

## **Indigenous Peoples in the English-Speaking World**

A Mixed Method Study Exploring Which Indigenous Peoples L2 English Teachers Most Frequently Select for Teaching and Which Factors are Present in Making These Choices

MAREN ELINE NORD

SUPERVISOR

Erik Mustad

**University of Agder, 2023**

Faculty of Humanities and Education

Department of Foreign Languages and Translation

## **Acknowledgments**

Having spent five years at the University of Agder, completing this master's thesis represents the final stage in my academic journey before embarking on a career as a teacher. The process of producing this thesis has been challenging yet intriguing, allowing me to explore a topic of great personal interest. I would highly encourage anyone considering an exchange program to seize the opportunity, as it affords valuable perspectives on education and the cultures of the various people living there.

I would like to first and foremost thank my supervisor Erik Mustad for his guidance and mentorship throughout the development and process of this thesis. Your teaching throughout the past five years has inspired me to view different aspects of what it means to be a teacher, which I will undoubtedly carry with me in my teaching. Your insight has enabled me to approach the subject from different angles and provided a more profound and nuanced discussion. Constructive feedback has been critical in ensuring that my research and discussion are thorough and compelling.

I also extend my appreciation to my dear colleagues for contributing with thoughts, perspectives, and views, which were instrumental in shaping my thesis. Your support and encouragement have been invaluable in maintaining a positive outlook and making the process both rewarding and enjoyable. You have been an essential part of my daily life, and I will miss you all when I embark on my new career.

Lastly, I sincerely thank my family, friends and fellow students for your unwavering support and encouragement. Your faith in my abilities has been a motivator and which I am grateful for. I look forward to returning to my daily routine and spending more time with every one of you.

Kristiansand, May 2023

Maren Eline Nord

## Abstract

This master's thesis seeks to investigate why some indigenous groups are more often selected, when second language learning teachers work with the curricular aim "explore and reflect upon the situation of indigenous peoples in the English-speaking world and in Norway" (Ministry of Education and Research, 2019, p. 9). In previous research, Native Americans and Aboriginals seems to be the two indigenous groups which are often portrayed the most in educational textbooks. Hence, this thesis will investigate what factors that are present when L2 teachers are working with this aim. A mixed-method approach was used in this research project to collect data, including both an online survey and interviews with two teachers.

Findings imply that Native Americans and Aboriginals are still the two most predominant selected indigenous peoples, even though there is a new curriculum in place LK20. The study reviewed if the curriculum LK06 had an impact on limiting teachers in selecting a particular indigenous group. As the selected group did not change with a more autonomous curriculum LK20, other factors had to be reviewed. A key factor in selecting an indigenous group was the educational textbooks. The interviewed teachers from the study pointed out that they often selected a group based of what the book portrayed and included.

As previous research show, Native Americans are the most frequently portrayed group in educational textbooks, there is no question why this is the most frequently selected one (Børve, 2019, Hetland, 2022, Lund, 2019). Subsequently, the interviewed teachers also stressed that relevance for the chosen group was also a prominent factor in selecting a certain group. Hence, teachers' education was also reviewed to get an understanding of the research question. The research highlights three key factors in why teachers choose certain indigenous groups for teaching: education, relevance and adequate tools.

**Keywords:** *curriculum (læreplanen), curriculum renewal (fagfornyelsen), core curriculum (generell del), curricular aims (læreplanmål), English subject curriculum (læreplan for engelsk), national curriculum (nasjonal læreplan), cross-curricular aim (tverrfagligemål)*

# Content

<b>1.0 Introduction</b> .....	6
1.1 Indigenous Peoples .....	6
1.2 Motivation .....	6
1.3 Background.....	7
1.4 Aim .....	8
1.5 Scope and Limitations .....	8
1.6 Method.....	9
1.7 Structure.....	9
<b>2.0 Theoretical Framework</b> .....	10
<b>2.1 The Norwegian School System</b> .....	10
2.1.1 The School as an Institution.....	10
2.1.2 The National Curriculum .....	11
2.1.3 English Subject Curriculum LK06.....	11
2.1.4 Curriculum Renewal LK20.....	12
2.1.5 Development of Teacher Education.....	12
<b>2.2 Indigenous Peoples</b> .....	13
2.2.1 What are Indigenous Peoples? .....	13
2.2.2 Indigenous Peoples in the English-Speaking World.....	14
2.2.3 Teaching About Indigenous Peoples in the English Subject .....	14
2.2.4 Critical Race Theory .....	15
2.2.5 Criticism of the National Norwegian Curriculum .....	16
<b>2.3 English Educational Textbooks</b> .....	16
2.3.1 Indigenous Peoples in Textbooks LK06 .....	17
2.3.2 Indigenous Peoples in Textbooks LK20 .....	18
<b>3.0 Method</b> .....	20
3.1 Choice of Method .....	20
3.2 Research Design .....	20
3.3 Quantitative Study- Online Survey.....	21
3.4 Qualitative Study- Interview .....	21
3.5 Reliability and Validity .....	22
3.6 Ethical Issues .....	23
<b>4.0 Results and Analysis</b> .....	24
<b>4.1 Survey Results and Analysis</b> .....	24
4.1.2 Section 1.....	24

4.1.3 Section 2.....	27
<b>4.2 Interview Results and Analysis .....</b>	<b>32</b>
4.2.1 Selection of Indigenous Peoples in the English-Speaking World .....	32
4.2.2 Factors Prominent in Selecting an Indigenous Group .....	33
4.2.3 The National Norwegian Curriculum .....	34
4.2.5 Did the Selection of Indigenous Group Change from LK06 to LK20?.....	35
4.2.6 What Factors are Most Prominent?.....	35
4.2.7 What Can Be Done to Solve This Issue? .....	36
<b>5.0 Discussion .....</b>	<b>38</b>
<b>5.1 Why Indigenous People? .....</b>	<b>38</b>
<b>5.2 Prominent Factors .....</b>	<b>39</b>
5.2.1 Textbook.....	40
5.2.2 Indigenous Peoples in Textbooks .....	40
5.3.1 Teacher Relevance and Attitude.....	43
5.3.2 First Peoples and the Sami People .....	44
5.3.3 Oceania .....	44
5.4.1 Curriculum and Education.....	45
5.4.2 Norway and Finland.....	45
5.4.3 Democracy .....	46
<b>6.0 Conclusion.....</b>	<b>48</b>
<b>6.1 Future Research.....</b>	<b>49</b>
<b>7.0 References .....</b>	<b>51</b>
<b>List of Appendices .....</b>	<b>56</b>
<b>Appendix 1: Online Survey Questions .....</b>	<b>57</b>
<b>Appendix 2: Online Survey Answers .....</b>	<b>60</b>
<b>Appendix 3: Interview Guide .....</b>	<b>64</b>
<b>Appendix 4: Interview Results Participant 1 .....</b>	<b>65</b>
<b>Appendix 5: Interview Results Participant 2.....</b>	<b>74</b>

## **1.0 Introduction**

### 1.1 Indigenous Peoples

Approximately 50 000 to 10 000 years ago, human populations began to inhabit the territories of the Americas, having journeyed from Asia through the Bering Strait. These peoples are often considered to be the original inhabitants of these lands. The Wendat people have preserved stories about their origins as people who fell from the sky, while the Iroquois have tales about the creation of “Turtle Island” (Belshaw, 2020, chapter 2.3). Meanwhile, other groups began to migrate to the other side of the globe. While one theory suggests that people from Asia settled the Australian continent, other hypotheses suggest that indigenous populations of Australia may have descended from Africa. After that, several groups traveled across the Pacific Ocean from Polynesia to New Zealand (Belich, 1996, p. 7).

All these groups are indigenous in their respective homelands. In 1500, Britain began to colonize parts of the world. For several hundred years, the British Empire came to dominate these territories and imposed the use of English on the indigenous populations. Many people call these indigenous groups the “stolen generation” because they were stripped of their freedom, language, and culture (Jackson, 2013, p. 10). Indigenous people’s perspectives have become more apparent in today’s society than ever before. Incorporated into the Norwegian curriculum, indigenous peoples serve as an important part of egalitarianism.

### 1.2 Motivation

My exchange semester in Canada is the inspiration and motivation for this master’s thesis and where I encountered the legacy of the First Nations. During that semester, I enrolled in a course named “Canada to Confederation,” which explored Canada’s history and indigenous peoples. It surprised me that Native Americans and Canada’s indigenous peoples, the First Peoples, were distinct groups with different stories. During my time in Canada, the government found several unmarked graves at residential schools nationwide, revealing a past they would probably want to forget (MacDonald & Hudson, 2012, pp. 438-439). I also began to reflect upon my exchange semester in Australia, where I encountered the Aboriginals and realized a need for more knowledge about their history.

In this thesis, I would like to investigate why certain indigenous groups are more frequently covered in the English subject in Norway than others. The motivation behind this investigation stems from personal observations, as I have an idea that Native Americans are

often selected. Is it due to limited resources that prevent teachers from teaching about other indigenous groups? Alternatively, is it because books and other resources typically highlight Native Americans as the most frequently portrayed indigenous people? Or are there other factors at play? (Brown & Habegger-Conti, 2017, p. 3; Lund, 2019, p. 254). As the Ministry of Education implemented a new, more autonomous curriculum (LK20), teaching about various indigenous groups should be manageable. Through this research, I aim to raise awareness about the topic of indigenous people and contribute to research in the educational field.

### 1.3 Background

Norway is widely recognized for providing quality education (Smith, 2021, pp. 385-386). The primary purpose of education in Norway is to equip pupils with the skills and knowledge needed to contribute to the country's development. To ensure equal education across the country, the Norwegian Ministry of Education and the government establish regulations to meet these aims. Stages of compulsory education which guides teachers in their lesson planning, is outlined by the national curriculum and developed by The Ministry of Education (Jensen, 2020, p. 37).

The national curriculum highlights the importance of equal representation and appreciation of all indigenous cultures in the English-speaking world. As stated in the national curriculum, one of the aims of the English subject is to “explore and reflect upon the situation of indigenous peoples in the English-speaking world and in Norway” (Ministry of Education and Research, 2019, p. 9). However, previous observation shows that when teachers work towards this aim, Native Americans and Aboriginals are often selected. Some indigenous groups are chosen over others, which is essential to investigate as this does not comply with the guidelines set by the Ministry of Education.

Democracy has become more apparent within the core curriculum in the past few years when LK20 was implemented. According to the psychologist, philosopher, and educational reformer John Dewey “a democracy is more than a form of government; it is primarily a mode of associated living, of conjoint communicated experience” (Mukherjee, 2009, p. 351). An ideal society promotes equality and liberty, where citizen works towards a shared goal with common interests. The primary purpose of education in Norway is to educate students to become critical thinkers, and empathetic individuals who possess historical and cultural knowledge, respect cultural diversity and act ethically (Ministry of Education, 2017, p. 11). Teaching about indigenous peoples in the English subject is crucial to develop these abilities.

#### 1.4 Aim

This study aims to understand and review the factors and decisions that second language learning (L2) English teachers use when selecting specific groups of indigenous peoples in their teaching. Also, this thesis seeks to contribute to knowledge and insight to a field of study where more research is needed. Specifically, due to previous observation, I aim to explore why teachers frequently choose to teach about Native Americans, despite the vast diversity of indigenous groups across the English-speaking world. As universities require students to do more research and complete master's degrees, this issue is brought to light. Hopefully, this research will fill a gap in the educational field and provide teachers with a deeper understanding and awareness of the matter in the future.

My research questions will be as followed:

- What indigenous peoples do L2 English teachers most frequently select in their teaching?
- What factors influence these teachers in their selection of indigenous groups?

The research questions were designed to facilitate a more comprehensive response, as it goes beyond merely limiting the factors that could be predicted due to previous research and observation. This approach gives the research participant a greater opportunity to discuss and emphasize potential factors. Notably, some of the factors that emerged were intriguing and unexpected, which can be attributed to how I formulated the second question.

#### 1.5 Scope and Limitations

The focus of this thesis will be limited to the first part of the English curricular aim after year 10, “explore and reflect upon the situation of indigenous peoples in the English-speaking world and in Norway” (Ministry of Education and Research, 2019, p. 9), related to indigenous peoples in the English-speaking world. I will not emphasize the Sami people of Norway since the group is beyond the scope of this master's thesis and beyond what time allows for and because English-speaking countries have many indigenous groups themselves. It is evident that further research in this field is needed, and I hope this study will contribute.

Moreover, research in this field often prioritizes language learning rather than curricular aims related to history, especially indigenous peoples. Furthermore, some research has been conducted about Native Americans, primarily focusing on the portrayal of the groups in literature (Brown & Habegger-Conti, 2017, p. 3; Børve, 2019; Hetland, 2022). However, research on indigenous peoples exceeding this approach is limited. Hence, this thesis will only



supply the reader with a theoretical framework to answer the research questions and not focus on specific theory. Research in the educational field is moving forward, and new research will appear within the next years that might supply the results of this thesis.

### 1.6 Method

A mixed-method approach is used in this thesis, combining qualitative and quantitative data collection. The purpose of this approach is to obtain a general overview of the issue and an in-depth understanding of the matter. An online survey was conducted to gather generalized data to achieve this. After that, two teachers from the survey were interviewed to gain a deeper insight into the issues at hand. NSD approved the research, and the participants could withdraw at any point. A mixed method is favoured for educational purposes (Johnson & Onwuegbuzie, 2004, p.15). All data was displayed and collected in Norwegian and later translated into English.

### 1.7 Structure

The structure of this thesis follows a clear and logical progression. A theoretical framework is provided in the initial section to aid in the understanding of the research question. Due to the need for more specific and relevant theories applicable to the chosen research topic, I selected a theoretical framework instead. Afterward, the method used in the study is explained to understand how I collected the data. A discussion of the validity and ethical consideration is also included to illustrate that there may be flaws and shortcomings in the research. Consequently, the research results will be presented in two parts, showing the qualitative and quantitative data collection.

The first part will present the quantitative study, followed by an analysis, including visual aids such as charts. Qualitative data showed findings from the two teachers who participated in semi-structured interviews, including an analysis of the data. After that, I will discuss the results considering the theoretical framework and my research questions. Charts presenting the data are included in the chapter results and analysis, which are in Norwegian due to the origin of the language I collected the data from. Finally, I will summarize the thesis and conclude with the findings in the discussion. In the list of appendices, it is possible to view the raw data collected in Norwegian, which was later translated into English.

## **2.0 Theoretical Framework**

A theoretical framework will help to investigate and discuss my research questions. This chapter provides a theoretical framework to aid the research questions and discuss the data collection. Due to limited and suitable theories on this particular topic, I have added a theoretical framework instead. The following chapter presents the Norwegian school system as an institution, to review if it could be a potential factor as to why some indigenous groups are more frequently selected for teaching than others. Then, a description of the national curriculum is added, with some critiques of the Norwegian school system and how it addresses issues related to indigenous peoples in teaching, including a brief explanation of how teacher education has evolved.

Subsequently, a definition of the term “indigenous peoples of the English-speaking world” is briefly presented in addition to critical race theory as a relevant theory; although not directly beneficial, but necessary to get a better understanding of my research questions. Lastly, some educational textbooks are revised to better understand textbooks as a potential factor when teachers select an indigenous group. All this is essential background knowledge to understand the study's discussion and results.

### **2.1 The Norwegian School System**

#### 2.1.1 The School as an Institution

The Norwegian national curriculum is established and regulated by the government as the welfare state intends to provide the public with equal and free education. Politics plays a crucial role in funding schools which is mainly done through taxes and public budgets, usually divided within counties. Despite efforts to do so, funding differences between various counties and regions which can affect schools' resources and flexibility (Postholm & Jacobsen, 2021, p. 34). As a result, this may challenge teachers from interpreting the curriculum creatively and also limit their autonomy.

The school as an institution is a crucial part of the Norwegian welfare state as the nation promotes egalitarianism. It ensures that all pupils, regardless of status, income, and ethnic background, are entitled to the same education. The Education Act determines the content which is to be taught. One of the objective clauses in the Education Act states that “education and training shall provide insight into cultural diversity and show respect for the individual's convictions. They are to promote democracy, equality, and scientific thinking” (Ministry of

Education and Research, 2017, p. 3; Postholm & Jacobsen, 2021, pp. 27-29). To be able to obtain this, new curriculums are typically published regularly to keep up with society's evolving expectations (Postholm & Jacobsen, 2021, p. 33). The school as an institution is the most important part of the democracy which shapes and educates children and young adults to become a part of the political and social community.

Throughout the years, there has been different focus on what the curriculum should promote. In 2018, a test that examined pupils reading and science skills also referred to as PISA, was conducted to understand what skills there needed to be more focus on. However, this test has been criticized as it does not comply with the goals set which promotes democracy (Jensen et al., 2019; Solhaug, 2008, p. 256). There is hence a gap between the purpose of the school as an institution and the content which is actually being taught.

### 2.1.2 The National Curriculum

The Ministry of Education sets national curriculums. Different curriculums have been introduced throughout the years to meet society's expectations; L97 and LK06 are some of these. Norwegian society has evolved in a more digital and multicultural direction within the past years, leading to LK06 no longer portraying the challenges and values the Norwegian society once had (Jensen, 2020, p. 37). In 2020, a curriculum renewal was introduced, and a new curriculum named LK20 came with it.

To meet society's expectations, the revision implemented and actualized fundamental values in all school subjects, such as human dignity, identity and cultural diversity, critical thinking, respect for nature, democracy and participation (Ministry of Education and Research, 2017, p. 3). Indigenous peoples and equality were, therefore, more important than ever to include when teachers adapt lesson plans for teaching.

### 2.1.3 English Subject Curriculum LK06

Each subject in the Norwegian curriculum has specific aims and are divided within years from 2-10. In the English curriculum LK06, there was a focus on language and cultural learning. Four components were designed to cover the learning outcomes: language learning, oral communication, written communication and culture, society, and literature. After year 10, some of the curricular aims which the teacher had to cover, regarding culture, society and literature were:

- Discuss and elaborate on the way people live and how they socialise in Great Britain, USA and other English-speaking countries, and Norway.

- Explain features of history and geography in Great Britain and the USA.
- Describe and reflect on the situation of indigenous peoples in English-speaking countries (Ministry of Education and Research, 2013, p. 8).

The aims do not specify which indigenous peoples are to be taught. However, including the USA as a country to work with may have led to the assumption that the curriculum was referring to Native Americans. It is worth noting that the curriculum does not list Australia, New Zealand, or Canada as countries, even though they are a part of the English-speaking world.

#### 2.1.4 Curriculum Renewal LK20

In 2020 the curriculum was renewed, and a new aspect was integrated into all subjects named the curriculum renewal. With the new curriculum, the number of curricular aims decreased from LK06, but the teacher's autonomy increased. LK06 could limit teachers to some extent, preventing them from teaching what they believed was essential. However, LK20 gives teachers greater freedom to determine what they want to teach as the aims are very general. LK20 in the English subject includes 19 aims that teachers can choose from, covering a range of language learning and culture without specifying a particular topic for each aim. Three of these aims after year 10 are:

- Describe and reflect on the role played by the English language in Norway and the rest of the world.
- Explore and reflect on the situation of indigenous peoples in the English-speaking world and in Norway.
- Explore and describe ways of living, ways of thinking, communication patterns and diversity in the English-speaking world.

The term “explore” is a significant component within the new aims, as opposed to “describe” or “explain” in LK06, which gives teachers much more freedom to interpret how to approach the aims (Ministry of Education and Research, 2019, p. 9). It is important to note that within these aims, teachers must also incorporate the curriculum renewal which promotes equality, human dignity, and critical thinking.

