to more mobile solutions. Consequently, a rising number of mobile devices and applications have been integrated into the learning processes.

A growing trend is the utilisation of mobile Internet and applications such as blogs, microblogs, online communities and wikis on mobile devices, including smartphones and tablets. This recent development of Internet-based technologies has pushed learning practises even further towards becoming mobile. The boundaries of time and space between humans involved in the learning process have started to dissolve.

Alongside the technological development in the last decade, the research field referred to as ‘mobile learning’ was established. This phenomenon has emerged from three different trends within the field of learning: technology-enhanced learning, lifelong learning and social theories of learning. This field has generally

discussed mobility in terms of physical space, technology, conceptual space, social space and learning dispersed over time. Results from this research field show that various communication applications that provide mobility and support learning processes are thriving.

This article discusses how learning relates to aspects of mobility. To understand this relationship, the article clarifies the context in which learning develops. The article then shows how the results from the research field of mobile learning challenge how learning can be understood and explored.

Mobile learning is defined as “the processes of coming to know through conversations across multiple contexts amongst people and personal interactive technologies”. This definition deemphasises technology and, instead, focuses on how people learn in multiple settings using communication technologies. Mobile learning conceives of learning as a social, two-way process that depends upon multi-directional communication among human beings. It agrees with commonly used social approaches to learning—approaches that view learning in terms of communication, meaning-making, participation, mediation by tools and being situated in practice. Similarly to the theories of lifelong learning, research within the field of mobile learning perceives learning as a process dispersed over time. Learning is seen as a cumulative process, occurring in both formal and informal settings, for example, in working life, at the university, and in everyday activities. In short, mobile learning links the multiple settings in which learning occurs.

From the research field of mobile learning, the article identifies five challenges related to learning, mobility and context. Three of these challenges concern the pedagogical practice of learning: learning’s relation to the intersection of spatial and social boundaries; the influence of personal, wireless and mobile technologies on information and knowledge monopolies; and the distinction between formal and informal learning. The remaining two challenges concern the scientific study of learning: the application of approaches and concepts to studies of learning; and the disciplinary home of the research field mobile learning.

Swedish educational researchers, however, have conducted few studies on learning and mobility. By associating the study of learning and mobility with educational scientific problems, the research field of mobile learning could contribute ideas that advance the development of the discipline of education.