

English summaries

Ilona Rinne: Relational and emotional aspects of grading
[Relationella och emotionella aspekter av betygsättning]

Interpersonal and emotional aspects of teaching have during the last few decades been of great interest among several educational researchers. In particular, it has been pointed out that teaching is a strongly emotional activity. These aspects have not yet been explored in relation to assessment and grading. The point of departure of the study presented in this article is that grading cannot be reduced to the formal description of the teachers' professional assignment, but that it also includes interpersonal and emotional aspects. These are characterised by care and the teacher's responsiveness to students' needs. These aspects are understood here on the basis of the notion of *pedagogical tact*. The aim of the study is to explore how a secondary school teacher relates to the formal and the personal responsibility that grading entails. More specifically, the article aims to highlight the relational and emotional aspects of grading and show how care is involved in a teacher's institutional and personal responsibility for grading.

The study is grounded in the lifeworld phenomenological approach, which means that the world is understood by bodily coexistence and that the understanding is expressed by the *lived body*. In Heidegger's description of the *lifeworld*, human existence is characterised by nursing and care (*Sorge*), which also includes concern about others. Furthermore, the teachers' caring is pointed out as a fundamental aspect of their pedagogical knowledge by Herbart in the description of the notion of *pedagogical tact*, where the intertwinement of theoretical and practical perspectives is considered. Additionally, pedagogical tact regards teachers' relational responsibility and their responsiveness to individual students' needs from an institutional setting. Therefore, a teacher can never be reduced merely to an institutional representative, since this would not take into account the element of tactfulness in the student-teacher relationship.

The empirical material in the study consists of one video-recorded grade conference [*betygsamtal*], where a teacher and a student meet to talk about the

student's grade. The theoretical concept of bodily embedded understanding entails an analysis that is based on the idea that the interaction is *multimodal*. This means, in turn, that the analysis embraces both verbal and non-verbal expressions.

The results of the study reveal several relational and emotional aspects of grading. Emotions that appear in the interaction between the teacher and the student are, among others, responsiveness, sensitivity and compassion. The teacher in the study is benevolent and supportive to his student. This aspect is shown, not least, through the teacher's unwillingness to fail his student. A divergence occurs between the teacher's formal assignment to grade and his pedagogical commitment to being supportive and encouraging of his student's learning processes. Given the formal description of grading, it cannot be a tactful action, since no other aspects than the student's level of knowledge should be considered by the teacher. The results show, however, that the teacher acts tactfully by being kind, caring and thoughtful to his student. The student in the study expresses anxiety at the beginning of and during the grade conference. At the end of the conference, she seems relieved and satisfied.

The results of the study are discussed from both a formal and a relational and emotional point of view. The teacher's unwillingness to fail his student can be understood as a way to maintain the relationship with his student that he has developed by teaching. Accordingly, face-to-face interaction can influence a teacher's actions. The immediate emotional reactions that a student may experience in such a situation can have an effect on teachers' grading. Given the theoretical basis of the study, emotions have a mutual effect. By telling the teacher about something that is not strictly related to grading, such as a poor health condition, the student can stir up emotions in the teacher. Giving the student the opportunity to talk about personal things may have implications for equivalence in grading. Therefore, it is of great importance to consider these aspects in further research in the field and in the discussion about grades.

Rita Nordström-Lytz: Relational pedagogy as presence

[Relationell pedagogik som närvaro]

The purpose of this article is to analyze different aspects of presence as a dimension of relational pedagogy on the basis of the philosophy of dialogue by Martin Buber.

The contemporary demands on schools and the work of teachers focus on the outcomes of international knowledge measurements, profitability requirements and efficiency. This increases the risk of instrumentalizing the teacher's work, by focusing on teaching for fast and measurable results and

fulfilling the demands of the market. The task of the teacher and the inner spirit of education, however, take a different form.

In order to share a world students are in need of knowledge, skills and attitudes that match the existing society. However, that is not enough. Students also need to form the ability to live together with their fellows. This ability requires presence, including attention to the needs of others, sharing their joy and trying to grasp their way of understanding the world, as well as sharing one's own perceptions – in other words: being present.