#### 2.1.5 Development of Teacher Education

Teacher education in 1800 was a two-year program as the government believed it was sufficient to teach students from first to seventh grade. Due to a more hands on and practical learning outcome, theory was not a large part which was needed in society (Stenersen

Hovdenak & Wiese, 2017, p. 171). However, as society progressed, there was a need for more in-depth learning outcome to have the proper knowledge to tackle a variety of professions. Hence, the government added two years to the program to better educate teachers. In the 1960s, teacher had to have a broad and varied competence to follow their class as they moved up the grades (Limstad, 2020). A new obligation to stay in school until 10th grade, provided teachers at universities with a more in-depth education, but it was still extensive. It was believed that education needed a broader theoretical insight and guide pupils to reflect upon different topics (Stenersen Hovdenak & Wiese, 2017, p. 172). Theoretical knowledge was a crucial aspect to tackle society's new expectations.

Education was split into two parts as the Ministry passed new reforms in 2017. It became difficult to get teachers to teach from first to seventh grade as teachers were more motivated to choose fifth to tenth grade. The teacher profession included a higher and more complex level of theory. Theoretical knowledge lays as a fundament for critical thinking skills. Despite the evolution of teacher education towards a more pedagogical, theoretical, and research-based education, there are still things that could be improved in the teaching programs. The future of the teacher education looks promising as there is a greater integration of didactic based theory which can result in a more acknowledged profession (Stenersen Hovdenak & Wiese, 2017, p. 172). Reviewing the teacher education could be essential to understand why some teachers select certain indigenous groups. May the education teachers obtain impact how they interpret and work with the curricular aim? Alternatively, on the other hand, are there merely political and economic reasons for these choices?

## **2.2 Indigenous Peoples**

### 2.2.1 What are Indigenous Peoples?

It is essential to define the term indigenous peoples before moving on and to give this thesis some context. The word indigenous peoples is a global term for the native people of a land like the First Peoples of Canada or the Aboriginals of Australia. However, there are multiple First Peoples in Canada. There are Metis, Inuit, and First Nation, which can be equivalent and a contemporary word for Indian. Hence, referring to First Peoples, the groups Inuit, Metis, and First Nation are implied. In some instances, the term aboriginal peoples of Canada can be used as an interchangeable term (Rotary, 2023).

While referring to Native Americans, it is meant to refer to the Native people in the USA. The term Aboriginal refers to the native people of the mainland in Australia. The Torres Strait

Islanders people can be separated as distinct native people as they do not live on the mainland like Aboriginals. Lastly, the term Māori refers to the native people of New Zealand, who are also a distinct group (Rotary, 2023).

### 2.2.2 Indigenous Peoples in the English-Speaking World

There are multiple occasions where Native Americans are mentioned in a more distinct way in history than other indigenous groups. For instance, in 1804, Sacagawea guided Lewis and Clarke in mapping out the outback of the North American continent. This incident is more known than the Rabbit-Proof Fence in Australia or the residential schools in Alberta, Canada (Collins & Davis, 2006, pp. 35-36; MacDonald & Hudson, 2012, p. 428).

On the 21st of July 2021, more than 1148 unmarked graves were discovered on the premises of formal residential schools in Canada. These were the graves of indigenous children compelled to attend these institutions. They were subjected to forced assimilation and deprived of their language, culture, and clothing, much like the Sami people in Norway. Considering this, it is surprising how this has been unnoticed in the educational world. First Nation and Metis communities do not receive the same attention as the Native Americans. Often Native Americans are the only indigenous people illustrating the pages in educational textbooks to cover the competence aim regarding indigenous peoples (Brown & Habegger-Conti, 2017, p. 3; Hetland, 2022; Lund, 2019, p. 257).

### 2.2.3 Teaching About Indigenous Peoples in the English Subject

In 2020, the national curriculum was revised, and new goals were added for what pupils should learn. However, the updated LK20 curriculum requires more from teachers, such as expanding their practice and knowledge. Specifically, the curriculum demands that pupils understand indigenous peoples as a crucial part of their development as democratic citizens (Murray, 2020). Unfortunately, this may be challenging for teachers to fulfill this objective and have the appropriate knowledge. Indigenous peoples are often generalised and portrayed as negative stereotypes. Teachers play an essential role in how they present, discuss and teach about indigenous peoples and how they compare them to other people worldwide. In addition, with the world's increasing digitalization, teachers have access to information and resources from content beyond textbooks (Hollander & Høvik, 2023, p. 300). Therefore, teachers' pedagogical knowledge and approach are crucial to adequately present indigenous peoples and meet the curriculums' objectives.

Since the term “indigenous” is relatively broad, some teachers may find it challenging to specify who and how to teach about these groups. Often the term has been used to refer to groups in a very general manner without integrating the political and historical aspects of the term (Hollander & Høvik, 2023, p. 303). Indigenous peoples are frequently portrayed as hunters and gather in an old-fashioned setting, which may not be relevant or suitable for modern times. However, teachers must teach about young indigenous peoples and their circumstances (Dypedal & Lund, 2020, p. 66). One example is the book *An absolutely true diary of a part-time Indian* by Sherman Alexie. Literature is an effective way to integrate reading and help pupils understand the lives of young indigenous peoples, which may not be that different from themselves. However, the challenge moving forward is that teachers must be aware of these books and other suitable texts (Hollander & Høvik, 2023, pp. 304-305). Films are proper resources to visually demonstrate how indigenous groups live, such as the movie “Rabbit-Proof Fence,” which provides a historical and political representation of indigenous issues (Collins & Davis, 2006, p. 53; Wolfe, 2006, pp. 388-389).

To this day, a Eurocentric perspective of the indigenous peoples of the English-speaking world is present. Throughout history, indigenous perspectives have been marginalized to normalize the position of whites in society. As a result, the education system has followed the guidelines of the majority culture and suppressed the stories of minorities (Dixon & Anderson, 2018, p. 127; Dunbar, 2008, p. 92). Critical race theory has been essential in making the educational field understand the importance of listening and understanding indigenous stories and perspectives. By incorporating indigenous narratives into education, indigenous peoples' past, present, and future can be portrayed. The ultimate goal is social justice and equal society, which explains why indigenous peoples are incorporated into the curriculum.

#### 2.2.4 Critical Race Theory

To gain a thorough understanding of the research question of why some indigenous peoples are more often selected in the English subject, the integration of critical race theory may be helpful. Although this theory is not directly beneficial for my research question, it provides perspectives to understand the context of the thesis.

US schools have received criticism for only presenting history from a white perspective which has led to a recognition of the important stories of people of color. Recognizing the value of such standpoints and presenting multiple narratives and perspectives is imperative. Critical race theory has played a significant role in recent years in addressing issues of racism within

US schools. Unfortunately, progress toward racial justice remains challenging due to the embeddedness of white supremacy in American society (Mallette & Duke, 2021, pp. 81-83). Over the past two decades, counternarratives have gained increasing importance in teaching history. Scholars have criticized the concept of color blindness as it fails to acknowledge the significance of race from an anthropological perspective (Dixon & Anderson, 2018, p. 125).

Since teachers ultimately decide what indigenous groups to present in class, they must consider their own identities and values. In some cases, the portrayal of indigenous peoples may be biased and misleading, failing to reflect their actual experiences (Banks, 2008, pp. 66-72). Relying solely on approved texts selected by publishers does not align with the purpose of education. Both teachers and pupils must develop the critical thinking skills necessary to analyze text and challenge problematic portrayals of indigenous peoples (Hollander & Høvik, 2023, pp. 304-305). The goal is to prepare students to become active participants in a democratic society and empower them to engage with various issues.

#### 2.2.5 Criticism of the National Norwegian Curriculum

There are several challenges with the previous curriculums L97 and LK06. As the new curriculum LK20 was published, LK06 has been criticized for the lack of didactic-based learning. The curriculum was previously based on concrete, visible results rather than learning to cope with and understand society (Mølsted & Karseth, 2016). It is no longer necessary to physically see what the students have learned, specifically in assessment.

It is possible to see a pattern when teachers plan their lessons using textbooks as their primary source for teaching. However, an issue may be that this tool is not up to date with the new curriculum and the purpose of the learning outcome. Previous research show that teachers teach about what they already know and use the tools the schools can afford (Lund, 2019, p. 268). Often the curricular aim, including indigenous peoples, is taught because teachers are obliged to do so and not because it is important to teach about other cultures and perspectives (Hollander & Høvik, 2023, p. 307). Hence, teachers and schools must be updated with what is happening daily and not teach about the same content year after year, only because it is easy.

### **2.3 English Educational Textbooks**

In the following section three different types of textbooks teachers can use to cover the competence aims regarding LK06 will be presented. It is essential to present a few educational textbooks on the market to understand what factors influence teachers in selecting certain indigenous groups. Some of these books have been critiqued, and the representation of



various indigenous peoples seems limited (Børve, 2019; Hetland, 2022). New educational textbooks have been published in recent years to align with the new curricular aims of LK20. Two of these books will briefly be analyzed and presented.

### 2.3.1 Indigenous Peoples in Textbooks LK06

*Searching*, *Crossroads* and *Enter* are a few textbooks often used in connection with LK06.

There will be a review of what types of indigenous peoples are portrayed in the textbooks.

This is to understand the interviewed teachers' statements about what indigenous groups they most frequently choose and the factor influencing their choices.

A brief analysis of *Crossroads 10* (2014) revealed that the most common indigenous peoples mentioned were the Aboriginals in the teaching of the land “Down Under.” However, the authors only mention the indigenous peoples of the mainland Aboriginals and not the Torres Strait Islanders peoples. Although Canada was briefly mentioned, it was only in the context of “the Commonwealth of Nations,” with other countries such as India, Jamaica and South Africa also highlighted. The second chapter in the textbook, titled “Living in the English-speaking World” briefly mentions living in New Zealand and the indigenous peoples, Māori. However, the chapter presents Malaysia and other topics about living in the English-speaking world, not indigenous peoples (Heger & Wroldsen, 2014). While reviewing the textbook, there is only one paragraph about the Māori.

In the textbook *Searching 8* (2006), the editors have chosen to present the Aboriginals as the indigenous group of focus. The Aboriginals are presented in the chapter “The Land Down Under,” including eight pages detailing the group and its characteristics. Notably, the authors do not differentiate between the Aboriginals of the mainland and the Torres Strait Islanders peoples. It raises the question of whether this is due to a lack of knowledge regarding these groups or an attempt to convey information to pupils more broadly. In some instances, the description of the Aboriginals can be problematic as they are portrayed in an unmodern way (Ferner & Nordal-Pedersen, 2006).

*Searching 9* (2007) contains only one chapter devoted to presenting indigenous groups, specifically Native Americans. The chapter “The Wild West” provides information about the Native Americans and the conflict they experience with Europeans during the 17th hundreds. One of the maps on page 88 in the textbook provides information on the location of different tribes. However, the map fails to explain the border between Canada and the United States

and hence does not acknowledge that the Iroquois are First Peoples, not Native Americans (Belshaw, 2020, chapter 2.3; Fenner & Nordal-Pedersen, 2007). On the one hand, the textbook is very generalizing about the location and terminology of the groups. Hence it may be challenging for teachers to distinguish between the two solely based on the textbook's content. On the other hand, despite these issues, it is understandable why teachers would spend time teaching about Native Americans, as the authors dedicate approximately 12 pages of content to this indigenous group.

*Enter 10* (2017) is the final textbook regarding LK06 I intend to present. This textbook presents the chapter "The US," which portrays the Native Americans once again. The chapter offers an imprecise explanation of the indigenous group. An example of this is how it presents Lewis and Clarke's explorations and the country's history. However, the text on page 54 does not say anything about what happened to the indigenous peoples after Sacagawea helped them with their mapping (Diskin & Winsvold, 2017).

As a central point in the text, it is discussed if the explorers want to continue to be a part of Britain or if they want to declare independence. It would have been appropriate to include what the 13th states did to the Native Americans as they claimed the land of others in the 17th century. On another note, they mention the disparity in slavery and how that is an essential part of history. The authors guide the teachers to what they believe is critical to teach (Jackson, 2013). As a result of the brief analysis of these textbooks, it appears that Native Americans and Aboriginals are the most frequently portrayed indigenous groups.

### 2.3.2 Indigenous Peoples in Textbooks LK20

When the national curriculum LK20 was implemented, new and contemporary textbooks were published to align with the revised guidelines. Two different textbooks, which have been published in recent years, *Engelsk* by Cappelen Damm and *Stages*, will be presented. It is important to review these textbooks, to be able to identify factors which could be present in why teachers select certain indigenous groups for teaching.

*Engelsk 8* by Cappelen Damm (2020) is a recently published textbook for the English subject. The book's first chapter aims to provide a comprehensive overview of all English-speaking countries in the world to give pupils an overall understanding of the term. A goal may be to

know where English is spoken and what countries have English as their primary and secondary language. However, the textbook could have included information on the indigenous peoples of the English-speaking world (Madsen & Mohammad, 2020). While it may be argued that the authors have chosen to avoid such a topic due to potential difficulty for eight grade pupils, it is an exciting approach in interpreting the curriculum. The subsequent textbook *Englesk 9* by Cappelen Damm (2020) also lacks significant representation of indigenous peoples. An excerpt from Sherman Alexie's novel *An Absolutely True Diary of A Part-Time Indian* is the only remotely related material towards indigenous peoples (Haegi et al., 2020; Hetland, 2022, pp. 38-41). Lack of indigenous representation in the textbooks by Cappelen Damm is notable.

*Stages 10* is another textbook that was published alongside the national curriculum LK20. This textbook contains a chapter entitled “Indigenous Peoples,” which presents a comprehensive list of various indigenous groups, including Indigenous Australians, Māori, Native Americans and First Nations, the Sami people, and Inuit. Notably, the authors have chosen to integrate all indigenous groups of the English-speaking world and in Norway, thereby providing teachers with the freedom to select which group they wish to focus on. Furthermore, the chapter emphasizes the importance of respecting the identity and dignity of all cultures and peoples rather than portraying the indigenous peoples as unmodern. Pupils must learn that “there is no democracy without respect for the identity and dignity of all cultures and peoples” (Pettersen & Røkaas, 2021, p. 132). Hence this book may give teachers the benefit and the freedom of teaching about all indigenous groups.

In addition to representing indigenous groups, *Stages 10* provides a contemporary portrayal of various groups, such as the Haka dance presented by New Zealand's national rugby team during a match in Brisbane in 2020. The textbook also features a mind map representing the challenges faced by indigenous youth (Pettersen & Røkaas, 2021, p. 189). Overall, it appears that *Stages 10* could provide teachers with a comprehensive overview of various indigenous groups, allowing them to select which group they wish to cover while emphasizing the importance of respect for all cultures and peoples.

### 3.0 Method

In this chapter, I will explain the method used to collect the research data which explored what indigenous peoples teachers most frequently choose and the factors present. Firstly, I will discuss the reason for selecting this method, followed by type of research design, scope, validity, and ethical considerations present.

#### 3.1 Choice of Method

For my thesis, I have chosen a mixed-method approach. A mixed method is an acceptable way to cover aspects of this type of study in the educational field. The primary purpose of using a mixed method is to expand the scope of research by using both qualitative and quantitative methods. This approach provides a comprehensive understanding of the matter and allows for generalization. To be able to address real-world problems this method is favoured in the educational field (Johnson & Onwuegbuzie, 2004, p. 15). My research questions address an educational issue that needs more research; hence, this method was a good approach.

#### 3.2 Research Design

There are various ways to design a mixed-method study, and I have chosen to use the explanatory sequential design. This design involves using quantitative data explained by qualitative data (Creswell, 2022, p. 53). As a result, merging the two leads to a better understanding of the overall findings.

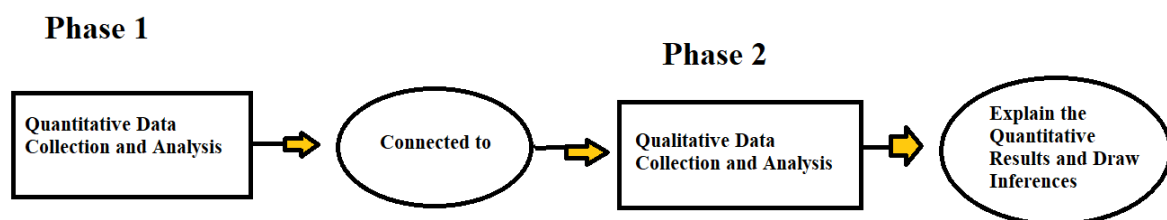


Figure 1 (Creswell, 2022, p. 53).

To understand what indigenous groups majority of teachers were choosing, I first collected quantitative data through an online survey. As there are seven different indigenous groups in the English-speaking world, this was an easy measurable aspect. However, to determine what factors that were present, I had to come up with some predictions. These predictions could

vary from the actual response from teachers, which is why I needed to conduct interviews. I collected the qualitative data from semi-structured interviews with two participants from the survey (Creswell & Guetterman, 2021, pp. 603-604). Merging these two, led to a broader understanding of the results and a more complex discussion.

### 3.3 Quantitative Study- Online Survey

For my quantitative study, I chose to do an online survey using SurveyXact. The survey comprised 12 questions for the participants to answer (see Appendix 1 and 2). As this study aimed to explore a curricular aim after year 10, I stated in the survey description that only teachers teaching grades 8-10, was preferred to participate. To ensure a randomized but controlled study, I posted the survey in a few Facebook groups for teachers in Norway. Also, I sent the survey to some targeted schools in Norway via email to ensure that I got enough respondents. The survey aimed to determine what indigenous groups are most frequently selected and key factors for this choice.

When conducting the survey, the questions needed to be measurable to generalize the data. I used a cross-sectional design, which is often used in educational research. This design uses simple questions, such as gender and age, at the survey's beginning to establish an understanding of the participants. Afterwards, demographic questions were asked and questions directly asking about which group they most frequently select and why. It was not easy to get a concrete and measurable answer to the last one, as I had to predict some factors to generalize the data (Creswell & Guetterman, 2021, pp. 431-440). For this reason, I chose to take the questions further and ask them again in the interviews.

Before sending out the survey, I had a few teachers test it to identify possible flaws. Based on their feedback, I added a box to ask about the type of education the teachers had and a box for teachers who had not taught with LK06, as this is something that I had not reckoned with before. Identifying these flaws was an excellent way to ensure the survey had as few flaws as possible. Although the response rate was lower than expected, with only 51 participants, this number was still adequate to generalize the data. I still got general ideas and gained an understanding of which group the majority of the teachers were selecting and what factors were present.

### 3.4 Qualitative Study- Interview

After analyzing the online survey results, I developed some additional questions for my interview, as I wanted to ask some of the same questions I had asked before. An advantage of

using interviews as a second method is that it provides qualitative data about the participants' opinions, which suits my pedagogical approach and research question. The primary purpose of an interview is to understand the individuals' opinions and actions and gain a constructive perspective on the topic rather than purely scientific. Observations through interviews have been reviewed as the most fundamental way of data collection (Creswell & Guetterman, 2021, pp. 251-252; Postholm & Jacobsen, 2021, p. 113; Qu & Dumay, 2011, p. 244). I had premade questions to ensure accurate results, to allow the interviewees to speak more freely, and add additional information that was not asked.

The interview was held in a conference room, and both researcher and participant were physically present. Subsequently, the participants from the survey were asked the same questions in the same order, followed by follow-up questions depending on their answers. An issue before the interview was the difficulty in getting participants to interview. The two interviewed participants were passionate about their profession, which influenced how they answered the questions. It resulted in the teachers acting more like co-researchers than mere interviewees. Subsequently, this allowed the participants to speak freely and discuss terms or ideas without considering their answers to be measured (Qu & Dumay, 2011, p. 246). As a result, this might have affected the results positively as the teachers were more confident in their responses and coming up with genuine answers. The interview lasted for roughly 30 minutes, and the dialogue flowed appropriately.

