

Chapter 3

Identity development in higher education: teacher's training informed by folk high school pedagogy

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Abstract

In this chapter I analyse my first lecture as a full-time academic, an introduction to pedagogy for primary school teacher's training. Finding no time in a full schedule to prepare, I fell back on my experience from twenty years as a folk high school teacher. The focus of the lecture became the student's negotiation of identity and internalisation of values connected to the occupation they prepared for.

The chapter implies that there is a need for educators to challenge the values of students in higher education. A critical analysis of the introductory lecture asks if the pedagogical ideals and practices of the folk high schools can contribute to higher education with a focus on personal development. Theoretical reflection presents a model for learning that involves values and identity while arguing that such learning holds a process-oriented substance. To develop such learning, the values must be embodied by the teacher.

Keywords

Identity development, values in HE, folk high school pedagogy, teacher education.

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Introduction

It is 4.30 in the morning, and I am preparing my very first lecture as an associate professor at the University of South-Eastern Norway. After my first weeks as a full-time academic, my head swam after what to me seemed like an unreasonable number of different department meetings. These, combined with my efforts to understand the university's different systems of digital communication, filled my waking hours. There had been little to no time left to study the course literature and prepare for this morning and my first meeting with the students – an introductory class in pedagogical theory.

For over twenty years, my primary position had been that of a folk high school teacher. I had combined this with finishing my PhD and working part time as a researcher at Swedish and Norwegian academic institutions. But now the size of my projects and the demands from a growing research network had made this double occupation unworkable. While it grieved me to leave the role of folk high school practitioner, I looked forward to being a full-time academic with much more room for research and writing.

I had enjoyed meeting my new colleagues at the pedagogy department but was taken back by their stories about students with low motivation and high dropout rates. Clearly engaged and very capable lecturers related experiences of students habitually eating in class while giving their primary attention to social media on electronic devices.

I shared the responsibility for the introductory class in pedagogy with a colleague who had a background in counselling teenagers. As we had both met many young adults with traumatic experiences from their early school years, we saw the importance of the work of primary school teachers. Provoked by the accounts of demotivated students, we agreed that a central aim for our introductory course would be to give the students a vision of the task that they trained for. By focusing on the children that they would meet and the possibilities that a primary school teacher has to influence these children's lives, we hoped to increase their engagement in the course.

Concrete reflection

When I started preparing for my first lecture, these felt like very high aspirations. There had been no time left to read all the course literature or to design my outline for the semester. The weeks of trying to get an overview of the organisation of the university had not just left me with no time for reading, but I was tired and had to dig deep to find motivation for my preparation.

“What would be the most vital learning these new teachers' students could receive?” I asked myself. The answer I found was: “To see the goal

for their studies and get a vision of the importance of the task they were training for”. Could I use my experience as a folk high school teacher to design an introductory lecture that engaged the students in such a reflection? The competence I had was to build classes on interaction and dialogue to motivate my students and initiate their reflection on the values they represented.

A few hours later, I had a basic design for the lecture, shaped by my backbone as a teacher. In my tiredness and lack of formal preparation, I fell back on the teaching methods I really knew, the dialogue-based teaching that I had practiced with my students at the folk high school.

The Nordic folk high schools

To put the presented reflective analysis in context, a short introduction to the Nordic folk high schools is needed. These schools have a 175-year history in the Nordic countries, and the movement has been described as a central component in the democratic development of the region (Tøsse, 2004; Lövgren & Nordvall, 2017; Andersen & Björkman, 2017). The schools represent a *bildung*-pedagogy with a focus on dialogical processes and reflections that engage the whole person of the student (Mikkelsen, 2014; Korsgaard, 2011; Straume, 2013). There are over 400 schools spread over the Nordic countries; 80 of these are found in Norway. The Norwegian folk high school law affirms the schools’ role as alternative pedagogical institutions without exams, a set curriculum or a grading system (Folkehøyskoleloven, 2002).

