

## SUMMARIES

*Peter Berliner & Anne Maj Nielsen: Social learning processes, inequality, mis-thriving, resilience and transformation*

In the article we discuss three approaches to social learning. The first approach considers relations between education and equal opportunities and it includes questions about prevention of mis-thriving related to lack of education. The second approach deals with social learning as societal and cultural learning processes, where resources are prioritized and used to provide special opportunities due to political decisions, allocations of resources, building of institutional practices and information of the population. The third approach considers the construct of social learning in theories dealing with the building of resilient communities. We end the article with considerations about social learning theories in the future.

*Hans Månsson: Sustainable pedagogy – from dyad to world community*

The Article revitalises the concepts of “social capital” and “social sustainability” as a theoretical framework for the development and formulation of a “sustainable pedagogy”. This includes a dynamic interaction between the understanding of man as “human beings” and “human becomings”.

A crucial viewpoint is the focus on the inherent of social skills and competence as a determinant soundboard for creating, consolidating and further developing social capital in and across subcultures in society.

*Lene Tanggaard & Thomas Szulevicz: Social Learning as an analytical concept*

The present paper addresses how to analyse learning processes in various social practices in everyday life taking an outset in three empirical studies of learning conducted by the authors of the paper. The central premise of the paper is that the social in learning processes is not only and exclusively tied to relational entities like groups, teams or communities of practice. In contrast to a reductionist, relational understanding of the social, the paper analyses how the social can be understood as a continual movement doing, re-associating and collecting what is human and non-human. As such, the analytical perspective on learning becomes sharper and more inclusive and allows us to consider, for example, the importance of physical space in learning. Furthermore, following movement, empirical work becomes very dynamic and allows us to question the often abstract and empty concepts guiding much research on learning.

*Lone Svinth: The pre-school teachers' openness towards children's perspectives and children's participation in pre-school activities*

Within a sociocultural framework, the quality of the adult-child interaction is assumed to have a major impact on children's participation and learning. In addition, the pre-school teacher's openness toward children's perspectives within a pedagogical activity is assumed central to children's engagement and learning in the qualitative study presented in this paper. The study investigates how the pre-school teacher integrates children's perspectives along with their own perspective in pedagogical activities in pre-school. Video

recordings in two Danish pre-schools document how the interchange of perspectives made possible by the pre-school teacher provides different opportunities for the children to engage and participate in the activities. Often the adult perspective dominates an activity, leaving little room for variation in the children's participation and their opportunity to influence the activity. The adult's openness and flexibility towards the children's perspectives turns out to have a major impact on the children's experiences and learning opportunities in pedagogical activities.

*Line Engel Clasen & Kristine Jensen de López: Pedagogical Practices as Social Learning – BookFun: a specific suggestion for the New Nordic School?*

The Danish Ministry of Children and Education has recently launched a set of new national dogmas for the future educational system under the title *Ny Nordisk Skole* (New Nordic School). The main purpose of the new political curriculum is to increase professional competence through the use of systematic and methodologically validated approaches. The curriculum also purposes that the teachers participate in a common and personal development of their professionalism. The present article is a qualitative study. A total of 18 kindergarten pedagogues were interviewed individually at two time points (before and after the implementation of a new Danish early literacy programme *Book-Fun*), using semi-structured interviews. The study compares the current state of Danish pedagogic in relation to some of the dogmas launched by the Ministry. The research questions were 1) What did the pedagogues' daily practice regarding book reading look like? 2) Were there changes in the pedagogues' practice and reflections about book reading after they had participated in the implementation of the new literacy programme? 3) Did these changes emerge from social learning processes? The results of the study identified four themes that highlight the research questions, that are 1) The function and status of book reading, 2) A new approach to book reading, 3) Ownership of BookFun as a professional tool and 4) Reflections of one's professionalism. The Danish pedagogues expressed a clear motivation, willingness and capability to expand their pedagogical practices regarding book reading. These changes clearly took place within contexts of social learning between the pedagogue, the children and the unfolding of the particular literacy programme. The pedagogues expressed personal reflections of professionalism especially in relation to the suggestion that non-professionals could employ the literacy programme.

*Karen-Lis Kristensen: Curiosity expands communities of practice – Overcoming inclusion as a technology of classification*

The article addresses current problems related to the inclusion of students, whose identities are classified as ADHD by their teachers in the Danish Primary School. It unfolds dilemmas as they are experienced by a student and his teacher from a first person perspective. The case of the article derives from a social practice research project that was carried out in a first grade class in the period from March to May 2012. The study applies social practice theoretical concepts about learning as socially situated; about action potency in practice and about social self-understanding in practice. It draws on Deleuzian

conceptualisation of differentiation and on Davies' concept of belonging to belong. Data was collected through participant observation, video-recordings, photo eliciting interviews with students, qualitative interviews with teachers and collective biography-inspired work with students and teachers. Focus of the analysis is intense – historical-everyday moments. The article argues that a student's participation from a position as excluded, as well as later on as included, maintains him in ADHD behaviour, and that their teacher's participation from the position of an ordinary teacher, who does not have sufficient knowledge about ADHD pedagogy, keeps them in an exhausting control-performance. Through collective biography inspired work with students and teachers, new practice recognitions are developed in which category differences are considered to construct limiting action possibilities. Curiosity of differentiations in intense moments is suggested as a way of expanding communities of practice.

