



FACULTY OF EDUCATION

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EDUCATION FOR SUSTAINABLE DEVELOPMENT AND MOTHER TONGUE TUITION AT A CROSSROADS: How ESD can lead to equity in MTT

Katerina Olson/International Master's in Educational Research

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Level:	Second cycle
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Supervisor:	Giulia Messina Dahlberg
Examiner:	Ilse Hakvoort

Abstract

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Keywords:	Mother Tongue Tuition, Education for Sustainable Development

- Aim:** The aim of this research is to investigate how ESD intersects with the subject of Mother Tongue Tuition in the compulsory school system via one municipality in Sweden. This is done by engaging with two analytical foci: i) the analysis of attitudes and documentation presented by the municipality's policy decision makers, to find out how the MTT organization is governed and ii) teachers' experiences and responses to ESD in MTT.
- Theory:** The study utilises Critical Pedagogy and Assemblage theory as the lenses through which to discuss the case. Critical Pedagogy shows the extent to which teachers and policy decision makers are engaged in reflective practices and the potential ways in which teachers can activate their subjectivity as leaders. Assemblage theory shows how all the components of the case are linked; the complexities of power relations, agency and ways of becoming.
- Method:** Data is gathered from one MTT case study. The case is based at one municipality in Western Sweden. The MTT organization is governed by the municipality. Data sets include text and interview. Qualitative interviews are conducted with a sample of four teachers and two policy decision makers. Policy documents are also analysed. Critical Discourse Analysis, based on critical discourse theory, is used to reframe the dominant narratives and to show a perspective from the margins of MTT spaces. CDA is used as an analytical tool in the study to point out different viewpoints and inconsistencies.
- Results:** The results show that the case study is an example of hegemonic power relations supported by ESD.

List of Abbreviations

ESD	Education for Sustainable Development
MT	Mother Tongue
MTT	Mother Tongue Tuition
MTLI	Mother Tongue Language Initiative
PDM	Policy Decision Maker
SD	Sustainable Development
SDG	Sustainable Development Goal (SDG)
UN	United Nations (UN)

List of Appendices

Appendix 1: Questionnaire PDM

Appendix 2: Questionnaire MTT teachers

Appendix 3: consent to participate in the study form

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Chapter 1: Introduction

Advocating for the preservation of the natural environment is an ongoing discussion. As a contemporary debate, and the most enduring of my own lifetime, environmental awareness has raised a question about how ordinary people should behave. On a grander scale, environmental protagonists may appear to antagonise industrial and economic spheres. The environmental debate presents two sides: the one perspective as needing to utilise natural resources and develop the environment so that humans can advance and improve their quality of life. The opposing view is about maintaining the Earth in pristine condition unexploited by the hands of those who profit economically. This debate, since the early 1970s, has met its ends through a series of negotiations and mitigating documents which The United Nations (UN) have produced and are now considered policy. The currency of these UN documents, as global Sustainable Development (SD) policy, indicates the prevalence of the sustainability question surrounding global resources.

The sustainability paradigm is entwined with education. A recent focus on social sustainability that has become part of SD policy influences international politics and its societies, economies and research communities. For educational research SD brings forward questions that may determine possible approaches that Education for Sustainable Development (ESD) can take in various contexts. In Western Sweden within the specific context of compulsory schooling, in the subject area known as Mother Tongue Tuition (MTT) the sustainability question has been raised because SD has become a municipality wide focus in the region that the MTT organisation is located. Teachers are asked to teach the UN's sustainability policy, also known as Agenda 2030. This study analyses the sustainability question in this MTT context using the concept of the assemblage to show how all the elements of this case study hang together and are made socially stable. The UN's SD policy is one very important component of the municipality's assemblage. Other components of the assemblage include Swedish compulsory schooling and school subjects; the municipality's MTT organisation; the municipality's policy decision makers and the municipality's MTT teachers. ESD in MTT presents a problem of what sustainability means for this learning space.

SD policy involves two concepts. The first is sustainability and the second is development. The two concepts have been unified by the UN. This unification has enabled industrial and economic cohorts to pursue *development* without many substantial limitations. Despite the growing awareness of environmentalism linked to sustainability concept, industry has historically condemned environmental activism because it is limiting to business. Environmental activists often overtly oppose or resist the aims and ventures of capitalist enterprises. The idea of *sustainable* development introduces the possibility for a middle ground, elevating the mission of striving for a common good. A practice of

sustainable development encompasses an environmentally friendly angle on industrial development. The composition of sustainability policies, made in response to disastrous damage inflicted upon the environment by industrial development, may disguise the guilt of past to current generations of politicians. SD policies shape a new vision for the future which should be shared, supported and driven forward by political decision makers all over the world. The UN's focus for SD is not necessarily about preserving environments but, by including development as a concept, is motivated by the idea of developing the world.

Since the Paris Convention on Climate Change in 2015 political views on environmentalism and social equity have changed. At the Convention representatives of one hundred and ninety-five countries agreed to curb carbon emissions. The world's UN representatives agreed that enacting structural change was necessary. The rationale for reducing emissions was to leave a *smaller* carbon footprint on the planet, so that global temperatures would not rise above two degrees Celsius (UNESCO, 2016, p. 32). As a small step, it was one way in which the giant leap needed for environmentalism and global development in other areas could commence. Development not only in terms of industries and economies, but a new kind of social development began. The sustainability paradigm would now incorporate social sustainability and with this came the idea of equity. In September of 2015 the UN member states agreed that curbing emissions was the desired path forward and adopted the global development agenda known as the UN (2015) policy *Transforming Our World: The 2030 Agenda for Sustainable Development*. This policy is also known as *Agenda 2030* and is the very policy that MTT teachers are asked to teach in this study. The policy as a document outlines seventeen explicit topics that name the problems facing the world. Each of these seventeen topics is categorised as a Sustainable Development Goal (SDG). The UN's plan for transforming, globally, the contemporary economic model is about providing equity for all. This kind of equity relates to opportunities for all humans to live a westernised quality of life. Not only in terms of financial prosperity, but also in terms of access to clean environments, good quality education and strong social networks that support the necessary aspects of stabilising people's lives. All nations and walks of life should tangibly be helped, not just to survive the course of their lifetimes, but to *thrive*. The concept of thriving is seen in this study as a fundamental need for every individual. The idea that people should thrive unites humans equitably, despite certain dominant voices and actions expressing differing stances. The concept of thriving will be revisited in this study as it is an important aspect of social sustainability that is inextricably linked with social equity.

As the SDGs in Agenda 2030 are numbered, SDG4 refers to education. This goal is about supporting social sustainability through the provision of effective learning opportunities:

Just as the economy must become sustainable, so too must it become inclusive. With widespread poverty and inequality, economic growth has not benefited all people. Prosperity must be conceived in ways that leave no one behind. Education of good quality can contribute to this change as well. A better educated labour force is essential to inclusive economic growth focused on human welfare. Education helps reduce poverty by increasing chances of finding decent work and improved earnings, reducing job insecurity. (UNESCO, 2016, pp. 39-40)

To support the SD rationale, both natural resources from the earth and human resources are required to work in tandem to achieve economic growth and prosperity. Education fits into this by educating the “labour force” (UNESCO, 2016, pp. 39-40), which according to this line of reasoning will improve quality of life for all. The UN justifies the idea of supporting “good quality” education so that “inclusive economic growth” can occur (UNESCO, 2016, pp. 39-40). The focus for the ordinary person in the UN’s SD plan is on their employability and capacity to earn a living that shall contribute to economic prosperity of nations and even corporate prosperity. The prosperity of those individual humans, who perform the acts of labour workers, are needed in the economy for ensuring this. It should involve all people by way of being effectively educated. The perpetuation of a neoliberal paradigm is assumed in this equation. Such continued economic growth shall be adapted to include previously unengaged labour and in this way shall improve those individuals’ quality of life and “leave no one behind” (UNESCO, 2016, pp. 39-40). Previously unengaged labour forces in non westernised countries therefore shall participate in and contribute to continued economic growth, through educational opportunity.

There is an inherent conflict of interest in the SD rationale that ESD is implicated into. This study, directly related to SDG4 because it is educational research, starts with the premise that ESD has become a kind of training ground for the SD paradigm. A question raised in educational sciences may be if education ought to be training or if it ought to be based around the philosophical concept of *Bildung* that is more about the journey and process of learning rather than the end destination that is analogous to training. *Bildung*, explored further in this study, could be seen as at the heart of educational intent. Goal number four (SDG4) about education (UNESCO, 2016, p. 6) describes how sustainability should be linked with having access to inclusive, equitable and quality education. *Bildung* seems to share the sentiments of social sustainability through its philosophical angle that resonates with equity. SDG4 and *Bildung* both seem to support humane, open ended ideas of existing, living, learning and thriving. Equity in the philosophical sense could reflect notions of freedom from prejudice and thus freedom of expectation. Education should not therefore necessarily *have to* lead to becoming part of a future labour force. The employability of those being educated through compulsory

schooling, in a future labour force that is part of an existing inequitable neoliberal framework is questioned in this study. Whether SDG4 can lead to social sustainability where all humans thrive may link to equity in education.

To illuminate the contradiction further, Sustainable Development perpetuates current inequitable hegemonic structures. Yet the Sustainable Development paradigm also expects equity and environmentalism as an outcome. This is illogical. If all agree carbon emissions caused by industrial development damage to the Earth, yet this development shall and must go ahead then those exact carbon emissions will damage the Earth. The UN had not asked for carbon emissions to cease. They should be reduced to be deemed sustainable. The UN states the world needs to transform structurally, yet transformation by the same forces that remain as stakeholders in its destruction is a contradiction. Those profiting the most are doing the most damage and may not be alive in future to see the detrimental effects that development has done. The next generation, the students in schools today, are to deal with these issues of the future, even when the burden of responsibility belongs elsewhere. And they are already being prepared for it via certain ESD measures being taken at compulsory schooling. In this study, the way in which ESD is presented and handled within compulsory schooling is problematic. If hegemonic structures such as businesses, industries and political groups, with powerful platforms, cannot make the structural changes necessary, then teaching children and school students about environmentalism and worldly catastrophe should lead to it. Structural change may come by pointing out how the components in a structure hold together. The structure in this case is the assemblage of the municipality which includes components that may also be part of other assemblages, serving different functions within each assemblage that they feature in.

The UN acknowledges environmental and societal catastrophes as global problems. Ramification of the decisions made and implemented into local laws and praxis, by political decision makers of all ranks, may potentially deeply impact the ways in which current and future generations inherit the Earth. Whilst those set on leaving a legacy shall invariably do so through trade offs: the legacy of profits versus the wellbeing of the physical environment and the equitable treatment of individuals. What is of concern to the educational sciences is the future direction of our current attitudes, perceptions, knowledge and aspirations. Whether any aspects of today's world would be worthy of its time spent learning: of replicating the current world and its attitudes in the worlds of tomorrow. It makes sense to take a step back and learn about attitudes prior to replicating them. Critically, we may come to conclusions that suggest today's systems are insufficient for the needs of tomorrow. The UN's (2017) document *ESD learning objectives* suggests it is up to education to advocate for education

(Rieckmann et al., 2017, pp. 17-18). Through MTT there is potential for ESD to bring justice to the educational context in terms of a philosophical approach that brings equity through education:

...to publicly demand and support the development of policies promoting free, equitable and quality education for all, ESD and related approaches as well as aiming at safe, accessible and inclusive educational facilities. (Rieckmann et al., 2017, p. 18).

As ESD scholars suggest, within education there is room for critical reflection. This study attempts to do that. To critically reflect on how ESD is handled in the Swedish compulsory education system, it must first be presented as a case and analysed. This study therefore investigates the Mother Tongue Tuition (MTT) context within the compulsory education system in Sweden looking at how ESD is tackled in relationship with the other components in its assemblage that influence it.

Compulsory schooling is affected by the contradictive aspects of SD. The question of how SD has improved certain people's lives is wrought with tension. Poverty strikes most of the world's inhabitants. Many more people now, more than ever before, are suffering at the hands of oppressive environmental and political global powers.

In 2015, 19.2 million people worldwide were displaced internally due to natural disasters; twice as many were displaced by conflict and violence. In addition, climate change is raising temperatures and sea levels, and causing loss of agricultural productivity... (UNESCO, 2016, p. 33)

If the UN acknowledges political crises then compulsory schooling cannot ignore them because of how crisis affects educational opportunity. The compounding effects of displacement; extreme environmental degradation in certain countries, causing poverty; the fact that whole societies in the year 2021 live below poverty levels and/or in refugee camps, whilst a small percentage of people live lavishly invariably impacts who gets an education. Western powers and western systems could be seen as oppressive to those suffering the most. If Agenda 2030 (UN, 2015) is a western construct, it could also be deemed oppressive. As Mignolo (2017) has pointed out, "westernisation of the world is no longer possible because more and more people are resisting being subsumed by it"(p. 40). The benefits to western business, politics and institutional structures through the SD paradigm can be a cause for contention. It could be said that ESD plays a role in perpetuating western ideals that do not eradicate inequity. ESD could be in the compulsory schooling context in countries such as Sweden to represent equity as the function of MTT differs to that of learning other languages. The range of available languages variously perceived in terms of status and importance is itself an important aspect of providing equity. Although fascinating, a conscious decision in this study has been to omit languages and the study of their status in the world.

This study orientates itself as ESD research. It seeks to find out how the institution of compulsory education in Sweden contributes to ESD. One municipality in Western Sweden has declared its commitment to engaging in the aims of the UN's Agenda 2030. This study is interested in how this municipality views its task of working with the UN's mission within the education sector. In particular, this study wishes to look at how Agenda 2030 is made meaningful within the MTT programme offered by the municipality. MTT in Sweden is part of the compulsory education syllabus and is a subject that is documented as any other compulsory school subject is. The Mother Tongue (MT) subject is available to those who identify as multilingual and speak another language at home. MTT can be regarded as an innovative, inclusive and forward thinking initiative in the Swedish education system and has the potential to support and strengthen the fabric in the daily lives of children. It can be a relief for those who do not speak fluently the dominant language of Swedish; it can offer a social outlet for those who wish to maintain their family's heritage; and it is a way of contributing to the overall grades of a student through the opportunity of attending formal language classes in a language they already use, have heard since birth and communicate in regularly. The Agenda 2030 focus of this municipality has the potential to contribute to the UN's mission for people leading peaceful, stable, prosperous and healthy lives. The ways in which Agenda 2030 is approached in this municipality, in relation to the MTT could offer insights into how this particular educational sector has the potential to dismantle inequities, not just in the municipality investigated, but in other Swedish municipalities. Or, for that matter, through MTT in other UN member states.

While differing perspectives on the problems lead to a range of proposed solutions, meeting the Sustainable Development Goals (SDGs) requires recognizing the need for cooperation and solidarity, despite contextual and ideological differences. All people in low and high income countries have to contribute in their own ways to ensure environmental sustainability for all. (UNESCO, 2016, p. 24)

A general view of MTT in terms of its participants is heterogeneous. In this educational context we are likely to find school students who can identify not simply as multilingual but also as migrants; as children of migrants; as refugees; as newly arrived refugees; as refugees without a parent or guardian; as Swedish citizens with multicultural heritage; as dual or treble citizens; or as expatriates. The reasons for maintaining the MT for these students are countless depending on the individual circumstances of each child. We can acknowledge, for instance, that in recent years increased refugee migration numbers to Europe has put pressure on both political and educational systems. Immigration, residency and citizenship go hand in hand with the provision of education in countries such as Sweden. Dávila and Bunar (2020) point out that since 2015, as many as half of all migrants to Sweden have been identified as under the age of eighteen and thus requiring schooling. In order to "provide high-quality education" (Dávila & Bunar, 2020, p. 108), Sweden has already started to reform education with a "best practices" (Dávila & Bunar, 2020, p. 108) programme that aims to cater to the

diverse needs of migrant students. However, the obstacles faced by migrant students hinder their abilities to gain success in attaining adequate educational outcomes. Ultimately this affects long term integration and upward mobility including university studies and job seeking. Migrants encounter obstacles within schooling that do not take into consideration previous learning and their current needs:

prolonged placement in segregated classes, inability to recognize and further build upon children's previous knowledge and experiences, lack of cooperation between national and local governments, and "second-language only" policies. (Dávila & Bunar, 2020, p. 108)

As the MTT syllabus appears within the compulsory school syllabus, it could be seen from the perspective of documentation as a mainstream subject. However, MTT classes in praxis are neither mainstream nor are they segregated spaces. MTT classes could be seen as in between two points, in a third frontier, on the borderline of neither here nor there. It could be said that MTT provides for its students a freeing of the senses and that this liberation is indeed the focus of the MTT syllabus as it nods to those cultural features and semantics that may already be familiar to students. Otherwise in education language is used for directing students' attention for specified emphasis in subject learning or in language learning for acquiring 'modern' languages. It is those modern or dominant languages that carry status which MTT languages may not. MTT takes another angle which looks backwards at students' heritage as well as having its own mission of propelling forwards seeking opportunity of access and perhaps even status. This gives MTT the (perhaps underestimated) potential of becoming a nascent space for issues of equity. Its position as an outlier in the compulsory schooling system provides children with the opportunity to be immersed in an emancipatory environment where they can identify as one in an alternative group to the dominant culture. Thus, the potential role of MTT, relative to power relations, considering the sustainability question and for operating equitably, is one that can enfranchise those who engage with MTT spaces. The MTT space, in a country such as Sweden, is brimming with possibilities for fulfilling such objectives as SDG4 might focus on.

At the core of MTT is the notion of thriving. As a formal approach to language and cultural studies, MTT curriculum has been framed in previous studies as a way of helping children to perform better academically. When their formative language and culture is supported, a child's budding sense of identity as a multilingual, multicultural individual is strengthened. In research by Fielding (2015), questions surrounding "identity, intercultural communication, and insider and outsider status" (p. 17) are tackled in terms of how multilingual students find ways of being at school. Fielding's (2015) research is interested in how schools offer support to students through "positive educational experiences ... to assist their identity negotiation... which empower students...to...embrace and build upon their language skills"(Fielding, 2015, pp. 17-18). The MTT space thus reinforces an individual's identity through contact with an alternative culture than the dominant one found in the mainstream

compulsory schooling classroom. Thriving in the world has a lot to do with how one belongs in the world.

Cultural hegemony can impact thriving. The idea that society views individuals and groups depending on their heritage impacts the ways in which a child develops a sense of identity. Heritage and therefore languages are inherently linked to ways in which children flourish and thrive as adults. The cultural hegemony of nations and the ways in which “the hegemonic effects of dominant cultures and the authority they have in representing and in speaking for the Other” (Kramsch, 1998, p. 9) can absolutely decide the destiny of a person. Particularly if certain languages are dominant within the dominant culture. If there is any hope of dismantling systemic oppression it is necessary to acknowledge that western powers have played a part in inventing oppression: “European colonizers invented themselves and others in a reciprocal process”(Makoni & Pennycook, 2006, p. 8) and furthermore that “languages - and the metalanguages used to describe them - are inventions” (Makoni & Pennycook, 2005, p. 138). By acknowledging the historical invention of language: that certain languages have gained status because of hegemonic processes that involve the administration of other languages, leading to maintaining hegemony, we can hope for reforming educational possibilities. Particularly if “languages as inventions are being privileged over humans as agents” (Makoni & Pennycook, 2005, p. 150) then humans may be under threat of becoming absorbed by processes of systemization. Existing systems, such as educational ones and particularly so in relation to MTT administration, require the range of languages offered through MTT to be administrated in this case by the Swedish hegemony and the Swedish language. It could be argued that certain systematic processes, such as the ways in which policies or syllabi are constructed by dominant cultures, are detrimental to human communication and the ways in which individuals flourish in terms of their identity. “Descriptions of languages may disable the very speakers to which these languages are attributed” (Makoni & Pennycook, 2005, p. 150) and in certain situations dominant systematised administrative processes can diminish the possibilities for strengthening language ties. Educational spaces, such as the MTT space, albeit part of the compulsory schooling syllabus and context, may be a site where certain boundaries may be breached regarding language functions for the “dominant” language and cultural paradigm (Makoni & Pennycook, 2005, p. 151). This study looks at how MTT is part of the compulsory school syllabus as a subject. Rather than investigating each language and its status specifically the focus is on the MTT space as a school subject in Sweden.

ESD in terms of its social dimensions supports the concept of thriving. Yet ESD has recently become more of an explicit part of education. UN documents have gone into detailed description of the merits of educating with a sustainability angle. The publication by Rieckmann et al. (2017) is a document

outlining specific learning objectives that are to be ascertained by the explicit teaching of SDGs. If sustainability can lead to equity in education then the specified learning outcomes may need to be tested and challenged, particularly if it is evident that some aspects of the SD paradigm are in conflict with other aspects of interest. In terms of this study, the MTT educational space is tied to other political spaces that form an assemblage of relations and stakeholders in the sustainability mission. The political mission for sustainability may be in conflict with social aspects of sustainability that could be developed and realised through an educational context such as MTT. If the political focus is on the “importance of ESD for behaviour change for a sustainable future” and it should involve “a wide range of stakeholders (from governments, the private sector, civil society, non-governmental organisations and the general public)” (Shulla et al., 2020, p. 459) then a question arises about the expectations placed on students versus the onus on adults who are the stakeholders. This shift towards explicit teaching of ESD, encouraged by the UN, to be embraced by UN member states, so that compulsory and other forms of education serve the greater agenda of behavioural change, could be debated in terms of its role of shifting responsibility of political issues and altering the philosophical function and underpinnings of formal education. The explicit teaching of ESD via SDGs is akin to training as a means to an ends rather than education that develops competencies.