At the folk high school where I had worked, the main courses focused on sports and travel. As a teacher in philosophy, psychology and religion, I had to work hard to motivate students for these subjects without the aid of tests, grades or exams. Both as a practitioner and in my research, I developed dialogue-based teaching grounded in the pedagogical philosophy of NFS Grundtvig (Lövgren, 2018; Grundtvig, 2011).

The introductory lecture

As I met the students five hours later, I looked forward to getting to know them and trying out an introductory class based on folk high school pedagogy. The lecture was loosely structured into four main parts, consciously open to being changed by the student’s input. The presentation below follows the four main parts of my design as they developed in the four hours the students and I spent on the lecture. In the following section, the structure is used in a critical analysis that connects the practice account to the chapter’s final theoretical reflection.

Part 1. Getting to know each other

To get to know the students, I asked each of them to present their hobbies, backgrounds and why they joined the program. As I had always done with my FHS students, I took time to ask follow-up questions of each student. In response, I shared anecdotes from my own life, and we laughed together over our common associations with things like the national prejudices of their dialect and home region, what it's like to be the oldest of five siblings or why you spend fifteen hours a week on handball training. Besides having a laugh and getting to know each other, I got to hear the students explain their own motivations for becoming primary school teachers. The maturity reflected in their answers as well as the personal engagement impressed me. They talked about their hope of being able to help children grow and their aim to support the children who didn't function within the system.

Part 2. Sharing bad and good experiences of teachers

In starting up the main part of the lecture, students were asked to join in groups and share stories of their own primary school teachers. The initial task was for each of them to find an example of a teacher who a) did not support learning in the classroom and who b) did not create an inclusive fellowship among their pupils. As they referred to personal experiences, we connected these to the motivation they had given in the presentation for wanting to become a teacher. One student told of how she was humbled and ridiculed by a primary school teacher. Another related having a sister with learning disabilities who fell out of the school system after being confronted with the expectations of an elitist junior high teacher.

As we moved on, the same groups shared experiences of teachers who a) had supported learning in the classroom and b) who laid the groundwork for an inclusive pupil fellowship. As we talked about their experiences, I would ask things like, "Why was that teacher so important to your learning?" or "What was it that teacher did to include all the pupils?". A few times I would respond by telling anecdotes from my own life, as a teacher, as a pupil and as the father of a child with a learning disorder.

Part 3. The case of Trym and Eva

After an hour of sharing stories about our personal positive and negative experiences with teachers, the students were presented with a case based on the detailed story of two fictional children called Trym and Eva. I gave them a detailed account of how the two children met when Eva and her mom moved in next door to Trym's family. The two children soon became best friends, and though very different in character (or maybe because they

were so different), they bonded closely throughout their preschool years. Trym was a quiet and thoughtful boy who loved books, while Eva was full of life and always presented new ideas for how to change the games they played. When they started first grade, Trym was already reading his big brother's schoolbooks from third grade, while Eva's mother had just consented for her to be tested for ADHD after several concerned reports from her kindergarten teachers.

After a ten-minute introduction to the case, students worked in pairs, writing a text in which they imagined how the two children would experience their first weeks at school. As each couple presented their versions of Trym's and Eva's initial school experience, I was again impressed by the depth of the students' reflections. They saw such a variety of potential problems and positive experiences that these two children could potentially experience. I was also struck by the understanding they showed for how the first weeks as a pupil could potentially affect the rest of a child's schooling. In our discussion about the different developments of the case that they presented, we often returned to our own experiences as pupils in primary school.

After a break, the students were given the task of being the primary school teachers who received Trym and Eva on their first day at school. I asked, "*How would you plan the first weeks of schooling for these children?*" and "*What learning activities could meet the needs of these two children and their classmates?*". While the students worked on this task, I walked around and discussed different learning activities, but most of all, I helped the students connect their role as teachers to their own experiences and the teachers and pupils they had known.

