

English summaries

Johan Söderman & Göran Folkestad, 2008: Knowledge through rap: Hip-hop as craft, education and activism/ Kunskap genom rap: Hip-hop som hantverk, pedagogik och aktivism/. *Pedagogisk Forskning i Sverige*, Vol 13, No 1, pp 1–18. Stockholm. ISSN 1401-6788

This article highlights three rappers who use hip-hop as a tool for craft, activism and education. Toni Blackman uses hip-hop to mediate a musical craftsmanship. Her educational and social projects with hip-hop have attracted attention in different media. She has been guest professor at the University of Michigan and has visited different countries in Africa, Europe and Asia as an American Cultural Specialist and as a voluntary worker for UNESCO.

Nabila Abdul Fattah connects her hip-hop activities with political activism. She has a degree in social pedagogy and works as a recreation instructor in the area of Hammarkullen in Gothenburg. She also gives concerts as a rapper and works as a journalist.

In the pedagogy of Behrang Miri, hip-hop is an effective tool when communicating with children and young people. He is well-known for his educational activities in the region of Malmö. Among other things, he has given lectures at Malmö Academy of Music and at Malmö University. The research question in this article is: How do rappers talk about hip-hop, their activities, and learning, starting from the notions of musical craftsmanship, education and activism?

In this study, individual interviews have been conducted. Although semi-structured and conversational, there was a clear focus on learning and hip-hop in the discussions. Each interview lasted for approximately one hour and was subsequently transcribed. Supplementary data from other interviews in the media have also been used to provide a more thorough understanding of the rappers.

The rappers talk about hip-hop as a political tool. Political engagement can be promoted by a connection to hip-hop. The music is described as a language which can communicate with people who don't usually read newspapers. Music is an informative force, which makes it suitable for political messages. The rappers express a conviction that there is an emancipatory force within hip-hop music, which can plead the cause of marginalized people.

Marginalization and alienation are recurrent themes in the talk of the rappers. Women and Afro-Americans are two groups that are described as

marginalized in American society. This collective feeling of marginalization, something experienced by many Afro-Americans, is often described in famous hiphop songs. Nabila was the only foreigner in her class at school in Sundsvall where she grew up. She dreamt of being blonde so she would look like the other girls in the class. Behrang felt the alienation when he started high-school and was the only foreigner in his class. All three rappers are convinced that injustice exists in society and that some people are being marginalized and stigmatized.

The rappers want to be the voice of the weak. Nabila wishes to give voice to the groups of people whose voices go unheard. Toni is fighting for female rappers, so that they may make their voices heard in the world of hiphop dominated by men. Behrang's mission is to get young people of different social backgrounds to get to know each other, from a local as well as a global perspective. He works with the integration between schools in Malmö, which is a city described in Swedish media as the most segregated in Sweden.

A constant theme in the rappers' talk is the power of knowledge. Since its emergence 30 years ago, hiphop has been associated with social activism and education. The founder, Afrika Bambaataa, has talked about knowledge as the fifth element of hiphop. Nabila expresses the importance of knowledge and education in her talk. Behrang describes how he started to do well at school thanks to hiphop. He thus bestows a compensatory function on hiphop, and expresses the possibility of achieving traditional knowledge through hiphop.

Like the Scandinavian adult educators in the past, the rappers wish to become the mouthpieces of the weak members of society. At the same time the double function of Scandinavian adult education is made visible in the talk of the rappers: a radical educational ideal with an emancipatory purpose, where people are the subjects interacts with a patriarchal ideal where people are the objects, and good taste is announced to other people from an »above perspective». This is all about an aesthetic training in order to »inoculate» people against commercial culture. It has its roots in bourgeois ideology. Thus, these adult educating rappers can be seen as being both culturally conservative and culturally radical in their talk about their educational activities.

Anna Larsson, 2008: On the emergence and prehistory of the concept of ›mobbing› – a conceptual history/ Mobbningsbegreppets uppkomst och förhistoria: En begreppshistorisk analys/. *Pedagogisk Forskning i Sverige*, Vol 13, No 1, pp 19–36. Stockholm. ISSN 1401-6788

In 1969 the concept of ›mobbing› (bullying) was introduced in the Swedish pedagogical debate by the physician and debater Peter Paul Heinemann. He

used the term to describe a behaviour he had noticed among school children, where a group of children physically or mentally attack a single child. Heinemann's main focus was to create an opinion that this behaviour must be condemned and opposed by all means.