Statement of purpose

The aim of this research is to investigate how ESD intersects with the subject of Mother Tongue Tuition in the compulsory school system at one municipality in Sweden. This is done by engaging with three analytical foci: i) the analysis of attitudes of policy decision makers at the municipality, to find out how the MTT organization is governed; ii) policy documents related to the ways in which the MTT organization is governed and iii) teachers’ experiences and responses to the approach taken to explicitly teach ESD in MTT.

The study is timely as it fits into current ESD discourses that purport the need for critical approaches to ESD research. If the mainstream development debate around SD can be recognised as political and thus involving hegemony at its core, it concerns ESD in terms of the philosophical approach to education known as *Bildung*. The study fits into the ESD discourse by interrogating hegemonic systems that dehumanise those individuals who are part of it and contributes to sustainability in education via a focus on social sustainability that should lead to equity of educational opportunity for all.

Research Questions

The following research questions are designed around an exploratory study. An interpretive approach is used for analysing teachers and policy decision makers' attitudes about the ways in which Agenda 2030 intersects with MTT in praxis.

1. How do MTT teachers and the municipality's policy decision makers reflect on the MTT curriculum, Agenda 2030 and how Agenda 2030 and MTT intersect in praxis?
2. How do MTT teachers and the municipality's policy decision makers reflect on the municipality's intentions, guidelines, and professional development support systems surrounding Agenda 2030?
3. How do MTT teachers and the municipality's policy decision makers reflect on their goals and processes surrounding Agenda 2030 through MTT curriculum in praxis, documentation and evaluation?
4. How do the municipality's policy decision makers evaluate MTT teachers' praxis of Agenda 2030 through MTT?

Theory: analytical framework

The study utilises three main approaches under critical discourse theory (CDT) as the overarching theoretical perspective. Firstly, policy documents are analysed using critical discourse analysis (CDA). This approach investigates and breaks down the policies to view them as social texts. CDA allows the text to be analysed for the ways in which it has gained power socially and therefore allows the researcher to interrogate the causes for and the solutions presented about oppressive constructs represented in the text. CDA thus can be used to reframe the dominant narrative, to view an alternate perspective such as a perspective that can derive from the margins of dominant spaces. The dominant compulsory schooling space and the political assemblage of the municipality can be addressed with CDA and in this study may rewrite the narrative of the marginalised space of the MTT subject. The critical aspect of CDA is about questioning hegemonic stances being driven politically and that includes ESD.

Secondly, the theory of critical pedagogy provides a lens through which to discuss the ways in which teachers can activate their subjectivity as leaders. This active form of leadership can become revolutionary leadership in the sense that teachers can work to change systems that are riddled with issues surrounding equity. They can do this by filtering through the dominant narratives by being reflective, co-operative with students and re-inventive so that they can re-exist in the dominant

narrative via their own micronarratives that do not perpetuate unfair systems where they have become objectified. Critical pedagogy can unfold the concept of activism which can take different forms, such as being transformative, active, reflective or resistant. Even an act of being passive could be an act of resistance which is an activist stance. Critical pedagogy also opens up the concept of agency through activating the subjectivity of teachers and students. This subjectivity is about humanising through emotional or aesthetic ways; expressive or public performances; being hospitable, inviting and courteous; accepting differences and otherness to themselves and each other. Agents have their own subjectivity that allows them to exist as an entity that exerts its own power in the world. Critical pedagogy is about allowing the teacher and their students to exist in community and find their autonomy.

The third approach to analysis is through Assemblage theory. The concept of the assemblage is a very important part of showing the mapping of all the components belonging to and surrounding this MTT case, as a system of intertwined parts. It shows how the components intersect with each other and hang together in a socially stable way. The assemblage is about territories that are mapped not only by human agents but by non-human agents who have their own subjectivity in the world. Agents of differing scales can be part of the assemblage and interact with each other on equal terms. It means that policy documents with their own agency can interact with human agents in the assemblage and try to territorialise by using their subjectivity and dominance through the hegemonic power relations of nation states over humans. Territorialising is about boundaries; boundary crossing and boundary struggles that lead to conflicts among those entities within the assemblage, with each other. The assemblage needs to territorialise to be stable and if one aspect of the assemblage is in conflict it can suffer deterritorialization in that it is expelled, and/or reterritorialization by finding a new space beyond the function or location of the original space but re-exists by forming the new spaces of *becoming*. The MTT space is considered a space that deviates from the stable space of compulsory schooling and could be seen as deterritorialised by its own assemblage. The question in this study may be about its potential to re-territorialise its own position in the assemblage.

Methodology

The data for this study is gathered as a case study, from the assemblage of the case. The case is about an MTT organisation based at a municipality in Western Sweden. The MTT organization is governed by the municipality. The municipality forms the assemblage which includes the MTT organisation with its teachers and policy decision makers; the compulsory schools and the school subjects in the syllabus; the Swedish government and its policies; and the UN's *Agenda 2030* policy. The policy documents include the municipality's sustainability policy, the Swedish government's national policy

and the specific educational policy that is the Skolverket syllabus; and the ESD policy that is originally taken from the UN. Data sets include transcribed texts from interviews and the texts taken from the from four sources of policy documents. Qualitative interviews are conducted with a sample of four teachers and two policy decision makers. Policy documents come from four sources, a total of six policies to investigate using CDA to look for ways in which the policies as social texts can be seen as oppressive. Another way of analysing the policy texts is to look at how the texts present yet in praxis are enacted differently. The interview transcripts are analysed for patterns of association and key themes that may point out patterns in attitude. The attitudes of interviewees can show how belief systems in the organisation impact the ways in which praxis may or may not be inconsistent with policy.

Outline

The thesis begins with the introduction about the contemporary debate surrounding Sustainable Development. ESD should contribute to global equity. Education is discussed as one way that politicians wish to fix political problems. In order to make society equitable, the values of the UN's Agenda 2030 should be embraced. The study's focus is on ESD through MTT in Sweden. Chapter 2 discusses the theories with which this study is framed. Critical pedagogy is explained as a way teachers and policy decision makers can engage in reflective practice and begin revolutionary leadership. Assemblage theory shows how all the components of the political system that MTT is part of hold together. The method of data collection is explained in the third chapter. CDA is explained as the tool used for analysing data and critically reframing dominant narratives. The fourth chapter explores the results found from the data sets of policy documents and interviewee transcripts that are collected, translated, reworked into tables and cross checked for comparison and analysis. The analysed results are presented through themes. A discussion of the themes that emerge from the results is presented in the fifth chapter. The final chapter concludes the study with remarks and recommendations for further research.

Limitations

The research design as a case study is linked to its research questions. As a case study it may limit the possibility to generalise yet a small sample size is not a limitation. As a single case study, its small sample size is its strength and is necessary for answering the research questions. Furthermore, a small sample size gives the researcher the opportunity to go into depth and detail with interviewees. The ability to focus only on six subjects means that the researcher can carefully describe the analysis of the interview transcripts. The study can be trustworthy in qualitative research because the data is rich and there are different issues at stake than in a quantitative study that uses a large sample size to plot the

patterns taken from the more numbers of participants. The reliability in qualitative research can be linked to the study's design, method and analysis and can show how a case study's results can be powerful for informing research in the field. This study relates to the research fields of MTT and ESD and is focussed on the context based in Sweden. The study is delimited by its international focus of the UN policy document *Agenda 2030* that is included as a data set and how it intersects with Swedish national and local policy texts and MTT praxis.

Ethical considerations

This study considers the ethical position of the researcher in terms of the relationship to the organisation and interviewees. The researcher is employed by the organisation and as such relates to the interviewees as colleagues. Therefore, the researcher's knowledge of the inner workings of the organization, including being present at numerous meetings and training sessions, directly informs the study. The researcher's prior knowledge and personal experience at the organisation provide the context and interest in the study. The researcher's rapport with colleagues prior to interviewing and employment relationship to the organisation enabled ease of reaching out to those individuals in order to request participation and conduct interviews.

The dual role of researcher and employee at the organization positions the researcher as an insider. Whilst wishing to remain objective, the researcher still maintains a rapport and trust with participants who were assured safety to discuss their thoughts. It must be said that the researcher aligns their ethical obligations stronger with the teachers who are considered the workers in this study and who are also in contact with families, private individuals and students. In this respect, the researcher intends to keep teacher interviewee identities private and anonymous. Whilst it is not the researcher's explicit intention to reveal the identities of policy decision makers, the researcher does engage in a process of reflection on the ethical responsibility of the study by contemplating how much can be said about those in positions of power. Policy decision makers should be able to say what they think freely. Policy decision makers are also responsible as representatives of the system and in positions of power. Thus, policy decision makers can be held accountable for the ways in which they think, act and represent their organisation. Furthermore, policy decision makers are responsible for the decisions they make and are responsible to the people who are employed under them in the hierarchical system of the municipality's structure. Those who are employed should furthermore be able to feel free and safe in asking the management questions; researchers should likewise feel they can report responses to questions without fear of unveiling identities. The study therefore, in terms of its ethical compass, holds its obligations closer to teachers who are employed workers and who follow directions of policy decision makers. This study's results are made heterogenous via the different voices of the

interviewees and who are all agents in the complex system within which they work and operate. The unique perspectives contributed to the study are shown by how each participant is part of a system where each of the parts influence each other. The municipality's public documents reflect one aspect of information that is available in the public domain. The policy decision makers are in various ways responsible for the content of publications and could be said to be responsible for those documents and thus also to the public in their municipality for the policies and perspectives taken to work with. Prior to interviewing, the participants were sent a consent form for partaking in the interview; and a copy of questions in writing prior to the verbal interview.

Chapter 2: Theory

The world is run by narrative: storytelling is a way of relating human actions to identity. If we question whose story is told, which perspective is furthered, then we implicitly begin the process of rewriting that story from a new viewpoint. Critical thinking is about reflecting on how narratives are told and how knowledge is gained. Being critical can be about resisting the urge to say something through the preference for saying nothing, holding back in diplomatic or eloquent ways. Writing can be reformulate reflected thought. Rewriting stories is about rewriting old or oppressive truths passed down and can be a form of being critical. Hearing another voice and understanding that there may be more than one perspective is a process of being critical. Offering feedback, saying something in response to what is understood, is also critical. Critical reflection can be a form of problem solving: of rewriting and righting certain wrongs.

This study offers a critical approach for analysing the case. To engage in critical, theoretical discussion is to acknowledge there are more perspectives than just the dominant paradigm. The hegemonic narrative is always from a powerful stance. In this study an alternate view may emerge, one that could be seen as deriving from the margins. As Mignolo (2017) discusses, hegemonic narratives come from people who assert their authority by inventing a way of relating to others through difference. Moreover, through violations of equality, such as “to classify equal living organisms as lesser humans” (p. 43). In so doing, authority figures have made themselves at once “the authors of the narratives (and)... barbarians” (p.43). Hegemonic narratives historically prevail in such acts as colonization, and in the more current contemporary forms when countries prescribe to a “nation-state form of governance” (p.42). Any such system, by virtue of its structure, “favours nationals over humans: by its logic, non-nationals are lesser humans” (p.42). A perspective from the margins is recognized as the opinions of the labour force, the working people. These perspectives come from the spaces where people enact life. They are from people who are diverse and heterogeneous in constitution, not one single individual is the same as another. The spaces of the margins oppose dominant narratives because dominant narratives are produced by a nation-state.

A nation-state produces its hegemonic narratives via the need for creating order out of chaos. Since no two individuals are identical, the system is clearly set up to classify, organize, manage and homogenize in the attempt to handle differences; in an attempt to make everyone the same. In doing so, the system dehumanizes the individual. Mignolo (2017) insists on individuals identifying with decoloniality as a way of “re-existing” (p.41). Although this requires a kind of “civil and epistemic disobedience, which could be enacted at different levels and at different spheres” (p.41) it is about individuals showing a way forward, asserting what is most important to them as people, rather than

systems overriding human agency. It does not necessarily hinge on active resistance as a way of showing critical views, but can also involve resistance that is silent, reflective and less active as a way of asserting a critical stance. As Mignolo (2017) points out, “the state, the corporations and banks would not be in favour of people taking control of their own destinies” (p.41). If systems impose dichotomies such as “the knower and the known” (p.42) and individuals engender diversity of thought, decoloniality is about listening to and even observing the non verbal critical acts of resistance coming from individuals at the edges and fringes of social and political spaces, networks and assemblages.

...decolonial thinking exists in the exteriority (the outside invented by and from the inside to build itself as inside). It exists in the borderland/on the borderlines of the principles of Western epistemology, of knowing and *knowledge-making*. (Mignolo, 2017, p. 42)

The struggle of viewing the world from the margins is that one can only hear and see the dominant ideologies. We must actively seek to uncover the narratives that emerge from the borders. As Apple (2004) remarks about the ways in which certain groups assert their power in the field of education, it is important for educational sciences to address the mechanisms of such power (Roth & Barton, 2004, p. 12). If the hegemony through educational systems acts in a way that disenfranchises “ordinary ... people” (Roth & Barton, 2004, p. 24) those who should be able to “take a stand on health, environment, or controversial issues” (Roth & Barton, 2004, p. 24) then these same hegemonic powers may “leave intact schooling as a mechanism for reproducing an inequitable society” (Roth & Barton, 2004, p. 24). It is thus imperative that educational research attempts to “deal with the ideological and structural sources of differential power and the role that education may play in reproducing and contesting such power” (Apple in Roth & Barton, 2004, p.12) for not to do so would be to not “deal with education as a cultural and social act at all!” (Apple in Roth & Barton, 2004, p.12). The work of this research project is to show the visions, beliefs and practices of the sources of power surrounding MTT in the case.

Critical Pedagogy

This study also draws on the theoretical writings of Critical Pedagogy. Freire (2000) writes as a radical activist in education who reiterates the ways in which powerful social, political and economic systems have the potential to dehumanize individuals. Freire asserts that all individuals involved in hegemonic equations are affected by the roles they play in that system. Not only “those whose humanity has been stolen, but also (though in a different way) those who have stolen it” (2000, p. 53). The very system begets a struggle which is unjust for both the oppressed and the oppressor. This study asserts that effort placed into availing a voice to all those playing a role within a system, allows for an alternate, rehumanized perspective. This study seeks to hear those voices, including both those from a

marginalised space as well as those from positions of power. The dominant narrative, filtered through the perspectives of each respective voice in the study, can shed light on issues present within MTT education.

Freire's theory leads to ideas about 'revolutionary leadership' (2000, p. 78) in education. It can apply to the relationship teachers share with their students just as it can apply to policy decision makers as leaders of their groups. The leadership approach of critical pedagogy suggests a critical stance to hegemony and in particular to situations of oppression. Decision makers may be unaware of the extent to which their rulings reverberate beyond the moment when, perhaps arbitrarily, decisions were made. Whilst humans make decisions that affect others, those Others become othered. In such moments, an individual may feel their voice is not heard in the crowd; their protests may not be acknowledged by their suppressors. Through critical pedagogy's leadership proposal, no teachers nor students should feel objectified by hegemonic systems, nor should policy makers by their roles; but that together in cooperation, students with teachers, teachers with their managers, each may take on the role of Subject. Such a role according to Freire is an active role, rather than a passive or submissive position; a reality altering role. Yet if everyone were actively critical then chaos would arise. Thus, this necessary part of being active may mean being active in a reflective sense or even in terms of disguising what is said or written in eloquent ways that actively connote resistance to a position of being objectified. By turning objectification on its head and owning it through critical reflection and subjectivity, those who were once oppressed can express agency. This agency may involve engaging in vocally and actively in critical discussion about the dominant narrative, yet it still requires deep thinking, silent spaces and quiet episodes of reflection. Thinking and activity together may thwart regurgitation of policy lines that perpetuate unfair systems. Activity is also related to context. The role of Subject in this study can be claimed by teachers and policy decision makers alike and made visible in the approach they take to reinventing, not only their own identities but the dominant narrative. This may be glanced at through the micro-narratives they tell as interview subjects. These voices inform the study because they are current, heterogenous and relevant. Both teachers and policy decision makers, as leaders, can share their knowledge, attitudes and insights to critically re-exist in the narrative.

A revolutionary leadership must accordingly practice co-intentional education. Teachers and students (leadership and people), co-intent on reality, are both Subjects, not only in the task of unveiling that reality, and thereby coming to know it critically, but in the task of recreating that knowledge.' (Freire, 2000, p. 78)

Thus, the study has the potential to address the reality which intersects with the dominant paradigm. If teachers are told to 'teach' Agenda 2030, the study is interested in finding out how the layers of the political system, through its varied source materials: human and non human, interact. This study shall

attempt to paint a picture of how ESD and MTT intersect based on the narratives and the policy documents.

The concept of activism is linked to critical pedagogy. Through the term 'conscientizacao' (Freire, 2000, p. 49), which suggests a consciousness or point of view about society, teachers and students are able to use educational opportunities to deeply reflect on any inherent contradictions in the way a society is organised. This kind of critical thinking about political and economic matters, that could be discussing activity that leads to resistance or it could be about resisting hegemonic powers by not doing what the hegemony wants, is a form of activism and is a way to take action against contradictions that are sources of oppression (Freire, 2000, p. 49). Through a teacher student bond which shares knowledge and opinions through critical reflective practices, the bond itself could be seen as authentic transformational action. Such action, viewed by Freire (2000) is an 'organised struggle for their liberation' (p.74) from oppressive constructs that want to dehumanise. The bond between teacher and student in their struggle to understand, reflect and take a stance is the work of activism. However, the struggle 'cannot be purely intellectual but must involve action; nor can it be limited to mere activism but must include serious reflection: only then will it be a praxis.' (p. 74) The idea of critical reflection is seen as a necessary part and a kind of work that people must engage in, whether through dialogue or some alternative form of reflective practice. In utilising one's own conscious awareness and conscience to understand the individual's personal need for such *struggle*, this work will ultimately lead to becoming liberated of the oppressive situation. It is the reflective work that shows an authentic belief in the need for change and it is the work that is the action that leads to the revolutionary work of change. An individual who masters this kind of reflection can work as a *revolutionary leader* and this can lead to activist change. As Stetsenko (2009) suggests, all humans want to alter and influence their world: "transformation is the core of human nature and the principled grounding for learning and development" (p.9). The teacher nurtures such transformational learning and development through critical thinking. Essentially, to exist as heterogeneously human it is imperative that humans continuously attempt to alter their status quos, "people come to know themselves and their world and ultimately come to be human *in and through* (not in addition to) the processes of collaboratively transforming their world" (p. 9), impressing upon the milieu what is subjectively important and necessary. Teachers and students then, through 'committed involvement' (Freire, 2000, p.78), through their "contribution" (Stetsenko, 2009, p.9) are in a 'quest for mutual humanization' (Freire, 2000, p. 84). Becoming human is the work of education and the work of

activism.

Assemblage

The study uses Assemblage theory (DeLanda, 2016) to describe how (all) the parts of the case fit together. Deleuze and Guattari (1988) introduce the concept of assemblage as the idea of the whole that is made up of components which are in flux. Assemblage is characterised by its multiplicities, its nature of "co-functioning by contagion" which in turn leads to a sense of 'becoming' (Deleuze & Guattari, 1988, pp. 282-283). This case is about a system of interwoven parts: a municipality which governs compulsory schooling and the MTT organisation; the nation-state of Sweden and its national governmental policies as well as the National Agency for Education's policies; the United Nations and the global policy of Agenda 2030. These organisations and the documents they produce are run by humans, yet no one individual is defined entirely by their alliance to any other in the assemblage. They are connected by "*exteriority*... like the air that exists between them transmitting influences that connect them but do not constitute them" (DeLanda, 2016, p.11). These components work together in flux to produce, in this case, the MTT programme. The components of the assemblage are unified by "co-functioning: it is a symbiosis" (DeLanda, 2016, p.11). Each aspect of the assemblage, human and non-human, work together as a complex dynamic system.

Assemblage theory accepts that both human and non-human elements work together to "stake out a territory" (Deleuze and Guattari, 1988, p.586). This territorialization gives stability to the assemblage and gives it the status of its own "*individual entity*" (DeLanda, 2016, p.32). Whilst it is made up of heterogeneous parts, it relates to each as an individual entity, like itself, thus "entities operating at different scales can directly interact with one another, individual to individual" ((DeLanda, 2016, p.32). This makes it possible for the assemblage as an entity to assert its own subjectivity.

Territorialisation is achieved as part of this subjectivity and part of the constitution of assemblage as a concept. Territorialisation not only refers to the staking out of spatial boundaries but also "to the degree to which an assemblage's component parts are drawn from a homogeneous repertoire, or the degree to which an assemblage homogenises its own components" (DeLanda, 2016, p.35). Thus territorialisation is about ironing out differences. Territorialisation can also work in the opposite direction by deterritorialising: a destabilizing process. The components within the assemblage then must exert more effort to remain part of the unity of the assemblage if deterritorialised or perhaps those components leave the assemblage as an act of resistance. This study investigates how MTT is territorialised in the assemblage of the system.

To analyse the assemblage “it is necessary to ascertain what is said and what is done” (Deleuze and Guattari, 1988, p. 586). As each component in an assemblage is its own entity in relationship with other components, where the relations are never stable, and the assemblage itself is an entity, the complexities in the relations overlap. The component parts impact one another as networks or systems invariably do. Each part depends on the other yet each is independent in a co-dependent relational mosaic of "movement and rest" (Bennett, 2010, p. 22). It is important therefore in this case to look at how the components of the assemblage, human as well as the documents and policies, operate together. What is written in the documents, what is expressed in policy, and what is said by policy decision makers may be inconsistent. The study is interested to find out to what extent policy says one thing and to what extent it is done in the municipality. If “expression becomes a *semiotic system*” (Deleuze and Guattari, 1988, p.586) the messages received and interacted with by teachers in the MTT organisation may also be inconsistent. The extent to which the messages are consistent or inconsistent shall be analysed in the study. Furthermore, what is done within the organisation and what is done in the municipality in relation to ESD and MTT too is analysed through this framework of the assemblage.