As we talked through their ideas for activities that could meet the needs of both Trym and Eva, we connected the games and learning activities to stories of our own experiences. In response to the students often very personal accounts, I responded by telling them of children and young people I have met whose lives had found a new direction through one engaged teacher. As it became natural in the flow of the discourse, I used my own experience as an example of this, sharing with them how one specific teacher had helped me land on my feet after my parents' divorce at the age of ten.

Part 4. Concluding dialogue

As the 4-hour lecture was coming to an end, we summarized the different parts of the session and connected the theme to the here and now. Our hours together gave weight to the statement:

"The education you are entering certifies you to be the teacher who meets Eva and Trym on their first day of school."

Based on the past four hours and the progression of the lecture, we reflected together on the impact that a primary school teacher has. I asked:

“What can you do to prepare yourself for this task?”

The following dialogue became so absorbing that we forgot the time, and I was scolded by a waiting lecturer for not emptying the lecture hall in time for his students.

The rest of the first year

In the following weeks, lectures with the first-year students connected more directly to the course plan and to their assigned literature. As the students entered the world of pedagogical theory, I sought to connect the material to our shared experience in that first session. We often found references in the learning theories or didactic perspectives we were analysing to that initial time of sharing.

During the students’ initial semester, I observed these students as they became established in their role as university students. What was their driving force? Were there any signs that our first intense session and the follow-up in the months to come had affected their motivation for becoming a primary school teacher? Were they connecting the literature they read and the pedagogical theory they learned about to their meeting with children in a primary school?

Such an observation is, of course, tinted by my own hopes and aspirations, but I saw signs and heard references of such a connection. Like when I overheard one of them saying to the other students “we are studying for the world’s most important job”. In the end of term evaluation, I found that students asked for more case-based discussions and referred back to that first lecture in pedagogical theory.

Critical analysis

It was while working with this chapter and becoming engaged in a critical analysis of the introductory lecture that I realised how much the basic structures of the session reflected my experience as a folk high school teacher. As I described and structured the lecture, I saw how the frustrations from the larger context combined with the tiredness and the pressure of having little time to prepare the class made me retreat to the methods that had become a part of me during my 20 years of practice as an FHS teacher.

Though the analysis of the described practice experience has followed the three steps of concrete, critical and theoretical reflection, it has in many ways been a wandering back and forth between the three phases. The

second main section of the chapter mirrors this wandering by connecting the concrete retelling of the account with a critical reflection and indicating how this has led on to the final theoretical section. In this section, I will go through each part of the lecture and ask what purpose or aim the applied learning activities had. To show how these connect to the final theoretical section of the chapter, each part will be connected to concepts from learning theory. The third and final section will develop these concepts further and combine them in a model describing the dialogue-based learning represented by the folk high schools.

Part 1. Building towards an intersubjective meeting

The introductory part of the session can seem to be just a shallow and unproductive time of laughing and being silly together with the students. To me, the aim of just having fun together would be good enough in itself as an opener for a class. But the purpose goes deeper than sharing a laugh. Humour can, if used rightly, help everyone to feel more comfortable and safer. The questions and follow-up themes that we laugh about are steered towards positive themes that bring us together. In sharing from my own life, I let the students enter into my personal sphere as I am entering into theirs.

This introduction starts to build a connection with each student. In a sense, I am using personal contact and humour to build towards a form of learning that is the heart of folk high school pedagogy. The equal sharing between me and the students and the laughter establish the basis for a *living interaction* in the lecture, nurturing a form of dialogue that is based on a subject-to-subject interaction. Through my sharing and involvement with the students, I also steer my own position as a teacher to offer the students a *lived example* of the values I want them to embrace, giving them an opening toward *an embodied learning*.

Part 2. Developing an identity as teacher students

It is a conscious choice to start part 2 with negative experiences of a primary school teacher. Somehow, I think negative experiences are easier to remember or find. Also, negative experiences display the power that a teacher has in such a vivid way. It is easy to empathize with a child who has been bullied by a teacher, and so the first learning activity in part 2 initiates a process of identifying and empathising with the pupils my students are training to teach.