*Anne Maj Nielsen and Marie Kolmos: Contemplative Awareness Cultures in School*

In the article we present results from a longitudinal qualitative study of contemplative education in a Danish school class (grade 5-6, children aged 11-13). While most studies in the field deal with short-term interventions (about 8 weeks), this study presents results after a year of regular contemplative education in school. The paper presents results based on the qualitative part of the study comprising participant observations and interviews with students and teachers. The analyses are informed by phenomenology and cultural psychology in order to approach experiences of individual participants, as well as the contextual constraints, opportunities and interactions that influence effects of the contemplative education on the participants' opportunities for action and learning. The discussion includes reflections about whether contemplative education should be considered as a special kind of intervention or a general awareness culture arranged by teachers and contributing to interaction and learning opportunities of students and teachers.

*Kristine Kousholt: Participation across social learning – and test contexts.*

This article presents a qualitative study of test participation by students in lower secondary education in a Danish school. The main focus is on an individual pupil's participation in various school contexts. In the article it is analysed how different situations, two test situations and one teaching situation respectively, creates different conditions for student participation, and thus becomes part of the student's reasons to act. It is argued, however, that these conditions are not to be understood as determinants of student participation, and thus it will also be shown how students in their communities can both reproduce and transform the conditions that the different action contexts offers. The more general aim of the analysis is to challenge the understanding of tests as neutral measurements of individual learner's achievement levels.

*Kari Gustafson & Line Lerche Mørck: Transformative Learning with Autism Diagnoses?*

The article discusses a series of relevant questions regarding learning among children and youths with ASD diagnoses. A social practice theoretical understanding of transformative learning is presented, which discusses transformation not only in relation to a person's

identity, but also potential transformations that move toward transcending both the binary logic of autism versus normal, as well as the individualised and dualistic understanding of problems as defects and deficiencies in the autistic child rather than, for instance, defects and deficiencies regarding the teacher's or the system's treatment of the child. It illustrates how this type of dualistic thinking is rooted in a medical intervention paradigm and in an individualised understanding of learning. Through individual interviews and participant observations of youths at a specialised classroom in a vocational school, we primarily follow two youths (Freja and Rasmus) and their changing opportunities for learning in different school contexts. Their learning, self-understanding, and belonging are also put into a larger perspective through the exploration of the experiences of other ASD diagnosed individuals, for instance, through group interviews of members of *Aspergerforeningen* (The Asperger's Association). The article suggests an alternative understanding of transformative learning as expansive learning, with a much greater emphasis on collective processes. This allows the introduction of concepts such as the diagnosed child's participation, self-understanding and a sense of belonging in communities, and processes of negotiating meaning, where development of practice also includes creating more flexible learning spaces with possibilities for (common) engagement in participation, and where different parties, for instance *Aspergerforeningen*, teachers and communities of children and youths, as well as parents, are important players in transcending marginalisation.

*Peter Berliner: "It gives me strength to live on the land" – the social learning at the Fishing and Hunting Academy in Paamiut, Greenland.*

Social learning is a mutual process, which takes place in a discursive, social, and material context. The social learning in the "Academy of the Fine Art of Fishing and Hunting" in Paamiut in Greenland is analysed from qualitative interviews with instructors and participants. The results show that the instructors and participants understood the learning as a holistic and creative process, which linked social responsibility with ecological responsibility. Thus, social learning and learning how to live on the land was seen in unison as part of a shared learning of respect for the animals and the land, as well of respect for fellow human beings. This conception of social learning in an ecological setting is compared to the philosophy of learning in Nunavut (in Canada) and compared to theories of social ecology and theories of education for sustainable development. It is concluded that the understanding of social and environmental learning in the Academy in Paamiut adds knowledge from the Inuit philosophy of life to these theories.

*Peter Berliner: Social learning of traumatised refugees in a psycho-educational programme*

The participants' perception of their involvement in multi-family psycho-educational session was studied through qualitative methods of questionnaires and interviews. N = 94 refugees suffering from traumatic stress from experiences of organised violence, including torture, and 41 family members, i.e. spouses and children. The total number of participants in the intervention was 164 adults and 104 children. The results show that the participants in particular saw the social aspect of the learning process as important. This

included their social relations with family members, other participants, and professionals, i.e. the teachers/facilitators. Furthermore, the participants related the development of social relations as a crucial part of coping with their daily life in the context of their life in exile. In the discussion, the emphasis on the social skills and relations are seen in the context of the particular format of the capitalistic welfare state in Denmark, in which active involvement and mutual trust are seen as essential parts of performing good citizenship. The ability to connect to others and to engage in building good relationships are thus valued by the participants both in building social support in the family, and as a way of being recognised as a citizen of Denmark by other citizens and by professionals. The learning in the sessions is social, as it is a collective process and as it is embedded in a particular society with specific definitions of the well-functioning citizen.

*Peter Berliner & Jeppe Høj Christensen: Peace-building as social and material learning*

The article describes the development of a Space for Peace as the local population's response to the ongoing civil war in Mindanao in the Philippines. The peace-building is a process of changing the social-ecological system, which includes the spiritual dimension, the discursive expressions, the social relations, and the distribution of material resources. Peace-building is a continuous learning process, which unites people in a shared respect of diversity. The common ground is found in the religions of the three groups living together in Mindanao: the Lumads, the Muslims, and the Catholics. The peace-building framework is then compared to Kristen Magis' theory on community resilience and to Michael Ungar's theory of the social ecology of individual resilience. It is concluded that the peace-building framework is built around a concept of a system encompassing discursive, social and material components; a strong religious faith, which unites people instead of segregating them into separated groups; and a socially practiced respect for diversity. It is argued that these three aspects could contribute to further development of our understanding of social and individual resilience, building on the theories of Magis and Ungar.