The idea of agency through subjectivity is linked to the study in terms of how power can be exerted. Bennett (2010) refers to agency as “the capacity to make something new appear or occur” (p. 31). Agency is instrumental in making activity happen, whether as the subjectivity of the assemblage or as an individual person. Agency can be human as well as non-human. Agency can be linked to the complex sets of relations, networks and systems in an assemblage. Agency can be individuals working together to achieve an outcome or independently. The process of humanization relies on agency. Human subjectivity is about existing and mattering heterogeneously, embracing differences. To become human in the world is a work in progress, not a point or destination that is ever simply achieved. The enactment of agency through subjectivity must be active. Agency cannot remain a cerebral matter nor a passive position. The work of becoming human is the work of teachers as leaders and together with students, their agency can contribute to Bildung, through the context of education. Not especially of homogeneously conforming or flattening out the contours of human individuality to become one and the same, which may be the will of the assemblage through its parameters of territorialisation. MTT teachers utilize their agency in their work as cultural purveyors. This study is interested in unravelling the complexities of agency of the different entities, and their differences in scale in the assemblage, and attempting to show power relations among them. It shall attempt to find out what main ideas are being circulated and to what end they are achieved.

The teaching profession requires agency to do the work of Bildung. This German educational concept, as explained by Danner (1994) is the human process of self-realization. It is the process of becoming a “cultured person” (p.5). Its enactment involves the student acquiring knowledge and engaging in the process of coming to know. It is about critical knowledge, a consciousness of values and responsibilities; the realization of personal effort and the ways in which students respond to educational tasks and teaching (Danner, 1994, p.6). Agency is necessary for Bildung on the part of the student and likewise on the part of the teacher who functions to enable discussion, deliberation and questioning; who models curiosity, instils habits and evokes a critical spirit. As Stetsenko (2009) asserts, “human development and learning are contingent on agency and deliberation, purposes and goals, responsibility and commitment” (Stetsenko, 2009, p. 9). Through the teaching profession, like any other professional who asserts agency through their knowledge, based on an academic background that has prepared them for their field, they can contribute to the lives of their students, their field and their context, because of agency. The study examines to what extent MTT teachers express agency as teaching professionals in relationship to ESD.

Human agency, through the work of human development, may lead to the transformational work of activism (Stetsenko, 2009, p. 9). Teachers and their students collaborate and contribute in the work of asserting their own existence as human subjects. They do this because as humans they must. Having subjectivity means exerting power, and humans need to do this rather than become objectified by the subjectivity of an assemblage. However, because the assemblage too exerts subjectivity, when it detects that its components are not conforming to a homogenisation pattern, derived from its territorialising parameters, the “distinction between ‘us’ and ‘them’ will sharpen and any small deviation from local norms will be noticed and punished” (DeLanda, 2016, p.35). The figures of authority in an assemblage will either try to make all components conform, or they will deterritorialise by dispelling the components to creating disharmony. In this way the assemblage asserts power over its own component parts. In this case, the assemblage is the system within which the MTT organisation is embedded. Each entity in the assemblage, in this case the teachers, the policy decision makers and the various policy documents, too have subjectivity and agency. A conflict may arise if teachers’ agency challenges that of the assemblage or other component parts. Thus, the teacher’s own subjectivity and the subjectivity they enable in their students, through critical reflection and other activities, leads to activism. Stetsenko (2009) reiterates this by saying:

human subjectivity (including phenomena of thinking, representing, believing) is not an eternal ‘mental theatre’; rather it is a meaningful activity out in the world partaking in its transformation and of the same ontological status as all human deeds (p.10).

Therefore, meaningful activity that belongs in the domain of education, through its potential for transformation, is the activity of activism. It is through the striving for human development which “proceeds as a continuous unfolding of activist, answerable deeds united on the grounds of one ceaseless process of ‘ideological becoming’ in pursuit of meaningful changes in the world” (Stetsenko, 2009, p. 9) that activism is realised.

The notion of ‘becoming’ is about existentially territorialising space (Andermatt Conley, 2012, p. 95). Spaces are inseparable from the subject because existing on the planet presupposes its geometries, tactilities and terrain. In a contemporary, capitalist society, it has been argued by philosophers Deleuze and Guattari that subjects have become “imprisoned in spaces that are at once stratified and striated”(Andermatt Conley, 2012, p. 96). This implies that the human subject should behave within terms that have been dictated through the power relations of assemblage systems that aim to homogenise the human heterogeneous nature. "Under the cloak of normalcy in the sphere of capitalism humans are molded into obedient subjects whose docility upholds the social order into which they are born" (Andermatt Conley, 2012, p. 96).The power dynamic of the assemblage subject onto the human subject is not questioned by those too young to understand it. Therefore, as Guattari asserts, it is imperative that those human subjects that are responsible for “the construction of subjectivity - artists of various kinds, teachers,...must get out of their transferential neutrality” (Andermatt Conley, 2012, p. 107) to show how to critique the system that has oppressed them to date. Teachers have “the responsibility of helping reconstruct the subject as a way of either being outside or resisting these new forms of capitalism. Micro-spaces have to be opened” (Andermatt Conley, 2012, p. 107). Through the formation of new spaces can there be new possibilities. It is the human subject, as a teacher with their students, who have the potential to open new spaces and “to make possible the construction of new territories and compositions” (Andermatt Conley, 2012, p. 106). Such attempts at constructing new spaces are acts of ‘becoming’. They are acts of resistance and can be creative and inventive. Human subjects have the capacity to think of different ways to shape time and space continually, these acts of deterritorialising and reterritorialising are about opening new kinds of space. As Guattari conceives of the subject, “the subject is “autopoietic,” performative, welcoming and connecting with alterity. It is even open to mutation” (Andermatt Conley, 2012, p. 107). The human subject is capable of flexibility. If metropolitan areas are seen as points where most human populations are settled en masse, which are "sites under the dictates of transnational commerce that *homogenize* subjects so as to make them eat, sleep and think along programmed lines"(Andermatt Conley, 2012, p. 97). The solution is to imagine new worlds of possibility for the future by rewriting the plan:

to write is to resist, to make an alternative map...to map is to traverse spaces in a process of continual deterritorializing and reterritorializing. To write is not to represent a finite, a pre-established and pre-existing world, but to survey and plot worlds to come." (Andermatt Conley, 2012, pp. 99-100).

Thus, if the teacher's subjectivity can be a force for change, the spaces of classrooms can be sites of change. If writing is an act of resistance and reclaiming space, then students with their teachers are to use writing and other creative forms of becoming, for inventing new futures and new worlds to come.

In the assemblage, the MTT space is an outlier. It features on the borders of the homogeneous space of the compulsory school system. Neither its teachers nor its students are homogenous in constitution, because of their transnational backgrounds they create a deterritorialised space that the assemblage must, by default of its own constitution, attempt to homogenise or punish.

Transnationalism can be understood as a social phenomenon and as a process involving border crossings... transnational social spaces constitute social formation that cross and challenge national, geographical and cultural borders" (Straszer et al., 2020, p. 44)

The association made with the MTT space is one where human subjects cross over the boundaries of obedience. The MTT space is challenging because the human subjects who comprise it have challenged the system by crossing national boundaries. The assemblage system punishes this distinction, the deviation from the norm. The MTT classroom, which is not its own space but one that is borrowed in a range of schools during the time of day, before or after regular schooling and perceived as extracurricular, makes it visibly an ostracised, deterritorialised subject. The study shall analyse how MTTs position as a deterritorialised space can, through the subjectivity of teachers and policy decision makers, reterritorialise its position. The study may attempt to point out how it has become a contested space and my look at creative acts of resistance against the power dynamic of the assemblage having pushed it to the boundaries and ways of becoming.

What is Sustainable Development?

The idea of Sustainable Development emerged from the 1987 Brundtland report. Developed and named after the Norwegian Prime Minister, Gro Harlem Brundtland, a female politician, it outlined a plan forward that integrated both economic and industrial interests. It would show how these interests could maintain a relationship to natural and other resources required for their enterprise interests. From this perspective Sustainable Development was defined as: "development which meets the needs of the present without compromising the ability for future generations to meet their own needs" (UNESCO, 2016, p. 4). Sustainable Development is thus concerned with enabling global development and capitalist enterprise.

Measuring the needs of the present has been done according to the wishes of business, corporations and industry. These interests are the same which lobby political systems and undermine democracy (Knutsson, 2013, p. 107). Since the Bruntland report, the Earth's natural resources have been reaped, ironically, at unsustainable lengths. Industrial and political powers, working in tandem to grant permissions, keep development going to maximise utility and promote economic growth to support a neoliberal ideology (Knutsson, 2013, p. 107). The environmental impacts are so dire that the UN has expressed concerns not only for future generations but for those alive today who will live to see the demise of the Earth as we know it. The state of the environment in 2021, over thirty years since the Bruntland Report was published in 1987, is worse, not better. This is recognised through the sense of urgency proposed by the United Nations:

The world economy needs deep transformation in order to... prevent the collapse of the Earth's biosphere on which human civilization depends for survival, and to eradicate poverty... (UNESCO, 2016, p. 39)

Education related to environmental awareness is not a new concept. It has been part of educational discourse since awareness about environmental degradation emerged in the 1960s when scientists began drawing attention to areas of the planet that were becoming dangerously polluted and depleted of resources (Gough, 2013, p. 14). The first use of the term 'environmental education' occurred in the United Kingdom, in the year 1965 when it was agreed upon for the concept to become part of the education of every citizen, in order to contribute to the scientific literacy of the nation (Gough, 2013, p. 14). In 1977 during the UNESCO UNEP Intergovernmental conference on environmental education, the field of environmental education became formalized. However, by the early 1990s the official terminology began to shift. It was not until 2009, during the UNESCO World conference on Education for Sustainable Development, that the field became known as Education for Sustainable Development (Gough, 2013, p. 13). The challenges for this kind of education are noted by Gough (2013) when she quotes Hazlett (1979) warning educational researchers at large, and specifically those interested in this field of ESD, of the pressures put on education by politicians. There is an expectation that teachers, the curriculum and schooling should mend broken political promises and provide hope for the future through ideological tag lines:

The nation tends to reduce political, social, and economic problems to educational ones and claims to expect schools to cure present ills and provide for a brighter tomorrow for individuals and the collectivity. (Hazlett, 1979, p. 133)

Whilst environmental education from thirty or so years ago is still relevant today, there is a new urgent spin on it through ESD. This version seeks to make more meaningful changes. Yet, industries continue to manufacture for their own economic growth under the guise that human beings *need* more stuff for a good quality of life. In 2021 many of the planet's natural resources have been used, damaged,

exploited. The *word* 'sustainable' is used on the marketing and merchandising of products and services. The current discourse on this urgency, in 2021, for saving the planet relies on the cooperation of political, educational and individual forces (Shulla et al., 2020, p. 459). The UN's explicit request of the cooperation of these agents should enact a shift in the general public in their ways of behaving. The focus on education is to deliver this message. The "...importance of ESD for behaviour change for a sustainable future" is to involve "a wide range of stakeholders (from governments, the private sector, civil society, non-governmental organisations and the general public)..." (Shulla et al., 2020, p. 459) so that a future on the planet can be assured. ESD claims to make meaningful change through the behaviour change of those who receive this education. ESD targets the future generation. The current generation however, those who are responsible for unsustainable practices, are in positions of power as political decision makers and industrial managing directors.

Given the irony outlined above, there seems to exist a contradiction in the concept of Sustainable Development and how ESD is targeted at future generations. The current generation of capitalists and neoliberalist corporate investors, bankers, industrial developers and politicians could be seen as requiring ESD. Fraser points out that capitalist societies rely on future generations as well as natural environments (Curty, 2020, p. 1330) to feed the missions set out by neoliberal ideology. The economy takes its labour from future generations and its raw materials for commodity production, as well as the "output side as a sink to absorb the waste, whether in the form of carbon emissions or anything else" (Curty, 2020, pp. 1329-30). Fraser's claim that "Capitalism therefore takes absolutely for granted that there is a sustainable, self-reproducing natural ecosystem that the economy relies on" (Curty, 2020, p.1330) causes a "boundary struggle"(Curty, 2020, p. 1332). Those forces that are entrenched in the system, the assemblage of entities, depend on one another to fulfill the roles they are assigned to do. These are ultimately in conflict with one another. Development that is supposed to be sustainable ignores the capacities of human societies and eco-systems (Knutsson, 2013, p. 194).

...by means of sophisticated post-political rhetoric, powerful institutions have been quite successful in perpetuating the message that there are no fundamental conflicts between these different interests (Knutsson, 2013, p. 110).

This study's engagement with the school system is inextricably linked with the increasingly fractured capitalist system in the year 2021. There is "a coercive or oppressive dimension that is quite fundamental to capitalism" (Curty, 2020, p.1330) which emerges from the rhetoric of documents and from the policy decisions made by those who hold positions of power within the system. The theme of assemblage can be mentioned here as the system linking all aspects of this operation. A boundary struggle exists for all those living, working and subsumed within the system. The boundary struggle is about resisting the broader implications of capitalism and neoliberal ideology. The boundary struggle

represents a conflict of interest amongst all the components in the assemblage. This conflict of interest plays out as a contradiction in the aims and the achievements of current systems in power. By educating future generations, current decision makers and institutions are let off the hook; by aiming to reduce poverty through development, that very development may be used against the very communities it aims to help:

... if that growth depletes resources at an unsupportable rate, will it start to increase poverty? (UNESCO, 2016, p.40)

It is assumed that Education for Sustainable Development will help to solve the problems outlined in the UN's Agenda 2030. The seventeen goals should be met in the next nine years. The behaviour change of students learning about the SDGs aims to transform consumer habits and should inspire individuals to act in various sustainable ways:

The 2030 Agenda for Sustainable Development emphasizes environmental sustainability issues, the need to transform consumption and production to restore balance to life on land and in water, and the need for urgent action on climate change. Furthermore, environmental sustainability is clearly intertwined with social and economic sustainability, as the challenges surrounding equitable and sustainable use of natural resources affect people's ability to lead peaceful, stable, prosperous and healthy lives. (UNESCO, 2016, p. 19)

However, it is important to also acknowledge the contemporary phenomenon of new forms of immigration toward western associated societies, regardless of actual physical location. Globalisation has not only impacted communities via the media and mass communication. Globalisation has changed into transnationalism, which becomes the phenomenon of a mass movement of people, technology, multinational governance and the ways in which global markets function (Straszer et al., 2020, p. 44). As transnationalism occurs through the crossing over of countries' borders, the current systems in place become contested and challenged (Straszer et al., 2020, p. 44). When whole communities are displaced and the movement of people occurs the question may be raised as to whether ESD is applicable to the whole world. It seems more reasonable to suggest ESD's audiences are more suited to western societies; those who are displaced have very little access to education whatsoever. Upon immigration, accepted into western countries and UN member states such as Sweden, the question of education can be raised again. Are affluent UN member states such as Sweden able to provide the required relevant resources to adequately support the values purported by documents such as Agenda 2030? An assumption could be that governments who have accepted immigrants as residents, have by default of their humanitarian act of acceptance, agreed to provide social welfare resources and equitable educational opportunities to those residents. Resources including the right to an education, and the right to that education being provided in a language that is understood could be deemed as non-negotiable if those governments are true to the sentiments of

Agenda 2030. If prosperous western UN member states cannot offer this, then it is unlikely that the outcomes of Agenda 2030 are achievable by any other nation-state.

The research in the literature reviewed above suggests that SD is linked to inequities through the assemblages of neoliberal capitalist systems. To address inequities we must acknowledge how and where it occurs. Transnationalism is “understood as a social phenomenon and as a process involving border crossings” (Straszer et al., 2020, p. 44) wherein questions of displacement and attachment are linked to ideas of nations and homelands (Straszer et al., 2020, p. 44). Individuals and communities who move across geographical and national borders and form diasporas contribute to the construction of diasporic spaces. Diasporic spaces, viewed as transnational spaces, are challenging to dominant paradigms by their connection with mobility and heterogeneity. Migrant communities have transmigrant identities: these hybrid identities contest the homogeneity principle of hegemonic systems. This study is about the contested space of the MTT classroom within a hegemonic system that provides compulsory education in Sweden.

Education for Sustainable Development

Education for Sustainable Development (ESD) has been identified as both broad and complex. For this reason it has been difficult for teachers to tackle as a paradigm that should shape curriculum development and implementation. Grice and Franck (2017) suggest that Education for Sustainable Development policy in the Swedish curriculum has lacked consensus and that within a given subject there could be many ways to approach it. This “interpretive pluralism will naturally affect the understanding of how to comprehend the concept of competence” (Grice & Franck, 2017, p. 256). Teachers who cannot adequately define, analyse or criticise the concept of ESD will not, by definition, be able to contribute to the German idea of *Bildung*. This idea is a philosophical notion of learning and provides for teachers a way of inspiring students to learn for the sake of their own “existential responsibility” (Danner, 1998, p. 269). The idea of *Bildung* should align with goals of compulsory education so that students “aim at more than knowledge as information, i.e. it means to aim at understanding, at contexts and at criticism” (Danner, 1998, p.268). If there are pluralistic interpretive perspectives of ESD, or a lack of understanding about it, the content of ESD curriculum may run the risk of being taught in a superficial way that may lack a meaningful dimension.

Knutsson (2013) remarks that previous research in ESD has not adequately addressed a critical need for interrogating the term *development* in the concept of sustainable development. It is problematic to have the two terms side by side as scholars such as Wolff et al. (2017) suggest, who in critical response have used the “single concept of sustainability and the two word concept *sustainability*

education” (p.2). The alternative terminology replaces the use of the word *development* which is seen as “indisputable belief in a steady economic and technological progress” (Wolff et al., 2017, p.2). Knutsson (2013) depicts the need to problematise the hegemonic influences on individuals by powerful institutions who run societies on political, economic and technological levels. These institutions are able to use cunning rhetorical devices to convince individuals that a society’s “structural problems” (p.120) are a matter of “individual responsibility” (p.120). The idea that individual citizens and residents are somehow able to alter the path set out by industries, approved by governments, is something of an issue in the SD debate and for ESD scholars. This study acknowledges Knutsson’s (2013) appeal to ESD researchers for considering a critical approach to ESD research and in particular the concept of *development*.

Sustainability is to large extent about world views and ethics (Osbeck, 2017, p. 56)

ESD has been taught explicitly because of the UN’s emphasis on it. Yet only a few studies have looked at primary school implementation of ESD. One such existing study, by Timm and Barth (2020), investigates ESD that has been explicitly taught and integrated into elementary education in Germany. The scholars suggest that it was “unclear what teachers - as experts in this field of practice - view as being relevant competencies” (p. 3). In their inquiry, teachers' views of teaching ESD proved to be ambivalent with comments such as “everyone has to decide how they want to live” (Timm and Barth, 2020, p.8) emerging from the data. The results of this study discuss that teachers need “profound content knowledge” (Timm and Barth, 2020, p. 12) and to “understand the interdisciplinary links between their subjects” (Timm and Barth, 2020, p.13) if teachers are to integrate ESD within the various subject content they teach in the primary school syllabus. This suggests that competence in ESD related themes relies on ensuring adequate resources for self assessment or other forms of teacher training or professional development to supplement the prior knowledge of teachers.

Other studies around ESD acknowledge its significance in terms of the meaningful improvements to human quality of life. Fredriksson et al. (2020) highlight the importance that the United Nations (UN) places on educational forces to help create more equitable circumstances worldwide. As the UN acknowledges transmigration, calling those who cross national boundaries *global citizens*, the explicit teaching of ESD is seen as both required and essential for life in the future: “ESD provides the necessary knowledge, skills, and values as an important approach to preparing “global citizens” as well as nurturing citizens for sustainable societies” (The UN in Fredriksson et al., 2020, p.1). Not only is the explicit teaching of the SDGs seen as consciousness raising it is seen as beneficial for behaviour change. Global citizenship is seen by the UN in an optimistic light as these future generations learn how to build and maintain their own society through an awareness of sustainability practices.

Three previous studies in ESD can be linked to the theme of policy and theory. The first study is found in the text edited by Lapping (2020) on theoretical applications of Freud, Lacan and Zizek. The study by Lysgaard and Simovska uses Lacanian psychoanalysis to discuss the significance of ‘participation’ as an educational method in Swedish schools teaching ESD and Health Education. The authors argue that the two subjects should be taught together in a related, interdisciplinary way. The authors claim that care should be taken not to engage students in too much ‘false activity’ or ‘pseudo activity’ through the use of ‘participation’ as a teaching strategy. The suggestion implies ESD activities can become busy work rather than reflective practices if teachers and students do not understand content profoundly enough. Another study, by Suwalska (2019), analyses the Finnish education system. The author notes how policy reform includes ESD and aims to inspire ESD implementation into a Polish education policy context. The history of Finnish educational reform is described and reveals that Finland is a leader in promoting lifelong learning (Suwalska, 2019, p. 259). Polish education is mentioned comparatively only in the introduction and conclusion. The study suggests that as a neighbouring country to Sweden, ESD policy in Finland could offer insights for potential educational reform. A further study by Wildemeersch (2018) uses the case study of an educational organization within a Flemish territory of Belgium. Using critical pedagogy, the author analyses how environmental and sustainable development principles may support the organisation’s aims to promote silence, serenity and space in pockets throughout Belgium, on Flemish territory. This study is about implementing social sustainability principles that enable tightly knit communities to coexist through respect and consideration about eliminating noise pollution. It suggests that people can use reflection and nonverbal expression as a form of ESD. The theme around policy and theory in implementing ESD shows how certain principles of sustainability can be woven into educational practices.

