

## English summaries

**Johanna Svahn and Stina Hallsén:** Organization identities as a form of legitimacy claims: The narrative positioning of private actors in the Swedish homework support market

In this paper we explore, based on in-depth interview data, how representatives of private homework support companies seek legitimacy for their services by constructing different types of organizational identities through storytelling. Private forms of homework support have conquered a larger territory within the educational landscape in Sweden during the last decades; a development that can be traced back to the opportunity that emerged for families in 2007 to make tax deductions for purchases of homework support within their homes. Since then however, the formal political aid for such services has been withdrawn, and the subsistence of a private homework support market has engendered both a political and a medial debate. Proponents of the debate argue that all activities that contribute to Swedish students' knowledge development are favorable to the education system in general, while opponents on the other hand, argue that they entail risks to school equality as they are primarily aimed at more affluent groups in society. The very fact that the private homework support market, at least in a formal sense, is relatively young, combined with it having received varying formal support over the years, makes it a particularly interesting industry to study based on an interest in legitimacy. As it is of fundamental importance for each organization that their activities are accepted as legitimate by the outside world, it is often part of organizational representatives' area of responsibility to defend and sometimes even repair outsiders' views on the organization. The very basis of every organization is after all that others perceive its actions and activities as desirable, correct or appropriate within a socially constructed system (cf. Suchman, 1995). Several studies (see for example Pfeffer, 1981; Ginzler, Kramer & Sutton, 1993) have shown that organizational leaders are therefore often held responsible for being able to

make sense of the organization's actions to outside parties by providing different explanations, rational and legitimation, something that also emerge in our analyses.

The paper takes a narrative approach, which has previously proved fruitful in the study of organizations and their legitimation claims (see, for example, Czarniawska, 1997; 1998; Boje, 1991, Rhodes and Brown, 2005; Blomberg & Welander, 2019)). In this case, the narrative approach is based more specifically on an analytic interest in storytelling as a form of meaning-making practice (Bruner, 1990; Weick, 1995; 2009). It thus departs from the idea that people attribute meaning to previous experiences by telling and reflecting on them, which in turn can also contribute with knowledge about processes and relationships in a reality outside or beyond the stories told (Karlsson & Pérez Prieto, 2012). The narrative analyses thus target *what* is being told, but also the manner by which it is being told and the linguistic resources used in the storytelling. By focusing on the different narrative identities that emerge in the storytelling of the company representatives, it is shown how these are also used as a resource for constructing legitimacy, both in relation to the regular education system and in relation to a specific and to some extent challenged market. The analysis highlights identity positions in relation to three different areas, namely i) the ordinary school, ii) moral aspects such as educational ideals and cultural and institutional norms, and iii) pragmatic aspects such as demand, needs and market conditions. All in all, the paper illuminates how organizational identities cannot be understood as a static answer to the question of who an organization is or wants to be, but rather as something dynamic that is constantly reconstructed in relation to surrounding conditions, where political regulations, contemporary societal debates as well as more stable norms and ideals set the framework for organizations' opportunities to present their activities as legitimate and desirable.

**Stig-Börje Asplund:** Becoming a reader through schooling. A working-class man from the rural woodlands and his narrated experiences of reading

This article draws attention towards a young rural working-class man and his narrated experiences of the reading instruction he encountered as a student through the Swedish educational system in the 1990's and the 2000's. The background to the study is the negative development that has taken place in recent times in terms of boys' and men's relationship to reading, but also the incomplete, oversimplified understanding of this relationship, which has long dominated both the research field and public debate. In an effort to move away from approaches that may inadvertently reify gender-based reading

differences, this article opens up the possibilities for multiple orientations in relation to reading by acknowledging the importance of considering how other critical contributing factors, besides gender, interact and influence males' engagement in reading, and experiences of education. Against this backdrop, the aim of the article is to focus and highlight a young working-class man from the Swedish rural woodlands, and his narrated experiences of the school's reading instruction.

Based on a life history approach that puts the narrator and his experiences at the centre, and leaning on theories on class, masculinity, and place, it is shown that the emergence of a reader history is a result of a complex interplay between experiences and memories of the school's reading instruction and the experiences made outside this context over time. The reader history that emerges in turn interacts with the specific local and historical context in which the narrated stories took place and with the perceived expectations that rested on the narrator to be a boy and a man in the rural woodlands. The article highlights how reading is made into a socially and culturally accepted practice within a local rural masculine working-class culture through processes in which reading is linked to concrete physical actions and incorporated into an oral storytelling tradition. As such, reading is not only made into a "useful" or "sensible" social and cultural practice, but also a practice through which a young working-class man in the rural woodlands is given access to a reading community and develops a reader identity.