This article examines presence as a dimension of relational pedagogy from four angles:

Presence as characterized by interconnectedness. The philosophy of dialogue considers the I-Thou-relation as the basic human unit. We are, as human beings, from the beginning connected with each other. As a consequence, interconnectedness is something to return to, rather than something new to learn – even if we seem to have forgotten what it really means to be a human being, present, connected with and dependent on others.

Presence as starting from reciprocity and equality. The professional and the legal responsibility of the teacher cannot be questioned. However, everyday educational situations offer many possibilities for reciprocity and equality for the teacher to catch hold of and the students to grow from, in relation to each other. We should neither forget that both students and teachers do have the ability to contribute to skills and knowledge.

Trust and time as conditions for presence. Teachers as well as students are constantly busy. The demand for a “quick fix” is a challenge – how can we, as quickly as possible, reach a higher ranking? We are always somewhere else but never here – especially in a digital world, where we tend to replace conversation with mere connection. Without talking to each other, we never learn to trust each other. Schools and teachers have, on the one hand, splendid opportunities for further conversation – but, on the other hand, “just talking and listening” is often seen as a waste of time. This is a real challenge for teachers.

Wondering as a posture promoting presence. Seeing-as-a-wonder, the silent listening to the mystery of the world and the living without speaking, is a way of encountering both the real world and the inexpressible. The insight that the world cannot be completely unveiled, neither in words nor in cognition, can further presence.

Anneli Frelin and Jan Grannäs: Interspaces in school. A relational and spatial perspective on educational environments
[Skolans mellanrum: Ett relationellt och rumsligt perspektiv på utbildningsmiljöer]

Drawing on the didactic triangle, the purpose of this article is to apply relational and spatial perspectives to our understanding of education. The didactic triangle has been used for centuries to discuss education and educational relations within the 'didaktik' tradition. Its sides represent the relations between teacher, student and content and the triangle stands at the center of the educational enterprise.

The article is based on some basic assumptions. The first is that a relationship implies a *temporal* perspective, in that interactions in a relationship take place over time. The second is that relationships take *place* somewhere and that place is not just a backdrop, but intervenes in the events that are played out in it. The third is that this place is *shared* by a group of people who are part of the educational environment. The fourth and final assumption is that educational relations can be *directly* or *indirectly* connected to the content.

Relational pedagogy emphasises the importance of teacher-student relationships. As these relationships affect students' learning opportunities, they are viewed as central to education and in need of constant attention. The emphasis on human relationships is also a response to technological conceptions of education and a narrow focus on the measurement of a limited number of goals set by global and market stakeholders.

Educational environments consist of a multitude of complex interactions. Spatial perspectives help us understand and disentangle this complexity. These perspectives take into account how artefacts like books and buildings intervene to shape education. *Space* is viewed as a relational category rather than a fixed container. Three aspects of space are considered: *physical*, *conceived* and *social* space. These are not and cannot be completely separated from each other, but are always dynamically related.

In school, *physical space* consists of spatial practices that place school activities in pre-established environments. *Conceived space* can be understood as the notion of education and schooling and its forms and content, all of which structure ideas about teaching and learning. *Social space* is the place in which lived experience is staged and where meaning is created through actions and experiences.

Empirical examples are drawn from a research project exploring relational practices that are designed to stop threats and violence in the secondary school context. The object of study is relationships in the places outside classrooms but inside the school facility, such as corridors, lounges, the canteen and the

school yard. A year-long case study was conducted during the 2012-13 school year at a secondary school that had recently been renovated and was working to improve the school environment. Multiple data sources were used in this study, including documents, mapping, contextual observations and interviews (the main data source). Official statistics, newspaper articles and school quality reports were used to contextualise the case. The analysis was conducted using the software Atlas.ti, which involved coding, linkages and memos.

Empirical examples illustrate how didactical relations and spatial and relational aspects are and become intermingled in educational activities and how the educational content intervenes and conditions relationships in the educational environment. Whether directly or indirectly, educational content is a constant presence in relationships in school, in that it directs actions and activities towards general and specific goals. Moreover, it highlights the importance of the different kinds of borderlands that emerge in the interspaces.

Relational pedagogy is a vital and welcome contribution to educational research, because it emphasises the centrality of human relationships. The teacher-student relationship is embedded in structural and local conditions such as resources and buildings, which both permit and limit how relationships are negotiated and established in a practice that is in constant movement. It is suggested that in order to avoid the risk of taking the relation to educational content, as part of the didactic triangle, for granted in education, the notion of educational direction or purpose could be included in analyses of human relationships in education.