Further studies in ESD are selected because of their focus on ESD teacher training. The first study by Sund and Gericke (2020) conduct research with ten groups of teachers in Sweden. Forty-three teacher participants are divided into discussion groups so that cross-curricular links can be compared for teaching ESD in different subjects. The aim is to understand how teachers in the three subjects of science, social science and language would contribute to ESD through their subjects. Language teachers in this study emphasize the concepts related to social, economic perspectives as well as identity and self-esteem as important for their subject and most relevant for ESD. This suggests that language teachers approach sustainability from personal, social and community viewpoints as well as politically, internationally or financially. Al-Jaf (2020) Master thesis study describes English language teachers’ narratives for teaching sustainability. ESD defines term used in the study. Al-Jaf (2020) uses ethnography and qualitative mixed methods, interviewing five English Language Teachers and

engaging in the written surveys of forty-two other English language teachers located internationally. The study conducts a 'needs analysis of training requirements' by asking teachers a series of questions: defining sustainability; culture; personal beliefs about sustainability; and teaching methods. The recommendations include investing in the lifelong learning of teachers and in resources that encourage indigenous pedagogy, local solutions and critical thinking about SD issues. Teacher training thus can incorporate methods for deliberation about a range of issues.

Certain studies use research to redefine the field of ESD. Uitto and Saloranta (2017) rewrite their own definition of the field of ESD as "sustainability education (SE)" (p.1). They focus on the educational effectiveness of SE which they say aims to "integrate the principles, values, and practices of sustainable development (SD) into all aspects of education" (p.1), and since not much is known about the effectiveness of SE, its generalized goals are "to influence the values, interests, and attitudes of students" (Uitto & Saloranta, 2017, p. 2). The scholars survey four hundred and forty-two lower secondary school subject teachers as educators for sustainability, from forty-nine schools in Finland using twenty-seven questions. The aim is to determine whether teachers use a holistic approach to teaching and what level of competence they feel for the way in which they teach SE. The results, in relation to MT teachers, shows only two to three of the five dimensions: Ecological, Economic, Social, Well being and Cultural were being met through the subject. A holistic approach was not met. In the mother tongue language (Finnish), teachers reported most competence with Cultural and Economic dimensions and least with the Social dimension. This suggests the expertise of teachers varies. In another study, and as mentioned earlier in this text, researchers from the Education faculty at the University of Helsinki provide a critical analysis of Finnish teacher education, curriculum and policy. In their study they redefine the ESD field as simply "sustainability" (Wolff et al., 2017, p. 2) as the scholars claim that with the term Education for Sustainable Development it implies that the concept of development should not to be disputed. This Wolff et al.'s (2017) contention as they assert "using the word 'development' to denote indisputable belief in a steady economic and technological progress" (p. 2) makes many academics and critics distance themselves from agreeing with the conceptual associations related to 'development'. Thus, the authors define the field of ESD as the "two word concept sustainability education" (Wolff et al., 2017, p.2). The two studies suggest a need to alter the terminology of the ESD field because of the conflict of interest presented by ideas linked to development as neoliberal enterprise that go against the sentiments of sustainability practices. One study follows teachers in training and attempts to document how teacher ESD attitudes change over time. Major et al. (2017) are academics from the University of Novi Sad's Hungarian Language Teacher Training Faculty in Subotica, in Serbia, who study environmental attitudes and consciousness of teachers in training. Major et al. (2017) say the term "pedagogy for sustainability refers to all

pedagogical aspirations that aim to educate people who would be able to form and operate a sustainable society” (p.256), and define their study as being ESD for a future society. The authors study the attitudes of 532 teachers in training, who participate in surveys over four years (2012 to 2016) to determine environmental attitudes and consciousness using a sixty-seven item questionnaire. They use the knowledge-attitude-behaviour model and three tests. The results emphasize the importance of training educators in order to achieve sustainability awareness that would impact the teaching practices of future teachers. This study suggests that longitudinal research about teacher training has the potential to impact teacher training and that ESD education may define the attitudes and consciousness practices of teachers related to sustainability and their future professions.

Studies about teaching ESD through different teaching subjects is an area previously researched. Fredriksson et al. (2020) conduct four case studies that compare two countries’ policies on ESD and their practical applications of ESD at two schools in each country. Sweden and Japan were compared. The data from Sweden suggests that the SD paradigm is integrated as part of Swedish educational legislation and the cases show a multidisciplinary approach to implementing this. The study suggests the integrated approach frames educational activity. In a second study, Wolff and Ehrström (2020) attempt to define social sustainability and aim to achieve it through transformational practices in education at the university level: three universities in Finland and one in Germany. Their aim is to awaken students’ curiosity for the complexity of social sustainability which they define as relating to justice, equality, living a decent life and having access to quality education. They also aim to evoke a self-critical voice in students. The study suggests social sustainability, however difficult to define, is a concept that is socially constructed and thus requires critical reflection in order to pose questions and find possible answers to those questions. It suggests the idea of social sustainability may even change over time. The two studies above make sustainability seem like a term that could encompass many topics and concepts, that social sustainability does not have a fixed definition that evolves as people become more reflective and curious and thus could implore teachers to approach it in various ways through their teaching. Social sustainability can thus change depending on the context.

ESD is studied in terms of specific schooling subjects. Wang (2019) compares Finnish and Chinese primary school science curriculum. The author notes that in Finland the idea of *Bildung* is incorporated as a concept for teaching science. *Bildung* develops the view that critical reflexivity, as an educational meta-theory, must be linked to ESD in the science curriculum. The study suggests that questioning the causes and methods of scientific ideas and then deliberating carefully is part of the process of critical thought necessary for *Bildung* that can form part of an ESD science curriculum. In another study, Österlind (2018) uses the subject of Drama within professional development for in

service teachers located in Helsinki. The study explores ways that teachers would implement 'role play' as a drama method with ESD as a focus. Examples of role play in the study include approaches that different stakeholders might take in the SD debate. The actors would present their views as dialogue, performance of scripted text or improvisation to explore the various perspectives and arguments that stakeholders might take. The purpose is to teach students about sustainability and its challenges. This study suggests there can be many sides to SD debates. Rehearsing and brainstorming ideas that could come from opposing or different perspectives than one's own can be a useful way for understanding the complexities, the conflicts and the arguments that might need rebutting in a critical debate. These skills can be transferred to students in the safe space of the drama studio. A further study from Finland by Wolff et al. (2018) describe a transdisciplinary study in a Finnish primary school. The class of twenty-five students whose MT language and culture differs from the Finnish school's national language are involved in the study, aimed to find out if raising chickens in the classroom would promote ESD learning. The results suggest that the form of learning could be understood as an ecological form of ESD because of the focus on live animals. Another aspect of learning was shown to promote the social dimension of sustainability through the interactivity of students caring collectively for their classroom pets. The study suggests that a practical application of an ecological principle, such as of taking care of animals, provides knowledge about the experiential process of raising the animals (chickens in this case) as well as the experiential opportunity for organically socialising with other students because of the shared experience of raising the animals (the chickens). There may also be incidental opportunities for discussing sustainability and ecology principles and practices. The above studies, all disparate in terms of school subjects, suggest that sustainability can be approached in a variety of ways that allow students to engage critically and pragmatically.

ESD is an increasingly more important area of inquiry in the field of educational research. It may not however have a fixed definition nor share the unanimous agreement of all who attempt to engage with it. Despite this, previous studies about sustainability show that a critical approach is indeed both needed and sought after by teachers and students who can engage with various sources, causes, effects and implications of sustainability. The critical approach is required for building on knowledge that has been acquired particularly if there are no fixed definitions, such as in social sustainability, and because ideas change over time. SD practices which continue to impact the world should always be tackled in ESD through a critical approach.

Mother Tongue Tuition in Sweden

In Sweden, the government's migration policies have enabled hundreds of thousands of emigrant individuals and families to call the Scandinavian land their home. Recently, in the five years from 2015 to the end of 2019, the Swedish Migration Agency granted asylum to 133,634 people and other kinds of residency permits were granted to a further 29,647 people (Migrationsverket, 2020). Because the migration of refugees since 2015 has included minors, to the extent of fifty percent of all migrant numbers (Dávila & Bunar, 2020, p. 108), educational resources play a role in their lives. Emigrants to Sweden who then become parents in Sweden, have children who may have one or even both of their parents with cultural roots from elsewhere. All rely on Swedish educational resources. Children in Sweden, from the age of six, are required by Swedish law to attend nine years of compulsory schooling. For the majority of public schools in Sweden the main language of business and also the main language of instruction occurs in the Swedish language. MTT is part of the compulsory education syllabus as a stand alone subject.

The Swedish National Agency for Education, Skolverket, conducted a study published on their website, indicating the link to poor academic achievement in second generation migrant students. Whilst not all immigrants are considered *poor*, those who are, have been identified as those students who have participated in tuition of Swedish as a second language during compulsory schooling hours. These students are also found in the study as those "who leave school with the absolute lowest average merit rating" (Skolverket, 2009, p. 13). The study has analysed that the provision of MTT, even though it appears in the compulsory school syllabus on equal terms, actually appears "to a great extent to be an activity that is external in relation to the school" (Skolverket, 2009, p.17). Unless there are more than five students in any one school with the same mother tongue language, "the main responsibility for the activity rests in most cases on the municipality" (Skolverket, 2009, p.17). If there are more than five students, then the school principal is obliged to arrange MTT, but only if a suitable teacher can be found (Skolverket, 2011, Section 10). The fact that MTT is the responsibility of both municipality and school principal can mean that its actual execution can get lost in a system where a lack of communication can neglect the importance it serves to students who elect it. However, the number of students who attend MTT can sometimes be on account of never hearing from their school leadership, teachers or even the municipality that they are, by law, obliged to receive MTT. MTT teachers are known to 'advertise' their classes and build up their class numbers, receiving new students by word of mouth. The status of MTT is thus relegated to the margins of the compulsory school curriculum.

Skolverket's study has outlined dismaying yet common teacher experiences in MTT. Teachers of the subject do not share the mainstream schooling environment as other teachers who teach within the compulsory syllabus do. Teacher experiences involve "teaching outside of school hours, traipsing between different schools and sometimes even having to look for rooms in which to hold the lessons" (Skolverket, 2009, p.17). Whilst students may also have the right to get help during regular school days from a mother tongue study guidance helper, Skolverket's (2009) study suggests that these helpers have been "an even more limited possibility than mother tongue tuition" (Skolverket, 2009, p.20). MTT is not provided on equal terms to other subjects and even though the law states it is possible to teach other subjects in a mother tongue, the MTT subject has been isolated as a stand alone language class, often taught externally and only once per week (Salö et al., 2018, p. 593). If it is indeed the case that "Swedish legislation allows for the arrangement of bilingual education with a fifty-fifty allocation between Swedish and other languages as the medium of instruction" (Salö et al., 2018, p. 593), the question could be raised as to why the praxis of MTT "has come to signify (only) a 40- to 60- min language lesson per week" (Salö et al., 2018, p. 593). The conclusion which can be drawn here is that on a practical level, a general lack of priority is placed on MTT because it is a contested, marginalised space by the Swedish hegemony. Ironically, that Skolverket's (2009) study remarks on MTT's remedial and noticeable academic benefits provides hope for the subject:

mother tongue tuition appears, to a very great extent, to be a marginalised activity in school...the comparatively higher merit ratings for students who have participated indicate a possible effect of mother tongue tuition (Skolverket, 2009, p.21).

A recent publication in 2019, an inquiry report on MTT and study guidance, commissioned by the Swedish government, has praised the academic benefits of MTT (Government, 2019). The report states (in Swedish) that it is not possible to ignore the positive impact that MTT has on students' learning outcomes and in particular for those people who have just settled in Sweden (Government, 2019, p. 21). It is apparent that because of this strong link between language accessible learning and academic achievements the potential for multilingual students to thrive and continue their studies depends very much on support provided in the language of their mother tongue. Whilst the inquiry report proposes a number of reforms that aim to strengthen the role of MTT by regulating it in regards to a minimum of guaranteed hours per week, as well suggesting tuition occurs within the timetable of the school day (Government, 2019, p. 22), the need to develop MTT even further beyond these suggested reforms, is crucial in terms of realizing equity. The syllabus states that "skills in the mother tongue can be transferred to other forms of knowledge but leaves it to the students, or, rather, their teachers, to work out how" (Salö et al., 2018, p. 594). Rather than pointing out specifically that MTT can be best utilised as an alternative avenue for delivering the regular school curriculum, the syllabus

leaves it open to interpretation to be decided upon by school principals and failing that, by someone in the municipality who has the insight into the needs of specific students at specific schools. The likelihood that specific students get their needs met seems slim under the current system. Thus, if MTT is supported in innovative ways, not only will that improve its status as a subject, and not only could it shift from being as a stand alone subject, its function has the potential of much greater proportions. Delivering education in a language that can be understood by the students who know it seems straight forward enough. Yet the current system of MTT has pushed the subject to the periphery of general, compulsory schooling affecting the ways in which it is perceived. The inquiry supports this by highlighting that students may not attend the current offer of MTT because it is always taught outside of school hours (Government, 2019, p. 22). In this way MTT can be perceived by principals, teachers, the municipality and even the students, not only as an elective subject but also one that is not important and certainly not as one that is *essential* to overall schooling outcomes. The ways in which MTT is organised in the current compulsory school system in Sweden is therefore actually detrimental to students who need it. The fact that participation numbers are variable because of the ways in which MTT is organised affects the overall academic achievements of students and thus affects the overall opportunities of equity of those students, not only for school but for life.

In order to transform MTT according to the inquiry, the Swedish government identifies a series of reforms. Firstly, the limitation of seven years MTT support should be abolished (Government, 2019, p. 23) and principals should offer MTT to all students who need it, regardless of whether there are five or more students (p. 24). There should not be a maximum of only one language offered (p.25) and the lessons should occur during the school day (p.22). Teachers should be university educated with a pedagogical teaching degree and should be registered as a teacher with Skolverket; the inquiry pointed out that MTT teachers were exempt from registration (p.17). The reasons given for exemption conceded the great need for MT teachers and because of this need employment is granted with exemption of teaching credentials (p.17). Only thirty one percent of MTT teachers in the academic year 2017-2018 had had a teaching degree, and twenty four percent of those were registered with a teaching license and permission to teach the language as a subject (p.17). The inquiry did not mention anything about the process of registration nor any reforms that Skolverket should employ to accept more foreign credentials by those teachers who lacked Swedish registration. Nor did they mention an inquiry into the conditions of registration that include the high cost of registration and the years required to acquire Swedish language fluency and credentials as criteria mentioned on the Skolverket website, in order to become a registered teacher in Sweden. A critical perspective on ways in which registration conditions could be made more equitable and accessible by having registration processes communicated in a range of languages, would surely improve registration numbers. Whilst the reforms

suggested are a marginal improvement to the current system of access to MTT by students, still these do not transform MTT innovatively enough to the extent necessary for it to serve the purpose of helping students to graduate with flying colours from compulsory schooling.

Chapter 3: Methodology

Data for this case study comes from the MTT organisation; from the municipality where MTT is located; from Swedish national policy documents and the UN's SD policy. The municipality that governs the MTT organisation in the study is located in Western Sweden. Data sets include six transcripts of interviewee responses: a sample of four teachers and two policy decision makers. Data sets for the policy documents come from the UN, the Swedish Government, Skolverket and from the municipality. The data sets from interviewees and policies make up the assemblage that form the case study.

As a case study, this research represents an example of one case that belongs to a broader category (Bryman, 2012, p. 70). This broader context involves the assemblage of the local, national and international policies that apply to the way the MTT organisation is governed. Its position in the municipality means it is affected by municipality policies that are connected to and apply locally. The municipality is also governed on a national level by the Swedish government which is connected internationally as a UN member state. In this case only one municipality that provides MTT is investigated. Yet, in Sweden, every municipality is obliged by law to provide MTT through the compulsory school system. The design is chosen as a case study so that a qualitative small scale study can inform research in a detailed way, that illuminates social practices, attitudes and elicits the ways in which each policy is a social text impacting social processes. "The notion of exemplification implies that cases ... epitomize a broader category [and] allow the researcher to examine key social processes" (Bryman, 2012, p. 70). The aim of this study is thus to examine the social processes that occur because of the attitudes and the knowledge of participants in the study and the ways that policies are entwined in those social processes.

This case study takes on a qualitative, exploratory, inductive approach. The findings from this study attempt to present a theoretical point of departure which may lead to forming new theoretical conclusions. By borrowing from existing theoretical angles, such as those from assemblage and critical pedagogy, a new theoretical conclusion may emerge. Although this is a single case and does not assume to represent every case, it is designed to provide possible answers to this study's research questions (Blaikie, 2007, p.67). It should not be viewed as the only sample to draw on but as one case study it may be powerful for showing how all the components of the assemblage interact. The case is made up of the human subjects and non-human subjects which are the policy documents that represent their own subjectivity. Each of the subjects in the case stand as equal entities side by side yet perhaps not each of the entities exerts the same agency. The study could be replicated in terms of its case study design in future research.

The study is exploratory and inductive. According to Hempel (1966, in Blaikie, 2007), inductive research involves observation and recording of data as the first step of this approach. Data is viewed as factual, or authentic because it has been carefully gathered and chosen. Data is recorded and then analysed, compared and classified without the use of a hypothesis. Finally, in the inductive approach, the analysis generates generalizations, and relationships are concluded which could be tested again at another time or used to scrutinise future research (Blaikie, 2007, p. 60). The inductive research approach was first utilized by the philosopher Francis Bacon in 1889 in his research where he argued for the necessity of pointing out “negative instances, rather than just positive ones” (Blaikie, 2007, p. 60) to produce true explanations. The inductive approach was then used in 1947 by Stuart Mill to propose that causes and effects of phenomena can “produce general laws” (Blaike, 2007, p.61).

However, the Inductive research approach has been revised:

to establish limited generalizations about the distribution of, and patterns of association amongst, observed or measured characteristics of some social phenomenon (Blaike, 2007, p.67).

Thus, the inductive research approach aims to look for patterns, themes and characteristics. Therefore, this study looks for patterns, themes and characteristics that come from the raw data, analysed through the theoretical lenses of assemblage theory and critical pedagogy, and with the analytical tool of CDA.

Analysis of interviewee data

During the academic year commencing in the fall of 2020 and concluding in the summer of 2021, four MT teachers and two policy decision makers (PDM) were interviewed about their knowledge and attitudes regarding MTT in Sweden. The interviewees were staff employed by the municipality in Western Sweden. They were asked questions about MTT in the municipality where they worked, and questions about their knowledge, ideas and attitudes surrounding ESD and *Agenda 2030*. Data collection, guided by the research questions, was based on one questionnaire of fifteen items for teachers; one questionnaire of twelve items for policy decision makers. Each participant was invited to partake in an interview session. The invitation was made in writing via email to ask for voluntary participation in an interview with the possibility of any follow up questions via email. The questions were sent to participants via email prior to a scheduled interview date, with an accompanying participant consent form. The texts were sent in both Swedish and English languages. The pre-sent documents allowed participants to preview and prepare for the interview. The consent form outlined the voluntary and confidential nature of the study (see Appendices for documents in the English language). The two languages offered the participants the choice of participating in the interview in

whichever language they felt most comfortable. There were two participants who chose to respond in English and four who conducted their interviews in Swedish.

Table 1: Interviewee information

Interviewee	Biographical information	Interview length
MT Teacher 1 (T1)	Ten years of language teaching experience: five years teaching in the native country; five years teaching in Sweden. Teacher registration in Sweden since 2020.	36 minutes
MT Teacher 2 (T2)	Teacher Education from a Swedish university. Ten years teaching experience as a MT and language teacher in Sweden. No teacher registration in Sweden.	32 minutes
MT Teacher 3 (T3)	Teacher education from a university in the native country. Registered language teacher in native country since 2002. Working as a MT teacher in Sweden since 2009. Became a registered MT teacher in Sweden in 2015.	53 minutes
MT Teacher 4 (T4)	Twenty-five years teaching experience: Twenty years in the native country; five years teaching in Sweden. No teacher registration in Sweden.	58 minutes
Policy Decision Maker Alpha. (PDM Alpha)	Working for the municipality since 2012 in a leadership position. In the current leadership position since 2017.	42 minutes
Policy Decision Maker A. (PDM A)	Working for the municipality since the year 2000. Part of the Agenda 2030 team that works with the political sustainability question since 2018.	37 minutes

The method of examination for the interviewees involved documenting their verbal responses. The researcher asked questions and recorded the interviews. One interview was conducted in person and five were conducted via an online platform. One online platform used was Google Meet whereas four interviews utilized the TEAMS online platform. The reason for using these platforms was because the MTT organisation used them for communicating internally and teaching students online when required. Interviewees were asked the pre-sent questions in a semi structured fashion, sometimes with a follow up question, banter or further explanation from the researcher when required, most easily for the researcher in English. There were limitations on the researcher's end in terms of engaging in discussion whilst conducting the interview in Swedish because of a language knowledge barrier. The

researcher read questions to interviewees in Swedish and recorded their responses for transcription. The researcher was limited in terms of conversational banter in the Swedish language. This meant that certain follow up questions may not have occurred. The researcher's language of preference was English but it was important to hear the participants' responses in an unobstructed way from the perspectives of participants. For those participants who conducted their interview in English, there was no language barrier for the researcher. The justification by the researcher for interviewing in Swedish was to enable participants to respond in the language that they could best express their thoughts and reflections. The researcher recorded these reflections using a voice recording device, transcribed them with software and cross checked the interviews manually, with the help of a translator who verified the language content of recordings and transcripts. The Swedish transcripts were then translated into English, verified and put into tables. Excerpts of the recordings were chosen by the researcher to be listened to during a data analysis session with the academic advisor and researcher. The excerpts were discussed and analysed in terms of themes emerging from the raw data. Interview recordings and transcribed texts and their translations were then analysed.