The study sheds light on questions that revolve around who is a reader, and who is not, what reading is and what it is not, and on whose terms. The study also illustrates how the opportunities to seriously discuss these didactical questions in the reading instruction classroom risk being lost in a reading discourse that emphasizes reading of paper-based typographic text and which excludes other, alternative ways of reading.

The longitudinal perspective that the life history approach contributes with also enables knowledge of the life that has been lived in the past, and what these lived experiences have meant for man across the life span. It is argued that the article contributes to an increased understanding of the role and significance of school's reading instruction in the life of a young rural working-class man and how these experiences have interacted with the construction of a (masculine) reader identity.

**Birgitta Ljung Egeland:** Emotional positioning in students' narratives about mother tongue tuition

The aim of this article is to generate knowledge about students' experiences of mother tongue tuition through studying students' emotional positioning in

narratives about their relations to languages. The article is based on life story interviews with two immigrant students who live and go to compulsory school in non-urban communities in Sweden. They were interviewed on three occasions and the interviews were conducted within a dissertation study about students' narratives about migration and sense of belonging (Ljung Egeland, 2015).

In Sweden, mother tongue tuition is a voluntary school subject with the aim to support students to develop knowledge in and about the mother tongue that is other languages than Swedish languages used in the home setting. The Education Act states that all children that use a language other than Swedish at home have the right to attend mother tongue tuition. Although the legal status of the subject in Sweden it has been widely discussed and must be seen as a vulnerable subject. Over time, mother tongue tuition has been in a position where it has to defend and justify itself both in society and within the school organization. Further knowledge about what role the subject plays in students' lives is of great importance and in this article mother tongue students' experiences are illustrated through a narrative approach.

The theoretical and methodological framework used in the article is a tradition of seeing narratives as socially situated acts and the construction of the empirical material as a joint venture during the interviews. By talking about their experiences, the students also create meaningful narratives about themselves and their lives, thus creating new knowledge in the narration and each interview becomes a new experience. Beside the narrative framework, another important theoretical starting point is Darvin & Norton's model of investment (2015), which highlights individual experiences of engagement in learning a language. This investment is a dynamic phenomenon and takes place in the intersection of identity, capital and ideology.

The result is presented in the form of individual narratives to convey the students' everyday experiences and to avoid reducing the experiences to general categories. It is a way of situating the narratives in time and space to display as much as possible of meanings created through *what* and *how* the students have narrated, but also by something *being* told.

The analysis is inspired by Bamberg's narrative positioning model (1997, 2004), which consists of several analytical levels. The first level centres on the characters involved in the narratives and their positions in relation to one another and also how the students position themselves as someone who has or lacks means of action and how this can vary. The next level involves how the students position themselves in relation to the interviewer in the conversation and sometimes to a more or less present wider audience. At this stage of the analysis, there is also a focus on some of the narrative resources that the students make use of in positioning themselves, for example, face-work, imagery and rhetorical questions.

The focus on experiences of languages and specifically mother tongue tuition in school, invites analysis of narratives and emotions. Drawing on the positioning analysis, the narratives are therefore analysed with a focus on the emotions related to the children's positioning and the more or less explicit meaning of the narratives. What determines the emotive meaning of a word or expression is situated in the context and the significance the students and the interviewer together attribute to it in the conversation. To say something about the emotive meaning attributed to what is narrated, the deep structure of the narrative must be considered, i.e. what is implicit in the narrative. Emotional positioning can take place at different linguistic levels with the help of different devices. After each interview, the main impressions of the interview were summarized in so-called memos, which were also used as support in my narrative construction of the interview material.

In the narratives emerge joy and pride, but also more ambivalent emotions related to languages and mother tongue tuition. The students describe how the subject in school is important and means a lot to them in many ways both, on a performative and an affective level. When the students from different reasons invest or not in mother tongue tuition, it is strongly connected to their imagined identities (Darvin & Norton, 2015) for the future and what symbolic and material capital they believe can be accessed through this potential investment, like being included in a group or community, being loved, getting economical safety or other possibilities.