Together, the sharing of positive and negative experiences of teachers becomes a reconnection with their own time as pupils in primary school.

The identification with the vulnerability of being a pupil has the potential of building respect for the children they will have in their care. It can also hopefully initiate a *personal development* towards a teacher's identity, where the ideal is an intersubjective meeting with their pupils.

The stories of teachers who had a positive impact on their students' lives can help map the outline of a positive teacher role. The exercise aims at initiating a *reflection* on their current role as *legitimate peripheral participants in a community of practice* through the process of remembering role models and what a teacher has meant in their own lives. These examples are connected to developing their own professional identity. Having voiced the aim of becoming "good teachers" connects their identity as students to being legitimate peripheral participants in the community of teachers having a positive impact on their pupils.

Part 3. Two pupils personalised

The two fictive first graders, Trym and Eva can serve as a two possible personalisations of children the students can identify with or that they know. The section connects the students' memories and the motivation they presented to two specific children. The idea is to give the empathy that was voiced in their motivation for becoming teacher students a practical focus by describing two pupils and their needs. To fulfil their future tasks as teachers, they need the tools their university studies can supply them with to meet students such as Trym and Eva.

Asking the students to plan the activities connects the emphatic training with theoretical perspectives that will be central to their university courses. By introducing a case in the lecture, we move from what can be described as *explorative learning* towards a more *embodied learning*. Though the focus is on two specific children, the learning in the section moves from a focus on *reflection* towards a *process-oriented substance*.

Part 4. Concluding dialogue

The conclusion of the lecture is the part where I have no notes or plans. If the first three parts have initiated the processes intended, then the students will take over here. The learning practices were intended to connect their initially expressed motivation for becoming primary school teachers to their role as university students. Such processes of re-evaluating values and development of identity follow a *noncoherent learning trajectory*. As we try to track such a development, it will appear in *the form of a hybrid*, observed only in *bits and pieces*.

The overall process of the lecture aims at an internalisation of the possibilities and responsibilities of a primary school teacher. The engagement

in this final discussion indicates an intense *negotiation of meaning* related to central parts of the identity of the new community of practice that they establish as university students. The negotiation involves boundary objects and practices that have been presented in the lecture. The aim of the process is to connect their identity as university students to an identity as legitimate peripheral participants in a community of practicing teachers. A community where a central reification is the endless value of each child and the teacher's role is that of a custodian of what is most precious in all of society.

Theoretical analysis

The process of theorising the lecture

In the critical analysis, I found that my experience from the folk high school's educational practices had been applied as tools to connect the personal motivation expressed by my students to the theoretical studies that they had before them. The initial lecture could be viewed as an experiment where folk high school pedagogy was used to meet a challenge in the university's programme for teachers' education. Each of the four main parts of the presented analysis is connected to theoretical concepts that will be further developed in the final section of this chapter.

The first theoretical perspective on the analysed lecture is that of the educational philosophy of NFS Grundtvig and the 19th-century development of FHS pedagogy. These are concepts that have shaped the thinking and practices of the folk high school movement in the Nordic countries. Grundtvig's educational philosophy has also had a significant influence outside the Nordic region. A Danish study maps close to 700 schools worldwide that trace their roots to his educational ideas (Bugge, 2013). Another sign of Grundtvig's influence would be the parts of the EU's adult education programme that have been named after him (Eurostat).

The second part of the theoretical analysis is the product of my own empirical research and theoretical studies (Lövgren, 2018; 2019). In these publications, I have combined perspectives from more contemporary theories of learning and identity development to create a theoretical model describing folk high school pedagogy. In the section below, I will describe the development of the model and apply the concepts in it to the analysis of the introductory lecture.

Grundtvig's educational philosophy

To analyse an educator's pedagogical practice, we have to see what lies behind the choices made and activities initiated. Researchers such as

Gert Biesta (2015) have shown how pedagogical philosophy will shape a teacher's practice. In the analysis of my own practice and my way of meeting my students, an important perspective will be the basic values that have formed me as an educator.