Interviews, documented in a Word document, were analysed. The interviews that were recorded on the researcher's mobile smartphone through the app: Easy Voice Recorder were first saved on the device and then into the researcher's personal computer on the Google Drive. The transcription process involved using the online transcription software: voicenotebook.com. The researcher had technical assistance with using this software. The transcribed documents were then read through a number of times, and cross checked with the sound files for accuracy. Some portions were transcribed manually in instances of inaccurate content. The Swedish transcriptions were translated into English by the online translation software: Google Translate and checked manually with a translator. The translation was added to the original Swedish language Word document and comparison was made with the two language versions. The English version of the interview responses were then divided up, based on quoted text, according to questionnaire number and added to a data table in a new Word document. The responses of the two policy makers were compared in one table in one Word document and the four teachers in another. Main ideas, themes and language used by each interviewee were highlighted in colour and in bold font to indicate important content. Excerpts from the tables are in the results section.

The teachers and PDMs in the study each have their own individual attitude about the approach taken in understanding ESD at the MTT organisation. The study aims to find any patterns in attitudes and how such attitudes impact beliefs and knowledge about ESD and any particular approach to teaching and curriculum in MTT. Attitudes can show what the human subjects think about ESD in MTT as a

subject and what they think about other MT teachers and PDMs in the organisation and beyond the organisation in other MTT organisations. As human subjects, the interviews help them share important stories about themselves in relation to their work and how they feel. It is necessary to use a case study design so that these stories can be heard, documented and interpreted by the researcher. The act of interviewing and transcribing the interviewees' spoken words into text gives back to the human subjects their own agency which they may not have been aware they had. The interviewees through the interview were able to reflect on their own ideas.

The analysis of interviewees utilizes Critical Pedagogy as a way seeing them with their own subjectivity. This subjectivity, through the reflective act of interview, can align with critical pedagogy's mission of strengthening human subjectivity that leads to agency and revolutionary leadership. The theory provides the human subjects' voices the potential of reflectivity than can enlighten interviewees of their own stance to ESD and how it is approached in MTT within the compulsory schooling system in Sweden. Critical pedagogy sheds light on the attitude of interviewees to dominant narratives of the hegemony, that are perpetuated in the policy documents. The interviews, as reflections, give teachers and PDMs a way to share their own metanarratives and not only become self reflexive but also to challenge the narratives that come from the policy. The micro narratives of teachers and PDMs have the potential to inform and transform policy. This is particularly important if the policy documents are inconsistent and their message confusing. The interviewees narratives have the potential to change the policies that pertain to the MTT space and the ways in which the MTT space is perceived in its social context.

Analysis of policy document data

The study examines how policy documents interact with the praxis of MTT. Seven documents were selected by the researcher for their importance in the assemblage that starts with the municipality in which the MTT organisation is positioned. The documents, as summarised below in Table 2., show the global, national and local span of the policies that inform MTT. The staff that are interviewed are employed by the municipality in Western Sweden and therefore must interact with the policies in their jobs as teachers and managers. The policies are an important part of the case as they indicate the dominant narrative by the Swedish hegemony, that is the Swedish Government. The dominant narrative in this case is SD how that impacts the approach to ESD. The documents are necessary for the administration of MTT and express various statements about SD that imply various ideas about the approach to ESD.

Table 2. Policy document information

Source	Name	Year	Size
UN	<i>Transforming our world: The 2030 agenda for sustainable development.</i>	2015	35 pages
Swedish Government	<i>Statement of Government Policy</i>	2020	18 pages
Skolverket	<i>Syllabus document 1: Läroplan för specialskolan, förskoleklassen och fritidshemmet 2011</i>	2019 (revised)	392 pages
	<i>Syllabus document 2: Läroplan för grundskolan 2011.</i>	2018 (revised)	187 pages
	<i>Syllabus document 3: Curriculum for the compulsory school, preschool class and school-age educare</i>	2018	308 pages
	<i>Future Mother Tongue Syllabus document: Modersmål utom nationella minoritetsspråk. Gäller från den 1 juli 2022</i>	2021 (to take effect from July 2022)	7 pages
Municipality	<i>Strategy plan for Agenda 2030</i>	2019	12 pages

The method of examination for the policy documents is via CDA. The data analysis of the documents looks for ways in which each policy is a social text that exerts power related to its position on SD. This power is how the policy, as an entity in the assemblage, is able to have its own agency. The policies, that together are supposed to form a dominant narrative, should be unified in their message in order to govern in a stable way that assumes the territory over other subjects in the assemblage (such as human subjects). Assemblage theory is the theoretical lense through which the subjects in the case can be seen as components that fit together as a system of symbiotic relations. CDA is then used as an analytical tool to find if and how what is stated in the policy is unified as a message and how that impacts the social aspects of the assemblage. The policies, if unified, may dominate over the will and autonomy of the teachers and PDMs. If each policy says something different then the message will be inconsistent. In a democracy there should be space for heterogeneous ideas; in a nation-state form of governance there is a tendency for homogenising the ideas and unifying the message. The analysis of the documents examines to what extent the SD message is homogeneous and how that impacts ESD and the MTT space.

Critical Discourse Analysis

The analytical and methodological tool of CDA breaks down the policy texts. CDA comes from CDT which, as a social theory first developed by Jurgen Habermas and the Frankfurt School (Brissett & Mitter, 2017, p. 186) in the nineteen sixties, is about “critiquing and changing society as a whole” (Brissett & Mitter, 2017, p. 186). When CDT is applied to the analysis of policy it can break it down and “serves the broader social change goal” (Brissett & Mitter, 2017, p. 187). In this study, CDA serves a way to investigate the ways in which SD policies, documents and the SDGs operate as social texts: the ways in which they have been constructed by the UN; that they have been decided upon by UN member states; that they relate to a certain audience that is concerned with a world where the future welfare of all humans is of primary concern. CDA may be a way to glance at an alternate perspective than the dominant paradigm that nation-states and the municipality in the case offers. CDA is an analytical tool to study how texts have gained power. It has the potential to show that the ways that texts are produced and then implemented may serve other purposes or rather that purposes may only be contingent contexts and on whose interests are most dominant (Brissett & Mitter, 2017, p. 186). CDA may also be used as a way “to interrogate the causes of and the solutions for the oppressive constructs outlined in the text” (Briant Carant, 2017, p. 17). In terms of education, CDA could suggest a way of interpreting the relevant policies and in terms of this study CDA can offer insights into how to interpret the responses provided by participants who were interviewed.

As the method for this study is qualitative in nature it requires CDA for unpacking the content of policy document data. It enables the researcher to comb through the policy documents and interrogate them for their oppressive or inconsistent constructs. As Van Leeuwen (2008) points out, CDA provides an approach to analysis that can offer an alternate viewpoint or highlight discrepancies when changing the context of a narrative: “recontextualizations may add evaluation to elements of social practice, or to social practices (or parts of them) as a whole” (Van Leeuwen, 2008, p. 23). This study has the potential to attempt to show that there may well be inconsistencies, or at least unwitting shortfalls in the ways in which a political message is conveyed. These inconsistencies may therefore affect the commitments made to compulsory education. CDA is used as an analytical tool in the study to point to inconsistencies that can be causes of inequities in education.

Validity and Reliability

To attend to issues of trustworthiness in the study, the design and explanation of the study must be in detail. In this case study the policy documents are selected and analysed for their impact socially in

terms of how they exert their power. This study could be considered robust and reliable because the data is collected in an intentional and careful manner. Interviewees are selected, their interviews are recorded, transcribed and translated into English if necessary; raw data from the interviews is collected, translations are compared to the original language and verified for accuracy. Data is then cross referenced in analytical tables to show the differences and similarities of attitudes across the participants. A data session with the supervisor included sharing small samples of the recordings and testing possible analytical themes and findings. The researcher then highlighted portions of text and decided on the patterns emerging from the raw data from which to draw thematic conclusions. The themes were reflected upon and evidence from the transcribed data was used to explain the ideas. Certain portions of the interviewee transcripts as raw data are included in the results section to show how the researcher uses analytical tables to view, organise, compare and analyse the content of interviews.

All the data, from both human and non-human subjects is viewed through the theoretical lenses of the assemblage, critical pedagogy and CDT. Transcribed interview texts are juxtaposed with policy document texts as made into a single case study through the analogy of the assemblage. In the assemblage all data is visible as text, with its own subjectivity as its own entity, on equal terms. In a different kind of research design where the assemblage was not used, the focus on space through territory and power dynamics may not occur. Another kind of theory than assemblage may have focussed on a different way of plotting space in terms of shapes, sizes or positions in real or virtual spaces. An alternate theory may also approach the study in terms of plotting time frames or speed, or only be looking for numbers or frequency of something occurring. Another theory than critical pedagogy may not have its focus on reflective and revolutionary activist practices but could for example look at pedagogical, psychological and behavioural theories and characteristics of the interviewees. A different approach to a critical one, might include an approach that scientifically wishes to prove a phenomenon based on hypothesis. The theoretical lenses chosen to be used for analysis produce the specific outcomes and results that are found in this study.

The case study is essential in the design of this study. The case is a way to see all the components on equal terms, just as there are entities interacting on equal terms in the assemblage. It is imperative that the study is qualitative, as the detail of each participant's response forms the content of the data vis a vis the words they choose to say, their attitudes and thought processes that can be documented and analysed. The *quality* of what each interviewee subject says is most important, as opposed to a very large sample size or the number of closed question responses. The qualitative interview response, especially when there are only a few in the sample, can inform a research community about underlying

issues or tensions. The policy documents are analysed for how and why they exert power and how they intersect with the attitudes and practices enacted by the human subjects in the case. The analysis is looking for thematic issues that emerge from the case.

The data plan

To ensure the integrity of participants is maintained, the researcher respects the interviewees' right to confidentiality and anonymity for the study. The data collected during the interview process by the researcher was via smartphone. The interviews were first stored as sound files on the researcher's smart phone. The smart phone, protected by a password, was not shared with anyone else. The researcher transferred sound files to a personal laptop computer, also protected by a password and not shared with others. The sound files were transcribed through software, with the assistance of a computer software technician. The sound files were listened to in detail by the researcher. Some files were listened to by the researcher and a translator, assisting in the manual transcription of some sections of text that were not sufficiently transcribed through software. The researcher's academic advisor listened to small samples of selected interviews. The data as original sound files and copied sound files, and as transcribed texts written in both Swedish and English, were stored on the researcher's two password protected personal devices. All raw data will be erased when the data is no longer required and the study is over. Data has not, is not and will not be shared nor shown to any unauthorised persons.

Chapter 4: Results

Documents

Agenda 2030 and the Sustainable Development Goals

The document that declares its commitment to transforming the world (UN, 2015) is represented graphically in Figure 1: the Sustainable Development Goals. The (2015) document explains in detail how the SDGs work together to “set the framework for international co-operation” (Cummings et al., 2018, p. 728) so that the world can work towards equity. The UN calls this a “supremely ambitious and transformational vision” (UN, 2015, p.3) which aims to eliminate all forms of suffering and lack including those of “poverty, hunger, disease and want” (UN, 2015, p.3). Cummings et al. (2018) point out that despite the UN writing that this document is accepted and applicable to all countries and that it should apply in such a way that it will produce changes in how societies consume and produce their goods and services (p. 732), the way in which the document is written suggests it fundamentally aligns with the perspectives of westernised nation-states. The SDGs are written so that “the discourse on knowledge within the SDGs is very much the one espoused by national governments of developed countries” (Cummings et.al., 2018, p. 737) and may thus be best suited to the audiences of UN member states. The policy therefore could be deemed oppressive to people living in non-developed countries. Even if the UN’s overall mission is a humanitarian one, the way in which the SDGs are written may not be perceived as humanitarian but rather as an attempt to enforce, dominate or territorialise.

The graphical representation in Figure 1., shows the seventeen SDGs in a simplified format, reified as a logo. Each goal described in the document is compartmentalised within the logo and the seventeen boxes are coloured in a variety of colours. Each box brandishes the main idea as a title, and an image to illustrate it. The (2015) document for transforming the world is viewed as a global policy, written and accepted by the UN, embraced by the Swedish government, extended to Swedish municipalities and superimposed upon the existing compulsory education syllabus in Sweden in a general, unspecified way that may be open to interpretation. Each municipality has been directed by the federal government to work with the SDGs and should plan to make meaningful changes where they are able to make the most impact. Each municipality in Sweden governs over its compulsory schooling system, in each respective region, and may decide how best to work with the seventeen SDGs.



Figure 1: Sustainable Development Goals <https://en.unesco.org/sustainabledevelopmentgoals>

In this case study, the results reveal that the PDM in charge of the MTT organisation asked MTT teachers to work with the SDGs in a thematic manner. Teachers were told to ‘teach’ the SDGs to their students during MTT class time. To prepare for this task, teachers met at the beginning of the academic year 2020, in a small teacher only group, during administrative meeting times once per week to discuss how to approach the task. During the one hour session, teachers brainstormed what the goals meant and how they could teach them. Beyond the first month of the academic year, teachers proceeded to plan their curriculum related to the SDGs in a range of disparate ways. The results also reveal that the other policy decision maker, who was part of the municipality’s sustainability team, had no knowledge of the ways in which the MTT organisation approached the sustainability task. ESD in the MTT organisation is approached literally, breaking down the SD policy into teachable units. T

Swedish Government Statement of Government Policy Document

The Swedish Government declared in the (2020) *Statement of Government Policy*, its green energy consumption goals and commitments to human welfare by working with Agenda 2030. Among other areas of interest, the document states:

Sweden’s goal is to be the world’s first fossil-free welfare nation. We will continue to be a world leader in fighting global warming and implementing the 2030 Agenda.
(Government, 2020, p. 6)

This declaration shows that the Swedish nation-state has an ambitious plan for a world that embraces the SDGs and the vision of equity expressed in the UN's (2015) document. In terms of schooling, the (2020) Statement suggests that the current system of educational governance by municipalities could be redirected towards the national level. The statements indicate alignment with the SD and therefore ESD should represent education as a fair and equal opportunity for all Swedish residents. Therefore, the focus on equity is clearly visible as an overarching mission to be achieved in Sweden through the education system. The (2020) document specifically states its plans for the future shall include knowledge acquisition where needs shall be met in the schooling system in ways that are required so that schooling leads to greater equity.

The Government's focus is on ensuring that knowledge attainment continues to increase. School resources will be allocated according to need, and schools will be more equitable. An inquiry on returning responsibility for the school system to (the) central government will be appointed." (Government, 2020, p. 10)

The Swedish government believes that equity, a focus of Agenda 2030, may not be adequate at the present time. If there is to be an inquiry into the reasons why the schooling system in Sweden should be governed nationally rather than via municipalities, then concerns about equity via schooling outcomes are evident. It suggests that municipalities are not able to allocate resources adequately or govern schooling appropriately. There may be a tension about the way municipalities are conducting the administration of compulsory schooling that suggests the central government should have a better overview of how schools are being organised and run. It also suggests that there may be inconsistencies or differences in the ways in which municipalities prioritise their resources. Decision making and policy formation by a central government rather than by every municipality at their own discretion, suggests a more centralised approach to education. This is an inconsistency in the message that schools are currently run locally and therefore heterogeneously. A national approach to governing schooling would homogenise and unify aspects of schooling governance. If the Swedish government is committed, via schooling, to the equitable commitments of the UNs (2015) document of transforming the world, then not only knowledge acquisition by students about Agenda 2030 is necessary. Equity in schooling, as the Swedish government hints at acknowledging, can occur via the allocation of schooling resources that are required and essential to knowledge acquisition. Knowledge that is relevant to learning outcomes and knowledge that can be outlined in Swedish educational syllabi.

Skolverket: The Swedish National Agency for Education.

Skolverket, the National Agency for Education in Sweden is governed by the Ministry of Education in Sweden (Skolverket, 2020). It is responsible on a national level for all matters related to education, including those of syllabus composition where learning outcomes and assessment criteria are documented. Skolverket is also the board where teacher registration occurs. The Agency outlines specific criteria for teacher registration, referred to in Swedish as *lärarlegitimation*, and specific criteria that all teachers, registered or otherwise, must follow as guidelines for the learning and assessment of students. In the compulsory schooling syllabus, the subjects are listed and relevant explanations of the respective subjects' aims, learning goals and outcomes are documented. The subject of the Mother Tongue appears in the compulsory schooling syllabus. There are multiple syllabi in compulsory schooling where the MT subject is documented. A brief explanation of four syllabi documents, presented below, shows how the subject is differentiated.

One of the documents, titled in Swedish: *Läroplan for specialskolan, förskoleklassen och fritidshemmet 2011*, is the syllabus for segregated schools in Sweden where parents can choose to send their children. Revised in 2019 to include MT in its content for the first grade until the end of the 10th grade, which in the previous version was relevant only up to the end of the ninth grade (Skolverket, 2019). This document shows how MT outcomes are to be measured through MT curriculum content. The direct translation of this particular document's title suggests that curriculum for MT is included under the categorization of special schooling, preschool class and leisure time centre. Whilst this direct translation could otherwise be construed as specialty subjects; preschool or kindergarten education; and extracurricular or leisure activities, this document groups together special needs subjects with preschool, kindergarten, extra curricular and leisure activities and is separated from the regular compulsory schooling framework. This special school document also encompasses the curriculum for non MT language learning, such as those which may be construed as part of the modern language learning framework (*moderna språk*).

The next curriculum document for MT is for special needs schooling and is titled in Swedish: *Läroplan för grundskolan 2011*. Revised in 2018, this curriculum document includes an overview of all the primary school subjects to be taught for special schooling. MT is included in this list and is differentiated within the document by showing a different set of criteria for the MT for national minority languages. These include the languages of Finnish, Jiddish, Meankieli and Romani (Skolverket, 2018b). The non national minority languages include all other MT languages. Modern languages, as noted above as part of the previous document, are not included in this document. The languages Sami, Swedish, Swedish as Second Language and English (presumably as a modern

language) however are included in this national primary special school curriculum document. Each of the specified languages is outlined with its own curriculum goals and outcomes, separate to the MT curriculum and the other primary school subjects. The MT curriculum does not specify languages individually.

A third Skolverket (2018a) curriculum document which has also been made available in English is titled: *Curriculum for the compulsory school, preschool class and school-age educare*. In this document (a translation of the 2011 curriculum *Läroplan för grundskolan, samt förskoleklassen och fritidshemmet*), all of the primary school subjects are listed for their syllabus content and in terms of languages MT is divided into those that are deemed national minority languages and those which are not, as above. This document also notes the syllabus separately for Swedish, Swedish as a second language, English, Modern languages and Sign language. This comprehensive primary school subject curriculum document includes other subjects but none that are specifically as stand alone subjects that could be identified as a subject about Education for Sustainable Development or Agenda 2030.

A fourth Skolverket (2021) curriculum document pertains to the tuition of MT languages not deemed as national minority languages, is a future available revision. This document, titled in Swedish: *Modersmål utom nationella minoritetsspråk. Gäller från den 1 juli 2022*, is to be made available from the autumn semester next year, 2022. This document revises the MT curriculum by adding the idea of a changing world view in its introduction. An excerpt of a translated introduction from the future document suggests that comprehending differing perspectives is crucial in multinational societies, to the extent that an approach to MT tuition in compulsory schooling has been documented to include it as follows:

Language is man's foremost tool for thinking, communicating and learning. Through language people develop their identity, express feelings and thoughts and understand how others feel and think. Having a rich and varied language is important to be able to understand and work in a society where cultures, *worldviews*, generations and languages meet. To have access to the mother tongue also facilitates language development and learning in different areas. (Skolverket, 2021, p.1, my emphasis)

As the future MT curriculum document is to override previous versions, this document may be viewed as an important contribution to the future implications of this study. Whilst the present study is interested in both non minority MT languages and minority MT languages, in this case study the most applicable version of all the MT curriculum documents would be a version which denotes non-minority languages. All the teacher interviewees for this study have included only those who teach MT languages deemed as the non-minority type. Skolverket's future document is relevant for this study in terms of how current and future interpretations of the purpose of MT curriculum contributes to

understandings about the future directions of the MT subject. It also clearly states that any relationship that MT has to Education for Sustainable Development and Agenda 2030 is about how the MT language can facilitate thinking, communicating, learning in different areas and understanding feelings, identity, culture and worldviews. The aim thus of the MT subject can be interpreted in a broad way and does not mention any overt or explicit teaching of Education for Sustainable Development or Agenda 2030. The syllabus asserts that students should use MT for talking, reading and writing about fiction in a variety of genres. This suggests that MT teachers are to introduce stories and storytelling as an essential part of learning the language and for understanding their own identity as well as the world around themselves. Other *kinds* of text are also mentioned and teachers should help students to express their own ideas about them, whether those refer to different genres and content, no specific kind is mentioned other than fiction. MT should also allow students to express themselves creatively, although no specific genre is mentioned. An excerpt below, translated into English from the original Swedish (2021) document, outlines the purpose of MT as it is stipulated in that document:

The teaching should stimulate the students' interest in talking, reading and writing the mother tongue. Through the teaching, students will be given the opportunity to read, analyze and reason about works of fiction in different genres. This should give students the opportunity to develop their language, their identity and understanding of the world around them. The teaching must also contribute to the students developing knowledge in formulating their own opinions and thoughts in different kinds of texts. They should also be stimulated to express themselves through other aesthetic forms of expression. (Skolverket, 2021, p.1)

What can be deduced from the purpose of MTT, as written in the excerpt from the syllabus above, is about subjectivity. Teachers should engage students in literary and discursive ways to help them in forming and asserting their own identity. The subject is to use stimulus material derived mainly from fictional sources in a variety of genres to stimulate students' interest in talking, reading and writing using the language referred to as the mother tongue. The teacher should design curriculum that contributes to the *development* of the language which in turn allows the student to develop their own identity in relationship to the world around them. This could be construed in a variety of ways: it could refer to the student's identity in terms of culture, history, social circles, communities, societies, economies, the earth and its environment; the solar system or even the universe. The scale of the world around the student is left open to interpretation, whereby fictional stories and other text types, genres and forms of expression can function as stimulus material that teachers can use. The purpose of the variety of texts and genres is orientated around the interests and identity formation of each student related to the culture and language of the mother tongue.

