

Faculty of Education and Natural Sciences

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Master Thesis

**Exploring how the linguistic repertoires of
three young adult newly arrived pupils
influence their use of English when
writing texts**

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Norsk sammendrag

Denne masteroppgaven utforsker det språklige repertoaret til tre unge voksne, nyankomne elever. På grunn av økende språklig diversitet blant elever i norske klasserom, er det viktig for lærere å forstå hvordan disse elevene bruker sitt språklige repertoar når de skriver engelske tekster. Ifølge kjerneelementene i den nye læreplanen for engelsk (ENG01-04) så innebærer språklæring «å se sammenhenger mellom engelsk og andre språk elevene kan» (Utdanningsdirektoratet, 2020). I tillegg settes det et stort fokus på å se hele eleven og støtte deres identitet. Med bakgrunn i dette, undersøker denne oppgaven hva som ligger i begrepet «språklig repertoar» og hvordan dette kan brukes som en ressurs av elever i skriving av tekster på engelsk

Dataene til denne oppgaven ble samlet inn gjennom kvalitativ forskning; individuelle semistrukturerte intervju ble utført med tre unge voksne nyankomne elever. Elevene bidro også med selvskrevne tekster på engelsk og de gjennomførte en oppgave hvor de skulle oversette en tekst fra deres morsmål til engelsk. I de semistrukturerte intervjuene ble elevene spurt om å kommentere på deres språklige repertoar, hvilke språk den består av og hvordan de bruker det i ulike sosiale settinger. Noen av funnene viser at man ofte kan forklare språklige irregulariteter ved å forbinde det med de andre språkene i elevens språklige repertoar. Vi kan også observere hvordan det språklige repertoaret er knyttet til elevens identitet. Det er i tillegg gjort et forsøk på å få fram hvordan elevene bruker sitt språklige repertoar utenom det som avviker fra standard-engelsk. Ved å legge til i det som allerede finnes av studier på dette området belyser vi et tema som er av økende relevans for lærere både i kombinasjonsklasser og klasserom generelt.

Abstract

This thesis explores the linguistic repertoire of three young adult newly arrived pupils. Because of the increasing amount of linguistically diverse pupils in the Norwegian classroom, it is important for teachers to understand how their linguistic repertoire is used when writing self-written texts in English. According to the core elements in the English subject curriculum (ENG01-04), “language learning refers to identifying connections between English and other languages the pupils know” (The Norwegian Directorate for Education and Training [NDET], 2020). Additionally, there is an increasing focus on supporting all the languages in a pupil’s repertoire in order to validate their idea of self. Therefore, this thesis looks further into the term “linguistic repertoire”, and how this may be used as a resource by pupils in the classroom.

Data for this thesis was collected through qualitative research; semi-structured interviews were conducted with three young adult newly arrived pupils. The pupils also contributed with self-written texts, and they participated in a translation exercise. During the semi-structured interviews, the pupils were asked to comment on their linguistic repertoire, which languages it consists of and in what ways they use their language in different social settings. Some of the main findings show that in self-written texts one can find linguistic irregularities which can be explained by connecting it to the other languages in the pupil’s linguistic repertoire. We also observe how we can link the linguistic repertoires of the pupils to their identity. The thesis also attempts to show how the pupils make use of their linguistic repertoire other than what is shown through non-standard use of English. By adding to already existing research, it creates a greater understanding of what is becoming increasingly more relevant for teachers of English in classrooms in Norway and the rest of the world.

1. Introduction

During teaching practice, I became familiar with combination classes for newly arrived pupils. When teaching in one I realised how much linguistic diversity there was in the classroom, and I experienced first-hand how the languages that the pupils brought into the classroom both influenced the way of teaching and the way the pupils use English. Showing interest in the other languages that the pupils had in their repertoire and seeing how it can and cannot be connected to the way they write and talk in English was a fascinating process. Thus, this research project started as a small glimpse into the linguistic worlds of newly arrived pupils, and it sparked an interest in *how* their linguistic repertoire influences their way of using English.

An additional reason to why this topic sparked my interest is that I once was a newly arrived pupil myself. With a personal experience of being newly arrived and being multilingual I felt invested in the linguistic worlds of the pupils who partook in this study. The personal experience of being a newly arrived pupil gave me insight into how difficult it can be view one's entire linguistic repertoire as a resource. It also brought a personal aspect to the thesis. I could test the translation exercise on myself, to see what I struggled with. I could give personal examples during interviews on words I struggled with because there was no close equivalent in English or Norwegian. Also, I felt invested in the lives of the newly arrived.

It took some time before the idea of focusing this thesis on the linguistic repertoire of newly arrived was formulated. How does one measure a linguistic repertoire, and what is the difference between using one's repertoire as a resource and seeing the non-standard language use in English as mistakes? The goal for this thesis was to investigate in what way the pupils see the connections between their languages and how we as teachers can understand the non-standard use of English on a deeper level. It has become increasingly more important to see connections between the languages in a pupil's repertoire as will be pointed in the following chapters.

1.1 Research focus and question

In the core elements of the English subject Curriculum, it is stated how, "language learning refers to identifying connections between English and other languages the pupils know" (The Norwegian Directorate for Education and Training [NDET], 2020). The goal of this thesis is

to see how the three pupils who partook in this study use their linguistic repertoire when writing texts in English, and how their linguistic repertoire influences their use of English. Therefore, this thesis attempts to create a greater understanding of how the linguistic repertoire of a bi- or multilingual pupil can influence them when they write texts in English.

The thesis question is formulated as:

How does the linguistic repertoire of newly arrived pupils influence their use of English when writing, and in what ways do they use their linguistic repertoire?

The collected data in this thesis includes both self-written texts, which were written either as an exercise for their English class or as a free-standing writing assignment, and the writing of a target text. For the latter they were given a text in their native language, which is what is referred to as a source text, and they had to translate it to English. The goal is to gain insight into how the languages in their repertoire affect their use of English when writing, and to see in what way they actively and subconsciously use their linguistic repertoire when translating a source text from their native language to English. The pupils themselves were encouraged to think about how their linguistic repertoire can be observed in the texts that they had written. In what way do they think they used their linguistic repertoire and what situation do they draw most from their linguistic repertoire when writing?

1.2 Value of research

This thesis attempts to create a greater understanding of how we can link the written work of bi- and multilingual pupils in English to other languages in their linguistic repertoire. This includes how their repertoire shows in linguistic abnormalities and what the reasons behind them can be. Also, this thesis attempts to show how a bi- or multilingual uses their language when making sense of a source text and how similarity between words can be seen as a resource, but also can be a hindrance when the words do not share the same meaning.

There is a growing amount of research done on the linguistic capabilities of newly arrived and multilingual pupils. Simultaneously, the importance of acknowledging these linguistic capabilities as a resource is growing. We see that in the English curriculum (ENG01-04), the linguistic repertoire is highlighted as a resource in the language-learning process. This causes

a greater need for research on the topic, and to understand in a greater way how the dynamics of having more than one language in one's repertoire work in practice.

1.3 Structure

The six chapters in this thesis are structured as followed; in chapter one, an introduction to the thesis is made. It clarifies the thesis question and illustrates the point of departure. Furthermore, it explains what this thesis aims to create a greater awareness of and what it is adding to already existing literature.

The second chapter gives substance to the terms that are addressed in this thesis. It attempts to create an understanding of what this thesis means by newly arrived pupils and what programs are being offered to them in a Norwegian educational context. It also presents in what contexts the pupils have been taught English, both in their home countries and in Norway.

Chapter three present previous theory on newly arrived pupils in Norway and brings forward some of the research projects that have been conducted in both mainstream classrooms and introduction classes. It focuses on how previous research has been conducted to find out more about the language use of bi- and multilingual, and newly arrived pupils when faced with the task of learning an additional language.

Following in chapter four is the theoretical perspectives used in this thesis. It presents relevant theory on what makes up a linguistic repertoire and how languages have an impact on our identity, and what it means when they interfere. It also presents research on how languages in a repertoire can affect the use of English. Furthermore, it presents theory on writing and translation.

Chapter five explains which methods were used for collecting the data, it describes how participants were approached and how the semi-structured interviews were conducted. It also goes further into the process of collecting self-written texts and the analysis of said texts.

In chapter six, the pupils who contributed to this thesis are introduced further, and a portrait is given of who they are according to what they shared during the interviews. Additionally, their texts and the translated texts are explored and given context through information given during the interviews.

Lastly, in chapter seven, limitations of the thesis are discussed, and possible directions for future research are considered.

2. Background and context

In this chapter, theory on how educational programs for newly arrived pupils is organized in Norway is presented. It will explore how there are different programs depending on the need of the pupil and what is offered in the municipality. It will also explore how we define pupils as “new” and how the program, of which the participants in this study were a part of at the time of data collection, is organized. Subchapter 3.2 presents how English is taught in the different native countries of the participants and how it is taught in Norway.

2.1 Being newly arrived in Norway

According to Statistics Norway ([SSB], 2021a), about 800 000 people, or 15% of the population in Norway are immigrants, excluding those who are born to immigrant parents. About 29% of those 800 000 people arrived in Norway between 2016 and 2020 (SSB, 2021a). The number of newly arrived does not reflect how many have left within the same years. According to the statistics, most of them have immigrated from countries in Asia, Africa and Eastern Europe. Regarding newly arrived pupils in Norwegian schools, there are about 14 000 people divided over the different introductory programs which the Norwegian government offers. About 1 700 of these people are taking classes at an Upper Secondary school in 2020 (SSB, 2021b). This number does not specify how many pupils are part of a combination or introductory class at the time. However, as there are only a few offers for newly arrived pupils in Upper Secondary who need more training in Norwegian and other subjects, we can assume that these 1 700 pupils are part of an introductory or combination class.

It is important to differentiate between identifying pupils as newly arrived, and as being part of a minority, as the one does not imply the other. One can be a minority pupil and not be newly arrived, and one can be newly arrived without being a part of a minority. The reason it is important to differ between these two terms is because the study program of which the participants in this study are a part of, was put in place for those who are newly arrived. The program, as will be further explained later, is an introductory offer for those who either do not have the necessary basic skills or are not yet proficient enough in Norwegian to attend mainstream education. A pupil who is part of a minority may have been born in Norway or have enough previous education to mostly partake in mainstream education. Sometimes, a pupil who has sufficient training in most basic skills can also apply to attend the introductory program for newly arrived. Often, they then lack proficiency in Norwegian to such a degree

that it is seen as beneficial for the pupil to attend a segregated program such as an introductory program.