Johannes Rytzler: Putting Attention in Place
[En plats för uppmärksamhet]

The purpose of the article is to explore the educational characteristics of attention by approaching attention as a situation-specific and relational phenomenon. In the article, I argue that the practice of teaching is a form of attention formation, in which attention can be created, formed and shared. The argument builds on a relational interpretation of the educational principles *Bildsamkeit* and *Summons to self-activity* (Uljen, 1998, 2001; Benner, 2005, 2015) and on discussions from educational philosophy, which critically delve into the relational traits of educational practices (Todd, 2003, 2009, 2015; Säfström, 2005, 2011; Biesta, 2006, 2014).

One of the most fundamental educational gestures is the pointing out. Mollenhauer (2014) claims that it is through this gesture, whether it is intentional or unintentional, that someone from the older generation summons someone from the younger generation into self-activity and self-formation. The pointing out is also what makes attention into a central

characteristic of educational relations (Lewin, 2014; Ergas, 2015). While some voices from the psychological and cognitive sciences have called for a more general conception of what it actually means to be attentive (Parasuraman, 2000; Ingold, 2001; Toren, 2001; Mole, 2011), the article addresses the link between education and attention by putting forth the educational relation, as it comes to life in the practice of teaching as a specific realm of attention formation (c.f. Stiegler, 2010). Following perspectives that put forth the forming and fostering of attention as an integral part of education (Herbart, 1908; Weil, 1952; Stiegler, 2010; Sobe, 2004) and perspectives that stress education as a highly relational activity (Biesta, 1999; Todd, 2003; Säfström, 2005), attention cannot be understood only as a fixed entity that students or children either have or can acquire, but must be thought of as a qualitative characteristic of the relation itself.

In the article, attention is approached as a shared phenomenon, inherent in an educational situation, rather than as an individual characteristic necessary in order to create an educational situation. By approaching attention as a phenomenon that can emerge out of an educational situation, the article intends to adapt a perspective where the center of attention is the educational situation rather than the educational subjects (i.e. the student or the teacher). Lars Løvlie (2007b) has suggested that an educational situation, as a place- and time-specific event, can be thought of in terms of a pedagogy of the place. A pedagogy of the place consists of three elements; situation, materiality and attunement. To act within and to take responsibility for a pedagogy of the place requires an educational sensibility that Løvlie, drawing on Kant and Herbart, refers to as tact. From Løvlie's discussions, it is suggested that educational tact can be thought of as a pre-categorical and aesthetic sphere of attention that contributes to a specific form of being. This being has a sensibility for the unique summons that emerges from each specific educational situation. As such, the educational tact becomes a form of corporeal/sensible attention that takes shape around the border that separates the known from the unknown (Rytzler, 2017).

By understanding teaching as an invitation to attention formation, through the sharing of differences that emerge through the triadic relation between teacher, students and subject matter, teaching can in itself be said to bring about a specific form of attention. This form of attention can be thought of as a concrete relation rather than as an abstract process. The subject matter, as it comes to life in the event of teaching, both forms and is formed by the attentive relations that together constitute the teaching event. A place *for* pedagogy could also be a place *of* pedagogy, a place that can either emerge out of nowhere or disappear without traces. It becomes a place of attention formation when shared experiences and discoveries are allowed to emerge and

to intersect with each other. In those educational moments, the pedagogy of the place can be a place where a shared attention flows freely but not at random, as it is orchestrated in accordance with the educational tact of the teacher.

Tina Kullenberg and Martin Eksath: Educational co-existence: problematizing the educational dialogue

[Pedagogisk samexistens – en problematisering av undervisningsdialogens natur]

The current educational discourse in research, pedagogical practice and educational policy documents emphasize the significant role of dialogue (e.g., Sandström, 2012). Moreover, the resistance to individualistic conceptions of pedagogy are nowadays generally more accepted than before. However, what is less explicitly addressed is the kind of dialogue implied and, furthermore, the philosophical nature of the dialogicity at stake. There is a burgeoning international debate of interest for us and our present contribution to relational pedagogy in the Swedish context. It deals productively with the question of *which* teacher-student relations might be of educational importance, pedagogically as well as ethically.