The MTT syllabus does not explicitly mention teaching or learning about the SDGs nor the content of the UN's (2015) document. It could be said that as one specific text type, and as one specific genre type, among a range of others that should be offered, the SDGs and the (2015) document could be used by teachers. These documents could be offered as just one option in the MT curriculum designed by teachers; one genre and text type to stimulate critical discussion or to analyse for form and vocabulary. The UN's (2015) document could be construed as a non-fiction genre, and thus could be provided to students as an example of the genre related to policy. In terms of the thematic content of the seventeen SDGs, teachers could use fictional texts in the language of the mother tongue to embody certain themes related to the SDGs, but this would be optional according to the national syllabus. As no explicit criteria for teaching the SDGs is mentioned in the MT syllabus, reading the syllabus alone would not provide any indication of any requirement to work with the SDGs whatsoever.

The Strategic Plan

The municipality being examined in this study produced a (2019) document titled *Strategy Plan*, or in Swedish: *Strategisk plan Agenda 2030. Version 2*. This document is at the forefront of the strategy for working with Agenda 2030 in the municipality focused upon in this study. It refers to a range of aspects relevant to daily life, and includes ways in which the SDGs are used to shape activity going forward in the municipality. The opening page of the document presents the Swedish language version of the Agenda 2030 logo, similar to Figure 1. The document outlines and explains seven specific strategies that are to be engaged so that Agenda 2030 can be integrated into the way the municipality runs its business and operations. Of the seven approaches the first three are of direct interest to this study. These three strategies discuss the SDGs, the multiple actors to be engaged across the municipality and education. The remaining four strategies are relevant because of their connection to the first three strategies.

The first strategy suggests that all of the SD goals are interconnected and that the municipality shall take on the task of prioritising ways in which to work holistically to develop sustainable practices that produce the greatest effects. A translated excerpt of the document quotes the wording of this strategy:

The 17 goals in Agenda 2030 are indivisible and interdependent with each other. Therefore, it is important to see the work with the global goals for sustainability as a whole. Efforts and measures within one target area often support the goals in several other areas. The work must therefore be based on all of them... efforts... must be given high priority based on where the municipality has the greatest disposal and what gives the greatest effect. That the work for sustainable development must be permeated by a holistic view also means that the entire municipality must be able to live and develop sustainably. In addition, the work needs to be conducted at several different levels; at the administration as an employer, in the municipal activities and in collaboration with other actors. (Municipality, 2019, p. 5)

The multidisciplinary approach to working with the sustainable development paradigm is highlighted in the first strategy. It suggests that the municipality shall focus its effort on where the paradigm can make the greatest effects. If the UN's message of sustainability is inextricably linked with improving human wellbeing through equity, can be linked to the message of the Swedish government of equity through education, then it could be assumed that the municipality too embraces the work to be done for improving equity in the communities within the municipality. The focus on the holistic view in the first strategy suggests that more than one area shall work on promoting and securing sustainability yet the specific kind of sustainability can be interpreted as integrating a range of dimensions. Equity must be one of these dimensions and thus equal opportunity related to needs and associated resources could be construed as part of the holistic framework mentioned.

The second strategy is explicitly about learning and innovation. The strategy suggests that human beings should have courage to be able to think in new directions and innovative ways. These thoughts and behaviours are required so that people can change in social terms. Thus, socially, people need to trust each other more and should work in a more diverse way. The translated excerpt shows that different social actors should be involved in this learning. The municipality considers education as an integral key to social change:

Today's solutions are not enough to handle tomorrow's challenges. New ways of thinking and acting are needed to contribute to the comprehensive social change required. To create trust and participation among relevant actors as well as space to test ideas and new ways of working within the organization is crucial. Continuous reflection and learning is important during such a process. It takes courage to think in new ways and learn from mistakes. (Municipality, 2019, p. 6)

Tomorrow's challenges are not specifically mentioned in the second strategy. It is assumed that tomorrow's challenges refer to the problems described in the UN's (2015) document about sustainable development. The municipality acknowledges that new ways of thinking are required for social change, and that social change is a process that involves continuous reflection and learning. It could be construed that social change is not only a process leading to solving tomorrow's challenges, but it could be in and of itself part of tomorrow's challenges as well. Thus continuously trying new things, not being afraid of making mistakes and being self reflexive as a member of the municipality is a quality to strive for and embrace. The municipality holds educational experiences, particularly among a variety of actors and contexts, in high esteem as a focus in their sustainability strategy.

The third strategy discusses young people as important actors linked to sustainable practices. The focus on youth, who should be influenced by adults, is about the ways in which young people in the

municipality should think and act sustainably to bring the paradigm with them into the future. Whilst adults are responsible for motivating young people to participate in sustainable development efforts, young people should show interest and influence the adults to address those sustainability challenges that already exist. The excerpt, translated into English, describes how young people at the municipality, including compulsory school students, should work with sustainability principles:

That young people are particularly important actors such as bearers of a future perspective should be a guiding approach. The starting point must be to create drive and faith in the future. Therefore it is important that young people have an increased influence in the work for sustainable development but that it is made clear that it is the adults who are responsible who will address the challenges that exist. The administration must create conditions for translating commitment into action. (Municipality, 2019, p. 6)

This third strategy shows the importance the municipality places on the future generation. As the work surrounding sustainability will have its repercussions and effects in a future time period, the municipality wants to make the future generation feel a sense of responsibility for transforming the current commitments into actionable steps that lead to addressing challenges that exist. Whilst it is said that adults are responsible, the strategy wants the perspectives of the future generations to guide the approach that adults should address. It suggests that because the youth are stakeholders in the future they should guide adults and influence the work of sustainability practices in the municipality. The strategy therefore seems to implore the youth to exercise their own voices, opinions, thoughts, ideas and a will of their own.

The overall vision of the municipality is one of leadership in Sweden. According to the (2019) document, the municipality is to become a role model for how to work with Agenda 2030 and how to implement its ethos. The (2019) document makes this aim explicit when it declares that the “municipality will contribute to sustainable development in the region by taking the lead and being a role model in the work with Agenda 2030” (p.4). The municipality prides itself as being the first to attempt this kind of work and claims it should produce visible or measurable results in a range of areas that the municipality governs and has influence over. The inclusion of schooling outcomes is mentioned whereby measurability shows effectiveness of sustainability. The municipality declares its priorities in the (2019) document. “Agenda 2030 with, among other things, business climate; school results; digitalisation and long-term communication, are priority areas” (p.4). Thus, as part of the municipality’s strategy, schooling outcomes will be a tangible way to measure the effectiveness of working with the Agenda 2030 paradigm. If schooling outcomes are a priority, then schooling must be a priority. If this is the case, then the Agenda 2030 sustainability paradigm of equity can be construed as a priority as declared in the document published by the municipality.

In summary, the variety of documents described and analysed above each related to the Swedish compulsory education system, in particular to MTT, in disparate ways. The SDGs and the UN's (2015) document influence the national government in Sweden and its municipalities which govern compulsory schooling. The UN's (2015) document can be interpreted as a policy document but it can also be learned about thematically according to the seventeen compartmentalised SDGs. The Swedish (2020) national government document declares its commitment to Agenda 2030 and mentions equity in schooling as a future priority. It says there may be an inquiry into shifting schooling away from municipalities to be run nationally, which suggests a more uniformed approach to the ways in which education is organised and greater equity in terms of educational opportunities and outcomes. The Swedish national syllabus includes MTT as part of the compulsory schooling syllabus. The Swedish national syllabus includes a number of versions for various types of schools and needs, and in terms of MTT proposes a new version that reforms the syllabus via its wording. The addition of a few extra words make the syllabus include a more global perspective, yet explicit content related to the SDGs and Agenda 2030 are not mentioned. The municipality recognizes young people and education in its strategic document. It views the youth as stakeholders in the future and suggests that adults motivate youth to be interested in sustainability; and that youth should guide adults in sustainability issues by telling them what is important for them. The municipality governs schooling and employs public sector teachers. The SDG's and the sustainability paradigm is to be integrated into schooling within the region and education providers such as the MTT organisation in the study. The national syllabus is the official educational document presiding over educational aims and assessment outcomes within compulsory education. The syllabus is the official document that teachers are obliged to follow. The UN's (2015) policy document refers to SDGs. The national syllabus policy document and the municipality strategy policy do not refer to each other in any way so are thus independent of one another. The Swedish government document and the municipality document refer to the UN's (2015) document. The syllabus describes the purpose and learning outcomes of MTT and includes the explicit teaching of fiction and other genres in a range of text types for helping students to understand their own identity in relationship to their MT language, culture and the world around them. The SDGs are not listed in the MTT syllabus, but some wording of the MTT syllabus suggests that a broad and general view of a globalised world should be acknowledged through any MTT curriculum in Sweden.

Policy Decision Makers

The researcher asked two Policy Decision Makers (PDMs) at the municipality twelve questions via an interview format. The results that emerge from the responses are reported in terms of common themes and patterns, described in the subheadings below. The themes may bring to light certain tensions which could be seen as related to the field of Education for Sustainable Development and its

significance as an area of inquiry. What is more, the themes can reveal what aspects of sustainability are important and relevant, and what sustainability may symbolise for the future of compulsory schooling and thus what it can mean for MTT, which is considered as belonging to the compulsory schooling system according to the national syllabus.

Compartmentalisation

The two PDMs discussed the SDGs from the Agenda 2030 policy as tangible objectives. The belief in Agenda 2030 and its seventeen SDGs is viewed by the two PDMs optimistically and as if each goal could be achieved. The idea of sustainability is made meaningful because they are broken down into separate ideas, categorised and numbered. Their view of the SDGs in the municipality is that people who work for and in the municipality, and who live in the municipality, should be able to, and should possess the desire to, learn about the SDGs. In particular, teachers and students should want to learn about these goals. Teachers should learn about the SDGs easily because of the simplified format of the SDGs as numbers. The goals are compartmentalised and distinct from one another which makes each topic or theme easy to integrate into teaching curriculum. Both PDMs believe that it is easy to access information about the SDGs through the UN website in Swedish, and that this website should be used at the core of teachers' references to teaching materials and resources in MTT. PDM Alpha suggested the website as a primary source of support for independently initiated self-access professional development. Although PDM Alpha views Agenda 2030 as a big ambition for the world akin to the vision of a "utopia" it was made achievable because it could be broken down into parts: "Agenda 2030 makes goals tangible" and if each goal could stand for something that something could be tackled. Agenda 2030 is therefore seen by PDM Alpha as "a tool" that teachers can use to work with when planning curriculum and should fit it around all aspects of the curriculum thematically to show how good of a teacher one can be. PDM A concurs that regardless of school subject the sustainability issue can be brought in thematically. PDM also mentions the SDGs by number to describe the ways in which education can be framed in terms of equitable access to education and equitable opportunity to learn skills. The SDGs are numbered in terms of contributing to outcomes in the real world, such as the ability to earn a living and supporting health. The PDMs both utilise the way in which the SDGs are framed within compartments as an approach for discussing what ESD means. The SDGs are themes for curriculum and for achieving outcomes.

Table: 3. Policy Decision Makers' knowledge about Education for Sustainable Development.

PDM A	PDM Alpha.
<p>... what I think concerns Education for Sustainable Development is very strongly linked to goal 4: a good education for everyone. And that is the goal... a connection with both education in that you learn down to or about sustainability issues, about environmental issues and so on. But it is also about what should an equal preschool, an equal school, opportunities for everyone to learn to read, count and write. Which then contributes to increasing the conditions for earning a living at work and then we load in goals 1, 5, 10 that affect our health, it affects our conditions to support us... I think that goal four...was very much about that we have knowledge and that our life choices affect the environment and future generations' opportunity to live a good life. It just becomes that we live here and now for the resources that are available... these are subjects that in some way go through all all subjects in a What are you called for any education plan or school plan control document within the school Put in some way so you can bring in the sustainability perspectives Regardless of whether you study social studies or whether it is math or English or What subject You are, you can bring in the sustainability perspectives</p>	<p>...Agenda 2030 is a great help to be able to achieve and break down these great goals to make it more tangible and I also thought that with Agenda 2030 there is a government organization that works only with Agenda 2030. It is ... the UN that exists in Sweden and works to produce a lot of material so that you can have it out in the schools that we can use. And for me, Agenda 2030 is really no different than the goal in the curriculum. For me, it's the same thing...and should divide it into smaller parts to be more tangible... and tangible, I thought that teachers should be able to, based on the document and the documents that are available, set up a plan for how to realize the curriculum through Agenda 2030. Agenda 2030 will be a very important tool, I think. And just as a final clip, I think that Agenda 2030 is, after all, it affects the whole of humanity, i.e. my whole self. It touches, I think ...how I live my life. And I go to school and I do this and that. In addition to that, I also have Agenda 2030 and think about. No, because Agenda 2030 is what I choose to eat. I choose to improve in school. I choose to dress and I choose my whole life. Do as it alludes to Agenda 2030. And if we are to think about sustainability, then that is a very big help. It makes me as an individual, regardless of whether I am a child or an adult, to reflect on my own existence. And what I do to contribute to a better world. With that in mind, I think Agenda 2030 has been very helpful.</p>

The theme of compartmentalisation is significant to the study in terms of the constructed nature of Agenda 2030. The UN's (2015) document and its subsequent SDGs logo are highly structured, stylised and succinct in composition. There is nothing organic or natural about the sustainable development plan or the municipality's strategy. This is echoed in the attitudes of PDMs and enacted in the way in which SDGs are seen as separate achievable goals for living one's life, for working with, for learning about and for teaching; separate achievable themes that can be applied to any and every area of life in the municipality and any subject curriculum in the syllabus.

Disconnection

The theme of disconnection is present in the views expressed by PDMs. PDMs agree that there should be goals to follow up in terms of the ESD focus they place on MTT, yet neither mention any ways of following up nor any goals that should have been achieved by teachers. Any knowledge of and about the syllabus is mentioned in brief, specifically both PDMs understand that MTT is regulated through

the compulsory schooling syllabus but neither PDM address the inconsistency that Agenda 2030 does not feature anywhere explicitly in the syllabus. The assumption is that teachers will superimpose the SDGs over the MTT syllabus goals. Teachers are to follow the directions given by the municipality as that is their employer. That guidelines from the national government for municipalities to work with Agenda 2030 are communicated through a trickle-down effect, verbal instructions are given to educators to work on Agenda 2030, without any formal training in understanding the different kinds of sustainability concepts. There is an expectation placed upon MTT teachers to teach Agenda 2030 via the SDGs in terms of thematic content even though no formal professional development is offered. Both PDMs advise teachers to access and read through the UN’s website. The theme of disconnection emerges because PDMs and teachers do not work together on the sustainability question. PDM A works with the sustainability task force team but does not know anything about the approach to ESD in MTT within the municipality. PDM A admits to not being well informed about MTT and that any curriculum or professional development suggestions should be left up to teachers to bring forward. Teachers are expected to be experts on sustainability concepts and if not they are expected to improve their own knowledge. PDM Alpha suggests that teachers should strive to work independently, to learn to self-develop in order to become good teachers who do not wait “to be serviced” by others. PDM Alpha believes that resources exist for independent professional development and it is a matter of searching for them. The metaphor of a filter could be used to describe how the flow of information forms a bottle neck and can even become blocked between teachers and PDMs causing a disconnecting rupture in the movement of communication.

Table: 4. Policy Decision Makers’ attitudes to professional development support related to ESD.

PDM A	PDM Alpha
<p>...I do not really know. What you bring with you from the beginning, and what the needs are. If this is the idea of mother tongue teaching... it is so that you should maintain your original language, but it is also about helping to absorb the regular teaching and what there is for connection and where it is for education and the need for additional support for those educators. It is difficult for me to say because I think it is so closely connected with this Sweden's best school assignment that the politicians have given us that even then you have the right conditions as a mother tongue teacher and where you can as well get a good education... what is interesting I think it is really the different priorities we get in the municipality where we will work for example: they are Sweden's best schools. We will work with</p>	<p>I would like to turn the question around actually. I think... that when you work with Agenda 2030, you have to work with yourself. I hope that as a teacher you know this but I know that we are not all there. But that is my hope. You have to start from yourself in the work. And that means that I cannot expect to be serviced all the time in that others will fix things for me... on the other hand, the municipality has an obligation, and I think our municipality does, an obligation to have good support in this work. Because this work is not something we can ignore. So as an individual, you can if you want to go home and ignore Agenda 2030 there is no law, there is no one who forbids you to ignore or think so, but when we work in the public sector as education is, we are obliged to work with this.</p>

<p>sustainability issues. We will work with business issues, to name a few, and see where these issues go together where you can develop something together within the framework ...but as I said what support is needed further, this issue you leave to the teachers.</p>	<p>It is not optional, we can not say I will work as a teacher but not with that part. It's not possible... this trade-off how good a teacher do I want to be? And how good a teacher I want to be does not depend on the manager constantly coming up with continuing education initiatives or if the municipality constantly offers, or if the state constantly comes up with new...It's about how much I want to invest to become this good teacher who can then support Agenda 2030 for real. And with that said, I think that, number 1 is how much do I want to invest and how much do I want to find out about Agenda 2030? How knowledgeable do I want to be? How well versed do I want to be? And when I ask myself those questions, I actually want to know for real and learn then I think that there is this curiosity, this drive will lead to you to want to be the boss. This is what I need ... What does the municipality have to offer? What is there from outside, there is an incredible amount, investments from the National Agency for Education for example and from so many other organizations that are huge in this area. But like I said, you have to start with yourself... It is ultimately about each individual teacher...</p>
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The theme of disconnection arises in terms of communication being jarred. The PDMs do not acknowledge that teachers may have needs related to professional support for ESD. The PDMs have expectations that teachers work with SDGs through curriculum: researching, self developing, preparing, teaching and assessing classes but when asked about how SDGs are followed up in the municipality PDMs did not have a clear strategy to follow these up. The PDMs agree that SDGs should be followed up but neither mentions any way of following up in any measurable way. It can be deduced that the SDGs are informal goals at the MTT organisation despite the attitude of PDM Alpha suggesting it is not optional not to work with the SDGs as it is an obligation yet mentions there is no law about it. Teachers are not asked what they need support with, and they have not been told that SDGs as teaching themes are informally imposed on the MTT syllabus. This causes tension and contradicts the ethos of social sustainability to impose noticeable disconnection between PDMs and teachers.

Marginalisation

The theme of margins is evoked when learning from the attitudes of PDMs. Through the sense of alienation that PDMs express towards teachers: in the work of the teacher to prepare thematically for MTT curriculum and in the subject of MTT being seen as distant, remote and inconsequential to the

work achieved in regular schooling and in the municipality at large. MTT is viewed as helping students to adapt to the Swedish school system by “helping to absorb the regular teaching” as noted by PDM A. This suggests that schooling conducted in Swedish is the dominant, preferable education that students must synchronise with. PDM Alpha marginalises MTT teachers by saying that whilst it is not a law “no one forbids you to ignore” Agenda 2030, teachers were still “obliged to work with this. It is not optional”. Thus, PDMs exert their position of authority over the MTT space where MT teachers and MT students, and the subject of MTT, are viewed as not equal to the position held by PDMs. This inequity detected in the attitudes of PDMs make their own position one of strength and knowing, and the MTT position a space of no strength and not knowing. Thus, the powerless position possesses no leverage and is pushed to the margins. This marginalization makes the MTT space less important, therefore teachers and students in MTT, and the MTT syllabus and curriculum itself may be perceived as a scapegoat for airing the authority of PDMs. Therefore, MT teacher may sense the dynamic and perceive they have no option but to follow instructions. The marginalisation of MTT teachers and the MTT subject means that teachers are not seen as having any autonomy and should compromise the MTT syllabus and the educational concept of pursuing *Bildung* in the MTT space, even though teachers are educated professionals and should be able to choose their own curriculum content.

Teachers

Four teachers were asked fifteen questions in an interview format. Three of the four teachers taught one MT language, one teacher taught three dialects of a language. Two teachers spoke only the MT language during class time, two teachers spoke the MT language as well as the dominant language (Swedish) during lessons because, as both teachers reported, students knew the dominant language better than their MT language and thus Swedish was used to clarify and explain during class time. All teachers used both digital and analogue teaching tools at the time of the study. The results are drawn up thematically to point out patterns found in the data related to MTT teachers who had been under the direction of PDMs told to ‘teach Agenda 2030’.