In Norwegian policies, the term “newly arrived” is still a relatively new term, which causes there to be a question relating to how to correctly refer to these pupils. Also, because it still is a relatively new term, there has been done little research on this specific topic in a Norwegian context. We can observe that in older research terms such as “pupils with minority language” have been used (Own translation, Dewilde & Kulbrandstad, 2016, p. 14).

There also is an issue of how someone might qualify as being “new”. How much time needs to pass before one is no longer referred to as being new in a country, and how is one referred to when this time has run out? The Norwegian Directorate for Education and Training [NDET] does express in a proposition to the parliament that there is a time limit to being newly arrived, however it did not specify what this limit is (Dewilde & Kulbrandstad, 2016, p. 14; NDET, 2016). The reason behind this is that it is up to each municipality and county to decide how long a pupil can be referred to as “newly arrived”. In addition to this decision being up to each municipality and county, it can vary on an individual level. The NDET considers it to be quite obvious who can be considered as newly arrived and state that a pupil can still be considered newly arrived even if they come into the Norwegian education system late in Lower Secondary before continuing on to Upper Secondary. The municipality or county then considers whether the pupil would benefit from such a program, which is the reason behind not setting a time limit to what counts as being newly arrived. The regulations should not hinder anyone from partaking in an introductory program if the school, legal guardians, or pupil think it to be beneficial. (NDET, 2016, p.3)

In this thesis, the way “newly arrived” is understood, is that the pupils who partook have not been in Norway for longer than five years. They are all part of a combination class aimed at newly arrived pupils. This means that according to the municipality, they are “new” enough in the sense that there is a need for them to attend additional primary education for newly arrived pupils.

2.1.1 Education programs for newly arrived pupils in Norway

When a newly arrived pupil is expected to stay in Norway for three months, this pupil has the right to receive education from day one. If this pupil is between 6 and 16, there is not only a right, but also an obligation for them to attend school. If a pupil is under the age of 18 and is a legal immigrant to Norway or awaiting their approval for a residence permit, they have the

right to receive Upper Secondary education according to the Education Act §4A-1. If they have not yet received any primary education before arriving in Norway, they have the right to attend primary education for adults (NDET, 2016, p. 3). However, the programs are not compulsory, and the pupil has to apply for them and then accept them when offered. They can instead choose to attend a mainstream education program if they do not wish to attend an introductory program. Norway has put in place four different programs for those who are newly arrived:

- A partially integrated program with segregated target language (Norwegian) classes
- Introduction schools
- Introductory classes
- Combination classes which is the municipality's introductory program only offered to newly arrived pupils.

Below, a further explanation of the three first introduction programs will be given. However, as the participants in this study are part of a combination class, further explanation of that option will be given in the next subchapter.

The latter three are programs which the pupils themselves have to apply for and accept if they wish. None of the programs are compulsory as the legal guardians of the pupil or the pupil themselves can decide to follow a different track than what is being offered to them. However, such programs are often strongly encouraged. The first offer is in counties where there is no other program especially for those who are newly arrived, or if the pupil does not wish to apply or accept a segregated program. In some counties they are presented as being partially integrated with the mainstream education programs. It can also be offered at schools which exclusively have introductory classes, which is what we refer to as *introductory schools*. Thirdly, the program may be offered as segregated classes within a school which are referred to as *introductory classes* (Rambøll, 2016). Lastly, after a change in the Education Act in 2016, a program was created which is specifically targeted at those who are newly arrived and lack primary education in addition to not having sufficient proficiency in Norwegian to attend mainstream education. This study program is referred to as *combination classes*.

It is especially challenging for pupils to learn a new language at the same time as they have to learn foundational knowledge within different school subjects to a satisfactory Lower Secondary level. The main goal with having pupils in segregated introductory programs is for

the pupils to reach a sufficient level of proficiency in Norwegian to be able to attend mainstream education and to be able to achieve the competence aims in the curriculum (NDET, 2016, p. 8). Therefore, the introductory programs are considered a transition phase which is at the most supposed to last for two years (NDET, 2016, p. 4).

2.1.2 Combination classes

The three pupils who partook in this study were all part of a program that is offered only to newly arrived pupils by the municipality. This program is what we refer to as “combination classes” and they are offered to pupils who are within the ages of 16 and 24 and who qualify for the program. This subchapter attempts to explain further how a newly arrived pupil may qualify, and how these combination classes are organized.

The combination classes initially started as an experiment at Thor Heyerdahl Upper Secondary school in Larvik municipality, Norway. In the combination class, newly arrived pupils can retake the exam for Lower Secondary while still attending an Upper Secondary school. The reason behind this change in policy was that the pupils who were over the age of 16 and lacked primary education only had the right to attend primary education programs that are aimed at adult learners. In this program there is a right to special education, but not to segregated language education (Education Act, §4A-2). This is caused by the fact that primary education for adults is not just for the newly arrived, but for adults in general. In a study by Thorshaug & Svendsen (2014), teachers who partook in the study expressed they found it frustrating that they did not have the resources to give newly arrived learners the attention and follow-up which the learners needed. A change in the Education Act §4A-1 in 2016, gave the opportunity for counties and municipalities to work together on organizing an offer that is specifically for newly arrived pupils who lack primary education. To qualify for more primary education, the learner must fulfill these criteria (NDET, 2021):

1. The pupil must be younger than 24 years old
2. The pupil must be a legal immigrant to Norway
3. The pupil must have the right to Upper Secondary education according to §3-1. This means that they may not have exhausted their right to Upper Secondary education.
4. It must be decided beforehand whether the learner has the need for more primary education and their chance of completing Upper Secondary is taken into consideration. The accessing process must be about the individuals’ prerequisites of

starting and finishing Upper Secondary education and cannot be about improving grades achieved at primary level.

Although a newly arrived pupil may have formally completed primary education, they might have arrived at a late stage and not received enough education and training to attend mainstream Upper Secondary education. If that is the case, they can according to §4A-1 receive more primary education. They will not use of their right to Upper Secondary education because they are counted as participants and not pupils, this program counts as a “year 0”. Because the pupils in combination classes are technically referred to as participants, they are not part of any statistics which makes it problematic to uncover how many pupils take part in this program.

The pupils in combination classes have the right to attend training in the subjects they require to obtain a diploma for completing primary education for adults. These subjects are:

- Norwegian, English, mathematics and
- two of the following subjects: oral Mathematics, social science, natural science, and religion studies.

Within these subjects there are several levels of competence, differentiating between the varying levels of competence within the student group. The goal with the introductory classes is for the pupils to pass the exams for Year 10 at the end of the school year. If the pupil has not reached the sufficient level of proficiency in Norwegian, or does not pass their exam for other reasons, an additional year in the introductory class is available to the pupil (NDET, 2016).

2.2 English in an educational context in Uganda, The Democratic Republic of the Congo, Germany and Norway

To gain a clearer picture in what contexts the participants in this study have been taught English and to thus understand how English plays a role in their linguistic repertoire, the next few subchapters will give a short explanation of what role English plays in the educational system of some of the countries in which they live or have lived.

2.2.1 Uganda

According to an article by Tembe and Norton (2011), they explore how the government has changed the curriculum (Government of Uganda, 1992 cited in Tembe and Norton, 2011) and how the policy changes that were made, distinguished between rural and urban areas of Uganda. The policies decided that ‘relevant local languages’ are to be used during the first three years of Primary education. In the fifth year, it switches over to English. However, in the fourth year, a combination of both the relevant local language and English is used as a medium of instruction. In urban areas, English is the main language of instruction from the first year. Here, the local language is taught as a subject and not used as the medium of instruction. In both the rural and urban areas, Kiswahili (or Swahili) is taught as a subject in school from year one and onward. Tembe and Norton (2011) do however state that what is decided through policies and what is practiced may differ. Because there is a lack of qualified teachers of Swahili, it is often not offered as a subject in school. The reason it is specified that it is a ‘relevant local language’ that is used as medium of instruction in the first four years of Primary education and not the pupils’ mother tongue is because there is great variety in what counts as the mother tongue of the pupils. This is often the truth in urban areas, but also in rural areas the languages which are used vary greatly (Tembe & Norton, 2011, pp. 2-4).

2.2.2 The Democratic Republic of the Congo

In the DRC, the official language is French, in addition there are several national languages and even more ethnic languages. Kasanga (2012) describes it as a pyramid where French sits at the top and is the language that is used in government, education, business, and other official functions. After that we find the four official languages: Ciluba, Kikongo, Kiswahili, and Lingala. These languages we can find in use in for instance lower years of primary education especially in rural and semi-urban areas. Then at the bottom we find the approximately 200 ethnic languages, which are mostly used between smaller groups of society. We find that both the national languages and ethnic languages sometimes compete as media of communication in religion, public administration, and other functions at a local level (Kasanga, 2012, p. 49). Until the middle of the 1980’s, English was only seen as a language that gave access to the world community. It was long seen as sufficient to only teach English for academic purposes, but after the 1980’s, English seemed to grow in importance. However, in recent years, it has become stagnant. Kasanga (2012) presents several reasons why English no longer seems to be of rising importance in the DRC. The accessibility to the language through television, news or

education is often preserved for the more fortunate people in society (Kasanga, 2012, pp. 50-52). Using English in social settings seems to be frowned upon as one comes across as pompous. French is still the only official language and the language that is viewed as having the highest status. It is unclear if English is taught as a subject in schools lower than university level, but presumably, considering its status in the country, it is not.

2.2.3 Germany

In Germany, English as a foreign language was taught mostly as a subject for educational purposes until the 1960's. With the rise of English as a global language, English has gone from being taught as a subject for educational purposes to a subject for communication skills. Another reason for the rise in popularity of English is that there was a rise in scientific research published in English, there was a growing interest and need of teaching English in a way that went beyond the cultural aspect of the language (Gnutzmann, 2005, p. 79). English has a long history in the educational system of Germany, already in the 1600's English was taught in German universities and was used mostly to communicate with merchants from English-speaking countries. Then in the 1900's one could choose English as a third obligatory language at the humanistic schools. In the early 1920's English became an obligatory subject in some parts of Germany. The main focus of the subject was to gain a greater understanding of the cultures and to gain a greater understanding of one's own culture through the view of others (Gnutzmann, 2005, pp. 80-82).

In 2005, it was decided that English as a foreign language (hereafter referred to as EFL) would be an obligatory primary school subject in all of Germany's federal states (Wilden & Porsch, 2017, p. 59). One of the reasons for this is that Germany is part of the EU, and English is seen as a European lingua franca. According to Gnutzmann (2005), the primary education of EFL was characterized by "a play approach, integrated and holistic learning, learning with all senses and no graded assessment of performance" (p. 86). In secondary education the focus is on increasing the communicative skills of the learners, as this is seen as the main objective of learning English. As the German education system works differently from that in for instance Norway, there are some variations as to what is included in the curriculum. There is a difference between the German "Hauptschule" and the "Gymnasium". Where the "Hauptschule" is a school for pupils with lower abilities and the "Gymnasium" is more complex. The English curriculum reflects this also (Gnutzmann, 2005, p. 87). However, as the German participant of this study never partook in secondary education in Germany, it is not

seen as relevant to go further into how the secondary school system is organized. To summarize the role of English in German education, it is not used as a main medium of instruction but has risen as a medium of communication and in importance in the later years.