### 3.5 Reliability and Validity

Conducting research is not always easy, as there are possibilities that results could be more accurate or that measuring data was insufficient. To limit this problem, the researcher should always regard the reliability and validity of the research results. A regulation that was set in place to ensure quality data was a randomized controlled study by ensuring respondents without knowing who they are or interfering with the results. Usually, the mixed method can increase the reliability of the data (Creswell & Guetterman, 2021, p. 607; Postholm & Jacobsen, 2021, p. 223). If another researcher retests the data, the results could be the same. Consistency in the results strengthens the research.

It is essential to acquire a larger number of teachers to participate in various studies, to strengthen the educational research. The 51 participants who took the online survey cannot represent the entire population of teachers as this number could affect the reliability of the research negatively due to the low response numbers. Furthermore, getting participants to agree to be interviewed was difficult as some did not have the time or felt uncomfortable

sharing their opinions because the data was written down and analyzed (Fowler, 2014, p. 12). Despite these challenges, the validity of the research is satisfactory since I had participants whom I did not know, and hence, I had no control over their answers.

Another factor to note is that when conducting qualitative research, it is crucial to consider the accuracy of the measured data. Some data could be entirely subjective due to the researcher's pedagogical approach to the research question. Therefore, it is essential to ensure the validity of the data. The researcher must be objective when collecting data to achieve consistency in the data collection (Heale & Twycross, 2015, p. 66). However, if another researcher were to test the accuracy of the data in this project, they would likely obtain other data due to the subjectivity of the teacher's attitude on the matter. Hence, different methodological approaches are taught at universities to help the researcher to see their research through the "right" pair of glasses (Postholm & Jacobsen, 2021). Lastly, to provide the educational field with more reliable research it is essential to do this type of study.

### 3.6 Ethical Issues

There can also be ethical issues regarding data collection in research projects. In this research project, discussing groups of indigenous peoples can be a sensitive topic. Therefore, researchers should respect and recognize the indigenous groups and cultures no matter what type of results they need (Creswell & Guetterman, 2021, p. 266). It is important to note that not all research should be executed if there appear to be ethical issues with the investigated group or targets. A potential new approach to gain more participants with data collection in the educational field could be to have participants act as co-researchers (Burgess, 2005, p. 5). Teachers are proud of their profession and rarely like to be questioned about their practice. Including them as co-researchers can strengthen the educational research and make the readers aware that the participant is an expert in the field rather than being criticized.

A final aspect to consider with ethical issues is participant confidentiality. Researchers must protect participants from exposure to results that can be traced back to them. For instance, minimize the link between participants' identities and the answers they give. It was perhaps why some survey participants wanted to avoid being interviewed, which limited the number of potential participants. They feared that sensitive data might be released or returned back to them later (Burgess, 2005, p. 13; Creswell & Guetterman, 2021, p. 614). Hence, it is always important to inform the participant of their confidentiality and that they could withdraw from the project at any point in the process.

## **4.0 Results and Analysis**

In this chapter, I will present the results obtained from the online survey and the semi-structured interviews to understand what indigenous peoples teachers most frequently choose and the factors leading to this choice. 51 people participated in an online survey where they responded to 12 questions on SurveyXact. Two of the participants afterward took part in semi-structured interviews. This chapter aims to present the results collected and offer an analyzed perspective on the data revived.

### **4.1 Survey Results and Analysis**

51 participants completed the online survey with diverse teaching backgrounds, gender and age, representing various regions of the country. The survey consisted of 12 questions; the results will be presented in two sections. First section provides an overview of the general characteristics of the participants. Second section shows which indigenous group is most frequently selected and what factors were present in making such choices.

#### 4.1.2 Section 1

##### **Question 1- Gender**

First question of the survey aimed to establish the gender of the participants to view if this was a potential factor in selecting an indigenous group. Most of the respondents were female, with 39 women and 12 male participants. This distribution indicates that 76% of all the participants were females, while only 24% were male. Although gender did not appear to be a significant factor in selecting an indigenous group, I wanted to thoroughly examine all possible factors to get an answer to the research question.

##### **Question 2- Age**

Participant age was another variable that I wanted to look at regarding selecting an indigenous group. Most respondents were relatively young because I posted a survey primarily through Facebook. However, this is not easy to know as I also sent the survey to some targeted schools. This survey question was asked as I wanted to examine if older teachers tended to choose and work with the textbook more frequently. Or if younger teachers also were leaning towards using the textbook.



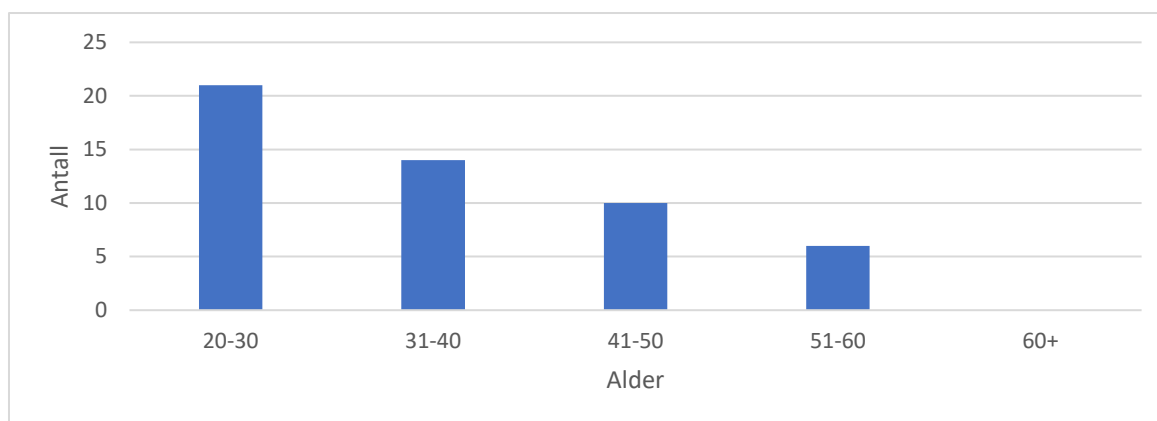


Figure 1

### Question 3- Education

In question 3 of the survey, I wanted to understand the participants' educational backgrounds. Figure 2 shows that most respondents (18 individuals) held a lektor 8-13 education, followed by 10 participants with a grunnskolelærer 5-10 master's education. The remaining categories of education were relatively evenly distributed. This question was intended to investigate whether the teachers' education played a role in selecting indigenous groups. Due to new master's programs offered by universities and colleges, which aim to provide students with a more research-based and in-depth education (Limstad, 2020). Teachers with master's degrees should have more resources to research and explore indigenous groups not widely represented in textbooks (Lund, 2019).

Additionally, given the relatively limited pedagogical training in the lektor education, teachers with this degree may be more accustomed to conducting independent research and hence teach about other indigenous groups than what is in the textbooks (Limstad, 2020). However, when cross-referencing the data of what education teachers had, with what type of materials they typically used to teach about indigenous peoples, it surprised me that the group that tends to use the textbooks the most are the grunnskolelærer teachers 5-10 with master's degrees. This finding was surprising, as this group was expected to be more aware of the issue and more inclined to utilize alternative resources to teach about indigenous peoples (Limstad, 2020). My initial idea that younger and newly educated teachers were not using the textbook did not complement the results. Hence, I needed to view other factors which could be of importance. It is hard to analyze data when the predicted factors in achieving generalization do not comply with the initial predictions of the researcher.

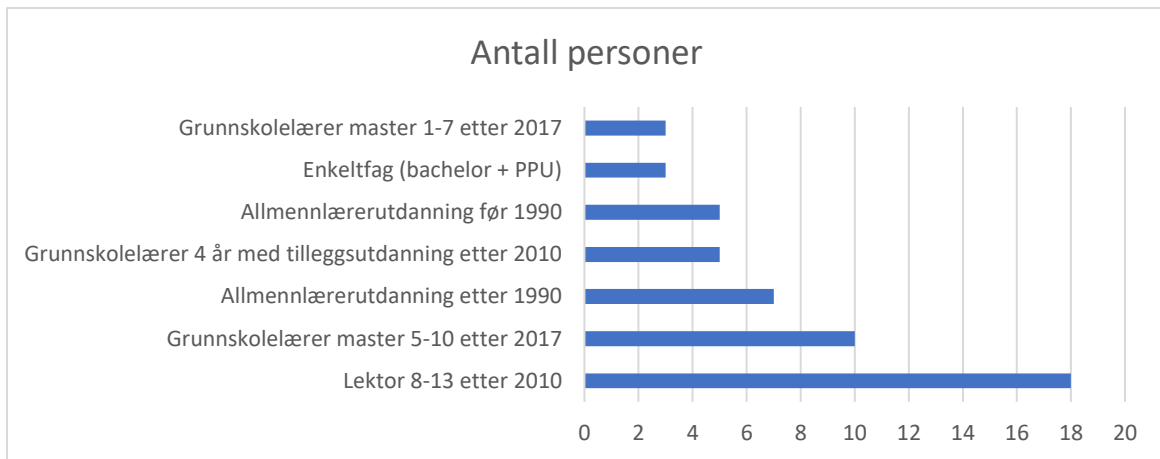


Figure 2

#### Question 4- Occupancy

Among the 51 participants, the majority teach either in Sørlandet or Østlandet, with seven living in mid-Norway and nine in the Northern parts of Norway. Only three participants were from western Norway. This question was intended to examine any potential differences in occupation and the indigenous groups chosen by the participants. Question 4 was asked to get an understanding of regional variations in funding and education nationwide. Although education is supposed to be equal across the country, regional differences remain (Postholm & Jacobsen, 2021, p. 33).

However, location did not appear to be a significant factor in the research questions. It was expected that teachers in the Northern parts of Norway, where the Sami people are an essential part of their region, would consider other indigenous groups. Notably, the data collected show that Native Americans and Aboriginals are the most frequently chosen despite the anticipation (see 2.2.1).

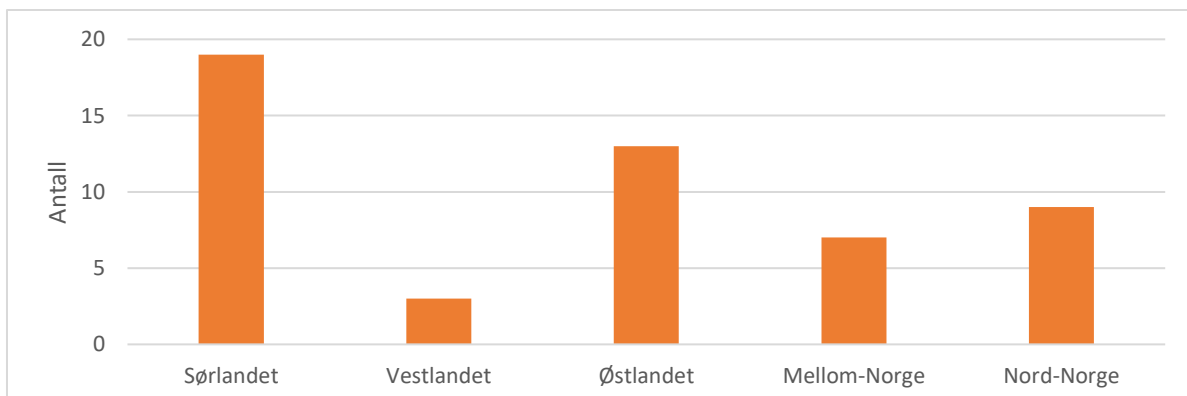


Figure 3

### Question 5- Have you ever been on an exchange?

Question five of the survey aimed to understand whether the participants had engaged in exchange during their education, as this could have influenced their approach to selecting indigenous groups in professional life. Of the 51 participants, only 18 (35%) reported being on exchange, while 33 (65%) had not. This finding is intriguing, given that exchanges have become more popular in recent years, and most survey respondents had master's degrees.

- 18 people, 35% have been on an exchange.
- 33 people, 65% have yet to be on an exchange.

At this point, many of the factors I had predicted to be a central part of answering my research question did not unfold. There was a lack of a significant relationship between participants who had been on an exchange and the selection of indigenous peoples. However, I wanted to ask this question again to the teachers I interviewed to see if I could get different responses. Would teachers going on exchange (like myself), be more open and curious to teach about other indigenous groups than those often portrayed in educational textbooks?

#### 4.1.3 Section 2

### Question 6- What indigenous people did you teach about using LK6?

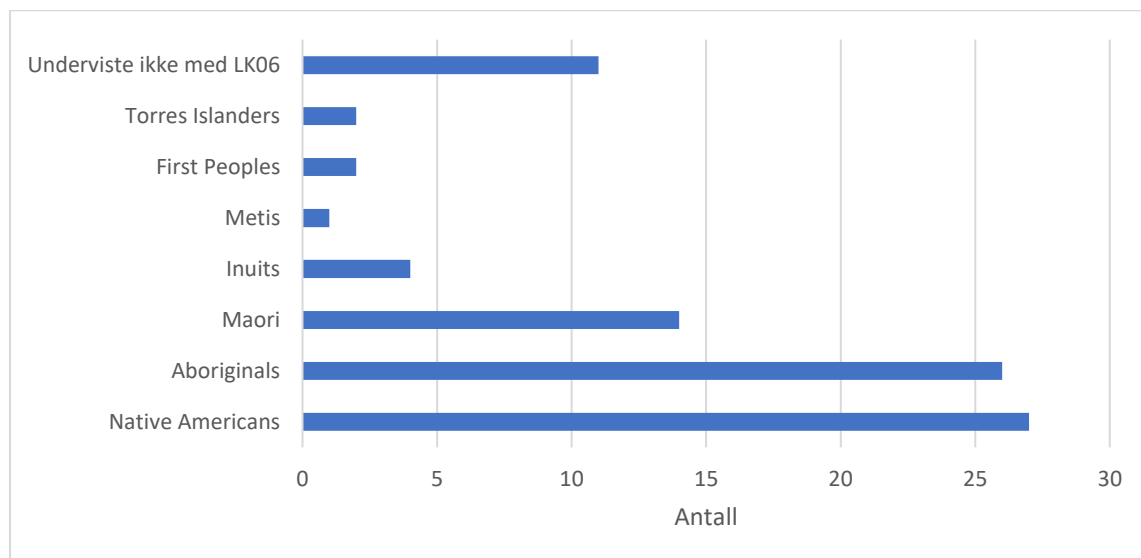


Figure 4

Figure 4 illustrates the indigenous groups most frequently taught by teachers using LK06. Among the indigenous groups, Native Americans are the most frequently chosen group. However, the difference in frequency between Native Americans and Aboriginals was relatively small. The third most frequently selected group was the Māori. Although these are

the three most frequently selected groups, the number of selections for the remaining indigenous groups is considerably lower. Notably, some participants were recently educated and had not taught using LK06. The teachers were limited to selecting a maximum of three different groups and with at least one group as a minimum. I did this to restrict the respondents from being able to click on all of the groups and enhance my readability of the statistics—this question aimed to verify the hypothesis that Native Americans are the most frequently taught indigenous group. The result confirms the idea while indicating that Aboriginals are a close second. Lund (2019) has also observed this trend and highlighted it as a matter of concern (see 2.2.5).

### Question 7- What tools do you typically use when teaching about these indigenous groups?

As a follow-up question to further understand why teachers are selecting a specific group, the primary teaching tools utilized by teachers were investigated. According to the survey responses, most participants reported using textbooks as their primary source to get information and teach about indigenous peoples. Second most used tool was online resources. It is worth noting that 11 participants did not use LK06 since they had yet to finish their teaching degree but were represented in the chart. The participants were limited to selecting only the two tools they used most frequently, which allowed for more precise visualization of the result.

Results show that most teachers use textbooks as their primary tool for teaching which was not surprising. Moreover, this aligns with the tendency for Native Americans to be the most frequently portrayed group in textbooks, as previously noted by Lund (2019), Børve (2019) and Hetland (2022).

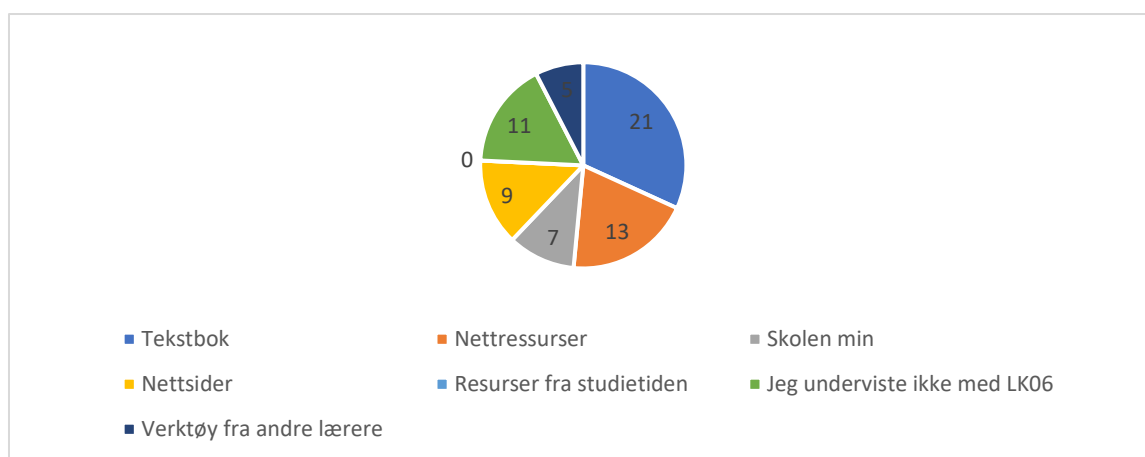


Figure 5

### Question 8- What indigenous group do you teach about using LK20?

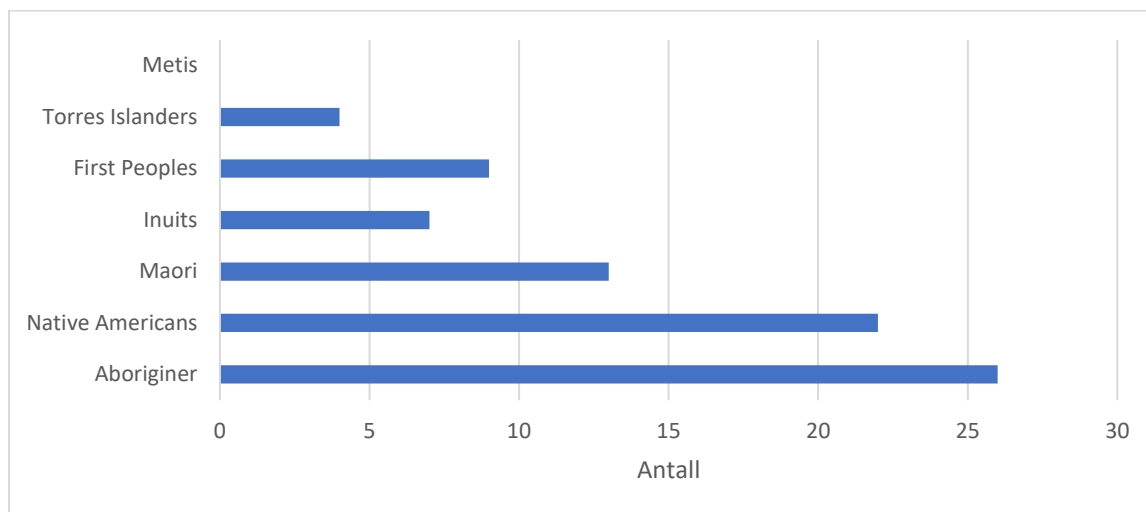


Figure 6

As demonstrated in figure 6, the most commonly taught group of indigenous people has shifted slightly with the implementation of LK20. Aborigines are now the most frequently taught group, whereas Native Americans remain a popular choice for many teachers. The survey question was designed to investigate if teachers would continue to teach the same indigenous group or whether the new curriculum would make them choose a different group, as no particular country was mentioned in LK20 as there was in LK06 (see 2.1.3). The result indicated that, while some teachers have shifted their focus to other groups, such as the First People and Innuits, many still prioritize teaching about Native Americans.