My educational philosophy and the values that shaped that introductory lecture are shaped by the educational and religious ideas of NFS Grundtvig. The theoretical analysis will therefore give an initial background to his philosophy and to some central concepts connected to education.

Grundtvig sees the pedagogical ideal of the Danish schools of his day as destructive (Holm, 2019), arguing that their limitation to teaching in Latin can only produce "soul-destroying rote learning" (Korsgaard, 2011, p. 28). Grundtvig promotes a dialogue between teacher and student in a "school for life", where the needs of the whole student are seen and developed. He describes "the Gordian knot of enlightenment", which must be untied by keeping a focus on personal development without losing the social aspect, by developing the individual without becoming individualistic (Grundtvig, 2011, p. 76).

The Danish professor and Grundtvig scholar Ove Korsgaard (2000; 2002; 2004; 2011) gives the concept of a *living interaction* the central position in the pedagogical philosophy that shaped the folk high schools. Grundtvig describes living interaction as an ideal for the interaction between teacher and student, as well as between the students themselves and the student and the world.

Grundtvig's central ideal of a living interaction could be descriptive of each of the phases in the 4-hour lecture. From the introduction, where we bantered, joked and laughed at details in students' presentation and my own background to each of the discussions. there was a "give and take" between me and the students. Behind the actual meeting between teacher and student lies a theological and anthropological position that has shaped the Grundtvigian folk high schools.

The humanistic, creation-based anthropology that Grundtvig represents has been described as the value that carries the pedagogy of the folk high schools (Mikkelsen, 2014). If the values behind Grundtvig's anthropology are allowed to shape the teacher-student relationship, the outcome will be an intersubjective meeting (Weiss, 2017). I would trace the respect for my students and the focus on their positive intentions that characterise the described introductory lesson to many years of internalising Grundtvig's anthropology.

When I brought these ideals with me into my initial lecture at the university, my question was: How could a living interaction become a part of a university lecture? And if so, what would it mean for the further

development of my new students? They had just entered education to become primary school teachers. Their background stories and the anecdotes from their own schooling showed that they had an initial motivation to become “good teachers”. But I also knew from my new colleague’s experiences that this initial motivation seemed to drop off as they became established in their student role. The focus then becomes to initiate a process that can follow the students through their time at the university and shape their values and practice as new primary school teachers.

Theorizing folk high school pedagogy

In the second stage of theoretical reflection, the described lecture experience is connected to the development of a theoretical conceptualisation of folk high school pedagogy. In my research on the Nordic folk high schools, my practical experience as a teacher has been challenged by empirical observations as well as theoretical and methodological perspectives. This process has connected theoretical concepts into a model designed to describe folk high school pedagogy.

In the main section of the theoretical reflection, I present an overview of the concepts and theories that have been applied to describe folk high school pedagogy. These will then be connected to the elements in the critical reflection of my experience in bringing the pedagogy of the Nordic folk high schools with me into a university lecture. The connection is made to theorise the possible advantages of bringing folk high school pedagogy into a professional program at a university.

The conceptual model is based on the analysis of several periods of ethnographic fieldwork at Norwegian folk high schools from 2012 to 2022 (Lövgren, 2014; 2018; 2022). The field studies share a focus on students’ experiences and learning at folk high schools. The analysis of the empirical material from these students’ accounts is connected to finding patterns in the learning described by students at a folk high school. In what is best described as an ongoing abductive process (Afdal, 2008), theoretical perspectives were tested to help conceptualize the students’ experience of folk high school pedagogy.

Etienne Wenger’s social learning theory – development and critique

One theoretical perspective has followed me throughout my research on the Nordic folk high schools. The social learning theory, with its focus on the establishment of a community of practice, describes many of the processes that can be observed in a folk high school. Concepts such as *legitimate peripheral participation* and the negotiation of identity capture central

learning processes in folk high school pedagogy. But the theory presented by Wenger also has limitations and represents a limited understanding of learning (DePalma, 2009; Lövgren, 2018). The following section will give a short introduction to concepts in Wenger's theory that are seen as central in the analysis of the introductory lecture that is the focus of this chapter.