2.2.4 Norway

English has been a subject for all pupils in Norway since the late 1960's and has been compulsory for pupils in Year one since 1997 (Bjørke & Myklevold, 2017, p. 48). From the curriculum it shows that in the earlier years, pupils are to learn simple phrases and words, and discover how they can find similarities between English and other languages they know. The teaching of English in Norway has had a shift from being a third or foreign language, to becoming a second language for many Norwegian pupils. Most pupils have access to English-based sources of news and television, meaning that they are exposed to the language from a young age. The curriculum puts emphasis on both exploring the different cultures in English-speaking countries, grammar, and communication. Knowing English is seen as a resource as it is quickly becoming one of the major languages that is used in business and education. It is unusual for the younger generation to not have a basic knowledge of the language. All pupils in Norwegian schools are by law obligated to attend ten years of primary education and can then apply to attend upper secondary. In upper secondary, it is only mandatory to have English in Year one (NDET, 2020).

3. Previous research

During recent years, there has been an increasing interest in investigating the overall worlds of newly arrived pupils in the Norwegian education system. This means that research has been conducted on both the cultural aspect they bring to Norwegian schools, and the linguistic repertoire they possess. The research has been focused on both how the pupils themselves view their linguistic repertoire, but also to what extent the teachers of said pupils utilize the languages that make up each pupil's repertoire. In this chapter I will explore what research has been done on the subject, how the research was conducted and what they resulted in.

Joke Dewilde has conducted several linguistic ethnographic research projects in collaboration with newly arrived pupils. She has written different portraits on pupils who have only lived in Norway for a short time. In an article written in 2016 «Det er bare i hjertet mitt», she writes about Khushi. Khushi was part of a greater research project conducted by Dewilde, and she shared different written works with the project. Dewilde collected self-written texts, both poems and school assignments, observed the classroom, took audio-recordings and had individual in-depth interviews with several participants. The project took place between August 2015 and June 2016. In the article, Dewilde writes how Khushi crosses linguistic and cultural boundaries by being inspired by Bollywood culture. She writes about love without having experienced it herself and her poems have romantic motifs. When Khushi starts her writing process in class, she asks Dewilde how one writes poems in Norwegian. Dewilde encourages her to use the resources she has with her from writing poems in Hindi. Thus, Khushi starts by writing the poem in Hindi and then together with Dewilde, she negotiates what she wishes to express with her words. She uses both Hindi, Norwegian and English in the process of doing so. In the poems we can see traces of her poems in Hindi, which Dewilde argues is her way to express creativity in Khushi's translingual room (2016, p. 37). Khushi draws on several languages in her linguistic repertoire in her process of learning Norwegian. This article focuses on the newly arrived pupil as a translingual writer. Often when pupils write texts during class, they are only intended for a small selection of readers. However, because Dewilde has published the article which includes Khushi's poems, Khushi gains a greater "power" as a writer. Dewilde shows how the translingual writing-process is both beneficial and important to the bi- or multilingual writer, and it shows the importance of how teachers should consider it as both a strength and a resource in the classroom.

Dewilde has written several portraits such as Khushi's. However, in the portrait of Khushi she describes how Khushi first makes sense of her thoughts in Hindi, and then uses other languages in her repertoire (English and Norwegian) before ultimately landing on a way of expressing herself in Norwegian. Dewilde draws links between Khushi's writing practice in Hindi, and the written work she produced during a Norwegian class and shows how her translanguaging space brings with it cultural understanding in addition to the language itself.

Jonas Iversen's (2017) research project focuses on what role the pupils' L1 plays when learning English. Iversen investigates if the pupils themselves see their L1 as useful in the learning process and how the teachers support the use of the pupils' L1 when learning English. Iversen conducted semi-structured interviews with minority pupils, where the aim was to gain a greater insight into what their situation in the English-learning classroom is. All together he conducted the interviews with ten minority pupils in different schools and from different areas in Norway. By doing so he ensured a reliable and diverse group of participants. The participants in his study show that they view their L1 as less useful than English, which creates the question of why they think so. Iversen argues that the negative view on their L1 may come from the teacher's classroom values. If the teacher does not view the pupil's L1 as a resource, then the pupil might adopt that belief. However, Iversen also found that the pupils realized that having more languages in their repertoire makes learning other languages easier (p. 41). Furthermore, several of the participants commented how they translanguage when learning English. Using one or the other language in their repertoire because of the similarity to the language they are learning helps them making sense of the process. Although the participants did not report on their teachers making use of this advantage, the pupils themselves use their linguistic repertoire on their own initiative. Iversen concludes his article by stating that there needs to be more training on the subject of using pupils' L1 in the classroom. He believes that the entire linguistic repertoire of a pupil should be considered as a resource, and the teachers should use it to their advantage.

We find that several researchers have studied the lack of other languages being used in English-learning classrooms in Norway (Krulatz & Iversen, 2020; Dahl & Krulatz, 2016; Flognfeldt, 2018). However, in a study done by Beiler (2020), she gives an insight into how teachers use other languages when teaching English at a Lower Secondary school in Norway. Beiler spent three months collecting data in two different introductory classes for newly arrived pupils, she followed the two teachers named "Erik" and "Tobias". "Erik's" class was a 10th grade class with 12 pupils, "Tobias'" class was a mixed 8th to 10th grade class with 13

pupils. Altogether, 22 pupils took part in Beiler's study, and they reported that between them they were proficient in 24 different languages. During the three months Beiler studied them, she took observation notes, video recordings of the language instruction, and screen recordings while the pupils worked on writing tasks. She also collected self-written texts, the teacher's feedback, took pictures, and made language-portraits with the pupils. Additionally, she interviewed the teachers and 18 pupils (p.28). In Beiler's findings, much like what Dewilde discovered, the pupils used other languages in their repertoire in the starting phase of the writing process. They wrote in their native language and then translated it to English. If they were writing about a specific topic, they collected information in several languages and told Beiler that it increased their knowledge of the topic they were writing about (p. 28). Beiler observed how pupils would view the languages in which they had received little formal education in as lesser than the ones they had learned in school. For instance, one pupil in Beiler's study had received most of his education in English at a school in Kenya, and therefore viewed that as his main language. However, in his linguistic repertoire he also had eight other languages which he used in varying degrees during his daily life outside of school. Beiler noted that those other languages in his linguistic repertoire was used less or not at all by the pupil in his language-learning process. In Beiler's research she observed that the pupils used other languages than Norwegian and English in the writing- and language-learning process and found that the teachers supported them doing so (p. 30). Beiler concludes with that it perhaps is not always easy to allow pupils to draw from their entire linguistic repertoire in the classroom, but it may turn into a fruitful and helpful learning experience for the pupils. Additionally, the use of languages other than Norwegian and English can help pupils with understanding that language is connected to the development of identity in society.

4. Theoretical perspectives

In this chapter, the backbone of this thesis will be presented. The theory perspectives are given to create a common ground for the reader and the data that will be explored later in this thesis. Firstly, the term ‘linguistic repertoire’ will be explored, and it attempts to give a definition of the term. It also gives a greater insight into how language is a part of who we are as people. In subchapter 4.2 the interference that happens between a bi- or multilingual’s first language and additional language is investigated. Subchapter 4.3 investigates how English is affected by German, Swahili and Norwegian. Following that, in chapter 4.4 relevant theory on writing is presented. In the last subchapter, 4.5, translation theory is presented.

4.1 Linguistic repertoire

To speak of linguistic repertoires, it is seen as necessary to also speak of multilingualism. As the linguistic repertoires of the pupils who partook in study consists of three or more languages and these languages make up their repertoire. The new national curriculum (NDET, 2020) states in the core curriculum that pupils should experience that “knowing several languages is a resource in both school and society overall”. In the core element of the curriculum for year 10 under “language learning” it is stated that “language learning refers to identifying connections between English and other languages that the pupils know” (NDET, 2020). Through the focus on being on “other languages that the pupils know”, there is an emphasis on all the languages in a pupils’ repertoire. This includes all pupils who are part of the Norwegian education system, which means that even if the “other languages” are not recognized as official national languages, the pupil is still encouraged to see those languages as a resource (Burner & Carlsen, 2019, p. 35). This is also the idea behind viewing languages as being part of a repertoire. By combining the languages into one entity, they together make a resource in the process of learning a new language (Beiler & Dewilde, 2020, p.2).

The indigenous peoples of Norway, the Sami and the national minorities; the Kven people, Forest Finns, Norwegian Romani, and Jews all have their own languages. However, not all of them are considered an official minority language in Norway, as this is only the case for the three Sami languages that are officially recognized in Norway (Krulatz, Dahl & Flognfeldt, 2018, p. 21); Language Council of Norway, n.d.a). The mother tongues of all recently arrived immigrants, collectively referred to as “more recent minority languages” (Krulatz, et.al., 2018, p. 23) are not regarded as national minority languages and are therefore not protected by legal

conventions. However, the Language Council of Norway still carries responsibility for these also. The Language Council of Norway has several areas of responsibility, but one of the three main goals is “to safeguard linguistic diversity and the interests of language users” (Language Council of Norway, n.d.b). Thus, although the languages of the pupils in this study are not counted as official minority languages, they are still to be acknowledged.

The idea of the linguistic repertoire is often associated with John Gumperz and his work during the early 1960s, although at the time he termed it as a person’s “verbal repertoire”. He describes linguistic interaction as a “process of decision making, in which speakers select from a range of possible expressions (...). Speakers choose among this arsenal in accordance with the meanings they wish to convey” (Gumperz, 1964, pp.137-138). Gumperz showed special interest in how the linguistic choices a person makes are tied to social circumstances. He claims that although it is the language user who ultimately makes the decision of how their linguistic repertoire is used, the language will always be affected by “grammatical and social restraints” (Gumperz, 1964, p. 138). This means that the linguistic repertoire, the languages, and dialects it consists of, “form a behavioral whole, regardless of grammatical distinctness, and must be considered constituent varieties of the same verbal repertoire” (Gumperz, 1964, p.140). It is especially apparent when we hear someone speak that we can hear the difference in social situations. For instance, there is a difference to how someone speaks to their friends compared to their boss.