It was initially hypothesized that the new and more autonomous curriculum (LK20) would allow teachers greater flexibility in choosing which indigenous group to teach. However, this factor was insignificant (Jensen, 2020, pp. 37; Ministry of Education and Research, 2019). This realization led to further inquiry into what factors could be present in selecting indigenous groups.

### Question 9- What tools do you use when teaching about indigenous groups using LK20?

To investigate whether other factors were present in selecting a particular indigenous group other than the curriculum, the same question was asked, referring to LK20. The aim was to determine if there was a relation between the tools used by the teachers and the indigenous groups they tended to focus on. Other factors must be explored if the results differ from those

of LK06. However, as shown in figure 7, teachers still rely heavily on textbooks as their primary teaching source.

As mentioned in question three regarding education, it was assumed that newly educated teachers with better training in research methods should be able to consider a broader range of indigenous groups beyond those included in the textbooks. However, the continued use of textbooks suggests that further measures may be necessary to encourage teachers to explore a broader range of indigenous groups. It may be worthwhile to consider alternative teaching tools or approaches to diversify classroom content.

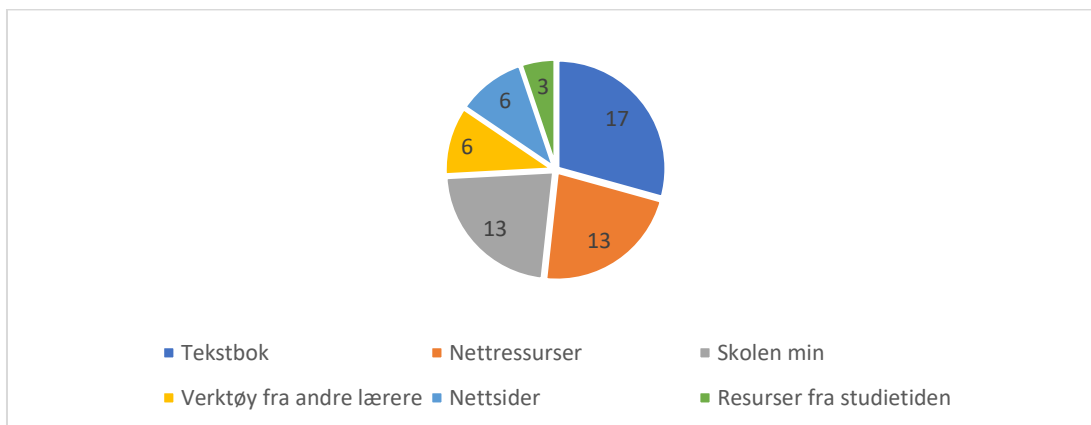


Figure 7

- 17 people use the textbook.
- 13 people use internet resources.
- 13 people use the learning platform Skolen min.

The participants could only choose the two tools they used the most.

### **Question 10- Do you think there exists too little resources about indigenous peoples to teach about in school?**

If the answers I got regarding the tools were too similar, I wanted to see if other factors in selecting a group of indigenous people could be the accessibility of resources. The answers I got were divided.

- 29 people answered yes.
- 22 people answered no.

Participants could only choose the two tools they used the most. However, upon reflection, it became apparent that adequate resources may be available, but teachers still tend to rely on

textbooks. This factor could be due to a lack of awareness of alternative resources or limitations on their time, as searching online and elsewhere can be quite time-consuming. A benefit of using textbooks is that it offers pre-adapted texts and glossaries, which can be easier for both pupils and teachers. Hence, it is crucial to raise awareness about the availability of alternative resources and the benefits of using them.

### **Question 11- Do you think the national curriculum is too autonomous?**

Another aspect I sought to investigate as a potential factor influencing the selection of indigenous groups was the role of the curriculum. Survey question 11 was intended to see if the participants perceived the current curriculum as too autonomous. Interestingly, the response was almost equally divided.

- 27 people answered yes.
- 24 people answered no.

However, I did not provide a specific definition of the term “autonomous,” leaving room for different interpretations by the respondents.

Upon further reflection, I realized that an autonomous curriculum might pose challenges for teachers, requiring significant time and effort to comprehend. Thus, a more specific curriculum, such as the one outlined in LK06, may be more beneficial. To gain a greater insight into this matter, I modified the question and included it in my semi-structured interview.

### **Question 12- When you plan the teaching session, which of the following do you do?**

The final inquiry I made in my survey was whether participants collaborated with others and if this impacted their autonomy. Responses indicated that most teachers, 30 out of 51, worked with colleagues when planning their lessons.

- 21 people do this alone.
- 30 people do this with their colleagues.

Working in a group or with a colleague to develop lesson plans might restrict that individual teacher’s freedom to choose their preferred indigenous group. However, the survey results did not answer this presumption definitively. As a result, I included the question in my semi-structured interview to gain more detailed insight into whether collaboration was a factor in the selection of indigenous groups.

## **4.2 Interview Results and Analysis**

Two teachers participated in a semi-structured interview. Both participants had worked as teachers for a long time, with teaching degrees from 1998 and 1997. During their studies, the participants had been on different exchanges at various times. Since the participants spoke Norwegian as their first language, the interview was held in their native tongue. The duration of the interview was approximately 30 minutes, and the entire conversation was recorded and later transcribed into English. In this next section, a selection of statements is portrayed to understand why indigenous groups are selected. Appendices 4 and 5 present the raw data in Norwegian.

### 4.2.1 Selection of Indigenous Peoples in the English-Speaking World

According to the participants in the study, the way teachers approach the topic of indigenous peoples can be influenced by various factors. Some of the factors that stood out were the indigenous groups' relevance towards society, passion and engagement from teachers, and easy access to the textbook.

Informant 1 expresses that “the most frequently taught indigenous groups are Native Americans and Aboriginals.” while utilizing the LK06 curriculum, the informant noted a particular emphasis on teaching about the Māoris due to their presence in a chapter in the textbook. However, after discovering an article about the mass graves found at a residential school in Canada, the teacher shifted their focus to teaching about the First Nations. The participant elaborates, “it is possible that if I had not come across this article, I would have continued to teach about the Māori.” This finding may portray that the teacher's choice is random and hence down to chance.

Informant 2 highlights that “there has always been a longstanding focus on teaching about Native Americans.” This informant had an experience with the Aboriginals due to an exchange program in Australia providing them with the knowledge and personal connections necessary to teach about that group more effectively. In addition, “after being immersed in the culture, sharing meals with Aboriginals, my interest and engagement in teaching about the Aboriginals was greatly enhanced.” The informant also mentioned that their awareness of the First Peoples was sparked during a visit to a library. However, most teachers in Norway and the state do not commonly practice this level of personal curiosity and willingness to go beyond the norm to engage in this kind of research.



To conclude, both teachers acknowledged that the most commonly taught indigenous group is the Native Americans, which supports Lund's findings (2019). They also highlighted that a significant influence of the textbook is a factor in selecting the indigenous group. However, the teachers shared their experience of exploring new indigenous groups out of curiosity rather than the textbook. The teachers emphasized that such exploration and willingness to learn is a personal choice and cannot be forced by schools or educational institutions. They mentioned that their interest in learning about the First Peoples was sparked by media coverage and increased visibility in history, which motivated them to expand their knowledge and insight.

#### 4.2.2 Factors Prominent in Selecting an Indigenous Group

Informant 1 states, "I often use YouTube to supplement my teaching with videos and self-made PowerPoint presentations." Moreover, "there are several reasons why teachers choose particular indigenous groups. One reason is the accessibility of information about certain groups in textbooks, often adapted to the appropriate age group and containing supporting illustrations and glossaries." Hence, the content and topics covered in textbooks can influence the selection of indigenous groups. Lastly, the most dominant factor when selecting a group is the personal interest and motivation to teach about other groups among teachers.

Informant 2 says that "I seldom use the textbook," as it is outdated, and some information needs to be corrected. However, "it is adapted to the age group, and the texts are good to use. Searching for appropriate texts on the internet can to some extent be challenging." However, the teacher leans towards more online-based resources such as "Skolen min" by Cappelen Damm, as this tool has emerged as an appropriate source and tool in recent years. Since it is online, the information is more often renewed, and it keeps up with society and what happens in the world. Nonetheless, the teacher also expresses "there is need for more additional information and resources to effectively teach about various indigenous groups, especially for those who lack personal interest in this topic."

To sum up, both teachers agree that the textbook is a suitable tool to teach with as it has adapted texts and, subsequently, is easy to use. However, one teacher does not like using the book as it is outdated. This is understandable, as indigenous peoples often are portrayed as stereotypical and perhaps in an old-fashioned way in textbooks (Hollander & Høvik, 2023, p. 303). It is a lot of work to find additional information to supply with what is being presented in the textbook. The other teacher disagrees and finds the textbook adequate. However, they like to provide visual aids to let the pupils better understand the indigenous group.

Additionally, both teachers agree that a textbook is easy to utilize if a teacher has no personal interest in researching the subject for other indigenous groups than what is portrayed in the textbook.

#### 4.2.3 The National Norwegian Curriculum

Informant 1 expresses that “the LK06 curriculum served as a fundamental knowledge framework for pupils, as the content was quite specific.” However, with the new curriculum, LK20, “I have more freedom to choose the content as the individual goals are very general.” Another point the teacher stresses is that with the curriculum renewal, new cross-curricular aims take time and space for other vital themes. Moreover, “the curriculum is also quite hard to understand.” The teacher is annoyed that it requires multiple lectures and seminars to understand the new curriculum LK20.

Informant 2 also mentions that the new national curriculum LK20 is too autonomous and general. “It is challenging to interpret and understand the curriculum's purpose. Earlier, with LK06 and also L97, the curriculum was more guided and concrete and had specific goals which were easier to follow.” The biggest problem with the new curriculum is the “new verbs like ‘interpret’ and ‘analyze’ instead of ‘tell’ and ‘know.’ Giving all pupils the same education is difficult if teachers can do whatever they want.” It is essential to follow the development of society but only at some cost. Moreover, “the curriculum renewal is merely a document meant for politicians and not teachers. The curricular aims should be more specific and guided to help teachers understand what the Ministry of Education wants.”

In summary, one factor which is essential to mention is the too-autonomous curriculum LK20. Both teachers agree that it needs to be more specific, and it is challenging to understand its intentions and what it should teach. They stress that the way that LK06 was structured, in a more concrete way, with specific aims, was better (Ministry of Education and Research, 2013, p. 8). Another factor mentioned based on LK20 is the difficulty for teachers to give all pupils the same education, as they can do whatever they want since the curricular aims are vague (Postholm & Jacobsen, 2021, p. 33). A last factor to mention is the core curriculum, which is supposed to be integrated into all subjects. This takes up a lot of time and might result in teachers selecting language learning over content learning and, for instance, indigenous peoples. The curriculum needs to specify how much time the teachers are supposed to spend on each aim; hence this can result in indigenous peoples being only mentioned briefly.

#### 4.2.5 Did the Selection of Indigenous Group Change from LK06 to LK20?

Informant 1 says, “Native Americans and Aboriginals are indigenous groups that have always been taught.” Sometimes, the Māori was also of focus, teaching with LK06. However, the Māori were swapped out with the First Peoples when the informant encountered a news article that got them interested in the group. The teacher explains that “the Native Americans and Aboriginals, to some extent, are obligatory to teach about and have always been there.” At one point the informant had pupils from New Zealand which led to teaching about the Māori. “Other than that, the curriculum does not specify groups we have to teach about,” the informant says.

The most significant factor which leads up to the selection of an indigenous group is the teacher's interest and how relevant they feel it is. Informant 2 says, “the groups I often choose were the Native Americans and the Aboriginals. The Aboriginal is often due to personal passion and knowledge of the people and the Native Americans since this group has always been taught”. With LK06, the “Māori were also chosen due to the textbook. At the time, pupils often did not have the accessibility to computers and were using the textbook in addition to paper and pen.” Digitalization has led to teachers no longer being bound by the textbook's content, which is something the teacher felt they were more tied to earlier and hence were leading to the selection of the indigenous group.

In conclusion, both teachers say that Native Americans and Aboriginals have always been selected. However, they do not express why or ground their reason in any document. Why do teachers not change their selection of indigenous groups? It is peculiar how things that have always been done seem obligatory to do, even if it is not mentioned in either LK06 or LK20 that it is. Informant 2 also highlights an interesting factor. Typically, with LK06 the world was less digitalized than it is today. Often pupils only had pen, paper and textbook as their primary equipment. If the teacher found an exciting article besides the book they wanted to address, they either had to show them on one screen or print out loads of papers for them to look at. It is hence understandable that teachers often leaned towards the textbook as a tool for teaching, as the other option was entirely time-consuming and challenging.

#### 4.2.6 What Factors are Most Prominent?

Informant 1 says, “the factor which I believe to be the most important when selecting an indigenous group is the teacher's interests, passion, and relevance. The textbook is also a factor if the book is good.” However, “it is not easy to know if the selected texts are good if we do not research or are critical to them. Often the chapter about the Sami people only paints

a picture of alcoholised native tribes which struggles to adapt to society.” Textbooks often needs more information about the young Sami people as this is essential to connect Sami to the indigenous peoples in the English-speaking world. “We must face the complex thoughts about what we did to the people and how to evolve from it.”

Informant 2 expresses that “there is an issue with teachers needing better education or teachers that are not passionate about their profession.” Passionate teachers look at society and development in a more extensive way to meet the competence aims goal. “Teachers who are not, often lean towards simple solutions like the textbook or repeating what they have done for years without changing it to fit society.” Also, “the general opinion that ‘Indians’ and ‘Cowboys’ are a cultural aspect of the history that needs to be taught, is not a positive thing.” The curriculum renewal results in that teachers must have a more political overview of the teaching material and how this is helping pupils to understand democracy and citizenship.

At the beginning of my research, I was confident that factors like education, age and the curriculum had something to do with the selection of indigenous groups. However, there are other factors at play. The interviewed teachers both express that the most prominent factors are self-interest and relevance. They also predict that other teachers would include time consumption as a factor. It is scary to see how vague the reason for selecting an indigenous group is. Some teachers might not find this relevant or have the time to research the issue. This results in teachers doing what they always have done and not adapting content to meet society’s expectations. It is essential to highlight that educated teachers not always ground their reason for selecting indigenous groups with governmental documents.

#### 4.2.7 What Can Be Done to Solve This Issue?

Informant 1 says that “for other indigenous groups than Native Americans and Aboriginals to be taught about, the group must be relevant to something. It is either the situation of our indigenous people, the Sami or other factors that make it relevant.” Moreover, “there is no point in teaching about random indigenous groups if they are not anchored to something in our lives or society.” The teacher also mentions that “the issues with indigenous peoples in the world are going to be highlighted in a much more distinct way in the future. We must open our eyes to see what is happening.”

Informant 2 highlights the issue of poorly educated teachers. “To be able to grasp the topic and follow the guidelines set by the government, teachers need more education.” This can be done by giving teachers seminars to attend or offers to continue with their education. “Society

is constantly changing, and it does not hold up with the education some teachers got 20 years ago, which they believe will be sufficient for the rest of their careers”. Knowledge must be renewed, and “teachers must be more curious and not just do the same as they have always done.” Also, another issue is that “seminars cannot be expensive because the schools do not have the funding to send teachers. Overall, the curriculum and the Ministry of Education can ultimately control what we teach and how we do it.”

To sum up, it is not easy to tackle an issue that is not essential to most teachers or teachers who must be aware of it. Some teachers might be tired of their work and teach only to make a living. It is important to have motivated teachers since the democracy needs proper citizens to function in society. One of the interviewed teachers pointed out that seminars and better-adapted resources can help teachers in selecting other indigenous groups than before. The government and the Ministry of Education must try to provide teachers with the proper tools, so they are able to follow the curricular aims in a sufficient way. Limiting teachers’ resources might affect the development of learning in a negative way. Also, more research needs to be done in the educational field. This is to cast light on various aspects in the educational field which potentially can be solved by new research. Hence, it is crucial to interview teachers that work in schools to get a picture of real issues at hand.

The teachers also mentioned that teaching about different indigenous groups is an important part of the education. As Native Americans and Aborigines were the two most frequently chosen indigenous groups, this does not uphold to portray various perspectives and thoughts. The English subject should promote the possibility to see different perspectives in the world and understand how other groups than what the majority of teachers are doing (Hollander & Høvik, 2023, p. 303). Both teachers stressed that going on exchanges helped them in understanding different perspectives and teaching about the group they encountered to a greater extent.

## 5.0 Discussion

*“There is no democracy without respect for  
the identity and dignity of all cultures and peoples.”*

-Rigoberta Menchú, Mayan Indian

rewarded the Nobel Peace Prize (1992).

In this chapter, I will discuss the results of my investigation in the context of the theoretical framework previously given and discuss the findings. Naturally, the discussion revolves around my research questions:

- What indigenous peoples do L2 English teachers most frequently select in their teaching?
- What factors influence these teachers in their selection of indigenous groups?

Teaching about various indigenous peoples can present challenges for L2 English teachers. Multiple factors are presently determining which groups to teach about and the reason for teachers' choices. Despite numerous indigenous peoples in the English-speaking world, only selected groups are typically covered in the English subject. Through my research, I have identified key factors that influence the decisions of L2 teachers in selecting indigenous groups covering the curricular aim “explore and reflect upon the indigenous peoples in the English-speaking world” (Ministry of Education and Research, 2019, p. 9).

### 5.1 Why Indigenous People?

One may question the significance of teaching pupils about indigenous peoples, mainly when the curricular aim presents open and vague content. Nevertheless, the fact that the term indigenous peoples are included in the curricular aims, suggests the importance of providing a distinct perspective of indigenous peoples for a better understanding of democracy and society. Indigenous groups represent a unique part of history that has often been marginalized and overlooked. Despite living in a challenging environment, these people have thrived over centuries with limited resources (Belshaw, 2020, chapter 2.5; Mallette & Duke, 2021, pp. 81-83). Educating pupils about these groups can give them a greater understanding of human resilience and diversity.

In contemporary society, many pupils rely heavily on technology, such as phones, store-bought food and comfortable beds. In contrast, indigenous peoples have endured floods, plagues, warfare, alcoholism, and other diseases for centuries. These peoples portray resilience in their efforts to survive and thrive. However, Eurocentric perspectives have often depicted indigenous peoples as inferior, lacking manners and with alcohol addiction (Dunbar, 2008, p. 92; Mallette & Duke, 2021, pp. 81-83). This representation could be more accurate and recognize the groups' immense value, diversity and worth. It is essential to acknowledge and celebrate the indigenous peoples in both education and society at large. For instance, in 2021, Canada established a National Reconciliation Day, also known as “Orange Shirt Day,” to recognize and acknowledge the tragedy indigenous peoples have experienced (Brown & Habegger-Conti, 2017, p. 3; MacDonald & Hudson, 2012, p. 437). In Australia, there is a focus on reconciliation with the indigenous population and appreciation for the land on which Universities are built (Collins & Davis, 2006, p. 44). At the University of South Australia, they begin assemblies with

“We respectfully acknowledge the Kaurna, Boandik and Barngarla First Nations Peoples and their Elders past and present, who are the First Nations' traditional owners of the lands that are now home to the University of South Australia's campuses in Adelaide, Mount Gambier and Whyalla” (University of South Australia, 2023).

