

Narrative form and narrative content¹

Matti Hyvärinen

If narrative is not to become just an artefact or text transmitting information about a culture, then it must be looked at as a strategic performance within specific and multileveled context that order embodiment, situation, and discourse. Family storytelling is an evolving expression of small group culture rather than a collection of stories. (Langellier and Peterson 2004, 39-40.)

If we think about normal, everyday storytelling, we can hardly name too many more recurrent themes than what family life, children, and childhood memories constitute. But families are not only *a theme*; they also are the primary *context* where children's storytelling capacities evolve, a context where *storytelling conventions* are formed, tested and violated. Families as local cultures and imagined communities are also *made real* and performed by storytelling. "On a daily basis, families 'get a life' by producing and consuming narratives about themselves. Put another way, a person gets a family (life) by daily performances of telling and listening to its stories", say Kristin Langellier and Eric Peterson (2004, 112). There could be, therefore, a good deal to do in the narrative study of families and childhood.

As regards the general magnitude of the topic, the work by the philosopher Daniel D. Hutto (2007, 2008) deserves to be mentioned. Hutto discusses the theory of folk psychology (according to which we routinely assume that other people have minds, desires, beliefs and reasons), and criticizes prevailing theories in cognitive science. Hutto argues against the dominant theory that we have an innate "theory of mind", and

¹ In spite of the singular forms used in the title, I do not share the old structuralist idea of a *singular* form of narrative. Hayden White's (1987) title *The Content of the Form* obviously refers to an assumed mandatory form of narrative. This is even more clear in the work of another philosopher of history, Louis Mink, who maintains that "while the structure of stories bodies forth a particular conceptual scheme necessary to any understanding of the story, there are also at a more general level conceptual presuppositions of the *very idea of narrative form itself*, and these supervene on its many varieties (Mink 1988, 186, italics MHH). By the "very idea of narrative form itself", Mink refers to the Aristotelian model. White, as well, originally subscribed to this understanding of the narrative form (White 1987, 24). The 'forms', in my use, refers to the 'how' of narrative expression, interaction and performance, and is understood to be irrefutably plural, and never a 'narrative form itself'.

Narrative Form

WJ Hussar



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