The ongoing discussions also address differentiated understandings of the essential function of dialogue in the classrooms. Roughly, two kinds of opinions are voiced: one that argues that dialogues can and should function as pedagogical tools or methods (i.e., as a didactical means for students' learning) and one oppositional reaction that points at the unethical instrumentality in such a standardized teacher-approach to dialogic pedagogy (cf. Matusov & Wegerif, 2014). The advocators of the latter opinion rather highlight the implications of what they view as genuine dialogicity and claim, accordingly, that not all kinds of dialogues could be defined as truly dialogical. The question of dialogue as an irreducible human condition or not is raised: is it possible to ascribe the dialogue an own existential value or does the dialogue always have to be reduced as a conversational method? This heated international discussion reflects philosophical influences from Bakhtin's and Buber's dialogic approaches. Their ideas of education, respectively, have paved the way for relation-oriented educators to acknowledge the ontological dimension of dialogic being, learning and teaching.

This text thus aims to examine the role and nature of interpersonal dialogues in educational classroom settings, that is, teacher-student relations. In addition we provide a conceptual framework that serves the function of problematizing the dialogic nature in institutionalized pedagogical encounters. In doing so,

we develop an analytic distinction grounded in dialogue philosophy and educational research from this particular field. For the sake of readability we also illustrate our reasoning with classroom episodes reported from school inspectors; a comprehensive classroom study of Swedish primary schools, focusing especially on democratic issues in teaching and school organization (Skolinspektionen, 2012). Those episodes are treated as demonstrable examples, integrated in a theoretical discussion that concerns distinct relational approaches between teachers and students. Theoretically, we develop our discussion through the lens of Mikhail Bakhtin's and Martin Buber's dialogue philosophy. Our reasoning is also based on relational and dialogic pedagogy in these respective perspectives. Given this backdrop, the following research questions are: How may pedagogical dialogues be understood and conceptualized? What do different approaches to dialogicity imply in terms of teacher-student relations?

In our first theoretical section we offer an account for central ideas and principles grounded in Buber's dialogue philosophy and Bakhtin's dialogism. In doing so we explore and discuss a philosophical commonality of Bakhtin's and Buber's dialogic reasoning that brings to bear in educational research (Sidorkin, 1999). The philosophical notion concerns the idea of genuine dialogues, and genuine dialogicity, in contrast to instrumental forms of human communication. It also recognizes the notion of personalized existence embedded in dialogic relations. Hence, we point at educational implications pertinent to the field of relational pedagogy, for example, the didactical problem of trying to take authoritative control over human dialogicity and its intrinsic and unpredictable openness to the other. Of note is also the educational difference in pedagogical dialogues vs. dialogical pedagogy (Skidmore, 2000).

On the basis of our prior reasoning and existing educational research, our following section offers another conceptual distinction due to interpersonal encounters, that is, the one of instrumental vs. ontological other-orientation. Thereafter, in the subsequent part, we illustrate our theoretical discussion with empirical extracts from Swedish classrooms (Skolinspektionen, 2012). According to the findings of Skolinspektionen (2012), we conclude that Swedish primary schools demonstrate clear similarities to instrumental other-orientation and, further, what Biesta (2015) conceptualizes as a post-democratic teacher-approach to students. This is also partly in conjunction with von Wright's (2009) findings in her Swedish school study, due to the type of social interaction that took place. We highlight ethical and democratic problems in such a conventional classroom interaction and finally discuss some educational implications of our theoretical distinction: *ontological vs. instrumental co-existence*. One conclusion is that genuine dialogicity includes

an existential (ontological) dimension of relevance for teaching and learning. It is argued that this dimension needs to be addressed, in contrast to the instrumental conception of the conventional teaching approach to pedagogical relations. When addressing the issue of democracy in concrete pedagogical encounters, we suggest that democracy and student agency are important concerns to further explore in the research field of relational pedagogy.