Soon, the concept was brought to general notice in a widespread debate in Swedish media on bullying in schools. Judging by this debate, it seems that the term ›mobbing‹ named a phenomenon that people in some way were familiar with. The conceptual invention made by Heinemann drew attention to the problematic aspects of bullying among kids. Since then, not only schools and public debate have displayed an interest in this phenomenon, but also academic scholars in Scandinavia and, since the second half of the 1980s, researchers around the world.

The aim of this article is to analyze the historical background of the emergence of the concept of ›mobbing‹/bullying. This is done by taking a starting point in the article by Heinemann that introduced the concept and by using analytical tools from the research tradition of conceptual history. In conceptual history as it has developed since the 1970s in England, Germany, the Netherlands and Scandinavia, it is emphasized that concepts should be understood as linguistic expressions in the synchronic and diachronic contexts of a given historical period instead of being seen as more or less imperfect varieties of later conceptual meanings. From this presupposition the concept of ›mobbing‹ is analyzed by using the distinction between term and conceptual content and by discussing semasiological and onomasiological aspects, in other words earlier uses of the term ›mobbing‹ and earlier expressions of the conceptual content.

It was in an article in the small journal *Liberal debatt* that Heinemann introduced the word ›mobbing‹. He argued that mobbing was a behaviour that was in one sense reflex-driven in human beings as biological creatures. In another sense, though, mobbing was promoted by the contemporary modern urbanized society. In Heinemann's view, mobbing was an expression of a kind of mental attitude, which, if not deliberately counteracted in early years, might develop into more severe group-separating activities and eventually into pogroms, genocide and apartheid. The term ›mobbing‹ he had found in the popular book *On Aggression* by the ethologist Konrad Lorenz.

In ethology the term ›mobbing‹ designated a kind of behaviour among birds where, for example, a flock of small birds were harassing a predator in order, it was presumed, to drive it away from the immediate surroundings. Thus the term ›mobbing‹ did not have exactly the same meaning in ethology as it had for Heinemann. Heinemann's formulation of the concept of ›mobbing‹ was also influenced by the meaning of the term ›mobb‹ (mob), denoting a gathering of people. It had been used in the Swedish language for a long time, and its signification was among other things affected by early social psychologists in their theorizing on mass behaviour in revolutions and riots. The way in which Heinemann framed his new concept, connecting it to modern social and urban problems, also gave it a resemblance to the social psychological understandings of mob behaviour.

How was bullying talked about in Sweden before the new term ›mobbing‹ was introduced in 1969? This article explores Swedish advisory literature on upbringing published in the 1950s and 1960s and addressing parents or teachers. The investigation reveals that bullying in Heinemann's sense was not much problemized and rarely talked about before 1969. There are however a few examples that discuss aspects of the phenomenon. These examples show a different understanding of the phenomenon than Heinemann's by focusing on the role of the individual, and by especially holding the victim responsible. There is also a difference in the normative dimension. This difference was emphasized when Heinemann rhetorically used what he claimed to be the predominant opinion as a polemical antipole and called for a change in value.

But when Heinemann's concept of ›mobbing‹ entered public debate, the conceptual content instantly changed. The older focus on the individual victim became a central issue and Heinemann's idea of bullying as biologically based group behaviour that was triggered off by reflex did not become the dominant way of looking at the matter. This can be understood in the light of the earlier discourse: there was already an established understanding of the phenomenon which obstructed Heinemann's explanatory model. Seemingly, however, this discourse also contributed to an element of public familiarity with the phenomenon, which contributed to the quick acceptance of the concept of ›mobbing‹.

The introduction of the concept of ›mobbing‹ focused on, framed and drew attention to a phenomenon and established it as a social problem for parents, schools and society to handle. It was quickly adopted in public debate and soon also in academic research. In this article it is argued that the conceptual history of ›mobbing‹, semasiologically found in ethology and social psychology and with onomasiological examples found in views on upbringing, promoted the quick acceptance of the concept in the Scandinavian contexts in the early 1970s.