There are different ways in which we can convey something through social context or body language, without using language that is seen as grammatically correct. Because we often understand the social context in which something is conveyed, we can understand it through circumstance. Therefore, although we cannot always predict how a person uses the language, we cannot say that there is a complete sense of freedom when we speak. If there was, we would not be able to communicate successfully. This means that we can say that linguistic repertoires follow conventional rules which are commonly agreed on. We learn the social categories and etiquette at the same time we learn grammatical rules, which means that the social aspects of language are adapted into our linguistic repertoire. Thus, we can say that the linguistic repertoire can stretch beyond language as it also encompasses the social structure in which languages are used.

The pupils who are part of this study all possess knowledge within three languages or more, which makes them multilingual. There are many definitions of multilingualism which are made on a wide specter of required proficiency. In this thesis, a multilingual is seen as “anyone

who can communicate in more than one language, be it active (through speaking and writing) or passive (through listening and reading)” (Li, 2008, p. 4). It is then also important to make a distinction between atomistic and holistic views of multilingualism. Very simply explained, atomistic views concern themselves with each separate part or language of the multilingual. For instance, we find in research done by Haugen (1950) that he describes the way bi- and multilinguals mix languages as “they may switch rapidly from one to the other, but at any given moment they are speaking only one, even when they resort to the other for assistance” (p. 211). Haugen hereby illustrates how a language user is using only one language at the time, even when they reach for other languages in their repertoire to help in the meaning-making process. This is a common way to perceive code-switching. In code-switching, languages are viewed as codes that we use to communicate with others, and we switch between different codes depending on the situation and linguistic context. Often in atomistic types of research, mixing the languages or codeswitching is seen as incorrect or an indicator of low proficiency. According to atomistic views, languages are to be viewed as separate and independent from each other (Cenoz, 2013, p. 12). In contrast to this, holistic approaches concern themselves with the linguistic repertoire as a whole and does not see the languages as separate entities. Cenoz (2013) also argues that including a holistic approach to the linguistic repertoire of bi- and multilingual pupils when studying language in school can be highly beneficial. When doing so “multilingual students could use their resources cross-linguistically and become more efficient language learners than when languages are taught separately” (p. 13).

We can illustrate seeing the linguistic repertoire as one entity by using Cummins’ (2005) iceberg model, where what we see is the pupil using one or the other language, but underneath the surface, the languages connect into one. In this thesis, the focus is on the holistic approach to language. The discussion of linguistic repertoires also leads us to the term “translanguaging” (Garcia, 2009; Blackledge & Creese, 2010; Li, 2011). The act of translanguaging creates space for the multilingual by “bringing together different dimensions of their personal history, experience and environment, their attitude, belief and ideology, their cognitive and physical capacity” (Li, 2011, p. 1223). Thus, when translanguaging the multilingual uses more than just the languages itself. It can also be different aspects that those languages bring with them. The situation around the languages that influence the use of them. Language awakens certain parts of our identity that come forward through using language. Lewis, Jones, and Baker (2012) state in a study that using only one language in the classroom is something we are slowly moving away from. They find that children in school use their

language in a way that maximizes “understanding in performance in the home, street and school” (p. 643). By encouraging the use of all the languages in a bi- or multilinguals repertoire, we can ensure a more effective way of not only learning in school, but in the overall performance of the individual in other situations as well.

Garcia (2009) states that “translanguagings are the *multiple discursive practices* in which bilinguals engage in order to make sense of their bilingual worlds” (p. 65, italics in original). Hereby, she draws not only on language, but also on other factors by which bi- and multilinguals communicate and understand their surroundings. Also, this definition emphasizes that the languages in a bi- or multilingual’s repertoire are used in conjunction with each other. This means that it is not the same as the previously used term, “code-switching”. As described by Haugen (1950), his view of language-use points out the fact that language users only use one language at the time, which is what we often refer to as code-switching. Although this is a very common way to view the use of language, translanguaging introduces the perspective of repertoires rather than codes. It is important to note that this perspective also brings with it how we use our bodies and surroundings to communicate along with the languages in our repertoire (Beiler, 2020, p. 2-3).

This thesis concerns itself with the use of each informant’s linguistic repertoire. As argued earlier, the holistic approach to multilingualism sees a multilingual as an individual who uses several languages in their day-to-day lives. Cenoz (2013) states that “when multilingual speakers communicate in real life, they use languages as a resource. The boundaries between their languages are soft” (p.12). Thus, multilinguals do not use the languages in their repertoire as separate, instead they make meaning by collectively using them. This may be done unconsciously by the multilingual, but from the perspective of holistic researchers it is seen as a creative process which may lead language use in different directions. In older linguistic research, the languages of a bi- or multilingual were seen as separate and could not be described as a collective repertoire. Monolingual ideologies view pupils’ additional language(s) as distracting from the language that they are attempting to learn. However, the idea of a linguistic repertoire is that the languages already part of the pupils’ repertoire are seen as a resource in the process of learning a new language (Beiler & Dewilde, 2020, p. 2).

4.1.1 Language and identity

Language and identity are closely connected, for instance in the Core Curriculum (NDET, 2020) under the heading “Identity and cultural diversity”, much attention is paid to the

connection between language and identity. There it is stated that “the teaching and training shall ensure that the pupils are confident in their language proficiency, that they develop their language identity [...]. Language gives us a sense of belonging and cultural awareness”. Additionally, the Core Curriculum addresses that as a society we are becoming more diversified, which increases the importance of language skills and cultural awareness. It is important that teachers acknowledge all the languages that make up a pupil’s repertoire, as it can become problematic if we do not. If we focus on only English or Norwegian being the desired language, it can create a conflict within the pupil because then the languages which they may be more familiar with, and which are tied to their identity are viewed as less desirable. Having a pupil associating parts of their identity with something that is considered undesirable, can have great impact on their identity. The way we view ourselves and our identity has much to say for the efforts we make in a learning process. If parts of us are considered ‘useless’, we start to think that we are unable to do certain things and at worst, it may lead us to thinking of ourselves as useless as well. Identity can be seen as the relationship of what we perceive as being the truth and that what is possible, it lies in the way we communicate with ourselves (Nordahl, 2013, pp 126-128).

We find that the identities of multilinguals are often more complex and complicated than monolingual identities because, “language learning and use in a multilingual person involves the interaction of a wide and continually changing spectrum of influences, including those arising from the mix of languages themselves – acquired at various stages and in various circumstances” (Aronin & Singleton, 2014, p. 81). For instance, a pupil in a Norwegian classroom can have roots in Myanmar but spent most of their life in a refugee camp in Bangladesh before eventually arriving in Norway. Thus, a multilingual has often been exposed to one or several languages in some capacity which often come in addition to the language(s) in the country they now reside in (Krulatz, Dahl & Flognfeldt, 2018, pp. 102-105). In addition to the language, there may be cultural aspects from the countries the multilingual has resided in that have been integrated as a part of their identity.

Often, we ask a multilingual what they see as their first or native language. We assume that there is only one language associated with these terms. However, this might not be the case. As Krulatz, Dahl & Flognfeldt (2018, p. 104) illustrate, a multilingual might have different languages connected to different parts of their identity. As there often is language associated with the multilingual’s inheritance, other languages with the multilingual’s affiliation and with their level of expertise. These different terms were suggested by Rampton (1990), and he states

that the first two are connected to what groups the multilingual belongs to and therefore are also the ones that closest connect to our identity and who we are. Whereas language of heritage relates to our family and history, language of affiliation concerns itself more with what we ourselves choose to identify ourselves with. Language of affiliation often comes into the multilingual's life at a later stage. Language of expertise can be a language that comes in addition to language of heritage and language of affiliation. However, it can also be the same as the language of affiliation. The user of language of expertise feels an ownership to this language, but it craves for a certain level of proficiency.

4.2 Interference between the L1 and L2

It is common for an L2 learner to apply the rules of the L1 to the target language (Derakhsan & Karimi, 2015, p. 2112). When these two languages do not use the same grammatical structure, vocabulary or phonetics, errors in spelling and pronunciation happen. There has been some disagreement when it comes to the L1 affecting the acquisition of a new language, however it is now agreed upon by most linguists that the native language of a learner may affect their English in different ways (Swan & Smith, 2001, p. xi). We find that learners whose native language is not too far away from English often struggle less with the language. The trouble is when a word in their native vocabulary and English look and sound somewhat similar, but the meaning is not. Swan & Smith (2001) state that transfer mistakes are “most common in the interlanguage of students who speak languages closely related to English. Speakers of unrelated languages such as Chinese or Arabic have fewer problems with transfer” (p. xi). These types of transfer issues are most often prominent in pronunciation because we find that different factors of a learner's native language affect the way words are articulated. Factors such as how the lips, tongue and jaw are used to make sounds is what may give a learner their ‘accent’. The ‘accent’ can also in some ways affect the written vocabulary, syntax, structure and even handwriting (Swan & Smith, p. xi).

The age of a learner often increases the complexity of ideas that a learner has. Often this causes troubles if they want to communicate those ideas in their L2. If they do not have high enough proficiency in the L2, they may rely on using their L1 to convey their ideas. This counts especially in written communication. Such use of a learner's L1 can therefore be seen as negative, as it often leads to errors in writing. Typically, this type of language transfer is observed when the learner's L1 is similar to the L2 (Karim & Nassaji, 2013, p. 121). Transfer

of the L1 into the L2 can also be positive. It helps the learner to make sense of their ideas before writing them down.

4.3 How languages in a learner's repertoire may influence their use of English

In the following subchapters, this thesis will further investigate how the languages in the participants' repertoires may affect their use of English. It will focus mostly on grammar, but it is also seen as relevant to look at some aspects of how learners of English speak. This is because sometimes when figuring out how to write a word, one may try to figure out the spelling by pronouncing the word aloud. Therefore, some aspects of phonetics are addressed in the following sections.

4.3.1 Norwegian learners of English

As the interference of other languages in a multilingual's repertoire was discussed above, discussing how Norwegian may influence the learner's use of English is seen as important to this thesis as well. All three participants are relatively newly arrived in Norway and have begun learning Norwegian. Thus, Norwegian is a new addition to their repertoire and may influence their use of language in some ways as well.

Historically and at present, there is a close relationship between Norwegian and English. Both languages belong to the Germanic branch of the Indo-European languages which causes there to be similarities between the two. This is especially true phonologically. However, there are still some common mistakes made by Norwegian learners. For instance, regarding orthography, we find that the letter /k/ is much more used than /c/ in Norwegian, this may lead to learners confusing these two when writing in English. It is also more common for Norwegians to use compound words, which creates difficulty knowing when to separate words from each other or when to hyphenate (Davidsen-Nielsen & Harder, 2001, pp. 21-26).

