Skriftbruk i vardagsliv och i sfi-utbildning
En studie av fem kurdiska sfi-studerandes skriftbrukshistoria och skriftpraktiker

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Akademisk avhandling
som med vederbörligt tillstånd av Rektor vid Umeå universitet för avläggande av filosofie doktorsexamen framläggs till offentligt förvar i Hörsal G, Humanisthuset, fredagen den 5 december, kl. 10.15.
Avhandlingen kommer att förvaras på svenska.

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This thesis explores the literacy practices in literacy history, in everyday life and in Swedish tuition for immigrants (sfi) of five Kurdish adults. The study analyses connections and dividing lines between literacy practices of the sociotextual domains of everyday life and literacy practices of the sociotextual domain of sfi. It also explores the interaction between literacy history and present literacy practices. Further, there is a focus on the connections between identification, learning and literacy practices. The methodological approach is inspired by ethnography, employing individual semi-structured interviews and classroom observation. Video documentation, audio recordings and field notes are used for documentation. Theoretically the study is influenced by the research field New Literacy Studies where literacies are conceived of as assets of socially and culturally grounded practices. The interviews are analysed from two perspectives: focusing on content and on linguistic discursive practices. In the analysis of interviews and observations, a number of interacting aspects of literacy events and literacy practices are also researched, such as purpose, time, place, participants, verbal language and artefacts.

A lack of connection between the participants’ notions of who they are and the identities offered to them in sfi impairs the conditions of their active participation in the literacy practices, and consequently also impairs their learning. Identities connected to literacy history are of importance in this process. To exemplify this, the professional career they had in Kurdistan is still of central importance for two of the participants of the study. This complicates their identification as sfi-students and their engaging in the literacy practices of the sfi-education. If sfi teachers know which identities from everyday life are important to their sfi students and try to find connections between the sfi teaching and these identities, the chances improve of the students accepting the identities which they are offered in the literacy events. Then it will also be more probable that the students’ participation in the literacy events in sfi will lead to deep learning.

In the sfi classrooms, the participants take part in literacy events of everyday life. There are three types of overlap between the literacy practices of sfi and of everyday life. (1) Literacy events from other sociotextual domains take place in the sfi-classrooms, but without recontextualization into sfi. (2) Literacy events based in sociotextual domains of everyday life are recontextualized into sfi. (3) Literacy events belong to more than one sociotextual domain. In spite of these three types of overlap there are complications when it comes to students starting out from literacy practices of everyday life when they take part in the literacy practices of sfi. It is not possible to transmit literacy practices in their totality, from one sociotextual domain to another. The literacy practices are situated in a specific sociotextual domain and will undergo a transformation as they are based in a different sociotextual domain. On the other hand, it is possible for sfi students to make use of everyday micro practices (e.g. cooperation and non-linear reading) when they take part in the literacy practices of sfi.

Key words: Swedish tuition for immigrants, literacy event, literacy practice, New Literacy Studies, sociotextual domain, ethnography, learning, identification, identities, Kurdish