With the introduction of the concept of legitimate peripheral participation, Lave and Wenger give the metaphor of apprenticeship a central position in their social theory of learning. The relationship that introduces a newly established learner to the community, providing the competence required for becoming a legitimate member, is used as a model for social learning (Lave & Wenger, 1991, p. 65-83). Wenger later defined the book's main intention as an effort to revitalize the concept of apprenticeship (Wenger, 1998, p. 11). An apprentice gains access to a community in a position that is peripheral in the sense that he or she is only just starting to learn the fellowship's craft or trade. At the same time, his or her membership is legitimate, and they obtain a starting position for entering the community. In a process of legitimate peripheral participation, the curriculum that is the goal for the learning process is not defined by a syllabus or found in a textbook; it is defined as a part of the community of practice itself (Wenger, 1998, p. 100).

Identity is developed on the one hand through participation in social practices, while on the other hand, it is described as individually negotiated. In Wenger's definition of the term, identity traces each individual's learning trajectory (1998, p. 158-161). *Negotiation of identity* is a theoretical construction that is reiterated throughout Wenger's writing. The construction becomes even more integral in the later redesign of Wenger's social learning theory (Wenger, 2010, p. 184-186; Wenger-Trayner & Wenger-Trayner, 2015, p. 19-27), where concepts such as multimembership and the negotiation of a learning trajectory are further developed (Wenger-Trayner & Wenger-Trayner, 2015, p. 22-24).

The students in my first-year class of primary teacher's education are in the process of initiating what Wenger would describe as a Community of Practice (Wenger, 1998). The newly established community is in an intense process of negotiating their identity as students as well as the meaning of their practices and the reifications that these practices are built around. As students in a teacher training program, they can be described as apprentices, holding a position of legitimate peripheral participation (Lave & Wenger, 1991). The goal of the described lecture is to clarify their own initial motivation for wanting to enter this new community of practice. The lecture centres around the role that they are training for and seeks to connect their negotiation of meaning to the role of a primary school teacher.

Three types of value-based learning

To further analyse my introductory lecture as a university lecturer, the presented concepts from Wenger are combined with other theories of learning to build a model for value-based learning and identity formation. The model is based on empirical research in folk high schools and will be connected to the four parts of the lecture described in the critical analysis. The conceptualisation of learning in the folk high schools that the model describes can be seen in the different educational practices introduced in the introductory lecture.

The central findings from my research and its abductive analytical process have been condensed in a diagram that depicts three types of value-based learning. In the critical analysis presented in the second main part of this chapter, the four parts of the lecture were connected to concepts that can be found in the diagram.

	Reproductive learning	Explorative learning	Embodied learning
<i>Conception</i>	Centre/ periphery	Movement	Hybrid Bits and pieces
<i>Learning trajectory</i>	Inbound	In- or outbound	Noncoherent
<i>Content</i>	Substance	Process	Process-oriented substance
<i>Method</i>	Monologue	Dialogue	Embodiment Incarnation
<i>Aim</i>	Knowledge	Reflection	Personal development
<i>Teacher's role</i>	Master	Initiator Catalyst	Lived example
<i>Area of learning</i>	Curriculum, laws and ordinances	Investigative processes	Values Identity

The analysis of the empirical material from the ethnographic observations of the folk high school students' learning was connected to the wider field of learning theory. In this abductive process between the empirical

analysis and studies of learning theory, the seven descriptive levels in the diagram emerged. Each of these levels adapts concepts used to describe learning by writers and researchers from different academic disciplines connected to learning and personal development.

The three types of learning are not mutually exclusive; they will often appear in the same practice and even have parallel occurrences. However, they differ in the kinds of learning trajectories they induce. They are also distinguished by the role of the teacher and the type of learning to which they are intended to relate. The discourse that the models carry with them varies in that it can be described as more or less monological or dialogical.