Anna-Carin Bredmar: Emotional presence in educational work - A philosophical analysis of the existence of intersubjectivity in the pedagogical meeting [Emotionell närvaro i pedagogiskt arbete: En filosofisk analys med fokus på det mellanmännsliga mötets betydelse]

The purpose of this article is to contribute to a deeper understanding of a relational perspective on teaching by focusing on the emotional presence in educational work and demonstrating how lifeworld theory can be a fruitful contribution, both theoretically and methodologically, therein. Starting with teachers' emotional experiences and drawing attention to the quality of the educational relations are parts of the field that relational pedagogy includes. Lifeworld theory is used to shed light on how emotional aspects of presence in teaching can be understood from relational pedagogy.

In order to develop knowledge in the educational field, theories are needed that are able to cover both the specific and the general, as well as show how they complement each other; a lifeworld theory linchpin. The lifeworld approach provides a knowledge discourse that emphasises the complementary function of the rational and emotional to develop professional knowledge in teachers' work. Phenomenological lifeworld theory is sometimes called "the philosophy of in between" because of its emphasis on relationships. It is an important task to develop knowledge about how the educational relationship is established, maintained and developed, as well as about the significance of interpersonal dimensions in educational work (Noddings, 2005a, 2005b). This article intends to be a contribution to the development of such knowledge. Another central value within the perspective is the recognition of the human force that is capable of opposing an increasingly mechanical approach to educational work.

The empirical study consists of interviews conducted with teachers who teach students in their younger years within Swedish primary schools. The results of the empirical study revealed the experience of presence in teachers' work as essential, and thus crucial for the educational work. Likewise, it showed that interpersonal aspects play a prominent role. The results from the empirical study raised new questions regarding how aspects of intersubjectivity form teachers' experiences of presence in their work. This essential meaning

of teachers' enjoyment of work - 'work enjoyment as presence' - has therefore been re-examined in a phenomenological meaning analysis in accordance with the methodological principles of Reflective Lifeworld Research.

To reach a deeper understanding of the phenomenon, an analysis of the experience of presence in pedagogical work, based on the German-Jewish philosopher Martin Buber's philosophy of dialogue (Buber 2006, 2008a, 2008b, 2005, 1993, 2004), was conducted which focused on the existence of intersubjectivity. The philosophical examination is presented in terms of two meaning constituents: *attention and sharpness in teachers' work*, and *integrity and community*.

The philosophical investigation illustrates new shades of the meaning of presence in educational work. Being present in such work involves managing the dynamic, living processes that accompany engagement in the work with pupils. The experience of presence involves a rolling interaction, flowing between the participants in the room. The analysis shows that such a presence simultaneously holds the experience of devoting oneself, as well as an alertness and sharpness. From a perspective of dialogue philosophy, the meaning of the attention in emotional presence is important for teachers' priorities and their willingness to work for moments involving both themselves and students. The teacher needs to be sensitive to each situation's immediate environment and new impressions in order not to jump to conclusions. These impressions contribute an important foundation for making rational reviews, as well as acting insightfully and emphatically in the educational meeting. The experience of presence is significant for an approach in pedagogical relations as it is daring to stay in the unfinished, yet seeking and open for different educational actions.

Furthermore, the philosophical analysis shows how teachers' experiences of presence in pedagogical work have the I-Thou meeting's character of a sharpened ability to cover the whole. This capability makes it possible to draw attention to what appears as essential in the educational situation from both teacher and student perspectives. To be able to act in the service of pedagogy, the analysis also shows the importance of relating educational situations to the transforming power of the I-Thou relation.

In order to support teachers' development of emotional responsiveness, more research in the field is required, as well as a changed view of the function and importance of emotions in educational work. A lifeworld perspective assumes that emotion and reason are inseparably linked in a complementary interaction. The result shows that this interaction is necessary for insightful action in educational work. To develop emotional responsiveness, an openness and sensitivity to interpersonal meetings of the I-Thou nature are needed, as well as recognition of these meetings as a source of educational knowledge.

Thus, the experience of presence in the work of teachers is not only a great experience, but also an opportunity to develop teaching skills.

The importance of emotional presence in teachers' work is maintained and reinforced with support of the philosophical examination. The examination reveals that emotional presence has a guiding significance in pedagogical work. Emotional presence is also of importance to the teachers' ability to cover the educational situation as a whole. Furthermore, the analysis illuminates the human power of emotional presence in teachers' work that is able to see and take advantage of the educational opportunities and counteract a mechanical and instrumental approach to educational work that are increasing.