Resistance

The teachers expressed an attitude of resistance to Agenda 2030 teaching themes. Even if teachers did cooperate with the instructions to teach Agenda 2030, their prevailing attitude shows tension. Teachers said they were satisfied with the ways in which teaching Agenda 2030 was going, to variable extents. No teacher wanted to be seen as disobedient, but rather showed resistance in the extent to which expressing enthusiasm to teach the themes. It was not that the themes inherently were wrong or bad in their eyes, it was rather a matter of the way in which they were instructed to do so that challenged their autonomy and creativity. The idea that teachers should only teach these themes for the rest of the

academic year and beyond into following years made all the teachers interviewed feel uneasy. Teachers indicated they felt limited or that students feel limited by only being exposed to themes in Agenda 2030. All teachers said they would not teach the curriculum for Agenda 2030 in the exact same way in future, they would all switch materials around or change what they had used so that students would not become bored. There was an interest in what the students would like to learn about and teachers wanted the students to feel that classes were enjoyable rather than repetitive and dogmatic. MT teachers keep the same students year after year so it would be important to renew their curriculum content. It places the onus on teachers to come up with curriculum content that can keep their students interested.

Teachers said the most important thing for them to include in MT curriculum design was not necessarily related to Agenda 2030. As T1 said, traditions and culture was most important; T2 mentioned parental involvement to help master the language; T3 believed in following the syllabus and choosing a variety of topics from cultural and language text books; T4 mentioned nurturing the learning environment as a safe space with a good atmosphere where teacher and students can play, sing and laugh. T4 also mentioned learning how to behave in a collective and to learning about morals through fables, fairy tales and short films was important. All teachers found the Agenda 2030 themes consumed a lot of their limited time available for preparation, to learn about the topics, to reinvent and restructure their teaching, and all teachers reported it was to some extent quite difficult to find relevant materials in their respective languages to use for teaching. T3 felt adamant about the fact Agenda 2030 was not described in the MT syllabus and that because Agenda 2030 was not personally an area of expertise for that MT teacher it should not be mandatory to teach. For T3, the theme of Agenda 2030 only made up one small part of the curriculum designed for the year. The sense of importance that could be placed on other themes and topics is evident, but some teachers feel conflicted and uncertain if they are allowed to discuss anything other than Agenda 2030. T4 discussed a possible way of merging Agenda 2030 themes, such the social sustainability concept of not bullying, with literary works of fiction, such as the story of The Ugly Duckling. This suggests possible ways to integrate genres and text types with Agenda 2030 thematically but does not address how teachers could approach ESD with a critical mindset.

Table: 5. Teachers’ beliefs about what is most important to include in Mother Tongue curriculum.

T1	T2	T3	T4
Traditions and culture, that’s the	The importance of the mother language... for teachers and parents.	...Shall we take a grade for example. If we take four in the syllabus for mother tongue...Reading, writing,	Agenda 2030 for me is a bit limited.

<p>whole point... ...but we have to keep to the curriculum (syllabus), we can't just work with Agenda (2030).</p>	<p>They have to give more attention to mother language teaching. It is a short time every week that we have for mother language teaching. It's not enough actually...</p> <p>For the younger students language elements, words and phrases and sentences structure.</p> <p>For the older students they need more writing, reading, guidelines...Parents need to give more support...</p>	<p>spelling, rules for grammar... I use language textbooks for different themes. Writing has six themes in a school year. Three in the first half, then three for the second half. We only have one hour a week, ..you can never do everything. Then I just pick. Not just Agenda 2030. Six themes. 1: Friends; 2: media and communication; 3: fairy tales about magic fairy tales. 4: How we protect our earth: it is just one part. I'm not just only working on Agenda 2030. That's a lot. Also, 5: How did you live in the Middle Ages? And here's 6: about Europe.</p>	<p>The theme for language. We read, write, discuss...</p> <p>Collaboration. We work together, respect each other. I believe in you, you believe in me...</p> <p>A safe place, atmosphere, a good atmosphere. Small talk is important ... A good atmosphere. We can play, we can sing, we can laugh... Read lyrics... not a strict mood... The next thing that is important to me is the behavior, the culture... How do I behave in a collective? Therefore I choose a text for example they can learn about... morality, very important when I choose texts. Say about...not bullying. For example, it is the story of The Ugly Duckling. It is important. The content of the story they are going to read is about bullying...</p> <p>It is usually a fable, very good because it is short for the younger ones. Fables, fairy tales, short films...I'm currently working on The Happy Prince written by Oscar Wilde. Very very good text, but a little difficult for year 7, 8, 9...</p>
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When discussing Agenda 2030 as one or more themes to be taught for the entire year, or beyond, teachers began to show their critical voices. This suggests that teachers were not interested in the SD themes and perhaps only worked with the themes superficially. If they could not go into much depth it suggests they had not been given sufficient training or were unable to integrate the themes into their curriculum in a way that was stimulating for themselves and/or their students. Teachers resisted the idea of continuing with the SD themes and if they would be forced to teach them again, all teachers said they would not teach in the same way. Saying that they have to switch around the materials shows their critical voice. This critical voice could be seen as the critical approach required for teaching ESD. The critical resistance suggests there is an under-utilized critical potential in the teachers that needs to be encouraged. Teachers share their critical voices with the researcher and with each other during staff meetings but not with management, and the raw data of the interviewees shows their hesitation. This critical reflective resistance can be seen as it is directed at different components of the assemblage.

The different policies and policy decision makers that teachers are governed and guided by may not reflect their attitudes because they are not aligned with all of them in an equal way. Resistance can lead to playing one policy against another as teachers aim to fulfil their professional obligations related to the requirements set out by the syllabus. Teachers' resistance is critical and leads to the importance they place on remaining autonomous.

Limited by time

MT teachers reported they felt they did not have enough time. This theme of limited time applied to the teaching time as well as preparation time. Teachers mentioned that one hour per week with each class was too little. T2 mentioned it was not enough time and that parents should help to support the language more, while T3 said it was impossible to cover everything when only one hour per week was allocated to each class. T2 and T4 said that because they used Swedish to explain and communicate in their groups it indicated that they needed more time for MTT as their students' dominant language had become Swedish. T1 mentioned students needed to use dictionaries and Google Translate in class because some students needed to clarify the meanings of words in the MT language via a Swedish translation. Teachers reported the idea of one hour per week to fulfil the requirements for syllabus assessment outcomes, was difficult. Teachers reported a lack of time for marking student assignments and preparing for classes. Class time was limited further by the one hour allocated time per week being constrained by having to receive and send students to travel via taxi. Taxis delivering students to and from lessons interfered with teachers' lesson time. Teachers felt strained by having to oversee taxi arrivals and departures; receive taxi telephone calls during lesson time or even in their own time; and to receive calls from parents related to taxis or students' travel arrangements. There were also other tasks related to teaching but not during class time that limited teachers' overall time. There were administrative tasks expected: including staff meetings; contact with parents via individual emailing, telephone calls and group email updates; taxi arrangements and notification to parents with the help of one administrator allocated to all MTT teachers in the organisation; contact with school teachers and administrators regarding student attendance, taxi departure or room allocation; administration related to planning, curriculum design and assessment documentation; other ad hoc and administrative duties such as purchasing teaching materials including books; photocopying and preparation; scheduling individual meetings with management, administrators and other staff members and responding to chat comments on the organization's online platform TEAMS, and responding to emails as necessary. The strain on teachers in terms of time is exacerbated by having to conduct lessons outside of business hours and finishing late in the day or in the evening. Teachers all felt limited by time.

Independence

MT teachers recognise their own resilience. MT teachers are aware that their position is unlike other teachers' positions in mainstream schools. There are obvious differences in the ways in which MTT is organised that differentiates MT teachers to mainstream school teachers despite the subject MTT and other compulsory school subjects appearing on equal terms in the syllabus document. The main difference for MT teachers is that they are not based at any one school. They do not have an office in a school and they do have their own classroom in any one school. MT teachers drive to a variety of locations and use existing classrooms that they share with other subjects at the school. They may have to switch classrooms and adapt to new surroundings without notice. The MTT organisation in the study has its own location and teachers may use floating desks they share with other teachers to prepare their lessons, or they prepare work from home. MT teachers are autonomous and independent in the way they conduct curriculum preparation and teaching in their profession as often colleagues do not speak the same MT language and can therefore rarely share resources. MT teachers are aware that their teaching position is unusual. T1 said that because they were not based in a regular school, it made MTT teachers more independent: "we have to work things out for ourselves." Independence is seen as a positive character trait that imbues teachers not only with resilience to circumstances but with perseverance, flexibility and leadership spirit. Teachers believe in their own ideas about teaching and their right to autonomy in their profession, despite the tension they feel about being told what to teach and how to teach and do their jobs.

Table: 6. How mother tongue teachers feel about teaching Agenda 2030

T1	T2	T3	T4
<p>Feel fine. It has been a good project. We thought it would be hard, but we found a lot of ways to teach about Agenda 2030.</p>	<p>A good thing, but not suitable for all students. Feel good about it.</p>	<p>... it is only one of my themes and not the whole school year. We can not be because, according to the syllabus, I have so much else to do that I also have to teach. Like... take (language) writers, so I think it's an important part of the teaching but my subject is (language) my subject is not Agenda 2030. It's not my subject ... I think, I have to relate to the syllabus... I will come into conflict with the syllabus if I were to just focus on Agenda 2030. Then I will not be able to follow the syllabus. Which is my duty as a teacher, we must, yes, we teachers must follow the syllabus... It's a law. because it was Skolverket that decided it. It does not even say that. Agenda 2030 is not in the syllabus. So if you look in that book it does not appear in the syllabus. So it's difficult ... and I also think it's a big conflict that the syllabus says that the student's influence is also important. And my students absolutely do not want to work with Agenda 2030 because they have tired of it naturally already now. It is against the student's influence. Against the students' right to suggest or create the lesson...</p>	<p>It's something new for me to adapt to, it is more planning. Hard work. It takes a lot of time for me. But it can work well. What is important is the will, the desire. That you can find material, find lyrics, poems, songs. We're talking about Goliath ... We chose the topic about 'no poverty'. Goliath is about a new Generation, children who sing. We will be strong. We are going to be powerful. We must take care of the earth. That the earth was clean. That it is a new generation that promises more than we did on earth. We find symbolic meaning. We talk, who is David, who is Goliath in the Bible. ...Goliath can symbolize Corona, or poverty or war or something else. So... it is symbolic. You have to know, you have to find... it is a challenge for me and I am happy I can broaden my knowledge.</p>

Despite the varied circumstances of MT teachers, they view themselves as professional autonomous teachers. Adaptability and positive attitudes allow teachers to prevail against any odds presented in their working environment. Their independent nature allows them to see through the inequitable circumstances they are faced with as teachers and inequities placed on their students to succeed. Whilst MTT is equal to other subjects in the syllabus, its praxis is riddled with inequity.

Reflections on Agenda 2030 for mother tongue teachers

The significance of Agenda 2030 for MT teachers was viewed as being about society. This social focus was evident when teachers were asked why they thought the municipality wanted them to teach Agenda 2030 for MTT. All the teachers mentioned it was about a future idealised society; T1 said, "They are the next generation... it's now!" whereas T2 said, "it would be a perfect thing." T3 said, "I think they want a paradigm shift in our society" and T4 said, "I think they want to enlighten us.

Enlightenment.” Each teacher understood their role was to contribute to making students aware of certain beliefs deemed necessary for their future and for a future society. When teachers were asked if they would teach Agenda 2030 again in the same way, they all said they wished to change something. This suggests that teachers are constantly trying new things, learning as they go; they open to adapting their teaching materials, planning new materials and self-developing. They want to keep themselves and their students interested in the work they do and stay relevant with the times. When asked about what kind of professional development support they wanted, all teachers mentioned access to resources in their respective languages would be most useful. Due to lack of time, teachers were not interested in sitting in meetings and training sessions that took up their planning time. They wanted the municipality to pay for online access to learning platforms that students could use or where they could access educational content; to purchase textbooks, novels, reading and writing workbooks and assessment task materials in their respective languages. Even though teachers could get a small amount reimbursed, they said often they purchased their own materials and used their own time for this. The view of Agenda 2030 brought new challenges because they could not reuse some of the previous years’ resources and some had to purchase new materials. Teachers show they have been resourceful, they have used the UN website; they have adapted to the task of teaching Agenda 2030, have used existing and new materials and will work out a way to change what they already have to make it interesting to teach in a new way in future.

Table: 7. Mother Tongue teachers’ attitudes to teaching Agenda 2030 in the same way in future.

T1	T2	T3	T4
Not really because I have the same students. If you're at a 'school' school, but because I have the same students every year, we follow them. If our boss wants us to teach Agenda 2030 again next year we will have to get together and come up with new ideas.	It would be better to change something. Students will lose their interest. Every teacher works on this, they will lose their interest. It will be boring to do it again. <i>What would you say if you had to teach it again?</i> I would balance my material. I would not teach all of it all the time. Twice a month focus on Agenda 2030 and then something else.	I would change it more...I see that the students are quite tired but also they are anxious about the future, and it is not good. I want the students to choose the theme. And Agenda 2030 will only be part of six different themes. I mean that students choose the year's theme ... and I choose a little of the others that follow the syllabus.	I do not know. I can use what I found but I must first see that not all lessons are the same ... It varies. It can vary... It is not the same with two groups They do not have the same abilities... but I can. I have a good skeleton plan. If I have to continue, I will change it a little.

When the teachers were asked to reflect on teaching Agenda 2030 they felt mostly satisfied. Three teachers reported to feel positive about having taught Agenda 2030 as themes or topics despite some challenges, more workload and extra planning. One teacher said it only made up a small part of the teaching. T3 felt adamant about the fact that Agenda 2030 was not in the MT syllabus and was curious about Skolverket's verdict was on teaching Agenda 2030 explicitly. T3 wondered if Skolverket planned to change the syllabus to include its explicit teaching. All teachers believed Agenda 2030 limited them professionally in some way and if they had to teach it again next year all the teachers said they would change what they would teach. All the teachers suggested that the municipality should stock more readily accessible teaching materials, both electronic and analogue, in their respective MT languages arranged and paid for by the municipality or the MT organisation. Whilst MT teachers were independent, they also wanted more collaboration with their colleagues.

The MT teachers in the study are leaders for their MT classes. They think deeply about the supporting the learning needs and subjectivity of their students. They do this by reflecting on the content of curriculum and ensuring that it won't bore students so they can develop their own understanding of their own identity in relationship to the world around them. Teachers resist being told what and how to teach, but they are resourceful and flexible so they find ways to accommodate the mixed messages and the myriad criterion of their profession that need to be juggled. The limitations on their time, teaching one hour per week for each class, echoes the compartmentalisation that PDMs use to conceptualise the ESD curriculum. Yet MT teachers are independent agents who prevail against their marginalised positions.

Chapter 5. Discussion

The study's results are discussed in terms of Critical Pedagogy, Assemblage theory and by using CDA as an analytical tool. The MTT organisation is part of the municipality's assemblage. Even though the municipality is part of the Swedish national government's assemblage, as is Skolverket and its national educational syllabus, it may have its own one, as well as be part of multiple other assemblages. There can be many assemblage components overlapping. An assemblage is heterogenous but its liaisons cofunction to transmit influence from one component to another. This case focuses on how the compulsory school system, its teachers, subjects, students and the Policy decision makers (otherwise identified as managers) are cofunction as part of the municipality's assemblage. The sets of policy documents as well as the interviewee transcripts, which relate together as both human and non-human entities of the assemblage, shall be discussed in terms of subjectivity through a reframed narrative from the margins.

Instability

The theme of instability may emerge when analysing this case through the lens of the assemblage. The unravelling of the interwoven components in the case, in terms of the complex array and number of policy documents; the interviewee responses of PDMs and the responses of MT teachers, suggest the assemblage is in flux. Each component should interact and influence co-dependently, yet as its own entity, communicating with the other components to form a symbiosis. This is not the case in this study. The components are not unified, they do not support one another to deliver a unified message. Even though the municipality and national government documents accept and acknowledge the UN's (2015) global document, it does not reciprocate acknowledgment insofar as it mentions that it applies to all countries. Furthermore, the Swedish national syllabus, as a policy, does not acknowledge the UN's (2015) Agenda 2030 policy in any explicit terms. The PDMs accept their direction from the national government who then pass on this direction verbally to others in the municipality including MT teachers. However, this verbal communication, although reified by the municipality policy, still leaves the teachers in a clear bind. The message teachers receive is unclear and causes instability for the teachers. On the one hand teachers want to fulfill the directions they have been given, on the other hand teachers know the national syllabus presides over and regulates their profession as educators. The competition amongst parts in the structure of the assemblage causes instability.

Instability is exemplified in deterritorialisations in an assemblage. In this case, the MTT space is deterritorialised, which affects MT teachers. The space and thus the human entities linked to the space

are perceived as less important, to be dominated by the hegemonic power of the assemblage that pushes them out of the main territory as a kind of punishment for not clearly homogenising into the dominant narrative. Yet the very structure of the assemblage forbids homogenisation. MTT could blend into the syllabus and the compulsory schooling system, but it has become deterritorialised there by no fault of its own. The structure of the assemblage system dictates the terms. If the message conveyed is not stable, it is up to the hegemony to homogenise its message rather than punish its outliers. MT teachers may be led to believe they should follow PDM instructions, verbally, rather than follow the syllabus policy. PDMs may be convincing. The threat of losing one's job and livelihood may be persuasive. Even if the threat may not be real, the fear may be. Dominant powerplay from positions of authority may have real world implications, particularly in the teaching profession when professional autonomy may clash with authority. In this case, MT teachers who do not follow instructions are not aware of the follow up repercussions and this not only makes them feel unstable, but it also makes them resistant in a silent or very diplomatic way. They are not overtly active in their resistance so not to draw attention to themselves to be further ostracised. PDMs said there should be goals to follow up but because they do not communicate goal, it leaves the MT teachers feeling uncertain. In a deterritorialised space, the hegemony makes those within that space work harder for the acceptance of the dominant components in the assemblage. The subjectivity of the teachers is oppressed by the subjectivity of the PDMs and the other components of the assemblage, namely the UN (2015) policy; the national government's (2020) Statement and the municipality's (2019) strategy policy. The purpose of MTT is then compromised and less stable. The teachers want to unite and cooperate with one another rather than with management as a way of strengthening their subjectivity. This potential of the united teacher subjectivity could be seen as an act of creative resistance, creative because in doing so teachers create opportunities to share ideas, plan curriculum and get energy from one another.

This study shows that there are tensions and contradictions as well as power imbalance in the deterritorialised component of the assemblage. The instructions given by the municipality's PDMs contradict instructions inferred from the Swedish national syllabus. What is said by PDM Alpha, that teachers are obliged to work with Agenda 2030 does not follow the syllabus. This can be viewed as oppressive conduct. Since it is not a requirement for teachers and it does add extra work and pressure on the teachers who are striving to work with it, what is said by PDM Alpha is a form of power. In terms of the assemblage, it may be viewed as a dominant component of the assemblage territorialising a weaker component to comply. If the objectified component does not comply, it is deterritorialized as a weaker subjectivity. PDMs view their subjectivity as dominant and MT teachers' subjectivity as passive. This powerplay may be subtle but it does not reduce its presence. Power can be achieved in a

variety of inconsistent ways. Not only do PDMs fail to communicate the correct information as with PDM Alpha, they may fail to communicate at all as with PDM A who has no knowledge of the ESD strategy in the MT organisation despite being in the SD leadership team at the municipality. PDMs exert power through disconnection to the teachers, with PDM A expecting teachers to come up with the ideas, solutions and suggestions about the ESD strategy and with PDM Alpha expecting self-development. This form of disconnection is elitist in its exertion of power, by PDMs having already acquired the required ESD training. Furthermore, they exert power by hinting that MT teachers, who are employed in the public system by the municipality, shall not exercise their professional autonomy. What is at risk of happening is that if Agenda 2030, or any other future policy, regardless of its content, becomes superimposed upon the national syllabus policy, the concept of *Bildung* may become compromised by political initiatives. In terms of the MTT space, the MT teachers may lose touch with the MT subject's purpose. The teachers, rather than complying with the syllabus, may feel under duress to follow the direction of their PDMs. This may degenerate the quality of teaching: the use of diverse text types and genres which are samples of the rich and nuanced cultural and linguistic heritage forming the MTT space.

The MTT space is a contested space in the assemblage of compulsory education in Sweden. It has been pushed to the margins of mainstream, homogenous, territorialised compulsory schooling. It does not have its own classrooms, nor a homogenous set of teachers who come from Sweden. Nor are any of the MT students homogeneous in the terms set out by the assemblage's hegemony. The MTT space and the humans in it, are linked to transnational diasporas that are deterritorialised because they are not homogenous with the rest of the nation-state. The assemblage conceptually justifies pointing out the 'us' and 'them'. This causes the marginalisation of the MTT space on a structural level. This study shows the ways in which MT teachers, who work within this contested space on the margin, are regimented in subtle ways. PDMs believe that teachers should break up the themes of Agenda 2030 and teach them. This is the strategy for engaging with ESD. PDMs say teachers must do so. From the point of view of this research, compartmentalising Agenda 2030 into teachable themes is the optional choice of every teacher since the national syllabus suggests teachers use fictional texts of various genres and types for the purposes of learning about MT in terms of culture and traditions as well as for supporting the identity of each MT student's relationship to the world around themselves. This attempted powerplay over the teachers' subjectivity by downplaying their autonomy within the profession, pushes MT teachers' status to the margins. As outliers in the compulsory schooling system there is potential for MT teachers to erase the destructive effects of the hegemonic structures that keep the assemblage held together. MT teachers are resistant to the oppressive attempts of dominant agents and express a strong sense of agency through their subjectivity. The MT teachers' subjectivity is a

force for meaningful change. This change can be linked to the structural changes discussed as being a necessary part of the sustainability paradigm and a contribution to ESD in a holistic sense.