Grammar-wise, the learner may come across the following difficulties. In Norwegian, the word order differs from English. For instance, the adverb is usually placed after the finite verb, which can lead to the learner making mistakes if this also is done when they use English. For instance, they could be creating sentences like "I see sometimes that he does this". This is different from subordinate clauses where the adverb comes before the finite verb; "I see that

he sometimes does this”. Regarding “it” and “there”, the Norwegian equivalent is “det”. “Det” is a much-used word in Norwegian and is often used at the beginning of sentences. Because “det” can translate to both “it” and “there”, they are often confused, and mostly it becomes overused as the equivalent of “it”; “*It* was somebody walking on the path”. This also shows how learners sometimes struggle with ‘simplifying’ their sentences, because alternatively one could have said, “somebody was walking on the path”. “There” is in general also often misused with verbs other than “be”, which is the most common verb we use “there” with in English; “It/There walks a man on the path” (Davidsen-Nielsen & Harder, 2001, p. 27).

Some of the modal verbs in English have Norwegian equivalents, however there are differences that can lead to difficulties for the Norwegian learner of English. For instance, Davidsen-Nielsen and Harder (2001) bring forward that “kan” which looks like the word “can” is not a direct equivalent in all situations. Norwegians use “kan” in affirmative sentences when they talk of whether something is true or may happen sometime in the future; “In the future that *can* be true”. The proximity in orthography between “skal” and “shall” can lead to confusion for some learners. In Norwegian it is used as an expression of compulsion or a demand, in likeness of the English “must”, “have to” or “is to”. For instance, a learner may write; “You shall listen to me now”. The past tense of “skal”, which is “skulle” can also lead to confusion as it is used in other ways than the apparent equivalent “should”. A learner may then make the error of writing, “He looks as if he *should* throw up” instead of “he looks as if he *might* throw up” (Davidsen-Nielsen & Harder, 2001, p. 32).

Because English and Norwegian have a close relationship, some vocabulary may look similar and translate literally. We find that words such as “like”, “good” and “man” can be used in the same manner in both languages. However, this is not the case for all words that appear similar. For instance, “see” looks like the Norwegian “se”, but in Norwegian it translates to both “to see” and “to look”. “Blank” translates literally to “shiny”. Norwegian learners very often confuse the word “mean” as in “meaning” with the English equivalent “think”; “I mean that chocolate is better than fruit” (Davidsen-Nielsen, 2001, pp. 33-34).

Furthermore, other mistakes that Norwegian learners of English may make are that the definite article is used in Norwegian when a noun is uncountable and used in a general way; “samfunnet”, where the definite article is indicated by the suffix. This can lead to mistakes where definite articles are included when they are not supposed to in English. Norwegians also

do not separate between “who” and “which”, this can lead to confusion; “the boy which I spoke about”.

4.3.2 Using English with Swahili as one’s L1

As two of the pupils in this study are from the Democratic Republic of Congo (hereafter referred to as the DRC) it is important to look at how English is used in the country. However, as English is not the official national language of the DRC, there is little research that concerns itself with how the language is used by citizens of the DRC. Although the use of English has flourished in some Francophile African countries, it has not done so in the DRC (Kasanga, 2012, p. 48). English is for instance not used as a language of instruction in schools, which often means that pupils first experience English when outside of the DRC. When those pupils then are in situations where English is being used, Cekiso (2015) has discovered that most of those students struggle with written communication.

The two pupils who partook in this study, both see Swahili as their first language (L1). Therefore, this thesis focuses on aspects of English that native speakers of Swahili may struggle with and that cause common mistakes for learners who have Swahili as part of their repertoire. The learner may or may not make these mistakes, and only a selection of the common mistakes made by learners is presented.

Swahili is placed within the Bantu family of languages and is mainly distributed in countries in East Africa and somewhat in Central Africa. Amongst the countries that use Swahili are Tanzania, Uganda, Kenya and Rwanda. There are about 60 million people who use Swahili. For most of those 60 million people, Swahili is not their native language as it is more common that people learn it as an additional language. Overall, Swahili is a growing language and is an important lingua franca for the Eastern part of Africa. Although Swahili falls within the Bantu language family, it is not entirely typical of Bantu languages, but it shares its structural and morphological characteristics (Grant, 2001, p. 260).

Amongst other, all Bantu languages share the following characteristics. The noun class system most often consists of a prefix plus a stem. The prefix works as a marker for what class the noun is in, for instance; “mtu” means “person”, “watu” means “people”. In Swahili we find about fifteen different noun classes, which is less than there are in most Bantu languages. The noun is the dominator of the sentence, and the other words fall in to a “concordial relationship” (Grant, 2001, p. 261). Phonologically, there are a lot less vowels in Swahili, in English we

find 22 vowels, but in Swahili only five. On the other hand, Swahili has a few more consonants than English. There is little clustering of the consonants, as in Swahili they alternate the vowels with consonants and all syllable end in a vowel sound (Grant, 2001, p. 262). It is important to look at some phonological aspects of Swahili as it sometimes explains the reason why learners of English may struggle with words. When we write, we sometimes pronounce words for ourselves to better understand how they may be written. As there are only five vowels in Swahili speech, the learner tends to assign the sound that is implied by the orthographic symbol (Grant, 2001, pp. 262-263). There is more of a regular correspondence between sound and orthographic symbol in Swahili, which means that it is quite easy to predict what a Swahili learner of English may struggle with regarding spelling. Swahili learners may pronounce silent letters in words such as “climb”, “handful” and “align”. Additionally, they may struggle with words that are oddly spelt, Grant (2001) brings forward words such as “orange” and “biscuit” which are given incorrect sounds and thus may be pronounced as; “orainge” and “biskwit” (p. 265).

Also grammatically, there is quite a large difference between Swahili and English. We find that quite a lot of the elements in English have no equivalents in Swahili. For instance, as stated by Grant (2001) “Swahili does not have anything quite like the English auxiliary verb system for asking questions, indicating tense and modality, etc.” (p. 266). Neither do we find articles or gender markings in Swahili. Swahili uses locative forms that are attached to the noun, instead of using prepositions like one does in English. Grand (2001, p. 265) gives the example of “Aliweka kalamu mezani” which translates to “he/she put the pen on the table”, but the different elements of the sentence are widely different than how we make sentences in English. “Aliweka” is a combination of the subject marker “A” which indicates a third person singular pronoun, “li” is a simple past tense marker and “weka” translates to the verb “put”. “Kalamu” translates to the noun “pen”. “Mezani” consists of “meza” which translates to “table” and “ni” which is the location marker, which in this case is “on” (Grant, 2001, p. 265). Thus, as there is no gender in Swahili, “a” can mean both the masculine and the feminine third person pronoun. We find that the word order is similar to what it is in English, but the fact that aspect is no less important than tense in Swahili, can lead to confusion in using verbs in English (Grant, 2001, 266).

As stated above, it is often the use of verbs that is most confusing to Swahili learners of English. Starting with the auxiliary “do” in questions, there is no equivalent of it in Swahili. This can lead to learners making mistakes such as, “She eat last week?”. Questions in Swahili

are only indicated by a change in intonation and orthographically only by a question mark. There are various tense markers which time is indicated by in Swahili. Present time is indicated by “-na-”. Additionally, Swahili uses adverbials to divide between present progressive and simple present which may cause the two tenses to be confused by learners when using English. Grant (2001) also states that the learner may omit the “-s” from the third person singular form of the simple present; “The girl like to eat chocolate” (p. 267). The tense marker “-li-” marks past time, but there are several issues connected to the past tense differences in English and Swahili. For instance, the stem in Swahili does not change in the same words in English, causing the learner to be confused when writing irregular verbs in the past tense which may result in sentences such as, “I go to Primary School in Uganda”. What often happens when the learner uses the simple past of irregular verbs is that they add the regular suffix “-ed” to the stem; “leaved” for “left”, “drived” for “drove”, “finded” instead of “found”, etc. The past perfect does not exist in Swahili, thus it is common for the learner to use the simple past instead; “He never saw a cow before”. The last marker of time is “-ta-”, which marks the future tense. The marker is often translated by the learner with the “shall” or “will” future form also when they should not do so, “When she will come, we will go”. (Grant, 2001, pp. 267-268)

Furthermore, the lack of definite or indefinite articles in Swahili and Bantu languages overall, can cause problems for the learner whether it be using the wrong article, omitting the article all together, confusing “a” and “an”, or misusing the definite article together with a proper noun. Also, the lack of gender in Swahili leads to confusion for learners. It is not uncommon for a learner to write, “He received her diploma last year”. Swahili also uses pronouns unnecessary, “Has she caught it a fish?” which can be answered by, “She has caught” where the object pronoun infix is omitted (Grant, 2001, p. 272).

4.3.3 German users of English

German has a close family tie to English, which means there are similarities between the two languages in terms of phonology, vocabulary and syntax (Swan, 2001, p. 37). In this subchapter, the linguistic variety of German learners of English is explored. One of the participants in this study has her roots and Germany, thus it is important to understand how her native language may affect her writing and translating in English when analyzing her written work in a later chapter of this thesis.

Regarding grammar, there is a significant difference between German and English. Whereas in German they use a system called “case”, where German words often change their endings according to their grammatical function. This affects articles, adjectives and nouns. In English, the grammatical function is given by the position of the word. We also find that often words in German in English look and sound like a close approximate of each other, however the literal meaning can differ greatly. We can find this in words such as “actual” and “aktuell”. These two words look similar, but the English word means something that is in fact true, whereas the German “aktuell” means something current or topical. Another example can be the word “while” which is a close look-alike to the word “weil”, but here the literal translation of “weil” is “because”. We can find several examples of this being the case. Overall, the likeness of words in both sound and look can confuse many learners of English. Below are some more examples of word classes that can often lead to problems (Swan, 2001, p. 49).

We find that when German learners write in perfect tenses, they can confuse “have” and “be”. Although in German they generally use the verb “haben” in addition to the past participle to form the perfect tenses, they sometimes may use the verb “sein” which translates to “be”. This can cause ungrammatical phrases such as “He is gone home” (Swan, 2001, p. 41). In German we find forms similar to English in regard to simple past, simple present perfect and simple past perfect, but German has no progressive forms, which causes confusion in sentences such as “Last time I saw him, he worked on a project at school” rather than “he was working on a project at school”. We find that this can be a problem in both present and past tense (Swan, 2001, p. 42).