### **Håkan Löfgren:** Grade and performance emotions – a noisy silence in narratives about a year-four pupil

From 2021, the head teacher can decide whether to grade pupils in year four or year six. The aim of this article is to describe how this reform can have concrete consequences for pupils with special needs in an educational system where it is possible to choose school. The article includes an analysis of the head teacher's, special needs teacher's, teacher's and other pupils' narratives about a particular pupil's experience of the trial. According to these narratives, the pupil became very sad, and changed school after receiving the first grades. The narrative analysis shows that the position of being *responsible* for what happened is constructed in qualitatively different ways, by the responsibility for the course of events being placed on different parties inside and outside the school. The analysis also looks at how the pupil is ascribed various *performance emotions* in the various narratives. The discussion focusses on the question of who is responsible for pupils with special needs, and for equality in a marketised school for all pupils.

**Ola Henricsson:** Embodied pedagogical tact in teachers' spontaneous storytelling

Although stories and storytelling have been used as content and method in teaching since ancient times, it was only in connection with the narrative turn in the latter part of the 20th century that the pedagogical meaning of stories and storytelling was scientifically investigated. The number of studies in storytelling in teaching has grown steadily since then and there are now many such studies available. As a result of the fact that the narrative turn initially developed in the Anglo-Saxon tradition, most of the studies in storytelling and teaching and learning are done within the interdisciplinary field of educational science, and focus on language development, literacy, and learning from social, historical and psychological perspectives. However, there is a lack of studies on teachers' storytelling based on a continental European tradition of pedagogy and *didaktik*. This is a knowledge gap that I wish to fill to some extent with this article. The aim of the study is to describe how a teacher's improvised and spontaneous storytelling emerges and what pedagogical meaning it can have.

Teachers' preparations sometimes include planning to tell a story, but it is also common for them to tell stories spontaneously. In such cases, it is neither possible to fully plan the storytelling in advance nor to anticipate reactions or interactions that will occur in the encounter with the students. A term that has been used to describe these kinds of improvised and spontaneous actions by teachers is pedagogical tact. It was used primarily in the continental European tradition of *didaktik* during the 19th century. Teachers' spontaneous storytelling is an example of improvised teaching where the teacher is apparently caught up in the moment, and it proves to be a pedagogical action where the students' reactions, interactions and questions cannot be predetermined. This improvised pedagogical action as storytelling, in relation to both the subject of the teaching and the students, is examined in this study using the concept of pedagogical tact.

Teachers' spontaneous everyday storytelling is here seen as "event narratives" and can be described as "spoken recounting of particular events". The analyzing of interviews and observations is based on Katharine Young's (1987) phenomenological analysis of storytelling, in which she describes the experience of storytelling using three concepts - realm of conversation, storyrealm and taleworld. Furthermore, from a phenomenological perspective, language cannot be separated from the body, which means that oral storytelling in the classroom is experienced and perceived bodily. Gestures, for instance, are closely connected to the spoken narrative but express their own meaning parallel to the utterance. This implies a perspective that sees storytelling as embodied.

Studying teachers' storytelling from a phenomenological perspective means describing storytelling as experienced in the narrative space between teachers and students. The choice of observation as a method was made on the basis that oral storytelling manifests itself as experiences of the lived body. In addition to the existential premise of narrative thinking, the meaning-making ability of storytelling, it is in the complexity of intercorporeity that we see the crucial aspects of storytelling as a pedagogical act.

Based on previous in-depth analyzes of oral storytelling as a whole, and in order to be compliant with the phenomenon, *one* teacher's storytelling was selected for analysis. The analyzed video sequence consists of teacher Helen's spontaneous storytelling in year six during a lesson in science, and is 2 minutes long. Initially, *event narratives* were identified in the empirical material in order to discern stories and storytelling about specific events in teachers' talk. Consequently, the teacher's storytelling would consist of a story from beginning to end in its entirety. The content of the teachers' talk that could be identified as storytelling was transcribed with spoken words, facial expressions, posture and gestures. Partly to explicate specific gestures and actions and partly to generally illustrate the lived storytelling, cartoon illustrations from the recorded video sequence were used.

Analysis and interpretation of the results are discussed on the basis of the idea that teachers' storytelling unfolds in the pedagogical relation and can be described as: restrained teaching, the unplannability of sensitivity, and teaching as a risk. The contribution of this study from a didactic perspective is that teachers' storytelling both illustrates and manifests itself in the pedagogical relation. Teachers' storytelling also manifests itself as a restrained pedagogical act that opens the way for students' self-activity in the form of inner visuality. As an interpersonal activity, teachers' storytelling is to some extent unpredictable and therefore improvised, and is thus characterized by the risk and possibility of teaching. Methodologically, this study provides examples of how empirical phenomenological studies can be conducted with an innovative way of transcribing, describing and interpreting video recordings of oral storytelling.