The instability in the current system may be stabilised by the nation-state. According to the Swedish national government's (2020) Statement, it declares its intent to review the idea of compulsory education being governed by municipalities. There shall be an inquiry into returning schooling to be governed nationally (p.10). This suggestion of a homogenising act has the potential of territorialising schooling away from municipalities in an attempt to socially stabilise the compulsory schooling system. This would reinforce the hegemonic stance of the national government. How this move would align with a philosophical view of equity in ESD is questionable. The contradiction of nation-states dehumanization with the structural changes striven for in social sustainability paradigms leaves the concept of thriving hanging as the entire neoliberal paradigm perpetuates inequity. The results of this study point towards the conclusion that structural change is necessary. The only way ESD cannot be implicated is if ESD is not approached as a training boot camp that feeds into the economic machine that is the capitalist system. ESD, for the current and future generations of students in compulsory schooling and beyond, must represent a holistic approach to delivering equity in education. In terms of MTT it would mean greater access to it: more time, more subjects, more choices. If this were the case, then these parameters would offer a way to reterritorialise a deterritorialised MTT space in a creative and constructive way. The deterritorialised MTT space has the potential to promote equity through educational opportunity via MTT.

Agenda 2030 as a construction

The constructed nature of Agenda 2030 makes its compartmentalised message convincing. It is easy to digest in its current format of seventeen goals however the rigidity of the SDGs format, that visually presents as a series of boxes, affects the psyche of all who engage with it. Rather than take home an overall message of hope and equity, it is made more literal and separated. The metaphor may be articulated as an artificial structure rather than an organic body. The compartments do not flow although they may overlap. There is a contradiction in the way the municipality writes about their sustainability strategy and what is said and done. The (2019) document says Agenda 2030 shall be approached holistically, yet it is not. PDM A talks of a holistic approach, but numbers the SDGs when discussing how they can be achieved in the municipality. PDM Alpha wants teachers to teach SDGs separately. That education is thought of in terms of each compartment, whether superficially as one topic out of seventeen themes that can be represented in a story; or as whole box made up of seventeen parts that can be made into a poster and presented by students as a speech in front off their classmates, those compartments represent a way of learning *about* Agenda 2030. An alternative approach could be

taking SDG4, representing education, and looking at it philosophically. Equity in education, represented by the fundamental belief in equality for all, can only occur if the assemblage in which education is entwined, is dismantled through self-reflexive activities of activism. The constructed nature of Agenda 2030 is dehumanised and dehumanising as an oppressive policy. A more equitable approach to ESD is to view it holistically and organically. SDG4, advocating for inclusive, equitable and quality educational circumstances depends on such reflective practices.

Leadership

The reflective practices of revolutionary, activist leaders are founded on the committed, collaborative involvement of educators (Freire, 2000, p.78). Remaining critical against dominating ideologies is how resistance can revolutionise the direction in which human entities in the assemblage view the dehumanising aspects of systems. Those in positions of power who have already become dehumanised by ideologies in the system too struggle with their positions but as Freire (2000) points out “dehumanization...is *not* a given destiny but the result of an unjust order” (p.54). Unjust orders can feature in the structures as well as the political steering of those orders and creative acts of resistance are required by leadership in order to rehumanise.

The study shows that MT teachers do reflect on their circumstance of being exiled through the compulsory schooling context. They resist pressure to follow the municipality’s sustainability policy, articulated by PDMs, that conflicts with their own understanding of fulfilling their professional requirements according to the syllabus. Three of the teachers say they are happy to do it, one teacher reflects on the syllabus as more important than the request of a PDM. Even if all four teachers do comply to teaching Agenda 2030 to different extents, all complain about it. Only one teacher, T3, reflects deeply and could potentially be doing the work of a revolutionary leader. In critical pedagogy, a revolutionary leader exposes the oppressive situation through reflection and criticism. T3 is able to point out how the oppressive situation has no legs to stand on and proceeds with revolutionary action by following the syllabus and their own professional ethical compass. Furthermore, T3 is concerned about the views and wishes of the MTT students and works with them to decide which topics are interesting and relevant for them to work with. This effect grants the teacher their own subjectivity, their own agency which in turn they use to help shape subjectivity in their students.

Agency through subjectivity is a core part of re-existing in the assemblage. The policies exert their own agency to dominate over human entities through the construction of the dominant narrative. The teachers and students can resist the dominant narrative with their critical approach to teaching and learning. Agency through being critical is activism. In this case the activism is expressed in *not doing*

something as opposed to doing what they are told. The resistance to doing is the activist stance. The choice to do something else, that interests the students or teachers is the activist stance. Such re-humanisation of the students' wishes via choosing their own curriculum content recreates the narrative of what it means to be a teacher and a student. No longer does the teacher dominate by deciding what curriculum content should be. T3's revolutionary leadership activates the subjectivity of the students by enabling them to re-exist in the MTT space, forming new spaces of *becoming*. The boundaries of the assemblage intersect when teachers and students work together.

MT Teachers are professional despite marginalisation. They resist being dominated as this quashes subjectivity. Teachers are able to exercise their professional judgement and act in ways to protect it, despite hurdles they experience. For instance, due to the system's oppressive requirements for granting their teaching licenses, which from a critical perspective on registration conditions could be made more accessible and communicated in a range of languages, these MT teachers persevere professionally. They take their profession seriously even if the hegemony does not grant them status based on foreign credentials. Their agency is expressed through their subjectivity if not through status. Subjectivity leads to their power. MT teachers are aware of their university education, their professional ethics and their sense of independence. Even though the MTT space is marginalised with beliefs, such as by PDM A who says the purpose of MTT is to help students adapt, or rather "absorb" the mainstream "regular" Swedish schooling, MTT teachers prevail. MT teachers express their identities and this is their force for change that can reframe the dominant narrative. The UN has expressed an urgent need for deep transformation of the planet on every front. The sustainability paradigm should bring equal opportunity and prevent prejudice globally. Governments, such as Sweden, who accept the sustainability paradigm are the same governments who allow immigrants as residents. By default, a government's humanitarian act of acceptance, for whatever reason allowing migrants to live in Sweden, is the contractual agreement to provide social resources and equitable educational opportunities. These resources include the right to an education, and the right to that education being provided in a language that may be understood. MT Teachers are the teachers to do the job. It could be deemed as a non-negotiable aspect of providing equity through the provision of MT teachers as resources, if governments who are true to the sentiments of Agenda 2030 really will transform and reframe the dominant narrative. If prosperous western UN member states cannot transform, it is unlikely that the outcomes of Agenda 2030 are achievable by any other nation-state. MTT students need MT teachers. MT teachers are leaders who can articulate and enact their human differences. Expressing their own heritage, culture, language and history through their own storytelling is re-humanising. MT teachers protect and nurture identities and subjectivities in their students too, leading to creative reterritorialising of space. The creative acts of resistance that are

formed by subjectivities form new modes in the time and space of the MTT lesson. This proves to be, if not the most important aspect of social sustainability, then a holistic approach to equity in ESD. MTT's very presence in the national syllabus as a subject presenting on like terms with other subjects is empowering. However, in praxis, MTT is vastly unlike any of the other subjects. This study confirms that MTT is still conducted out of school hours, at various school locations. Teachers have one hour per week with each class and have minimal professional development, limited resources and floating desks in a shared office external to their teaching locations. MTT has the potential to reterritorialise its position in the compulsory school system to take up more space and more time if teachers as leaders, with their students, work together to reflect on this struggle to make it so. MTT as an expanded version of itself, reterritorialised in the compulsory schooling system, would lead to greater equity in education where students would thrive not only in school but in their lives. A visible MTT, providing resources where needed in the schooling system, is a holistic way ESD can lead future generations.

As a western construct, Agenda 2030 informs this study in terms of its existence as policy. The MTT space is particularly relevant to the fundamental message of the UN's (2015) document as it has the potential to represent an equitable space in the compulsory schooling system. If the municipality in the case wants a holistic approach to Agenda 2030 whereby students as actors guide adults as educators, the potential for equity in education in this municipality is present. A more reflective approach from the PDMs could lead to cooperation with MT teachers and their students to find a more holistic way of approaching ESD as a strategy for improving equity. Leadership can re-exist by rehumanising everyone in the assemblage and reframing what aspects of ESD are most important for a paradigm shift to occur.

Answering the research questions:

1. How do MT language teachers and the municipality's policy decision makers reflect on the MT language curriculum, Agenda 2030 and how Agenda 2030 and MTT intersect in praxis?

The MT teachers see the MT national syllabus requirements as their main obligation to uphold. This is seen as a legal document and according to T3 their 'bible' to follow professionally. Agenda 2030 is reflected upon as a series of themes to engage with for a portion of the teaching year.

PDMs reflect on MTT as being part of the national syllabus and thus part of the 'regular' schooling curriculum. PDM's view Agenda 2030 as an obligation to work with thematically, through which all

curriculum in the MTT syllabus should be framed. They view the professional responsibility of the teacher as fulfilling the political ideology of the Agenda 2030 policy supported by the municipality and the Swedish government.

2. How do MT language teachers and the municipality's policy decision makers reflect on the municipality's intentions, guidelines, and professional development support systems surrounding Agenda 2030?

The MT teachers view the municipality's intentions as good yet feel tension that PDMs attempt to persuade them to teach in a way that compromises their own professional autonomy. MT teachers find municipality policy guidelines too abstract and not useful in their teaching. MT teachers say that in terms of professional development and support about Agenda 2030 they do not get any and because they are stressed for time, they rather not have more meetings. They would like teaching materials, text books, fiction, and interactive platforms that are readily available in their respective languages at the MTT organisation premises or accessible online.

The two PDMs reflect on the municipality's intentions as very good. They see the sustainability strategy as meaningful. PDMs suggest MT teachers use the Swedish United Nations website for professional support independently.

3. How do MT teachers and the municipality's policy decision makers reflect on their goals and processes surrounding Agenda 2030 through MTT in praxis, documentation and evaluation?

MT teachers see the MT syllabus as framing their curriculum goals and legal obligations. MT teachers take instructions to work with Agenda 2030 seriously, yet their attitudes towards having to teach Agenda 203 suggests tension. Whilst all teachers have honoured the request to teach Agenda 2030 each has done so in their own way. If MT teachers are expected to continue teaching the Agenda 2030 theme, they all would like fresh ideas and readily accessible teaching materials. The documentation process involves planning and submitting documents to the municipality's online platform UNIKUM. All planning and evaluation correspond with the MT syllabus. All Agenda 2030 themes are expected, discussed and followed up informally but no formal evaluation of Agenda 2030 curriculum content has occurred to date. PDM A talks about ongoing evaluation but no formal evaluation or goals are set regarding Agenda 2030. PDM Alpha mentions there should be some goals but did not describe any.

4. How do the municipality's policy decision makers evaluate MTT teachers' praxis of Agenda 2030 through MTT?

PDM A does not evaluate MT teachers curriculum or praxis related to Agenda 2030 despite being part of the sustainability task force at the municipality. PDM Alpha informally evaluates MT teachers on the basis of group meetings, asking individual teachers how it is going and ascertaining verbal feedback.

Chapter 6. Conclusion

The aim of this research is to investigate how ESD intersects with the subject of Mother Tongue Tuition in the compulsory school system at one municipality in Sweden. The study engages with two analytical foci: the analysis of the attitudes of PDMs and policy documentation to find out how the MTT organization is governed and MT teachers' experiences and responses to ESD in MTT. The study highlights tensions that exist between political ideology and professional practice. The structural components of the assemblage cofunction as a system of components whereby the non-human parts work alongside human agents on equal terms. The components attempt to gain territory via a power play if the assemblage is unstable. This case study shows components in flux which push the MTT space to the margins. The dominant, homogeneous space of the compulsory schooling system in Sweden includes the deterritorised space of MTT. Assemblage theory shows ESD assuming the hegemonic stance, to contribute to education as if it were training. Agenda 2030 is part of the assemblage as a policy document, it is compartmentalised to be delivered by teachers and learned by students as topics.

The hegemony wants ESD to be useful for making students employable as part of the labor force. A neoliberal ideology is linked to Agenda 2030 and like all ideologies it can be a cause of tension in professional practice such as in the profession of teaching. Teachers are professionals and because they are, they should be entitled to use their professional judgment to advise and decide on curriculum content, in line with their professional ethics and higher education. This professional status should give teachers the autonomy they deserve. When teachers are not treated with respect and trusted with autonomy, the teachers resist. The teachers who disobey do not want to be singled out, they want to be respected for their independent and critical thought. A system that does not allow teachers to be autonomous will not be making the most of the human potential of the teacher to expand the consciousness of the community in which they are embedded. Teacher resistance is a healthy train in teachers who are thinking critically and therefore contributing to their own *Bildung* and that of the students they wish to impact as role models. Teachers resist managers because they feel their profession is regulated by the national syllabus. The way in which Agenda 2030 is presented to the teachers makes teachers resist it because in direct conflict with the philosophical basis of educational *Bildung* for teachers. The tension caused by this can be seen as a conflict of interest. Neoliberalism perpetuates inequity by perpetuating those who have power. Critical pedagogy attempts to dismantle this through the reflective, humanising practices of educators capable of utilising their own subjectivity to support their students and bring about a shift in the dominant narrative and structure of the hegemony. This is seen as a creative act of resistance, or activism, of meaningful change through *becoming*. *Bildung* and social sustainability can align in re-humanising the humans in the assemblage.

This will lead to ESD representing equity in a holistic way. It will also lead to thriving at school and in the world.

MTT in this study is shown as deterritorialised space in an assemblage. This space affects the human entities linked to the space as they are perceived as less important and to be dominated over by the hegemonic powers of the assemblage. This attempted powerplay over the teachers' subjectivity by downplaying their autonomy within the profession, pushes MT teachers' status to the margins. Their marginal position, away from the main territory is a kind of punishment for not clearly homogenising into the dominant narrative. MTT as an outlier, features on the borders of the homogeneous space of the compulsory school system where there are obvious differences in the ways in which MTT is organised. Despite the subject MTT appearing with other compulsory school subjects on equal terms in the national syllabus document, in praxis this is not so. MTT can contribute to ESD in a holistic sense by expanding its visibility in praxis. By having MTT based within schools rather than externally it would contribute to equity. Teaching school subjects in alternative languages, taught by MT teachers educated in subjects as well as languages would increase access to education and improve student outcomes. The future of ESD from a philosophical and holistic perspective in compulsory schooling may not necessarily involve only learning subject content via the dominant language of Swedish. There are many possible ways for working with MTT in the future that would embrace equity.

Future research paths could include looking at how MTT can be made more accessible in schooling. Teachers suggested that parents should be more involved in MTT. This could mean that parents could discuss with MTT teachers the overall grades of their children. This could lead to policy decision makers finding MTT teachers who specialise in certain school subjects and are able to teach these subjects as the need arises. The current ways in which the MTT subject is organised through schooling does not take into consideration the prior knowledge of MT students nor MT teachers. The ways in which ESD is presented therefore in MTT is problematic because of the tensions with teaching themes in a superficial, compartmentalised way, as highlighted in this study. Therefore, by rewriting the narrative of the marginalised space a new kind of MTT can occur because ESD represents the holistic notion of equity. Research about how dominant languages perpetuate inequity may show that certain students in the Swedish compulsory school system thrive while others are oppressed or disenfranchised. Research into showing the need for MTT in a more inclusive way in praxis could transform schooling to support ESD for equity. Inclusivity could mean more hours of MTT during the 'regular' school day. Research on how students respond to increased MTT time through a variety of subjects can be measured via learning outcomes can inform the future of ESD in and through MTT.

This study informs ESD in MTT by showing that it must be approached holistically. Engaging with SDG4 provides the MTT space the opportunity to be philosophical through social sustainability. The UN's cultural mission of assimilating all nations into alignment with global peace and prosperity is an honourable one if it is done so in a holistic way that does not dehumanise the people who may be converted and thus homogenized by its policies. Delivering equity in education is not necessarily about training to be adapt at filling a role in the labor force of tomorrow. Formal education, supported by the concept of Bildung is the sphere of critical discussion, debate and creative acts of all kinds that resist the ideological rhetoric of politics and neoliberalist systems. MTT as a contested, marginalised, heterogeneous space has the potential of expanding its horizons in the compulsory school system as a new form of resistance to the hegemony of the status quo. This kind of reterritorialisation can lead to equity not only in terms of students achieving good grades because they understand the language in which the subject is taught. This radical suggestion of multilingualism *becoming* present through MTT in the 'regular' school schedule impacts people's daily lives for thriving in life outside of education. Ultimately, this kind of transformation can contribute to the structural change needed to fix the structural systems that the UN wishes to address through sustainability.

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Appendices

Appendix 1: Questionnaire PDM

Gothenburg University
International Master's programme in Educational Research

Curriculum design and pedagogy for the implementation of Agenda 2030 in the study of mother tongue languages at ... Kommun.
Researcher: Katerina Olson

Research Interview Questions
for managers and policy makers

Mother Tongue Language Curriculum

1. What do you know about the Swedish government's Mother Tongue Language Initiative?

Agenda 2030

2. Tell me about your thoughts on the background and reasons for Agenda 2030.
3. What do you know about the municipality's Agenda 2030 strategic document?
4. What other information about Agenda 2030 have you received from your managers in this municipality or any other senior advisors?

Reflections on Agenda 2030 and Mother Tongue Language education

5. What do you know about Education for Sustainable Development?
6. Tell me about your thoughts on Agenda 2030 being implemented in schools in this municipality.
7. Tell me about your thoughts on Agenda 2030 being implemented in Mother Tongue Language Tuition.
8. What do you know about the municipality's plan for the future of implementing Agenda 2030 into Mother Tongue Language tuition? Is this a long-term project?
9. Are there any goals and how will Agenda 2030 curriculum in Mother Tongue Language Tuition be followed up?
10. What are your thoughts on the cultural and linguistic aspects Mother Tongue Language Tuition related to Agenda 2030?
11. What professional development support do you think the municipality should offer teachers in the future for teaching Agenda 2030 in the mother tongue language?
12. Is there anything else you would like to say about mother tongue language tuition; the organization you work for; the municipality you work for; Agenda 2030; or this study?

Thank you for your participation!

Appendix 2: Questionnaire MTT teachers

Gothenburg University
International Master's programme in Educational Research

Curriculum design and pedagogy for the implementation of Agenda 2030 in the study of mother tongue languages at ...Kommun.
Researcher: Katerina Olson

Research Interview Questions

Mother Tongue Curriculum

1. Which language/s do you teach and which year levels?
2. What is your main language of instruction and what sorts of language and communication tools do you use for teaching and planning your curriculum?
3. Which themes, concepts or ideas do you find most important to include in your mother tongue language curriculum design for each year level you teach, and why?

Agenda 2030

4. When, where and how did you first hear about Agenda 2030?
5. Why do you think the municipality wants you to teach Agenda 2030?
6. What do you know about UNESCO?
7. What do you know about Education for Sustainable Development?
8. What do you understand about the municipality's guidelines about how to incorporate Agenda 2030 into Mother Tongue Language tuition?

Reflections on teaching Agenda 2030

9. Had you ever taught Agenda 2030 in the mother tongue language prior to the year 2020?
10. How do you feel about teaching Agenda 2030 and why?
11. Would you teach Agenda 2030 again next year in the same way, and why?
12. Can you explain any important points in your own planning, curriculum, or assessment task documents you wish to share with me?
13. How do you incorporate cultural and linguistic aspects of the mother tongue language when you teach Agenda 2030?
14. What kind of professional development support would you like from the municipality in future for teaching Agenda 2030 in the mother tongue language?
15. Is there anything else you would like to say about teaching mother tongue languages; the organization you work for; the municipality you work for; Agenda 2030; or this study?

Thank you for your participation!

Appendix 3: consent to participate in the study form

Gothenburg University
International Master's in Educational Research (IMER)
Katerina Olson

RESEARCH CONSENT FORM

Title of Study:

Curriculum design and pedagogy for the implementation of Agenda 2030 in the study of mother tongue languages at ... Kommun.

Participant name:

Information about the study:

I am conducting research about how mother tongue language teachers at ... Kommun, Sweden approach the task they have been given for the academic year 2020/2021 to teach Agenda 2030. I am interested in your thoughts, opinions, ideas and attitude about how you teach Agenda 2030. The research will be conducted in person or online by interview or by email questionnaire. I will ask you open ended questions that you may answer in any way that you like.

Please sign your name below to show that you consent to the following:

consent to participating in this study voluntarily.

consent to sharing your own documents that show data about your own planning, curriculum and assessment tasks related to teaching Agenda 2030 in your mother tongue language.

You may leave the study at any time.

All participants' identities are confidential and will be anonymized in this study.

You understand that I will share the results, including your contributions, with relevant parties including Gothenburg University students and staff.

I may share results, including your contributions, with staff and management at ... Kommun.

Whilst I am employed by ... Kommun, this study is in no way linked to my employment.

This study is in no way linked to your employment at ... Kommun.

Your Name:.....

Your Signature:.....

Date:.....

Thank you very much for your participation.

Please feel free to contact me at any time if you have any questions or thoughts about this study.

Email: gusrajcka@student.gu.se

Kind regards,

Katerina Olson.