There are some rough German equivalents of the English modals such as “can”, “must”, and “may”, but they are used differently which may lead to mistakes. Here again, we see that most mistakes are caused by the words looking alike, but not meaning the same. Such as the English “must” looks like the German past tense “musste” which literally translates to “had to”. This also goes for the negative; where Germans say “muss nicht” which does not translate literally to “must not”, but instead means “don’t have to” or “don’t need to”. This can happen in for instance, “She mustn’t take her shoes off because the floor is cold”. Another example of the confusion between look-a-like words is the German word “will” which translates literally to “wants” and not “will”. This in turn can cause problems between “would” and “wanted” as the past tense of “will” is “wollte” (Swan, 2001, p. 43).

There are some differences in the word order as well, which may cause the German learner of English to make mistakes when writing sentences in English. German has a verb-second word order, which causes the subject and verb to be inverted when the subject of a main clause is preceded by anything other than a conjunction; “In there have we the supplies”. A verb can be separated from its object or complement by an adverb; “He turned finally twelve”. Adverb particles often come at the end of clauses; “He wanders often around”. However, there are no stranded prepositions in German, which can cause problems for learners when this occurs in English. When giving an expression of time in German, the expression is often preceded by “vor” which translates literally to “ago”; “She last danced ago four months”. “Entlang” which translates to “along” follows its noun; “He was running the track along” (Swan, 2001, p. 45).

Most of the English prepositions have rough equivalents in German, and the usual mistake here is that when an expression is fixed in English, and it is not constructed with the equivalent preposition in German. For instance, “A cup full with water”. We also often find that German learners struggle when a German preposition has more than one regular English equivalent. For instance, “nach” can translate to both “after” and “according to”; “After my mother, this is where we’re going”. “Zu” can mean “to” or “at”; “we went to home”. “Mit” which means “with” is only used when one expresses ages; “You are an adult with 18” (Swan, 2001, pp. 46-47).

Furthermore, there are some other aspects of English which German learners may struggle with. For instance, Germans tend to use a passive subject in active sentences, where they use the word “man” which translates to “one”. We can find it in sentences such as “One has never seen him”. Germans separate their nouns in gender, which means that nouns are either feminine, masculine or neuter. This can lead to learners referring to inanimate objects as “her” or “him”. The possessive “’s” is mostly used with names in German, otherwise they usually use “von”; “He is the brother of my friend”. The words for both “as” and “like” are the same in German which can cause the learner to mix up the two and confuse them with each other. It is also more common to have complex nouns in German, which can cause the German learner to attempt creating similar words in English. For instance, “Orangensaft”. As nouns are often separated in English, we find that making mistakes in this regard happens quite often (Swan, 2001, pp. 44-50).

4.4 Writing

The Norwegian Department of Education and Training ([NDET], 2020) describes how writing is not only seen as a basic skill that needs to be developed through training, but also as a tool in the language-learning process. Writing is considered one of the basic skills and is therefore overarching for most skills in the national curriculum. We find that writing is not only a learning process in itself, but also elementary in the process of learning other skills, communication, discovery of one's self and in the learning process of a new language. Writing is one component in a 'twin-skill'; when reading one learns how words are written and by learning how to write, one learns how to read better (Bøhn, Dypedahl & Myklevold, 2018, p. 75).

The different genres of writing are often aimed at different audiences. For instance, when writing notes during class or when reading a book, pupils' written work most often only needs to be understood by themselves. In the example, the process of writing is used as a tool for learning. However, in the process of learning a new language in school, written texts are to be understood by the teachers, their peers, or others as well. Additionally, this type of writing is often assessed, which all influence the writing process. When learning to write in a new language, the teacher often tries to activate some cognitive relation within the learners. These types of texts are often written with a specific audience in mind, and thus it is also important for the learner to reflect on what type of genre is most relevant for the audience and what the learner is trying to convey (Bøhn, Dypedahl & Myklevold, 2018, p. 75-77).

4.5 Translation theory

Translation has had a bad reputation for being "lesser" than the source text. However, House (2009) argues that "it also has the opposite function of overcoming the limitations that particular languages impose on their speakers" (p. 3). There are different types of translations. This thesis only concerns itself with the interlingual translation where the source text is translated into a different language, which will be referred to as the "target text". When we work with contrastive linguistics within translation, we view the source text as an example of how a language functions and how it contrasts with the language into which the source text is being translated. The problems with translations are often caused by the differences in the linguistic systems (House, 2009, p. 15). The translation process must often keep into

consideration many different factors. Semantics, time period and recipients are amongst the factors which a translator must keep in mind while writing a target text. The focus of the translation exercise in this study was mostly to observe the participants' thought process and how English functions in contrast with the source text.

There is an ongoing debate if translating a text in a classroom setting is beneficial to the pupils or not (House, 2009; Munden & Sandhaug, 2017, p. 302; Beiler & Dewilde, 2020). Digital technology has made translating in a classroom with multilinguals more accessible for the monolingual teacher. In a study done by Beiler & Dewilde (2020), they explored how pupils use translation as a tool in their language learning process when learning English. The study shows how the pupils make use of their linguistic repertoire to find translations of words. According to Beiler & Dewilde (2020), the way in which we use translation exercises "becomes increasingly important in linguistically diverse classrooms, where students rely on different linguistic repertoires to support their language learning, and the teacher typically cannot fully evaluate the content of students' translations" (p. 2). In a study done by Dewilde, we see how a pupil uses a language in their repertoire in the starting phase of her creative-writing process. By being allowed to write in a language the pupil knows well, the pupil was given the room to express what they wanted to express. Then the pupil had a better point of departure for writing the text in the target language. Thus, the pupil used translation as a resource, making sense in the linguistic world by drawing from one language and then translating it into another.

5. Methodology

In the following chapter, the method of data collection is presented. In 4.1 the chosen research design is presented and explored. Subchapter 4.2 explores the three different methods of data collection. It explains how the interviews with the participants were conducted, how the self-written texts were collected, and the translation exercise was executed. It also explains what the criteria were for the self-written texts. In 4.3 the participants and how I came into contact with them is explained, additionally it states how they qualify for participation. Subchapter 4.4 explains how this study's ethical issues are considered and how it protects the privacy and anonymity of the participants. In 4.5 the method of analysis is presented. Lastly, subchapter 4.6 presents the limitations of the data collection process.

5.1 Research design

As presented in the chapter on previous research, this thesis takes great inspiration from the works referenced in the chapter on previous research. Therefore, the idea for *how* the data collection was carried out, grew from there. The most fruitful option seemed to be the qualitative research method. I wanted to speak directly with newly arrived pupils and become better acquainted with them, their way of utilizing their linguistic repertoire and how their may be expressed through their writing. Qualitative research is described by Patton (1985) as “an effort to understand situations in their uniqueness as part of a context and the interactions there” (p. 1). He continues with how we do not see the results of qualitative research as the absolute truth or as a prediction for the future, but rather as an entryway to understand the nature of what one is attempting to research. In the analysis of the data, the researcher is to both be able to communicate it faithfully in addition to create a greater depth of understanding (Patton, 1985, p. 1). Thus, as stated by Corbin & Strauss (2008), the goal is to “discover rather than test variables”, which can be achieved by getting “at the inner experience of participants to determine how meanings are formed through and in culture” (p.12). Qualitative research allows the researcher to come closer and connect with the participants on a deeper level, which is harder to achieve when doing quantitative research. The way qualitative research works is that it gives both the researcher and the participants a greater freedom to express themselves and to uncover new data (Postholm, Jacobsen & Søbstad, 2018, p. 41; Cristoffersen & Johannesen, 2012, p. 17). This form of data collection gives a seemingly unstructured ‘mess’

of information and as a researcher one is supposed to find the sense of and in given information and create a new understanding through this process (Richards & Morse, 2007).

5.2 Data collecting methods

In this chapter, the different methods of how data was collected for this study are presented.

In this study, three different types of data-collecting methods were used:

- Semi-structured interviews
- Text analysis
- Translation exercise

For the data collection process, the plan was firstly to conduct a series of interviews with the participants. There were several goals with these interviews; to become better acquainted with the interviewees, to gain a greater insight into their linguistic lives and to become familiar with the way they use their linguistic repertoire to write and translate texts. Initially, the interviewees were encouraged to share texts they had already written during school or in their spare time. The thought was then that they would bring these during the first interview, where I then had prepared some questions that concerned themselves with the situation in which the text or texts were written. Questions such as if the text was written at home or at school, if it was written for school or not, if they had any help from the people surrounding them such as parents, a teacher, a friend or others and if they needed help from a dictionary during the writing process. The collected self-written texts then lead me to the second method used in this thesis, namely text analysis. During a separate interview, more insight into the interviewees' writing surroundings and identity came forward while exploring elements of the text together with the participants. Lastly, the participants were given a translation assignment to show in real time how they took in use their linguistic repertoire when they had to translate a text from their native language into English. This concluded the three interviews conducted with the participants. All the data collection took place during the early spring of 2020 and the research project was approved by the NSD.

5.2.1 The semi-structured interview

As stated previously, this thesis focuses on how the participants use their linguistic repertoire and in what way we can say that their social identity influences their writing. To gain a greater insight into the informants' lives and the way they make use of their language, semi-structured interviews were conducted. According to Kvale (2007), the semi-structured interview is a "planned and flexible interview with the purpose of obtaining descriptions of the life world of the interviewee with respect to interpreting the meaning of the described phenomena" (p.149). In the semi-structured interview, one has an overarching interview guide which leads the conversation into different themes and focuses on the points of interest. However, the themes, questions, and order of these may vary between the conversations with each participant (Cristoffersen & Johannesen, 2012, p.79). The answers given by the interviewees can lead to follow up questions and to the addressing of different themes throughout the interview. The semi-structured interview gives room for a better flow in the interview, causing the interview to become more like a conversation rather than a questioning. According to Postholm & Jacobsen (2011, p. 76) the semi-structured interview is a good way to approach pupils because it creates room for the researcher to explore further what the interviewees are addressing.

The first step towards interviewing newly arrived pupils was writing both a consent form and an interview guide (appendix 1). In the consent form, it was made clear to the pupils that participating was entirely voluntary, and that they had the chance to withdraw from participating at any time. According to the Norwegian National Research Ethics Committees (Fangen, 2015), the matter of freely given informed consent is of great importance. It is in the consent form where the participants are ensured that the collected data will only be used for its intended purpose. It becomes a sort of contract between the researcher and the one being researched. The interview guide had to be shaped in such a way that the interviewees felt comfortable sharing about their lives while also answering the questions. In addition to this, the questions in the guide had to be formulated in a way that avoids, but also be less likely to gain answers such as a simple "yes" or "no". Therefore, testing my interview was vital. It gave me the ability to discover if the questions in my interview guide were not suitable for my research or had to be altered in some way. Testing the interview guide gave insight to how the questions were formulated and if they were leading or not. The goal was for the questions to avoid forcing any answers that did not reflect the interviewees' actual linguistic identities. Some minor alterations were made during the interview. Beforehand, it was thought that the

interviews would be in Norwegian, but after meeting the participants and asking what language they would be most comfortable in, the interview was held in English.