It is crucial to bring greater awareness to the position of indigenous peoples in history and contemporary society to promote greater understanding and recognition of their importance.

## **5.2 Prominent Factors**

My findings indicate that a few factors are prominent in selecting an indigenous group for teaching. The three most dominant factors are:

- Textbook and digitalization
- Relevance and attitude
- Curriculum and education

The first thing to note is the most frequent indigenous group chosen by teachers. Results from the online survey and interview participants show that the most frequent groups taught are the Native Americans and the Aboriginals (see 4.1.2 and 4.2.1). This finding aligns with the previous research on English textbook content (Brown & Habegger-Conti, 2017, p. 3).

A second factor that emerged was the teachers’ attitudes and the relevance of the chosen groups. A third factor that came up was the national curriculum. In the survey, there was a split opinion on whether the curriculum was too autonomous. The interviewed teachers stressed that the curriculum is too challenging to interpret and understand. They also mentioned that “it can not be so difficult that we have to go to several seminars to be able to adapt lesson plans” (see 4.2.3). As the national curriculum has previously been criticized for this, it is unsurprising that this is a problem (Jøsok et al., 2022; Mølstad & Karseth, 2016).

5.2.1 Textbook

The first factor I want to discuss regarding why teachers select certain indigenous groups is the textbook. Several factors were discovered during the data collection; however, this finding was anticipated due to previous research and observation. Firstly, teachers rely heavily on textbooks due to their availability, content, and adaptation (see 4.2.2). In the past, schools relied on physical books, pens, and paper, which limited the teacher in selecting groups outside of the textbook's content. However, as the world evolved and digitalized, it is acceptable for teachers to use other tools and sources than textbooks. The following chart presents the pros and cons of the study of textbook use, reported by the interviewees.

Pros	Cons
Adapted content	Outdated texts
Everybody can have a copy	Incorrect information
Glossaries	Stereotyping indigenous groups
Easy to make lessons of	Often same content every year
Premade tasks	Not evolving with society
Illustrations	Funding from the government

5.2.2 Indigenous Peoples in Textbooks

To discuss this further, an examination of the representation of indigenous peoples in textbooks is essential. The teachers I interviewed did not specify type of textbook used to teach about indigenous groups. *Searching, Crossroads, Engelsk, Stages* and *Enter* are a few textbooks often used to cover the curricular aims. I briefly looked at what types of indigenous peoples were portrayed in the textbooks previously in the thesis to understand better the interviewed teachers' statements.



*Crossroads 10* (2014) ultimately portrayed Aboriginals and the Māori to cover the aim of indigenous people. The interviewed teachers previously mentioned that the textbook was a factor that decided what types of indigenous peoples they were to teach about. However, as the representation of the Māori appears to be limited to one paragraph, this is an interesting statement (Heger & Wroldsen, 2014). How can the teachers suffice to select an indigenous group based on one paragraph?

*Searching 8* (2006) may be critiqued for its negative and problematic portrayal of indigenous peoples due to the representation of the Aboriginals in the textbook. The negative portrayal of indigenous groups is a recurrent theme, as evidenced by informant 1's observation that they often receive unfavorable stereotypes, such as being alcoholics and violent (see 4.2.6). For instance, the textbook states that "The Aboriginal population fell quickly due to illness, alcohol abuse and violent conflicts" (Fenner & Nordal-Pedersen, 2006, p. 64). This finding may suggest that indigenous peoples are often misrepresented in a negative and outdated way, which fails to reflect their contemporary reality. It is hence essential to convey this information to L2 teachers, to illustrate that the textbook might be biased and that teachers must supply additional information to cover the aim of indigenous people.

Another textbook, *Searching 9* (2007), included Native Americans as their indigenous people of focus. As previously mentioned, this textbook was generalizing regarding the terminology of indigenous groups. The textbook failed to distinguish between Native Americans and the First Peoples of Canada. As a result, this poses challenges for teachers to differentiate between the two solely based on the textbook's content. On the other hand, despite these issues, it is understandable why teachers would spend time teaching about Native Americans, as the authors dedicate approximately 12 pages of content to this indigenous group (Fenner & Nordal-Pedersen, 2007).

*Enter 10* (2017) was the third textbook mentioned in the theoretical framework published regarding LK06. Once again, the indigenous people of choice are the Native Americans. It is easy to understand why most of the research participants chose Native Americans as the most frequently selected indigenous group, as the textbook was the tool most teachers used while planning and teaching. Subsequently, the inaccurate descriptions of indigenous peoples in textbooks regarding LK06, have led to a situation where teachers who rely heavily on such material tend to focus only on the groups featured in these books. As an argument, it is

essential to critically assess the information presented in textbooks, as it may not always be accurate (Diskin & Winsvold, 2017). Moreover, it can be challenging for teachers to determine if the textbook publishers are concerned with an overall understanding of the curriculum or if their primary motive is profit.

The lack of indigenous representation is notable in both *Engelsk 8* and *Engelsk 9* by Cappelen Damm (2020). It can burden teachers to choose which indigenous peoples to select if the textbook is not representing any specific group. Moreover, this can also make it more difficult for teachers to understand the curricular aim and how to approach it. As a result of the lack of representation, teachers might select a group they know from before (Hetland, 2022, pp. 38-41). Hence, these textbooks may not be the most appropriate tools for teaching if teachers choose *Engelsk 8* or *9* as their primary source for teaching.

The final book previously presented in the theoretical framework was *Stages 10* (2021). The interviewed teachers did not seem to know of this tool, as they referred to the textbooks as “outdated and inaccurate” (see 2.2.2). With the representation of all indigenous peoples of the English-speaking world, this textbook gives teachers an adequate opportunity to choose any group. Furthermore, the book portrays the indigenous people in a modern and respectful way (Pettersen & Røkaas, 2021). Another factor that makes this textbook appropriate for representing indigenous peoples is the focus on democracy and respect for all cultures and peoples.

However, despite the availability of these new textbooks, some teachers continue to teach predominantly about Native Americans and Aboriginals (see 4.1.2 and 4. 2.1). These groups were presented more extensively in older textbooks such as *Searching* and *Crossroads*. It has been two years since the release of *Stages 10* and *Engelsk 8* and *9* by Cappelen Damm, which can be appropriate tools for planning and teaching in the English subject. Some schools might still use *Searching* and *Crossroads* due to factors such as economy (Postholm & Jacobsen, 2021, p. 33). The cost of materials can limit a school's ability to purchase specific textbooks and restrict a teacher's ability in selecting appropriate resources.

Additionally, teachers need more knowledge or awareness about the representation of indigenous peoples in English textbooks like *Stages 10* to present a diverse range of indigenous groups in their lessons. As highlighted by informant 2, “There should be more

seminars and courses that teachers can attend to be able to gain knowledge about this theme” (see 3.2.2). The seminars can help teachers learn about indigenous peoples and provide access to new books, materials and resources. Seminars can ensure that many teachers have the knowledge to teach about indigenous peoples more inclusively and diversely (Hetland, 2022, p. 39). Another solution is to have educational textbooks published by the government. Regulated content by the government would ensure proper and adjusted information, which would be aligned with the current curriculums. Teachers would have a more secure and beneficial tool to plan and teach about indigenous peoples.

### 5.3.1 Teacher Relevance and Attitude

Understanding the concept of indigenous people and the rationale behind their inclusion in the English subject, as opposed to social science, can challenge some teachers. Notably, the national curriculum does not explicitly define the reason for integrating indigenous peoples into multiple subjects (Ministry of Education and Research, 2019, p. 9). The interviewed teachers revealed that the exercise of discretion when selecting indigenous groups was based on their knowledge and relevance. They also mentioned encountering the First People accidentally due to curiosity and dedication to their profession (see 4.2.1). A reason for selecting particular indigenous groups may also be partly attributed to the Eurocentric perspective from which English-speaking indigenous peoples are commonly understood (Dunbar, 2008, p. 92; Mallette & Duke, 2021, pp. 81-83). Hence, it is important to provide teachers with an understanding of perspective issues.

While education in Norway is intended to be equal, a curriculum that is too decentralized, combined with the engagement of teachers’ different pursuits, may pose challenges in achieving this goal. One interesting factor that emerged from the teachers’ interviews was the challenge posed by poorly educated or disinterested teachers, who may lack the necessary background knowledge to teach indigenous peoples and history effectively (see 4.2.7). Notably, many teachers may not realize that textbook authors can also be regular teachers with the opportunity to explore and emphasize different aspects of the English subject. Therefore, teachers must be conscious of this fact and adopt a critical approach toward the content in the textbooks and supply multiple resources to ensure high-quality content. As a lektor and holder of a master’s degree in English, Synnøve Pettersen, the author of *Stages 10* (2021), serves as a case point as she continues to teach at upper secondary school, also writing books for Aschehoug.

### 5.3.2 First Peoples and the Sami People

One of the prominent factors in selecting an indigenous group retrieved from the survey and the interview was relevance. The two interviewed teachers highlighted relevance as a crucial factor, either based on personal interest or the curriculum's relevance. It is somewhat surprising that teachers may not recognize the similarities between Canada's First Peoples and Norway's Sami people, given that both groups live under similar harsh environmental conditions and longitudes and engage in similar hunting and lifestyle practises (Aase, 2018, pp. 110-111; Aase, 2020; Diamond, 1998). Additionally, both groups experienced the same dehumanizing treatment, including being forcibly placed in residential schools and stripped of their cultural identity, language, and traditional way of life. Notably, these indigenous groups also share a common belief in spirits and a deep respect for nature (Belshaw, 2020, chapter 2.5; MacDonald & Hudson, 2012, p. 428). The indigenous peoples sincerely appreciated the land and the animals around them.

During the christening of both Scandinavia and North America, believing in natural powers was not respected. European colonizers considered this belief false as they mocked and harassed the indigenous population (Wolfe, 2006, p. 396). In Canada, during the Beaver Wars, Europeans felt threatened by the natives as they were experts in hunting and trapping beavers, which the colonizers needed, in making a profit back in Europe (Belsaw, 2020, chapter 8.6). They also attempted to enslave indigenous people to work on cotton plantations in the southern part of America, but indigenous people, knowing the land, used this to their advantage. These events underscore the importance of indigenous history, which remains untold (Belshaw, 2020, chapter 2.2; Hollander & Høvik, 2023, p. 304). Teachers with master's degrees get a more complex education, in which they might see these aspects as more relevant in their future teaching. Relevance amongst teachers could be subjective and the selection of indigenous group reasoned due to their degree.

### 5.3.3 Oceania

Before the globalization of language and travel, it was challenging for Europeans to comprehend the existence of people living in Asia and Oceania, as they were often viewed as exotic and unfamiliar. It could be understandable that indigenous peoples such as the Torres Strait Islanders, Aboriginals and the Māoris are not that often emphasized in teaching. Textbooks, which are the most frequently used educational tools for teaching about indigenous peoples (see 4.3), often portray Aboriginals as primitive cavemen playing the didgeridoo with sticks in their noses (Heger & Wroldsen, 2014, p. 20).

This is vastly different from the type of indigenous peoples Norwegians are accustomed to, such as those with cone-shaped tents and reindeer. However, as participant 2 expressed, “when you have dined with them and experienced their culture on close hold, it does something to you” (see 4.2.1). It is, therefore, more relevant to some teachers that have firsthand experiences of the country and its people through travel than teachers teaching about groups because it is stated in the curriculum. Nevertheless, teachers must keep an open mind toward different groups and find relevance, even if not relevant to them personally (Banks, 2008, p. 67). The attitudes of different teachers towards these groups are divided, depending on whether they have experienced the culture through exchange programs or other means.

#### 5.4.1 Curriculum and Education

Curriculum and education were among the last factors considered when selecting an indigenous group to teach about. During the interviews, teachers emphasized that many educators in Norway may need more education to teach students about specific subjects. As Norwegian society evolved into a more digital and multicultural environment, it was crucial to review teacher education and its approach. It no longer portrayed the challenges and values the Norwegian society once had. Due to that, the educational landscape has evolved, and the curriculum needs to be more autonomous and precise; there is a tear between the education teachers have and the Ministry of Education's expectations (Murray, 2020). Teachers find the curriculum LK20 challenging to comprehend and interpret, which is a problem that must be solved by the Ministry (see 4.2.7).

#### 5.4.2 Norway and Finland

Education is one potential factor in why some teachers often select Native Americans and Aboriginals more often than other groups. As previously mentioned, Norway is renowned for its high-quality education and welfare (Smith, 2021, pp. 385-386). However, the education system has faced criticism numerous times over the years. Norway has often been compared to Finland, which is considered to have one of the best education systems in the world. Finland's teachers have always been granted significant autonomy and trust from schools, parents, and the government, leading to a highly effective education system (Østerud, 2016, pp. 16-21).

According to PISA results from 2018, Norway lags behind Singapore, Canada and Finland. Norwegian 15-year-olds lacked the appropriate reading, writing and maths skills (Jensen et al., 2019; Smith, 2021, pp. 389-390). These results were quite alarming, as there was a question about whether the teacher education was good enough. Moreover, Finland's ideology

is not to compare themselves or compete with other schools or countries. Even due to this, they are at the top of the school systems in the world. Finland's success combines social, historical and cultural factors (Østerud, 2016, pp. 16-21). Throughout the years, Finland has required all teachers to obtain a five-year education for the past four decades, ending in a master's degree. In contrast, Norway's teacher education has only, within the past five years, required master's degrees (Limstad, 2020). Higher educated teachers could potentially be a factor, leading to better education for pupils.

Becoming a teacher in Finland is a challenging and highly respected process, as society holds the teaching profession in high regard. Finnish teacher education is founded on practical and research-based approaches. In contrast, Norway has only recently begun to adopt these practices, and many newly trained teachers report needing to prepare for the profession. Even during difficult times, the Finnish government has prioritized schools and the education system, sparing them from budget cuts to prevent the country's education from collapsing.

Emphasis on preserving the teaching profession and limiting cuts to the education budget has allowed Finnish teachers to develop social capital referring to pupils, which has positive and practical implications for democracy (Solhaug, 2008, p. 256; Østerud, 2016, p. 23). In light of these findings, it would be beneficial for the Norwegian government to continue to look towards Finland's strategy and provide teachers with the proper tools, education and school economy needed for better and higher quality education.

#### 5.4.3 Democracy

A multitude of objectives drives education. Ultimately, the school aims to educate students who can effectively contribute and participate in society and learn what democracy means (Ministry of Education and Research, 2017, p. 7). According to the Ministry of Education, a "democratic society is based on the idea that all citizens have equal rights and opportunities to participate in decision-making. The indigenous-people perspective is part of the pupils' education in democracy" (Ministry of Education and Research, 2017, p. 10). As indigenous perspectives are a part of this, it is prominent that more indigenous groups than Native Americans and Aboriginals are being selected for teaching. By only selecting two, it is not possible to give a broad perspective on the vast selection of indigenous peoples. If teachers constantly select the same ones, how can they follow guidelines set by the Ministry?

All indigenous peoples should have the same opportunity to be presented when teachers work with the curricular aim "exploring and reflecting upon the situation of indigenous peoples in

the English-speaking world and Norway” (Ministry of Education and Research, 2019, p. 9; Mukherjee, 2009, p. 351). Therefore, teachers must comply with the guidelines provided by the Ministry of Education and teach students to become critical thinkers, empathetic individuals who possess historical and cultural knowledge, respect cultural diversity and act ethically by educating them about indigenous peoples. To achieve this goal, teachers must serve as role models and educate pupils about all indigenous peoples in the English-speaking world (Ministry of Education and Research, 2017, pp. 3-5). Pupils play a vital role in functioning democracies and fostering global awareness of our shared humanity.

Despite the national curriculum's alignment with these goals, researchers have criticized its lack of specificity regarding how teachers should educate pupils to achieve these outcomes (Jøsok et al., 2022). The interviewees share this concern as well, as one of them stated that “when it takes several weeks with seminars to understand what the curriculum wants us to do, it is too vague, and it results in that teachers goes back to doing what they always have done because that is something they know” (see 4.2.3). It will be interesting to see what indigenous peoples teachers will select in their teaching in a few years and if the Ministry has adapted the curricular aims to be more understandable and concrete.

## 6.0 Conclusion

The primary purpose of this research was to investigate which indigenous groups were most frequently taught and the factors influencing teachers' choices. Results from the online survey revealed that Native Americans and the Aboriginals were the most commonly taught indigenous groups. However, there has been a slight shift from LK06 to LK20, with Aboriginals now being the most frequently taught group among the research participants. Results from the interviews revealed that teachers considered various factors when selecting a particular indigenous group, including education, relevance and available resources. The interviewed teachers had a split opinion about using textbooks to teach about indigenous groups. Furthermore, the lack of resources and information on this topic made it challenging for them to adapt and plan their lessons.

According to the research participants, teachers tend to select a particular indigenous group based on personal relevance and the curriculum. Consequently, they often rely on what they already know or find attractive and readily available. With implementing the new autonomous curriculum LK20, teachers face more significant challenges in interpreting and adapting lesson plans to align with the new requirements. Despite teachers attending multiple seminars to understand its purpose, some teachers need help to grasp the concept of the new adaptations to the curriculum.

The renewed curriculum emphasizes teaching about indigenous peoples as a significant part of democracy. As critical thinkers, pupils must learn about the values that strengthen democracy and be able to contribute to society in the future. Therefore, it is essential to include the topic of indigenous peoples in English lessons rather than mainly focusing on language learning. Even though teachers nowadays graduate with master's degrees and a higher level of research knowledge, the autonomous curriculum is an issue regarding what teachers find relevant. Finland has always trusted their teachers with autonomous curriculums; however, this is not something Norwegian teachers are used to.

To resolve this problem, the Ministry of Education might devise an idea to let teachers keep their autonomy but make the curricular aims more concrete. This is to ensure that all indigenous peoples are represented when covering the curricular aim of “explore and reflect upon the situation of indigenous peoples in the English-speaking world and Norway”



(Ministry of Education and Research, 2019, p. 9). In addition to this, new textbooks, such as *Stages 10* (2021), has been published, which includes all the indigenous groups that exist in the English-speaking world. This will make it easier for teachers in the future to select a group they have not taught before. Funding and the school's economy might be an issue in schools buying new and updated textbooks for teachers to use.

Summing up, it can be challenging to cover all the indigenous peoples in the English-speaking world since there is a wide variety. The research within this project shows that Native Americans and Aboriginals are often the frequently selected indigenous peoples. Research illustrates the problem in the educational field and hopefully bring awareness amongst teachers to better tackle the issue. Factors such as education, relevance, and adequate tools often influence teachers' choices regarding which indigenous groups to prioritize. Development in teachers' education will hopefully educate teachers who can tackle future issues regarding the Norwegian curriculum and education.

### **6.1 Future Research**

The research of this thesis only investigated what indigenous groups are most frequently taught and what factors are most prominent in selecting particular groups. For the study's validity, it would be interesting to see if the results stay the same if another researcher conducts similar research later. Additional studies will help strengthen research in the educational field. Only two teachers were interviewed, and the data is merely based on their perceptions regarding the qualitative data collection. Also, with the quantitative data from the survey participants, there should have been more participants for the data to represent a higher density of teachers. Next time, more participants should be interviewed to understand the matter better and provide greater data validity. To increase both the knowledge and the praxis teachers are doing, more extensive and comprehensive studies must be done. Studies like this can only regard a small part of the teacher's mass.