Reproductive learning

In the first type of reproductive learning, the students' values are shaped by the process of formal learning. Here, an example would be a lecture where knowledge of the second-year curriculum in primary school is taught as a basis for understanding the values that uphold the Norwegian school system. Such classes induce different types of learning trajectories, but a central aspect can be described as following a monological discourse. The learning process has a clear goal: a centre, which is the aim of an inbound learning trajectory. The learning has a defined substance, and the teacher fills the role of the master in Lave and Wenger's model of apprenticeship, making his or her knowledge available for the students to reproduce. In the introductory lecture, my focus as a teacher was not on factual learning, but later lectures would have such a focus, i.e., knowledge of the laws and ordinances that govern the Norwegian school system.

Reflective learning

In the second type, called reflective learning, the process can be described as a movement where the learning trajectory can be either inbound or outbound. The learning that the students describe here has no predetermined goal, but each individual follows a trajectory driven by the process itself. As the students participate in reflective learning practices, they challenge established borders and start investigative processes. In this second type, the process of reflection is the goal of the practice. The teacher has the role of an initiator or catalyst, starting up a process without needing to steer it in a specific direction.

The second type of reflective learning was present when the students remembered their own experiences as pupils in a primary school setting. Here, my aim was to create a movement where the learning trajectory had no specific goal or centre. I was the initiator or catalyst of an investigative

process whose purpose was to engage students in reflection on their own memories.

Embodied learning

The third type, called embodied learning, is built on students' descriptions of a learning where the content is embodied in a person. The values are taught by meeting lived examples made manifest in the person of the Other, often represented by a staff member. This learning holds a substance, but one that is process-oriented and will not be captured in terms of a specific centre of learning. In describing the embodied learning, there is no single detectable learning trajectory.

The third type of learning is spread throughout everyday life, found in bits and pieces, as a hybrid. Embodied learning describes a kind of learning that, according to the folk high school students in the empirical studies, is especially developed within the folk high school setting. The space provided by not having exams or a set curriculum gives room for processes where borders are tested and identities defined. As the students describe their folk high school experience, they project an image of learning that shapes their values and identity. The analysis of the empirical material from my fieldwork shows how the framework and practices of the folk high schools accommodate for embodied learning.

To apply these conceptualisations to our analysis of the introductory lecture, we must first explain the concepts and the context in which they have been introduced. To do this, the following paragraphs will present a theoretical background for the concepts by connecting them to their respective theoretical frameworks. Meanwhile, the reflective analysis will, in a parallel process, apply the presented concepts to the four parts of the critical analysis.

Hybridity, noncoherence and the concept of substance

As researchers, we must ask how learning that is aimed at reflection on values can be observed. The central element in the analysed introductory lecture has to do with reflective processes where values are shaped, and the identity of the teacher students is challenged. The three first levels in the diagram relate to the concepts of hybridity, noncoherence and substance. These three levels are all related to how the shaping of values in a learner can be observed and how it appears in our empirical analysis of the learning activity.

When sociologists describe how values are present in contemporary society, the term hybrid is used (Ammerman, 2014). Ethnographic research

has given new information about how values and religion are lived, and this knowledge has led researchers to make metaphors such as bricolage (Bender, 2013). Engler argues for the use of hybridity to describe the presence of values in society (2009). Another way of conveying this view is with the argument that we should look for values in bits and pieces (Afdal, 2013, p. 211), with a descriptive use of the term syncretic (Law et al., 2013:175-176) or by using the metaphor of the rhizome (Bender, 2013, p. 25). These terms and concepts are used to give an idea of the multi-directionality and diversity of values and religion in the 21st century.

The second level uses the term noncoherence, which is used by John Law in his critique of developments in social science research (2004). He argues for noncoherence as a valid and necessary result in areas of social science. To understand human behaviour, we have to accept that there are areas where scientific methods will not capture a structured and valid observation.