Originally the plan was to conduct two separate interviews with each participant. The first interview would focus on getting to know the participant and their linguistic world. I started by giving them more information about the project, recapping to some degree the information that was included in the consent form. Also, if they had any questions before starting the interview, there was some time dedicated to that. Regarding their linguistic world, I wanted to know more about the languages in their repertoire. This included questions such as what they considered to be their first language, which language they gravitated to the most in different situations both in real life and online, and where they would find translations between the different languages if they were able to or needed to. If the participants already had brought one or several texts, there were additional questions. These questions revolved around their texts and them writing it. It included topics such as social context for the text, time usage, what sort of resources, including asking for help from the teacher or others, that they made use of as they wrote their texts, and challenges they might have encountered while writing. At this point, the questions were not planned to dwell deeper into the text itself. The time spent on each participant for the first interview varied from 30 to 45 minutes. The second interview was planned to be more of a deep dive into the texts themselves. The reason this was done during the second interview was that it gave the opportunity of being more prepared. By reading them before the second interview, I could pinpoint certain passages of the text that were especially interesting for this project. However, as will be deeper explained later in this thesis, the actual collection of the data material went a little different than this.

From all the interviews, a great amount of audio was recorded. Each interview was transcribed using a program called Inqscribe, which marks the time stamps. I decided to transcribe the interviews entirely, which was a time-consuming process. It was done to ensure that all data would be accessible to me during the analytical process. However, some of the interviews lead to topics that could be viewed as sensitive information, this was therefore removed from the transcripts to protect the privacy of the participants. Otherwise, the transcripts are true to what was said during the interviews, it includes the natural speech patterns of the participants, and it was not edited in any way.

5.2.2 Collecting self-written texts

A second way of collecting data on the participants' linguistic repertoire, was by collecting self-written texts. Regarding the texts included in this thesis, some requirements were set in place. The requirements were that the texts had to be self-written, and they had to be written at least partially in English. The reason behind the latter requirement is mostly for practicality. To be able to analyze the text, I had to have some idea of what the text is about. However, I did not want the requirements to prevent any of the pupils from participating or to have the requirements affect what texts they submitted to the study. Therefore, in the information sheet, it only said that I wanted to observe the way newly arrived pupils make use of their linguistic repertoire. This was specified to ensure as much of a natural result as possible.

During the second interview, the texts were further explored together with the participants. This interview consisted mostly of discovering what the newly arrived pupils meant with the different things they had written. For some of the texts included in this thesis, the overall theme would show parts of the participants' identities. For other texts, there was an explanation or a deeper thought behind the words which were written. The questions leading to these conversations were simple ones, "what do you mean by this?", "why did you choose to write about this" or "why did you choose to word it like that?". This challenged the informants to reflect about their choices both linguistically and in regard to their identity.

5.2.3 Translation exercise

The last method used for this thesis, was where the participants were given the assignment of translating a parable from the Bible. This assignment was given specifically for this study, and the participants were not given any time to prepare or access to translation tools. The parable was that of the Good Samaritan, which is found in Luke 10: 30-35. The reason behind this was because the Bible offers translations in many of the world's languages, which gave the opportunity of having each of the pupils translate a text from their mother tongue or their first language into English. The advantage of having each participant translate the same story is that it is easier to show the variations between their repertoires. It also gives the chance to compare the translated texts with each other. The story of the Good Samaritan is a story that is often well known, and one that I was familiar with myself. If the participants did know about the story from before, this might give them an advantage and trigger a recognition within the participants. While having each participant translating the parable, they were encouraged to

think aloud while translating so it could be recorded. This was for giving me an insight into the way they made sense of the source text with the help of their entire linguistic repertoire. This was done during the third and last interview that was conducted with the participants.

To prepare for this translation task, I did the task myself as well. As my native language is Dutch, I translated the parable from Dutch into English. This gave an idea of what the informants might struggle with, which gave the opportunity of making sure that I could better assist when needed. It was found that the greatest struggle came from the Bible being written in an older variation of the language. For instance, lexical words in the parable in Dutch differ from how they are in contemporary Dutch. Such as “denzelven weg af”, which translates literally to “the same way from”, in contemporary Dutch one might write “dezelfde weg af”. In general, the way the parable is written in the Bible can complicate a translation because of its cumbersome formulations.

Each of the three informants were given the task individually during the last interview. The interview started with giving the interviewees some background information about where the text was from, and why I had chosen a text from the bible. At this point they were also told what was expected from this interview and what the main goal was. The participants were slightly hesitant when they were asked to think aloud while translating, but it was made clear that the important part was that they tried as best they could. Then the pupils were given the sheet with the text, and they were asked to read through it. This was done so they could read the story as a whole, which might make it easier to translate the text. When they felt ready the recording started and so did the translating. When they encountered parts that were more difficult, they were told to skip it and come back to it later. Sometimes, seeing a sentence in a broader context can help with formulating something one struggled with earlier. Also, the participants were asked to avoid crossing out mistakes so they would not be readable after. Mistakes are an important part of the learning process and because the goal is to observe and explore the natural process of various linguistic repertoires in use, the mistakes were just as important as the finished translation.

5.3 The participants

As the focus of this thesis concerns itself with the linguistic repertoires of newly arrived pupils, it is important to do the research with the help of those pupils. This is especially important because it shows respect and inclusion towards those whose situation is being researched. It

recognizes their dignity, because one acknowledges that the individuals who are being researched have a voice that needs to be heard. In addition, it is natural that those we are researching are the best sources on their own lives (Soffer & Ben-Arieh, 2014).

In this thesis, data was collected in cooperation with three newly arrived pupils at a school which offers a study program especially for newly arrived peoples between the age of 16 and 24. I came into contact with a teacher who taught an introductory class for newly arrived pupils and asked if they would allow me to ask the pupils for their participation. When given the green light, I came over at the end of a lesson, introduced myself and the project and handed out information sheets and consent forms. For the pupils who were under the age of 18, their parents or legal guardians also had to consent to the participation. Thus, the pupils in the class were given a week to take the information and consent form home. This allowed them enough time to thoroughly read the information given and to ask their parents or legal guardians for consent. When they had signed the consent form, it was given back to the teacher who then again gave them back to me.

Originally, I collected four consent forms, meaning that I could start contacting the respondents. An email was sent to each respondent, to which three of them replied and appointments were made for each initial interview. The teacher at the respondents' school allowed for the use of a private room at the school in which I could meet the interviewees and conduct the interviews. The location where the interviews took place played an important role, because a pupil may respond very differently to being interviewed somewhere they are not comfortable in. Therefore, a rule of thumb is to choose somewhere that feels natural to the pupil, and somewhere it feels natural to have a conversation about the themes which the interview is set to address (Postholm & Jacobsen, 2011, p. 81).

Together, the three respondents that were part of this project had a large variety of languages in their linguistic repertoires. For ethical reasons, the names of the participants have been replaced with pseudonyms which they chose themselves. Eva, a girl in her mid-teens, was born in Germany and emigrated to Norway together with her mother and sister. Tati, a young man just about to enter adulthood, is from The Democratic Republic of the Congo (hereafter referred to as the DRC) and came to Norway as a result of conflict in his home country. Before coming to Norway, he had spent an extended period in Uganda. Efrem's story is in some ways similar to that of Tati. Efrem, also about to enter adulthood, is from the DRC and spent an extended period in Uganda and Rwanda. Although Efrem and Tati's stories overlap somewhat,

they both grew up in different parts of the DRC and Uganda, and thus speak different variations of the same language. They define that Swahili is the language they speak at home, but due to there being a difference in Western and Eastern Swahili, the varieties of the language do not completely overlap. Each of these individuals have encountered several cultures in their lives and picked up different languages along the way. All three of the participants emigrated to Norway during the latter part of the 2010's. As it was vital to the research design, it was both essential and fortunate that all three participants had English as a part of their repertoire. As stated earlier, it is important to include those who are being researched in a study about their lives. However, this would have been difficult if the researcher had not been able to communicate with their informants. Often in studies concerning multilingualism, it is found that although people would like to participate, they are unable to because of a language barrier. This may hinder them from participating in studies about their lives (Saywitz & Camparo, 2014, p. 380-381). Although the languages that I could communicate with during this study were limited to Norwegian, English and to some extent, body-language, it was important that the participants knew that they could communicate in either of these languages that was most comfortable for them.

5.4 Ethical issues

In any project that involves cooperating with other people and especially children, the ethical aspect is vital. According to Morrow & Richards (1996), ethics is a general term which refers to “set of moral principles and rules of conduct” (p.90). This moral compass or ethical guidelines are something abstract that should guide us as researchers to be fair and respectful to those whose lives we are researching. As this study was conducted with the help of three participants under the age of 18, it is especially important to keep in mind how we include them as sources on research of their own life experience. The data was collected in a place where the participants felt most comfortable, they were told of their rights as an interviewee, and the research was conducted on their terms to an extent.

To make sure that the ethical rights of the participants were looked after, several steps were taken. The research project was processed and approved by the Norwegian Social Science Data Service (NSD) to make sure that the project followed Norwegian ethical guidelines. This is especially important because the data collection would include information about the interviewees' linguistic and ethnic background and some of the questions could be perceived

as quite personal. This is another reason why it is important that the pupils who were asked to partake in the project were informed about the questions beforehand to some degree. Also, every interview was recorded and saved in the participants' pseudonym. In addition to this, the online service "Nettskjema" which is provided by the University of Oslo (UiO), was used to record, and save every audio file. This service creates a safe space to collect and save data online. All the transcriptions were also saved in the pseudonym names of the participants. This was all done in the ethical interest of the informants. Additionally, all the information that could potentially identify the participants has been removed from the transcriptions.

Another issue is that the nature of the project should not influence the informants when writing or choosing a text. Therefore, certain specifics of the project had to be kept somewhat vague in order to make sure that the participants did not tailor-make their texts or comments to fit the research. If one asks for texts that specifically show linguistic variation, one could end up excluding pupils from partaking in the study, or the results could end up showing something different than what is true for the pupils.