For further research, this study could have considered the Sami people as they are initially a part of the curricular aim of “explore and reflect upon the situation of indigenous peoples in the English-speaking world and Norway” (Ministry of Education and Research, 2019, p. 9). Including the Sami people in further studies would also be a good approach. Another aspect that should have been investigated was the textbook the participants used. During the data collection, it was only asked if the teachers thought the textbook was an adequate tool for

teaching, but not what textbook they utilized for planning and teaching. As a wide variety of textbooks focus on different aspects of the curricular aims, this factor could also be interesting to investigate further. In the past, textbooks were regulated and published by the authorities which is something that is worth investigating as a possible new approach. Data from this study only uncovered the most frequently taught indigenous groups and the reasons behind the selected teachers' choices. It did not investigate potential solutions and only briefly suggested what could have been done in the future to tackle this. The research within the educational field may increase in the coming years and provide teachers with more adequate and proper knowledge on this topic.

## 7.0 References

- Aase, A. (2018). *Om rikdommens og fattigdommens årsaker*. Portal Agder.
- Aase, A. (2020). *En kort introduksjon til globaliseringens historie før 1800*. Cappelen Damm.
- Banks, J. A. (2008). *An introduction to multicultural education* (4<sup>th</sup> edition.). Pearson Education.
- Belich, J. (1996). *Making peoples: a history of the New Zealanders, from Polynesian settlement to the end of the nineteenth century*. University of Hawaii Press.
- Belshaw, J. D. (2020). *Canadian history: pre-confederation* (2<sup>nd</sup> edition). Pressbook.  
<https://opentextbc.ca/preconfederation2e/>
- Brown, W. C. & Habegger-Conti, J. (2017). Visual representations of indigenous cultures in Norwegian EFL textbooks. *Nordic Journal of Modern Language Methodology*, 5(1), 16-34.  
<https://doi.org/10.46364/njmlm.v5i1.369>
- Burgess, R. G. (2005). *The ethics of educational research*. Routledge.
- Børve, M. B. (2019). *An investigation into 10th grade EFL textbook tasks and to what extent they promote critical and meaningful learning* [Master's thesis]. Western Norway University of Applied Sciences.  
<https://hvlopen.brage.unit.no/hvlopen-xmlui/bitstream/handle/11250/2605896/Boevre.pdf?sequence=1>
- Collins, F. & Davis, T. (2006). Disputing history, remembering country in the tracker and rabbit-proof fence. *Australian Historical Studies*, 37(128), 35-54.  
<https://doi.org/10.1080/10314610608601218>
- Creswell, J. W. (2022). *A concise introduction to mixed methods research* (2<sup>nd</sup> edition.). Sage Publications.
- Creswell, J. W. & Guetterman, T. C. (2021). *Educational research: planning, conducting, and evaluating quantitative and qualitative research, global edition* (6<sup>th</sup> edition.). Pearson Education.
- Diamond, J. (1998). *Guns, germs and steel: a short history of everybody for the last 13,000 years*. Vintage.

- Diskin, E. & Winsvold, K. G. (2017). *Enter 10 learner's book*. Gyldendal Undervisning.
- Dixon, A. D. & Anderson, C. R. (2018). Where are we? critical race theory in education 20 years later. *Peabody Journal of Education*, 93(1), 121-131.  
<https://doi.org/10.1080/0161956X.2017.1403194>
- Dunbar, C. (2008). Critical race theory and indigenous methodologies. Denzin, N. K., Lincon, Y. S. Smith, L. T.(edit.), *Handbook of Critical Race Theory*. (pp.85-100). Sage Publications.
- Dypedal, M. & Lund. R. E. (2020). *Teaching and learning English interculturally*. Cappelen Damm.
- Fenner, A-B. & Nordal-Pedersen, G. (2006). *Searching 8 learner's book engelsk for ungdomstrinnet*. Gyldendal Undervisning.
- Fenner, A-B. & Nordal-Pedersen, G. (2007). *Searching 9 learner's book engelsk for ungdomstrinnet*. Gyldendal Undervisning.
- Fowler, F. J. (2014). *Survey research methods* (5<sup>th</sup> edition.). Sage Publications.
- Heale, R., & Twycross, A. (2015). Validity and reliability in quantitative studies. *Evidence Based Nursing*, 18(3), 66–67.  
<https://ebn.bmj.com/content/ebnurs/18/3/66.full.pdf>
- Haegi, E., Madsen, T., Mohammad-Roe, S. (2020). *Engelsk 9 fra Cappelen Damm*. Cappelen Damm.
- Heger, H. & Wroldsen, N. (2014). *Crossroads 10A English for lower-secondary students* (2<sup>nd</sup> edition). Fagbokforlaget.
- Hetland, S. G. (2022). *Representation of indigenous peoples in textbooks for year 8-10*. [Master's thesis]. Western Norway University of Applied Sciences.  
<https://hvlopen.brage.unit.no/hvlopen-xmlui/bitstream/handle/11250/3019149/Hetland.pdf?sequence=1>
- Hollander, S. & Høvik, K. Ø. (2023). Urbefolkningsperspektiver i engelskfaget: Figenschou, G. Solheim Karlsen, S. Christian Pedersen, H (edit.). *ÁVDNET- samiske tema i skole og utdanning*. (pp. 299-334). Universitetsforlaget.
- Jackson, A. (2013). *The British empire: a very short introduction*. Oxford University Press.

- Jensen, F., Pettersen, A. Frønes, T. S., Kjærnsli, M., Rohatgi, A., Eriksen, A. & Narvhus, E.K. (2019). *PISA 2018. Norske elevers kompetanse i lesing, matematikk og naturfag*. Universitetsforlaget. Downloaded 02.04.2023 from: <https://www.udir.no/tall-og-forskning/finn-forskning/rapporter/pisa-2018/>
- Jensen, S. K. (2020). *Fra LK06 til LK20: En sammenlignende analyse av Kunnskapsløftets overordnede læreplantelekster*. [Master's thesis]. University of Oslo. <https://www.duo.uio.no/handle/10852/80311>
- Johnson, R. B. & Onwuegbuzie, A. J. (2004). Mixed methods research: a research paradigm whose time has come. *Educational Researcher*, 33(7), 14–26. <https://doi.org/10.3102/0013189x033007014>
- Jøsok, E., Tolgensbakk, I., Wold, K. (2022). Helt ærlig! demokrati- og medborgerskapsundervisningens muligheter og utfordringer. *Bedre Skole*. Utdanningsforskning.no Assessed 10.03.2023. <https://utdanningsforskning.no/artikler/2022/helt-arlig-demokrati--og-medborgerskapsundervisningens-muligheter-og-utfordringer/>
- Limstad, K M. (2020). Farvel til Allmennlæreren. *Utdanningsnytt*. Accessed 10.03.2023. <https://www.utdanningsnytt.no/fagartikkel-historie-laererutdanning/farvel-til-allmennlaereren/248922>
- Lund, R. E. (2019). PhD Revised: Questions of culture and context in English language textbooks. Rindal, U. & Brevik, L. M (edit.), *English didactics in Norway – 30 years of doctoral research* (pp. 252-273). [Doctoral dissertation]. Universitetsforlaget. <https://doi.org/10.18261/978-82-15-03074-6-2019-13>
- MacDonald, D. B. & Hudson, G. (2012). The genocide question and Indian residential schools in Canada. *Canadian Journal of Political Science*, 45(2), 427-449. <https://doi.org/10.1017/S000842391200039X>
- Madsen, T. & Mohammad-Roe, S. (2020). *Engelsk 8 fra Cappelen Damm*. Cappelen Damm.
- Mallette, M. H. & Duke, N. K. (2021). *Literacy research methodologies*. The Guilford Press.

- Ministry of Education and Research. (2013). *Curriculum in English (ENG01-03)*. Established as regulations. The National curriculum for the Knowledge Promotion 2006. Downloaded 20.01.2023 from:  
<https://www.udir.no/kl06/ENG1-03/Hele/Kompetansemaal/kompetansemaal-etter-10.-arstrinn>
- Ministry of Education and Research. (2017). *Core curriculum – values and principles for primary and secondary education*. Laid down by Royal decree. The National curriculum for the Knowledge Promotion 2020. Downloaded 02.03.2023 from:  
<https://www.udir.no/lk20/overordnet-del/>
- Ministry of Education and Research. (2019). *Curriculum in English (ENG01-04)*. Established as regulations. The National curriculum for the Knowledge Promotion 2020. Downloaded 22.01.2023 from:  
<https://www.udir.no/lk20/eng01-04/kompetansemaal-og-vurdering/kv4?lang=eng>
- Mukherjee, A. P. (2009). B. R. Ambedkar, John Dewey, and the meaning of democracy. *New Literary History*, 40(2), 345–370.  
<http://www.jstor.org/stable/27760261>
- Murray, H. M. (2020). Urbefolkningsperspektiver i fagfornyelsen. *Utdanningsnytt*. Accessed 10.03.2023.  
<https://www.utdanningsnytt.no/fagartikkel-fagfornyelse-laereplaner/urfolksperspektiver-i-fagfornyelsen/238509>
- Mølsted, C. E. & Karseth, B. (2016). National curricula in Norway and Finland: the role of learning outcomes. *European Educational Research Journal*, 15(3), 329–344.  
<https://doi.org/10.1177/1474904116639311>
- Pettersen, S. & Røkaas, F. (2021). *Stages 10 for ungdomstrinnet*. Aschehoug Undervisning
- Postholm, M. B. & Jacobsen, D. I. (2021). *Forskningsmetode for masterstudenter i lærerutdanningen*. Cappelen Damm.
- Qu, S. Q. & Dumay, J. (2011). The qualitative research interviews. *Qualitative Research in Accounting & Management*, 8(3), 238–264.  
<https://doi.org/10.1108/11766091111162070>
- Rotary. (2023). *A Note on Terminology: Inuit, Métis, First Nations, and Aboriginal*. Bowmanville Rotary Club.

<https://www.bowmanvillerotaryclub.org/sitepage/a-note-on-terminology-for-indigenous-peoples/a-note-on-terminology-inuit-m%C3%A9tis-first-nations-and-aboriginal>

Smith, K. (2021). Educating teachers for the future school- the challenge of bridging between perceptions of quality teaching and policy decisions: reflections from Norway. *European Journal of Teacher Education*, 44(3), 383-398.  
<https://doi.org/10.1080/02619768.2021.1901077>

Solhaug, T. (2008). Kritiske blikk på skolens oppl ring til demokrati. *Norsk Pedagogisk Tidsskrift*, 94(4), 255-261.  
<https://www.idunn.no/doi/epdf/10.18261/ISSN1504-2987-2008-04-02>

Stenersen Hovdenak. S. & Wiese. E. (2017). Fronesis: veien til profesjonell l rerutdanning? *Uniped*, 40(2), 170-184.  
<https://www.idunn.no/doi/epdf/10.18261/issn.1893-8981-2017-02-06>

University of South Australia. (2023). *Aboriginal engagement*.  
<https://www.unisa.edu.au/about-unisa/aboriginal-education/>

Wolfe, P. (2006). Settler colonialism and the elimination of the native. *Journal of Genocide Research*, 8(4), 387-409.  
<https://doi.org/10.1080/14623520601056240>

 sterud, S. (2016). Hva kan norsk skole l re av PISA vinneren Finland? *Nordisk tidsskrift for pedagogikk og kritikk*, 2(2), 14-35.  
<https://pdfs.semanticscholar.org/4710/7ee32d55962dfc3f595f41b4e73eea0f34a5.pdf>

## **List of Appendices**

The questions and results are in Norwegian and was later translated into English in the results and analysis chapter of the master's thesis.

**Appendix 1:** Online Survey Questions

**Appendix 2:** Online Survey Answers

**Appendix 3:** Interview Guide

**Appendix 4:** Interview Answers Participant 1

**Appendix 5:** Interview Answers Participant 2



## Appendix 1: Online Survey Questions

### Undersøkelse om urbefolkningsgrupper i engelskspråklige land

Mitt navn er Maren Eline Nord, og jeg skriver for øyeblikket min avsluttende masteroppgave i grunnskolelærerutdanningen ved Universitetet i Agder (UiA).

Du har nå blitt spurt om å delta i en spørreundersøkelse som er en del av en masteroppgave. Undersøkelsen er kun for lærere som jobber på ungdomsskolen 8-10 klasse.

Vennligst ikke ta undersøkelsen hvis du jobber på barneskolen eller videregående, grunnet andre kompetansemål.

Det vil ta ca 3-5 minutter å gjennomføre undersøkelsen.

Målet med studien er å se på hvilke faktorer som er fremtredende når lærere arbeider med læreplanmålet:

- *“explore and reflect on the situation of indigenous peoples in the English-speaking world and in Norway”.*

Jeg ønsker å se på dette i forhold til den nye læreplanen LK20, den generelle delen og skolen som samfunnsinstitusjon.

Studien er helt frivillig og anonym, og du kan når som helst avbryte den. Det vil ikke være mulig å spore svarene dine. Undersøkelsen er meldt inn til og godkjent av Norsk Samfunnsvitenskapelig datatjeneste (NSD).

Hvis du har videre spørsmål angående undersøkelsen eller noe er uklart, ta kontakt med Maren Eline Nord

Tlf: 90931950

Email: maren\_95n@hotmail.com

Veileder på UiA er

Førstelektor

Erik Mustad

Tlf: 38142053

Email: erik.mustad@uia.no

På forhånd tusen takk!

Mvh Maren :)

## Spørsmål spørreundersøkelse

**1. Hvilket kjønn er du?**

Mann  
Dame  
Annet

**2. Hvor gammel er du?**

20-30  
30-40  
40-50  
50-60+

**3. Hvordan utdanning har du?**

Grunnskolelærer 5-10 (master) etter 2017  
Grunnskolelærer 1-7 (master) etter 2017  
Grunnskolelærer 4 år med tilleggsutdanning etter 2010  
Allmennlærerutdanning etter 1990  
Lektor 8-13 etter 2010  
Enkeltfag (bachelor + PPU)  
Allmennlærerutdanning etter 1990

**4. Bosted?**

-Sørlandet  
-Vestlandet  
-Nord-Norge  
-Troms og Finnmark  
-Østlandet  
-Mellom Norge

**5. Har du noen gang vært på utveksling?**

Nei  
Ja

**6. Når du underviser og bruker kompetansemålet “explore and reflect on the situation of indigenous peoples in the English-speaking world and in Norway” hvilke urbefolkningsgrupper underviser du om?**

Aboriginere  
Torres Strait Islander people  
First Nations  
Native Americans  
Maori  
Metis  
Inuit  
Underviste ikke med LK06

**7. Når du underviser, hvilke verktøy bruker du?**

Skolen min (av Cappelen Damm)

Tekstbok

Nettsider

Verktøy fra andre lærere

Resurser fra studietiden

Underviste ikke med LK06

**8. Hvilke typer urbefolkning underviser du om i LK20?**

Aboriginere

Torres Strait Islander people

First Nations

Native Americans

Maori

Metis

Inuit

**9. Når du nå underviser, hvilke verktøy bruker du?**

Skolen min (av Cappelen Damm)

Tekstbok

Nettsider

Verktøy fra andre lærere

Resurser fra studietiden

**10. Synes du det finnes for lite ressurser om urbefolkningsgrupper?**

Ja

Nei

**11. Synes du læreplanen er for autonom?**

Ja

Nei

**12. Når du utarbeider undervisningsopplegg, hvilket av følgende gjør du?**

1. Alene

2. Sammen med andre, i tilknytning til tema hefter ol.

**13. Kunne du tenkt deg å stille til intervju for å hjelpe meg å innhente mer informasjon rundt temaet?**

Nei

Ja (Boks for å fylle ut mail)

## Appendix 2: Online Survey Answers

1. Hvilket kjønn er du?	Antall personer
Mann	12
Kvinne	39
Totalt	51

2. Hvor gammel er du?	Antall personer
20-30	21
31-40	14
41-50	10
51-60	6
60+	0

3. Hvilken utdanning har du?	Antall personer
Lektor 8-13 etter 2010	18
Grunnskolelærer master 5-10 etter 2017	10
Allmennlærerutdanning etter 1990	7
Grunnskolelærer 4 år med tilleggsutdanning etter 2010	5
Allmennlærerutdanning før 1990	5
Enkeltfag (bachelor + PPU)	3
Grunnskolelærer master 1-7 etter 2017	3

<b>4. Bosted</b>	<b>Antall personer</b>
Sørlandet	19
Vestlandet	3
Østlandet	13
Mellom-Norge	7
Nord-Norge	9

<b>5. Har du noen gang vært på utveksling?</b>	<b>Antall personer</b>
Ja	18
Nei	33

<b>6. Hvilke urbefolkningsgrupper underviste du om i LK06?</b>	<b>Antall personer</b>
Native Americans	27
Aboriginals	26
Maori	14
Inuits	4
Metis	1
First Peoples	2
Torres Islanders	2
Underviste ikke med LK06	11

7. Hvilke verktøy brukte du mest?	Antall personer
Tekstbok	21
Nettressurser	13
Skolen min	7
Nettsider	9
Resurser fra studietiden	0
Jeg underviste ikke med LK06	11
Verktøy fra andre lærere	5

8. Hvilke grupper underviser du om i LK20?	Antall personer
Aboriginer	26
Native Americans	22
Maori	13
Inuits	7
First Peoples	9
Torres Islanders	4
Metis	0

9. Hvilke verktøy brukte du mest?	Antall personer
Tekstbok	17
Nettressurser	13
Skolen min	13
Verktøy fra andre lærere	6
Nettsider	6
Resurser fra studietiden	3

<b>10. Synes du det finnes for lite ressurser om urbefolkningsgrupper?</b>	<b>Antall personer</b>
Ja	29
Nei	22

<b>11. Synes du læreplanen er for autonom?</b>	<b>Antall personer</b>
Ja	27
Nei	24

<b>12. Når du utarbeider planer, gjør du det?</b>	<b>Antall personer</b>
Alene	21
Sammen med andre	30

## **Appendix 3: Interview Guide**

### **Innledning:**

- Hvor lenge har du jobbet i skolen?
- Hvilken utdanning tok du og når var dette?

### **Intro til temaet:**

- Hva er dine tanker rundt undervisning av urbefolkningsgrupper i engelskspråklige land?

### **Nøkkelspørsmål:**

- Hvilke urbefolkningsgrupper underviser du oftest om (nevn ca 2-3)?
- Hva gjør at du velger akkurat disse?
- Hvilke verktøy bruker du mest når du lager undervisningsopplegg om urbefolkningsgrupper?
- Hvorfor bruker du akkurat disse verktøyene?
- Hvilke tanker har du rundt bruken av tekstbok i engelskundervisningen generelt og som verktøy for å undervise om urbefolkningsgrupper?
- Hvorfor synes du dette er positivt/negativt?
- Synes du læreplanen er for autonom?
- Hvis ja/nei, hvorfor?
- Har du andre tanker om læreplanen og fagfornyelsen?
- Hvis du kan tenke tilbake på når du underviste med LK06 som læreplan, underviser du om andre urbefolkningsgrupper enn nå (LK20) og hvorfor, hvorfor ikke?
- Når du utarbeider planer gjøres dette alene eller sammen med andre?
- Føler du at dette begrenser valget av urbefolkningsgruppe, evt hvorfor ikke?
- Har du vært på utveksling?
- Tror du dette hjelper med i valget av urbefolkningsgruppe?