To give a framework to the third level, the concept of substance is connected to Ger Afdal's overview of theories connecting values in contemporary society to learning theory. He defines the learning of values in a broad sense as movement and connects this definition to an analysis of religion as movement (2013, p. 13-18). Afdal argues that the learning of values should be analysed as a process, not as a product. He describes the presence of substance in the changing character of learning and develops a picture of the learning of values as "a substantial process" (p. 221-222).

How can these three concepts be relevant to our analysis of how folk high school pedagogy and the shaping of values are present in the analysed introductory lecture? If we want to observe embodied learning of values, the hybridity of values observed in practice is essential. If it is true that the process-oriented content of embodied learning has a noncoherent learning trajectory, then this kind of learning cannot be observed other than as a hybrid, in bits and pieces

Bakhtin and the dialogical discourse

In his literary analysis, Bakhtin describes what he calls an authoritative or monological discourse as "a compact and invisible mass – one must either totally affirm it or totally reject it" (1981, p. 343). In opposition to this monological discourse, he develops the definition of an internally persuasive discourse (p. 275). This discourse is described as "affirmed through assimilation", a process "tightly interwoven" with the people active in it (p. 345). Being involved in internally persuasive discourses is, for Bakhtin, fundamental for the development of an individual consciousness. He describes this as the converse of meeting an authoritarian discourse (p. 344).

To enter into a dialogical discourse, as described by Bakhtin, is a good definition of the aim of the introductory lecture. The internally persuasive discourse that Bakhtin describes is interwoven with the learner's identity. Such a discourse cannot be forced, but it is the product of an assimilation into the person of the learner.

Concluding reflection

Wenger's social learning theory provides a perspective where the students in my primary teacher's class are in an intense negotiation of identity. They need to define their newly established community of practice and understand their newfound role as university students. The lecture enters the sphere of negotiating identity and seeks to refer it to the role they will have as primary school teacher. The ambition was to initiate a reflection on the responsibility the role carries and the meaning it holds. The signs observed during the rest of the school year as well as in the formal evaluation of the class indicates that students might have moved towards these goals.

But it is important to refer a *discussion of results from the analysed lecture* to the diagram that depicts a model for the three types of learning. The three first levels imply that the process-oriented content of embodied learning is only found in bits and pieces as a hybrid. It is noncoherent and will therefore not be observed in a structured, analytical manner. Firstly, this must be a warning not to push the result focus of this chapter's analysis.

Secondly, the analysis has something to say about how we evaluate embodied learning as a part of higher education. If, as my research proposes, embodied learning is often noncoherent and found as a hybrid, then the research that sets out to evaluate it must be aware of this. To evaluate or map such embodied learning, we cannot apply the traditional methods of research that demand coherence and observability to register results.

The analysis of folk high school studies shows that students' experiences of embodied learning can be connected to *the context and framework of a folk high school*. It is the third type of embodied learning that is at the centre of our theoretical reflection on how folk high school pedagogy can be an active part of a university lecture. This kind of learning appears in the lecture as a process-oriented substance that can be described as noncoherent, appearing in bits and pieces as a hybrid. To produce personal development, learners must meet an embodiment of the values that they are challenged by. There must be a lived example to convey the values and identity that this kind of learning involves. The theoretical reflection in this chapter asks if this third model of learning can also be achieved within the context of a university lecture. If so, are there processes and learning

activities developed within the folk high school setting that can be adapted to a more formal university setting?

The analysed lecture reflects my experience in these two parts of the Norwegian educational sector. I would suggest that a focus on embodied learning in higher education is becoming more and more necessary. My colleague's references to the problems of lack of motivation in the students at the teacher's programme implies a need for developing values in our students. But most of all, in my meetings with the students, I experience a hunger for this kind of identity-affirming learning where not only factual learning is reproduced. The introduction of reflective learning where students are introduced to investigative processes covers some of the need for a more developmental focus. But there is also a need for embodied learning, where the lecturer meets the students in a living interaction where personal development is the aim and the teacher dares to enter the role of a lived example. I would suggest that the pedagogical ideals and practices developed by the folk high school movement could contribute to introducing such learning in higher education.

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