### **Avslutning:**

- Hvilke faktorer tror du som lærere er mest fremtredende i valget hos andre lærere når de skal velge urbefolkningsgruppe å undervise om?
- Hva tror du kan gjøres for at flere lærere skal undervise om andre urbefolkningsgrupper enn Native Americans og Aboriginere?
- Har du noe du vil kommentere på eller har spørsmål om?



## Appendix 4: Interview Results Participant 1

Analyse 1 (informantens språk og rådata)	Analyse 2 (fagspråk)	Analyse 3 (tema og kategori)	
<p><u>Intervjuer:</u> -Hvor lenge har du jobbet i skolen? -Hvilken utdanning tok du og når var dette?</p> <p><u>Informant:</u> Ca. i 22 år og utdanning, da tok jeg fag engelsk tysk og norsk pluss PPU. Det het grunnfag 60 studiepoeng og mellomfag 30 studiepoeng. Det var i 1997.</p>	<p>Informanten har jobbet i skolen i ca. 22 år og har utdanning fra 1997, hvor den tok lærerutdanningen.</p>	<p>Erfaren lærer</p>	
<p><u>Intervjuer:</u> <i>Hva er dine tanker rundt undervisning av urbefolkningsgrupper i engelskspråklige land?</i></p> <p><u>Informant:</u> Jeg tenker at før så hadde man om Australia generelt og da hadde man om aboriginene som en del av det da. I engelsk hadde man om indianerne som et eget emne og da Native Americans. Etter hvert så hadde vi litt mer om Maori enn det etter hvert et av senere så hadde vi hadde the Torres Strait Islanders. Muligens noe om Inuiter også, men de ble tatt med når vi hadde om Indianerne. Jeg har tenkt hvert fall i de siste årene at man har en tendens til å fokusere på for det første hvordan det var før da de levde som naturfolk og at man alltid har med på slutten at de er preget av alkoholisme, går ganske dårlig med de, de har høyere arbeidsløshet høyere som sagt prosent av folk som har blitt alkoholisert eller</p>	<p>Før var pensum delt inn i land, hvor man da hadde om befolkningen knyttet til landet. Stort fokus på at urbefolkningsgrupper lever i skogen og er et med naturen. Mange underviser på en slik måte at det kun kommer frem gammel informasjon om dem.</p>	<p>Stort fokus på fortid og lite på nåtid.</p>	

<p>bostedsløse eller ikke så mye fengselet akkurat men at leve kår er veldig dårlig. Det har på en måte alltid vært et oppsummerende avsnittet.</p>			
<p><u>Intervjuer:</u> <i>Hvilke urbefolkningsgrupper underviser du oftest om (nevn ca 2-3)?</i></p> <p><u>Informant:</u> Ja det er jo de Aboriginene og Native Americans. Også samene da. I det siste året har jeg inkludert First Nations i Canada.</p> <p><u>Intervjuer:</u> <i>Hvordan kom du over First Nations?</i></p> <p><u>Informant:</u> Det tror jeg hva både på nettsted samtidig som den er fæle saken ble rullet opp med at så mange barn som har som har dødd og visste hvilke årsaker at 5000 barn i er funnet i massegrav i Canada.</p>	<p>Aboriginene, Native Americans i all hovedsak og etter hvert First Nations.</p> <p>Informanten oppdaget informasjon om gruppen på dette og ble engasjer i temaet.</p>	<p>Aboriginene, Native Americans i all hovedsak og etter hvert First Nations.</p> <p>Opplysthet</p> <p>Nyskjerrighet</p>	
<p><u>Intervjuer:</u> <i>Hva gjør at du velger akkurat disse gruppene?</i></p> <p><u>Informant:</u> Ja det er nok læreboka som har lagt opp til det ja, men akkurat Indianerne jeg har interessert meg veldig for deres kultur, men det var sannsynligvis fordi jeg var jo Aupair år i USA, da jeg hadde lært en del om indianere fra før når jeg gikk på skolen. Så var vi innom et museum da med kunst, ja da kommer liksom litt tettere på det. Også ble det til at jeg leste alt som kom artikler i ukeblad og slukte det litt. I forhold til Aboriginene så er</p>	<p>Læreboka legger opp til at visse grupper blir undervist mer om enn andre grupper. Visse filmer kan også føre til at noen grupper også blir valgt. Egen interesse er også en faktor.</p>	<p>Læreboka legger ofte føringer for hvilke grupper det undervises om. Lærerens interesse er en fremtredende faktor.</p>	

<p>det egentlig læreboka som legger litt opp til at det blir de man underviser om. Og denne filmen Rabbit Proof Fence.</p>			
<p><u>Intervjuer:</u> <i>Hvilke verktøy bruker du mest når du lager undervisningsopplegg om urbefolkningsgrupper?</i></p> <p><u>Informant:</u> Ja, da ville jeg sagt Youtube og lærebok og egne powerpointer, man bruker jo det. De lager jeg selv med bruk fra nettsider eller ting jeg har søkt på. Men jeg kan ikke gi deg noe spesifikt nettsted som jeg bruker for å finne det.</p>	<p>De verktøyene informantene bruker mest er Youtube, tekstbok og power point.</p>	<p>Tekstbok Youtube Power point</p>	
<p><u>Intervjuer:</u> <i>Hvorfor bruker du akkurat disse verktøyene?</i></p> <p><u>Informant:</u> Jeg synes det alltid er fint å ha en lærebok fordi ordene er forklart på siden, teksten er tilpasset eller man kan gå tilbake til den teksten og finne den informasjonen. Altså det blir en slags basiskunnskap som alle får som utgangspunkt for det vi skal jobbe videre med da. Også Youtube illustrerer det jo på en mye bedre måte jeg kan med både lyd og musikk og bilde og animasjoner og ikke minst da.</p>	<p>Informanten mener at tekstboken er en god ressurs fordi den er tilpasset målgruppen i forhold til tekst, men det er også glosser som forklarer vanskelige ord. I tillegg suppleres det med youtube for å gi visuelle og auditive perspektiver.</p>	<p>Tekstbok er tilpasset målgruppen Youtube illustrerer fint både visuelt og auditivt.</p>	
<p><u>Intervjuer:</u> <i>Hvilke tanker har du rundt bruken av tekstbok i engelskundervisningen generelt og som verktøy for å undervise om urbefolkningsgrupper?</i></p> <p><u>Informant:</u> Som sagt tekstene er tilpasset, det er valgt ut noe som blir en basiskunnskap for alle samtidig, når det har gått noen år så må man begynne å bli litt kritisk, som sagt</p>	<p>Informanten synes tekstboken er bra ettersom det både er tilpasset og er basen til en slags allmennkunnskap alle skal ha. Men informantene påpeker også at en kan stille seg kritisk til deler av boken om urbefolkningsgrupper der det</p>	<p>Tekstbok er god som en grunnressurs. Men lærere må stille seg kritiske til deler av tekstutvalget.</p>	

<p>jeg nevnte tidligere at det oppsummerende avsnitt er at det går veldig dårlig med de og ingenting om hvordan unge i dag ser på sin egen situasjon da, at det kan være akkurat det der med at type at det blir sånn sted og type da og det er så mange som er alkoholikere og bostedsløs og aldri kommer seg opp og frem i arbeidslivet. Så trenger man Youtube som en nyanse til dette.</p>	<p>ofte tas opp alkoholisme, og er med på å male et dårlig bilde av dem som gruppe. Denne stereotypiske illustrasjonen er ikke med på å gi elevene en realistisk oppfatning av befolkningsgruppen.</p>		
<p><u>Intervjuer:</u> <i>Synes du læreplanen er for autonom?</i></p> <p><u>Informant:</u> Vi har jo snakket om det at før så var det på en måte et slags felles pensum man fikk en felles basiskunnskap du kunne forvente at alle kunne mye om det samme da. Men så at nå er det som du sier så er det jo så generelt at man kan velge bort til god del ting sånn som nå har vi valgt borte og har med India for eksempel. Før så hadde vi alltid sånn rute hvor disse engelskmenn har reist og det har alltid vært noe urbefolkning rundt omkring eller se på de folkene se hva som skjedde med de og hva som skjedde de. Der klart hvis man skal ha om andre ting bærekraft for eksempel eller er det noe som ikke har vært en del av dette felles pensumet som må noe annet ut. Ja men samtidig så føler jeg at før så var det føringen på hva de skal lære om aborigin og indianerne det er ikke så nøye med de andre skulle indisk ved nødvendigvis ikke om noen annen det. Det er liksom både fordeler og ulemper, men det er klart det er før kunne man lettere la seg styre læreboka. Selv om jeg ikke egentlig synes det er noe dumt da, ja som er tydelig nevnte så er det jo tilpasset. Den er jo språk</p>	<p>Læreplanen ble før sett på som en forankring i at alle skulle ha den samme allmennkunnskapen.</p> <p>Nå kan lærere velge mere fritt i hva de ønsker å undervise om.</p> <p>Når det kommer nye elementer inn i læreplanen som bærekraft, blir andre emner presset ut og fokuset skiftes.</p> <p>Før av det mer føringer til hva lærere skulle lære bort. Derfor var det letter å la seg styre av læreboka.</p>	<p>Læreplanen er til dels for autonom.</p> <p>Læreplanen hadde flere konkrete mål før som skulle følges.</p>	

<p>adoptert altså språket er tilpasset de som skal lese den.</p>			
<p><u>Intervjuer:</u> <i>Har du andre tanker om læreplanen og fagfornyelsen?</i></p> <p><u>Informant:</u> Jeg synes jo at når man må gå på kurs i flere år for å forstå den så synes jeg kanskje at den er dårlig, for å si det rett ut. Det bør burde ikke være sånn at det skal være så vanskelig å forstå den at man trenger evig kursing, og man fremdeles ikke skjønner det helt. Jeg var akkurat på et kurs med en som har skrevet lærebok, hun la vekt på dette med at det er ikke så nøye lenger med at du har den der American accent eller British accent. Det er liksom at du skal snakke med mennesker på engelsk og de det er ikke alltid de kommer fra engelsktalende land. Så det er liksom kommunikasjon som er viktig. Ja du må tilpasse den til de. Selv om en har tenkt at vi vi godt kunne blitt flinkere til å øve de trene litt bedre sånn formell engelsk. Fordi at norsk ungdom er veldig gode i muntlig engelsk, de klarer ikke helt å endre språket sitt til å få det formelt. Det har vell litt med det at andre land har en mer høflig måte å snakke på.</p> <p>Nei hvis man begynne å tenke på det så har det alltid vært sånn. Folkehelse og livsmestring har alltid vært med, ikke det at man skal gå dypt inn i psykisk helse og mobbing og sånn men. Alle de tekstene vi har lest, har jo strengt talt ganske mye med dette her å være en medborger og livsmestring for unges livssituasjon og det har alltid vært der uten at vi har sagt det høyt.</p>	<p>Vanskelig å forstå. Frustrerende for mange lærere at man må gå på kurs for å klare å sette konkete mål.</p> <p>Skiftende fokus på hva som er viktig i samfunnet. Derfor en mer åpen læreplan?</p> <p>Selv om elever er meget gode i muntlig engelsk burde det være et større fokus på formell akademisk engelsk.</p> <p>Fagfornyelsens mål har egentlig alltid vært tilstede i undervisningen, bare ikke så synliggjort som nå.</p>	<p>Vanskelig å tolke den nye læreplanen.</p> <p>Et skiftende fokus i samfunnet</p> <p>Akademisk engelsk</p> <p>Fagfornyelsen har alltid vært der</p>	
<p><u>Intervjuer:</u> <i>Hvis du kan tenke tilbake på når du underviste med LK06 som</i></p>			

<p><i>læreplan, underviser du om andre urbefolkningsgrupper enn nå (LK20) og hvorfor, hvorfor ikke?</i></p> <p><b>Informant:</b> Det var jo disse First Nations da som, mindre, men det er fortsatt mye om Aboriginere og Native Americans fordi det er jo et eget kompetansemål, så de skal jo inn der. Istede for å ta et emne om selve landet så tar man de som et eget emne da. Men kan ikke undervise grundig om alle, så elevene kan velge litt selv da hvilken gruppe de ønsker å lære noe om. For eksempel hvis man velger Maoriene da, så blir de veldig gode på de. Mens da vet de ikke like mye om First Nations.</p>	<p>Alltid undervist om Native Americans og Aboriginere. Før var det mer om Maroi, men nå har First Nations blitt mer fremtredende.</p> <p>Hvis elevene står fritt til å velge en gruppe å fordype seg i, blir det størst fokus på den gruppen de velger.</p>	<p>Native Americans og Aboriginere har alltid vært fremtredende. Maroi som ble undervist før har blitt byttet ut med First Nations.</p>	
<p><b>Intervjuer:</b> <i>Når du utarbeider planer gjøres dette alene eller sammen med andre?</i></p> <p><b>Informant:</b> Nei, ivertfall 2, 2 eller flere. Det er opp til meg hvilke urbefolkningsgrupper jeg velger å undervise om, så det at vi er flere begrenser ikke muligheten for valg av gruppe. Selv om vi har temahefter, så er ikke de så spesifikke at det heller begrenser den muligheten. Hvis man er engasjert i eller opptatt av en spesifikk gruppe da, så legger man kanskje mer vekt på Maori da, hvis en har en elev som kommer fra New Zealand liksom. Enn det andre ville gjort.</p>	<p>Informanten utarbeider ikke planer alene, men sammen med andre lærere. Dette har dog ingen påvirkning for hvilken urbefolkningsgruppe som læreren velger.</p> <p>Det står da heller på hva læreren som utarbeider planen er interessert i mer enn at de andre påvirker valget.</p>	<p>Samarbeid førere ikke til begrensning av valg av urbefolkningsgruppe.</p> <p>Interesse hos læreren er heller en mer fremtredende faktor.</p>	
<p><b>Intervjuer:</b> <i>Har du vært på utveksling?</i></p> <p><b>Informant:</b> Jeg var Aupair året etter jeg hadde gått på videregående. Da var jeg i New Jersey i USA. Det var vertfall med tanke på engelsk, men jeg har vært på fler. Jeg har også vært i Tyskland i et halvt år med Erasmus også har jeg vært to uker i Østerrike</p>	<p>Informanten har vært Au Pair i USA. Et halvt år i Tyskland og noen måneder i Østerrike.</p> <p>Det har hjulpet med valget av urbefolkningsgruppe ettersom</p>	<p>Informanten har vært på utveksling flere ganger.</p> <p>Utveksling kan være med i valget av urbefolkningsgruppe.</p>	

<p>som lærer også med Erasmus. Men det i Tyskland da var jeg student.</p> <p><u>Intervjuer:</u> <i>Tror du dette hjelper med i valget av urbefolkningsgruppe?</i></p> <p><u>Informant:</u> Jo ja det måtte ha blitt Indianerne da. Da jeg var Au Pair så var vi i Texas så var vi innom et Kasino da, også var vi på et museum i Oklahoma. Men det var jo omtrent det som jeg fikk med meg av Indianerne der borte. Men jeg tror nok det handlet også litt om læreren på videregående som gav oss litt stoff da om de også.</p>	<p>informanten har vært der og sett og opplevd kulturen. Det var også en engasjert lærer som gav de informasjon om gruppen slik at informanten synes dette var interessant.</p>	<p>Egen opplevelse av kulturen</p>	
<p><u>Intervjuer:</u> <i>Hva slags faktorer tror du som lærer er mest fremtredende i valget hos andre lærere når de skal velge urbefolkningsgrupper å undervise om?</i></p> <p><u>Informant:</u> Ja da tror jeg det handler om akkurat hva de har interesse for selv den ene og hvor de her finner mest stoff om det. Jeg tror at hvis boka er god på det, så tror jeg man kanskje bruker boka, men samtidig supplerer med andre kilder da. Hvis det mangler kilder da hvis man eventuelt føler man mangler.</p> <p><u>Intervjuer:</u> <i>Hvordan kan man vite at boka er god?</i></p> <p><u>Informant:</u> Nei den har jo bare tekster da, den er jo ikke interaktivt eller det kan den jo være også men, jeg tror alltid at man ønsker å vise noe film eller ja at man får hørt språket. At ja, boka har jo bare tekster da eller lenker til disse tekstene. Vi kan jo heller ikke vite at en bok er god hvis det ikke kommer oss for øret. Hvis vi leser om noe og kjenner at dette er ikke riktig, kan vi nok</p>	<p>Informanten tror at den meste fremtredende faktoren hos lærere for valg av urbefolkningsgruppe er egen interesse.</p> <p>Tekstboka er også en faktor. Hvis det er god bruker mange lærere den.</p> <p>Det er vanskelig å vite om tekstboka er en troverdig kilde eller passende. Da må læreren være nøye og ha undersøkt læreverket på forhånd.</p>	<p>Engen interesse</p> <p>Tekstbok</p> <p>Vanskelig å vite om boka er troverdig.</p> <p>Ofte kan en tenke at de som skriver bok vet best</p>	

<p>nyansere oss med det. Der er jo, ja da må jeg trekke inn samene som et eksempel. Vi bruker jo Searching, og det eneste som er om samisk er liksom hvordan skole var på 50 tallet for forskningspolitikken. Da kan man få en følelse av at sånn er det enda hvis ikke man får noen tekster som følger deg opp. Nå skal vi høre samisk oversatt eventyr og så er det et eventyr som vi også bruker på Norsk. Også, ja vel hvorfor leser vi dette ikke sant ja dette relevant det er hvordan er viktig ja og det blir litt sånn når det går veldig mange år så har samfunnet endret seg litt på hva man synes skal frem og læreplan. Ja og unges livssituasjon da må man få frem hvordan han samiske unge og har det i dag.</p>			
<p><u>Intervjuer:</u> <i>Hva tror du kan gjøres for at flere lærere skal undervise om andre urbefolkningsgrupper enn Native Americans og Aboriginere?</i></p> <p><u>Informant:</u> Først må de synes at det er relevant. Fordi hvorfor skal man lære om urbefolkning når man ikke lærer om kinesere for eksempel. Eller ja jo eller greker da eller ja det det man kan ikke lære om alle. Man må ta noe som man tenker er relevant. Nei, men man bryr seg liksom ikke om andre folkeslag eller uansett om de er urbefolkning eller ikke, med mindre det dukker opp noe som gjør at vi får interesse av det da.</p>	<p>Informanten uttrykker at for at flere skal undervise om andre urbefolkningsgrupper enn Native Americans og Aboriginene, må de være relevante.</p>	<p>Relevans</p>	
<p><u>Intervjuer:</u> <i>Har du noen andre kommentarer?</i></p> <p><u>Informant:</u> Nei, ja jeg tenker bare tenkt at selv om man har om urbefolkning i engelskspråklige land så må man uansett hvordan man veder på det sammenligne litt med Samene. Fordi man må snu seg litt på seg selv ja for det er ganske grotesk det</p>	<p>Informanten påpeker at selv om man har om urbefolkningsgrupper, så er det alltid viktig å sammenligne de med samene. Fordi det er en del av vår historie, og det er lettere å</p>	<p>Samer  Relevans</p>	



<p>som har blitt gjort mot urbefolkning uansett om det er First Nations, Aboriginere eller Native Americans. Ja det er ganske grotesk det som er blitt gjort mot de og så kan vi sitte å være helt sjokka. Vi må også begynne å se litt på hva vi gjorde mot romfolket for eksempel. Ja vi må begynne å se konsekvensene av det vi har gjort, og at vi skjønner at vi har vært fæle. Det er logisk å sammenligne samene når man har om urbefolkning i engelsktalende land.</p>	<p>knytte hendelser opp mot dette.</p>	
<p><b>Kommentar:</b> Læreren stiller seg positivt til bruken av tekstbok i undervisningen. Men uttrykker at noen temaer i boken speiler et bilde av urbefolkningsgruppe på en gamledags og dårlig måte. Læreren påpeker også at selv om en oftest følger boka, så er det egen interesse gjennom, opplevelse eller det man har lest som i all hovedsak styrer hvilken urbefolkningsgruppe som blir valgt. Læreren stiller seg kritisk til den nye lærerplanen og dens åpenhet. Den er vanskelig å tolke og forstå hva konkret det skal undervises om. Dette resulterer i at dagens undervisning ikke alltid blir lik for alle, da læreren kan nesten bestemme og undervise om hva som helst. Det siste punktet som blir trukket frem er relevans. Det er viktig at når det blir undervist om urbefolkningsgrupper at de er relevante på en måte å våre liv.</p>		

## Appendix 5: Interview Results Participant 2

Analyse 1 (informantens språk)	Analyse 2 (fagspråk)	Analyse 3 (tema og kategori)	
<p><u>Intervjuer:</u> -Hvor lenge har du jobbet i skolen? -Hvilken utdanning tok du og når var dette?</p> <p><u>Informant:</u> Ja, jeg begynte å jobbe i 2003/2004. Jeg begynte i 1998 på engelsk grunnfag, så årsenhet for den akademiske engelsken. Så dro jeg til Australia hvor jeg studerte Engelsk og journalistfag på University of Queensland i 6 måneder og så begynte jeg på lærerskolen.</p>	<p>Informanten har jobbet i skolen i 20 år, og har dermed lang erfaring fra skolen. Utdanningen er variert og sammensatt av flere deler. Informanten har også utdanning fra utland.</p>	<p>Lang erfaring</p> <p>Sammensatt utdanning fra 1998</p>	
<p><u>Intervjuer:</u> <i>Hva er dine tanker rundt undervisning av urbefolkningsgrupper i engelskspråklige land?</i></p> <p><u>Informant:</u> Jeg tror jo det er et veldig sånn glemt kapittel i mange år som er viktig og at man har på kompetansemålene sånn at de blir undervist grundig om og det er bra det er spesifikt på kompetansemålene sånn at ikke lærere er veldig glade i andre ting og velger det bort.</p>	<p>Informanten mener undervisning av urbefolkningsgrupper et glemt aspekt i engelskundervisningen.  Bra at det er et spesifikt kompetansemål, slik at ikke lærere velger det bort.</p>	<p>Viktig å undervise om urbefolkningsgrupper.</p> <p>Glemt aspekt</p> <p>Lærere velger</p>	
<p><u>Intervjuer:</u> <i>Hvilke urbefolkningsgrupper underviser du oftest om (nevnt ca 2-3)?</i></p> <p><u>Informant:</u> Det har jo alltid vært Aboriginene siden jeg har vært i Australia og møtt dem og vært i Ayers Rock og Uluru og områdene, så jeg har mer kjennskap til det. Jeg har fordypet meg i forskjellige</p>	<p>Informanten underviser i all hovedsak om Native Americans og Aboriginene. Men underviser også om First Peoples.</p>	<p>Native Americans</p> <p>Aboriginene</p>	

<p>Native Americans fra USA. Vi går ofte ikke på spesielle grupper lenger det gjorde vi kanskje før, at vi valgte å snakke om Suix indianerne eller Navaho. Eller at elevene valgte seg en gruppe selv det har vi og gjort i gamle dager. De satt igjen med så mye dårlig kunnskap med en gang de skal fordype seg selv synes jeg. Nå ser vi heller på hvordan urbefolkningen hvordan de har blitt behandlet mere, etter at hvite menn kom også har vi sett en kort film som handler om alkoholproblemer og abort. For de som bor på reservatene i USA, for å synliggjøre urettferdigheten og vanskeligheten de har. Så det er mere det at man ser på det kulturelle i forhold til det. Så har vi også pratet om First Peoples i Canada fordi jeg tror ikke de fleste viste at de fantes. Men det er fordi jeg har vært en del i USA og ser på dette da.</p>			
<p><u>Intervjuer:</u> <i>Hva gjør at du velger akkurat disse gruppene?</i></p> <p><u>Informant:</u> Ja det er jo det at jeg har kunnskap om det selv. Det med dette Native Americans i USA og reservatene og urettferdigheten i nyere tid. Vi har valgt å ta nyere tid, altså at det er på 2000 tallet, fordi det er lettere for elevene å skjønne. Det er nærmere deres tid enn at det på en måte bare blir sånn cowboy indianer som kanskje var vanlig å fremstille før.</p>	<p>Informanten velger i hovedsak om disse grunnet kunnskap om de fra utveksling og nær kontakt med fagfeltet.</p>	<p>Kunnskap</p>	
<p><u>Intervjuer:</u> <i>Hvilke verktøy bruker du mest når du lager undervisningsopplegg om urbefolkningsgrupper?</i></p> <p><u>Informant:</u> Nei det er jo litt på skolen min (Cappelen Damm), men det er veldig lite. Eller så er det vel også at internettet</p>	<p>Informanten bruker mest skolen min av Cappelen Damm og nettet som verktøy. Det finnes for lite.</p>	<p>Skolen min Nettet</p>	

<p>kan søkes på og man setter sammen selv.</p>			
<p><u>Intervjuer:</u> <i>Hvorfor bruker du akkurat disse verktøyene?</i></p> <p><u>Informant:</u> Vi har jo et gammelt læreverk Searching og det har litt om Aboriginere men det er jo litt mer sånn om myter og drømme tenkninger som vi bruker og kopierer, fordi det er tilpasset en målgruppe. Eller så er det fordi det ikke er godt nok det som er der. Det er gammelt og i pair, skolen min har litt men det har ikke nok, så man supplerer med mer når vi først setter i gang å jobber med disse emnene. "</p>	<p>Informanten mener at læreboken de har på skolen er for gammel og utdatert. Derfor er bruken av de gitte verktøyene over fremtredende. Dog er det ikke alltid nok tekster på skolen min heller.</p>	<p>Lærebøkene er utdaterte</p>	
<p><u>Intervjuer:</u> <i>Hvilke tanker har du rundt bruken av tekstbok i engelskundervisningen generelt og som verktøy for å undervise om urbefolkningsgrupper?</i></p> <p><u>Informant:</u> Jo ofte så er det jo mange tekster som jeg bare hvis du finner på nettet så er det en rett og slett for vanskelig på nivå. Sånn at hvis man da har en tekstbok så det tekster som er tilpasset eller som er enkel nok. Da synes jeg at tekstbøker er jo gode å ha fordi det på en måte er litt gjennom, jeg liker og supplerer med andre ting. Det er jo det som er vanskelig med ting på nett og få det ned på det nivået vi jobber med. For eksempel når vi jobber med tekster fra Sør-Afrika så blir tekstene for vanskelige og det blir et for høyt ordforråd, elevene klarer det ikke.</p>	<p>Vanskelig å finne tilpassede tekster på nett. Der er læreboken god, ettersom tekstene er tilpasset målgruppen. Men det er viktig å supplere med andre kilder.</p>	<p>Lærebok tilpasset målgruppen</p>	
<p><u>Intervjuer:</u> <i>Synes du læreplanen er for autonom?</i></p> <p><u>Informant:</u></p>			

<p>Den er jo veldig generell, men på noen punkter som en veldig spesifikk. Men i forhold til dette med urbefolkning så er det jo ikke sånn at du blir presset i en retning, du kan jo velge det du vil. Hvis du har vært i Australia og bare vil jobbe med Aboriginere så kan du jo det. Også har du på en måte sjekket av den boksen der på læreplanen. Den gamle L97 var jo veldig spesifikk da, nesten helt ned til detalj da. Også fikk man jo den nye som er i andre enden av skalaen igjen. Man blir jo litt sånn matt da i forhold til å finne ut av dette her. Jeg tror nok det er lurt, for det er nok mange lærere som stå her og ikke har peiling, eller lite kunnskap om urbefolkning. Da tror jeg de kopierer fra boka også bare ser sjekk også da har vi gjort det. Eller så er det basert på at du har kunnskap om spesifikke grupper fordi du har vært i Canada eller USA eller Australia som er de store landene som vi ofte bruker.</p>	<p>Læreplanen er veldig generell. Den er vanskelig å tolke. Før var den mer spesifikk og lettere for lærere å lage undervisningsopplegg etter det. Man blir ikke presset i en spesifikk retning når jeg gjelder å velge urbefolkningsgruppe.</p>	<p>Læreplanen er for autonom. L97 mer spesifikk</p>	
<p><u>Intervjuer:</u></p> <p><i>Hvilke tanker har du om læreplanen og fagfornyelsen?</i></p> <p><u>Informant:</u></p> <p>Jeg synes at den er jo veldig på de verbene, at når det står du skal analysere eller redegjøre eller sånn og det er vanskelig vi skjønner ikke alltid hva det er de kompetansemålene spør etter. Her er det en tolkning hvordan du som lærer tolker disse verbene og hvordan det skal brukes. Hvor ofte får vi drøfta, drøfting er jo mye mer heftig enn å informere. Det synes jeg er vanskelig å få gjort riktig. Men blir jeg en sånn gammeldags som sier det var mye lettere med den og den planen. Jeg har ikke lyst til å være den læreren som sier at jeg ikke kan tilpasse meg de ulike planene som kommer. Men du kan jo på en måte bruke alle kompetansemålene på alle emner.</p>	<p>Nye verb som har blitt tatt i bruk i den nye læreplanen LK20. Disse kan være for komplekse og vanskelig å forstå. Ikke alltid alle lærere skjønner hva de skal. Det er bedre at læreplanen er mer styrt. Både for at lærere skal kunne forstå hva som krevet og fordi de lærerne som ikke har kompetanse, blir tvunget i en retning. Dette gjør at alle elever</p>	<p>Læreplanen og fagfornyelsen er for vanskelig å tolke og konkretisere. Det burde være er styrt.</p>	

<p>Bortsett fra kanskje den med urbefolkningsgrupper da, men. Og da blir den jo veldig generell, hvorfor liksom. Kunne man ikke bare hatt enda færre kompetansemål. Men det er jo skummel igjen fordi da har du kanskje de lærerne som fokuserer på bare en ting. Det er kanskje bare 5-6 av kompetansemålene i engelsken som er spesifikke som du vet at du må jobbe med. Jeg liker nok heller at det er litt mer styrt, fordi da tvinger man lærerne i en retning og at du ikke får disse lærerne som ja. For blant lærere så har du 80% som er knallgode også har du 20% som ikke gjør en så bra jobb. Fordi de enten ikke har kompetanse i faget eller fordi de bare er late også tar de enkleste utvei og følger boka. Og hvis ikke boka dekker det nei da. I forhold til fagfornyelsen så synes jeg det bare er et dokument som er laget til politikere, særlig den overordnede delen. Det blir helt tulle på noen områder, i forhold til at du har de tre overordnede målene som skal inn i alt. Ideen bak er god, men, de bare gir oss dette rett i fanget også gir de oss ikke læremidler til å kunne klare det. Så det er litt sånn opp til deg selv.</p>	<p>får den samme undervisningen. Fagfornyelsen er et politisk dokument som ikke passer inn i skolen. Den er vanskelig å konkretisere og forstå.</p>		
<p><u>Intervjuer:</u>  <i>Hvis du kan tenke tilbake på når du underviste med LK06 som læreplan, underviser du om andre urbefolkningsgrupper enn nå (LK20) og hvorfor, hvorfor ikke?</i></p> <p><u>Informant:</u>  Vi hadde vell noe mer om Maori fordi vi fulgte mer boka før. Og da var det litt sånn at dette kapittelet handler om det så da følger vi bare det. Etter hvert som elever har fått mer digitale ressurser i skolen og de kan bruke chromebook hele tiden, er det mye lettere å si sånn klikk på denne liken som jeg har funnet. Det kunne vi jo ikke da, da var det mer sånn i skrivebok eller så måtte de se på min skjerm eller ikke noe skjerm i det hele tatt. Derfor har det endret seg synes</p>	<p>Før underviste informanten mer om Maori fordi boken la opp til det. Nå har egen interesse og økt kompetanse styrt valget på First Peoples. Digitalisering har ført til at læreren ikke lenger er tvunget til å måtte bruke tekstboken. Lærere som er engasjerte for å videreutvikle kunnskap innenfor fagfeltet, har større mulighet for å</p>	<p>Digitalisering  Lærerens evne til å videreutvikle egen kompetanse.</p>	

<p>jeg. Jeg underviser fortsatt om Aboriginere og Native Americans, men det er fordi at jeg har blitt inspirert og sett på film og synes at dette hadde blitt et litt sånn glemte kapittel. Det handler jo i all hovedsak om læreren, og ikke fordi noen læreverk har tatt og skrevet om det. Og det er jo litt skummelt, for hva om du har en lærer som ikke brenner for dette. Så får du tynn dekning på akkurat dette området. Det er jo det som ikke er bra. Men jeg går jo ut ifra at alle læreverk i dag dekker det til en viss grad. Men det er jo hva er det de velger å trekke frem. Og som sagt, det som vi underviste om før hadde jo mye med hva boka hadde om, siden det var den vi brukte da.</p>	<p>undervise om andre grupper enn det som er vanlig.</p>		
<p><u>Intervjuer:</u>  <i>Når du utarbeider planer gjøres dette alene eller sammen med andre?</i>  <u>Informant:</u>  På engelsken som sitter jeg ofte alene nå, fordi jeg har gjort det så mange ganger at jeg bruker kortest tid og har en oversikt. Jeg ser det treårsløp mye lettere enn de som ikke jobber med engelsk enn på samme måte. Men det er alltid noen som jobber med meg inn på den, sånn at de kommer med meninger. Og jeg sender ut alltid planene på høring til alle engelsklærere også får jeg innspill fra de og retter i forhold til å endre på hva de ønsker. Men jeg tror ikke det er så mange er så sjefete på engelsken som meg da. I teorien skal vi jo sitte i en stor gruppe, men på grunn av tid så blir det til at vi fordeler. Vi planlegger ofte for lengre perioder av gangen, det er det kanskje ikke alle skoler som har. Så hvis det hadde vært litt sånn mer uke til uke så hadde man nok variert mye mer, men da hadde man heller ikke fått den der helheten. Jeg er jo alltid åpen for innspill men hvis jeg hadde vært en vanskeligere person så</p>	<p>Informanten utarbeider ofte planer alene, men med innspill fra andre lærere. Å jobbe sammen i et kollegiet begrenser ikke muligheten for å velge den urbefolkningsgruppen du selv ønsker å undervise om.</p>	<p>Samarbeid begrenser Ikke mulighet for valg av urbefolkningsgruppe.</p>	

<p>hadde det kan skje vært litt vanskeligere.</p>			
<p><u>Intervjuer:</u> <i>Har du vært på utveksling? Tror du dette hjelper med i valget av urbefolkningsgruppe?</i></p> <p><u>Informant:</u> Ja jeg var jo som sagt i Australia. Ja, fordi jeg kan jo mere om det, jeg har vært der å sett, spist mat med de og opplevd kulturen, så er det noe helt annet enn å bare prate om noe du ikke kan. Så har jeg jo lest, litteratur der nede og i ettertid. Og da vet man jo lettere om disse kildene fordi man har vært der.</p>	<p>Informanten har vært på utveksling. Dette har gjort at det er lettere å finne informasjon om urbefolkningsgruppen ettersom man har opplevd kulturen selv.</p>	<p>Utveksling hjelper for å undervise om en bestemt urbefolkningsgruppe.</p>	
<p><u>Intervjuer:</u> <i>Hvilke faktorer tror du som lærere er mest fremtredende i valget hos andre lærere når de skal velge urbefolkningsgruppe å undervise om?</i></p> <p><u>Informant:</u> Jeg tipper at mange bare bruker boka, eller det læreverket de har å tilby. Også hvis de er engasjerte så henter de fra nettet, det de tenker er spennende. Men nå er det jo litt sånn på Netflix nå med den dere 1923, som viser om Native Americans og hvor dårlig de ble behandlet. Hvordan de ble samlet på disse presteskolene og tatt fra familiene sine, det kan jo være med på å inspirere til at folk kan sette søkelys på de vanskelige tingene som har skjedd. Fordi for eksempel som nede i barneskolen så kan Indianere bli litt sånn glorifisert ikke helt men, med cowboyer og indianer. Da er det jo mer det etniske og kulturelle som er spennende. Mens jeg har jo mer blitt dreid mot en mer sånn politisk retning og ønsker at de skal inn i materien. For da kommer man jo inn på disse</p>	<p>Informanten påpeker at mange lærere bruker tekstboka som en enkel løsning på et undervisningsopplegg. De mer engasjerte lærerne undersøker hva som finnes av ressurser til en større grad og setter seg inn i ulike tidsriktige samfunnsproblemer.</p>	<p>Tekstbok en enkel løsning. Profesjonsrettede lærere undersøker til større grad flere ressurser.</p>	



<p>overordnende målene med demokrati og medborgerskap ikke sant.</p>		
<p><b>Intervjuer:</b> <i>Hva tror du kan gjøres for at flere lærere skal undervise om andre urbefolkningsgrupper enn Native Americans og Aboriginene?</i></p> <p><b>Informant:</b> Mer utdanning. Vi må kurses. Sånn at det er tilbud på det. Det må være gøy kurs. At man nesten får konkrete ressurser og en mal på hvordan undervise om denne gruppen. Også dette med First Peoples, de kom jeg jo over på Netflix. Også når jeg var i Iowa og satt på biblioteket der, så har de sånn utstilling med ting fra de da og historien rundt det. Så var jeg egentlig ikke klar over de da, og ble veldig engasjert.</p>	<p>Informanten understreker at lærere burde få mer utdanning, kursing og tilbud for å videreutvikle deres kompetanse.</p>	<p>Mer utdanning</p>
<p><b>Intervjuer:</b> <i>Har du noe du vil kommentere på eller har spørsmål om?</i></p> <p><b>Informant:</b> Jeg synes det hadde vært gøy, hvis det hadde vært noen tilbud eller bedre utdanning for oss som har vært i skolen litt. Jeg tipper jo også at hvis man tar engelskutdanning nå så er det heller ikke mye om spesifikke grupper. Også når det er egne kompetansemål, så skal man tydeligvis drilles i grammatikken og fonetikken, men så utelater de andre kompetansemål glatt. Det er jo bra at det kunne kommet mer inn i utdannelsen, men også at det kan holders kurs og seminarer som ikke koster skolene noe voldsomt. For da får man jo ikke lov til å gå. Så det burde være et mer tilgjengelig tilbud.</p>	<p>Samfunnet er hele tiden i endring og det holder ikke å ta utdanningen man har. Videre kursing og utdanning kan være viktig som en supplerende faktor for å kunne ha mulighet til å undervise om andre urbefolkningsgrupper enn det flere gjør i dag.</p>	<p>Samfunn i endring Kunnskap må hele tiden fornyes.</p>
<p><b>Kommentarer:</b> Læreren stiller seg kritisk til bruken av tekstboken. Derimot påpekes det at boken er god når det kommer til tilpasning av tekster og at det er glosser på siden. Læreren forteller videre at det er viktig at andre lærere er nysgjerrige og ønsker å oppgradere sin kunnskap jevnlig. Deltakeren sier det burde vært flere kurs eller seminarer som gjør at flere kan få større interesse og kunnskap innenfor forskjellige temaer. Dette kan kanskje hjelpe på at samfunnet ikke får en glorifisert oppfatning av indianere og cowboyer.</p>		