5.5 Analysis

The analysis of the data which was collected for this thesis is done through taking apart both the self-written texts and the target texts that were written by the participants. This is done by putting together relevant theory, the participants' own observations and my own observations. The analysis is done through describing the finds and by placing the interviews and texts in relation to each other. During the interview, the participants were asked questions that were focused on three different areas. Firstly, the focus was on their linguistic repertoire. Then the self-written text(s) was presented, and the interview focused on different aspects in relation to the text, the circumstances the text was written in, how the participant identified with what they had written, and how they believed their linguistic repertoire might have affected their written work. Lastly, in the final interview, the translation exercise focused further on their linguistic repertoire and how the participant's mind works when translating a source text to a target text in English. Therefore, the analysis is separated into three different parts for each participant. It begins by placing the participant in a context of how they described themselves and their linguistic repertoire during the interviews. This builds on the information that the participants shared. Secondly, it focuses on each self-written text and how the linguistic repertoire is observed in the text by both the researcher and the participant themselves. Lastly,

much of the same is done in the translation exercise, it additionally shows in what ways a participant uses their linguistic repertoire when translating a text from one language to another.

5.6 Limitations

In the data, several limitations can be found. Firstly, there were only three informants who gave data to this thesis and of those three, two were from the same country. Both Tati and Efreem are from the Democratic Republic of the Congo, which means that although they know different variations of Swahili, their linguistic background is in many ways similar. This causes the already limited selection to become more limited. Eva also might pose a limitation. She has been in Norway the longest of the participants in this study, this may cause her to no longer fall within the definition of “newly arrived”. However, for this thesis she is still considered as newly arrived, because all three pupils were part of a combination class for newly arrived pupils. As she is still considered as newly arrived by the school, I see no reason to exclude her from this study.

Another issue was the fact that two out of the three participants said that they did not really understand the information sheet, as I had written it in Norwegian and they did not understand what was expected from them. This caused them to meet me without texts the first meeting. When asked if they could present a text written for their English class, the texts were strongly influenced by the fact that they were written as a task from their teacher. They showed little to no ‘freedom’, meaning that they had done exactly what the task asked them to do, which is, of course, not wrong, but still did not seem entirely appropriate as data for this thesis. In addition to this, because the texts were written with the expectation of assessment, I believe this might have limited the pupils and caused them to write a deliberately ‘correct’ English as they wish to perform in the best way possible. This caused me to ask two of the participants during the first interview if they could write a text for me where they had complete freedom to write about whatever they wished. I asked them to write a text without giving them any restraints, the only guideline was that it had to come from them. Eva however had not written a text when I met her the second time. The way I solved this was by having her write a short text while I was sitting in the room with her. This may have negatively influenced her way of writing, and therefore it is not seen as the ideal situation. Another issue regarding the data that was collected for this thesis is that it is quite limited. It is difficult to understand how newly arrived pupils use their linguistic repertoire when one only collects a few texts. Also, I did not

spend an extended time observing the participants. Thus, what the data shows is a somewhat limited snapshot of the participants' linguistic lives.

Lastly, it is found as limiting that I do not speak or know Swahili myself. While analyzing the self-written works of the two Swahili-users, it was challenging to describe how the linguistic repertoire of these two participants was used. It was less obvious to me how what they had written was linked to the Swahili and the different African languages that make up their repertoire. Therefore, they may be parts of their self-written texts that are left unexplored.

Although all these limitations are found, it is still seen as a study that adds to already existing research on the topic. It emphasizes the importance of continuing the research on the relationship between the different languages in a pupil's repertoire. Although the analysis shows that I have little proficiency in Swahili, it also shows the pupils' willingness to educate and to understand how their languages can be seen as a repertoire and resource.

6. Findings and discussion

In this part of the thesis, a more detailed presentation of the young adult newly arrived pupils who partook in this study is made. This includes their answers to questions about how they view their relationship to the languages that make up their linguistic repertoire, and how they believe they use their linguistic repertoire when writing texts. Furthermore, this part will include a thorough analysis of the texts they wrote in connection with the interviews that were conducted together with each pupil. I will systematically go through each text and translation and support the text with the thoughts that the pupils had together with writing and translating the texts. Additionally, the linguistic influences from other languages in their repertoire will be presented.

First, in 5.1 we become better acquainted with Eva, who presents an unusual approach to learning a new language while being newly arrived in a country. Section 5.2 is dedicated to Efreem. His section presents how his linguistic repertoire is a large part of his life, and how his text opened a conversation about Efreem's life in a new country. In section 5.3, Tati states how he views a mix of his linguistic repertoire to be his second language, and how the languages in his repertoire reflect where his heritage lies. In addition to this, his text on education shows us some of his values. His translation and the interview around it showed how variations of languages might sometimes cause a problem or misunderstanding. Along with the presentation of the texts and the interviews linked to them, I will discuss each finding.

6.1 Eva

Eva (pseudonym) came to Norway as a young teen and has now been in Norway for a few years. For most of Lower Secondary school, she partook in mainstream education, but was given separate training in Norwegian. The reason she now is in a combination class for newly arrived pupils to Norway is that instead of focusing on learning Norwegian, she spent a lot of time teaching herself English. She says how she had problems with understanding Norwegian and she gives the impression that she already thought that moving to a different country took much effort to cope with. When she arrived in Norway, she experienced how many younger people in Norway are quite proficient in English. This led her to wanting to become more proficient in English herself as well. During our interview she says "I wanted to learn English

so bad, so I changed all my life over in English. My thoughts, my talking, writing...” (Interview 1, appendix 9). In Germany, English is taught as a second language from when children are about nine years old, and the English training is quite similar to what we find in Norway according to Eva. Furthermore, Eva tells me that the English teaching she received in Germany taught her the basics, but she says that it was uninspiring but does not elaborate any more on why she thought so.

In Eva’s daily life she mostly uses German and English. She moved to Norway together with her mother and another family member, and with them she speaks mostly German. Another person close to her family is from a different European country and does not speak German nor Norwegian very well. With them she often speaks English because it makes it easier to communicate in a language which they both understand. With her father and other family that still live in Germany, she speaks mostly German. She admits that, with her father especially, she often ends up speaking in English as well. During social interactions with other Norwegian speakers, for instance at school, Eva states that she often turns to English. This happens especially when she is unsure of how to express herself correctly in Norwegian as she finds it uncomfortable to use a language that she is not fluent in. However, Eva reveals that when she’s angry she tends to express herself in German, she says “when I’m not fully controlling over my feelings, I do end up speaking German” (Interview 1, appendix 9).

Although I notice that she is not entirely fluent in English either, she still finds it easier to speak and use than Norwegian. I believe that the reason behind this might be that often the other person she speaks English with, is not entirely fluent in the language either. This may create a lower barrier in terms of speaking. Otherwise, it might also have a connection with the fact that many might have corrected her Norwegian during her learning process. This might have made her uncomfortable and made her refrain from speaking it when she can avoid doing so. However, as she has not said anything about this directly, we can only speculate on what is the truth behind her low threshold of speaking English instead of Norwegian. When it comes to her translanguaging between German and English in certain social situations with close family, she gives this as a reason; “because we forget the German word and then we go back to English” (Interview 1, appendix 9). This indicates that Eva’s lexical vocabulary in English is wider on some occasions and that there possibly has been some loss of her first language (hereafter referred to as L1). Later during the interview, Eva also states that it feels more natural to her to speak English, than it does to speak Norwegian or German.

Eva's relationship to the German language is a nostalgic one. When asked if she sees it as important to maintain her German, she confirms that she does think it is important. She continues with that the main reason she thinks it is important to do so is because "I like the feeling when I hear teenagers speaking German to me. Because it makes me feel like a little kid [...]. It's like when you lose a doll and then find it again" (interview 1, appendix 9). Thus, a feeling of nostalgia is what makes her not want to forget her native language. Additionally, Eva still connects a part of her identity to her German roots, and she views maintaining that part of her identity as important. For instance, she says that, "I did hear many times, that people have good expectations to people from Germany" (interview 1, appendix 9). Which refers to a stereotype we often may have for Germans. When asked what Eva sees as her L1, she tells me that she now views English as her L1. Although she speaks some German at home and uses Norwegian in school, it is English she uses the most in general. This makes for an, in my eyes, interesting case. As she was only trained in English in educational settings and whatever she has been exposed to through television and other media, and never has lived in a country where English is a native language, it is unusual to think of English as a first language. However, as she uses English to a great extent in her daily life it could make sense. Many people who have migrated from one country to another experience somewhat of an 'identity crisis', the feeling as if one does not belong in one, nor the other country. For Eva, this might simply have led her to 'adopt' a different linguistic identity and language entirely. Although Eva feels more at home in Norway than in Germany at the time the interview was held, this does not mean that she also feels 'at home' and comfortable with using the Norwegian language.

6.1.1 Eva's self-written text

The text which Eva wrote is about how she spent a day in the local swimming pool together with a family member. The text consists of six sentences, which makes it relatively short. It was written especially for this study, while I was in the room with her. Therefore, the shortness of her text might be because she did not want to spend too much time on writing it or felt a little nervous to have me as an onlooker. Only one criterion was given for the text; it had to be mostly in English, but Eva was free to use her entire linguistic repertoire when writing. Eva's text does include some linguistic use apart from English, but it consists mostly of English. When looking at her text together, I asked her to elaborate on what she meant by each sentence of her text. In the next paragraphs, the text is presented and combined with relevant data which

came forward during the interview. From our conversation surrounding the content of the text, I became better acquainted with who Eva is as a person. In this thesis the linguistic repertoire is seen as a linguistic resource ‘bank’ that is constant and underlying when using language in general. In the following sections I will draw on what is known about Eva’s linguistic repertoire to understand how the other languages in the repertoire influenced or affected Eva’s writing.

The text starts with Eva describing where she was during a day in her life, which was at the local swimming pool, she also writes what she brings with her. Furthermore in line one, she writes “[...] but also, ofcourse my swimclothes and a towell” (line 1, appendix 2). Firstly, we explore why she wrote “swimmclothes”. The German word for swimwear or swimming clothes is “Schwimmzeug”, which I have Eva write down for me (see notes, appendix 2). In Norwegian, we use the word “badetøy” when we talk about clothes that we bring for swimming. “Bade” translates to swimming, and “tøy” can translate to “clothes”. This may explain why Eva writes “clothes” in “swimmclothes”. In terms of spelling, we can observe that in German, one writes the sequence “sch” at the beginning of “Schwimm”. However, sound-wise the German is quite similar to that in English. This may also explain why “m” is doubled in Eva’s “swimmclothes”. In German, the word “Zeug” is used in many contexts. It can translate to for instance, “things”, “gear” or “stuff”. All three of these examples are completely viable in terms of English as well. When one wants to express in English that they brought everything they needed to submerge themselves into water, they can describe it as “swim gear”, “swim stuff” or “things for swimming”. One of these examples might me more correct than the other, but semantically, I would argue that they all make sense. We can even go as far as saying that Eva’s example is more specific than the ones listed above just now, as she particularly states that she brought clothes to go swimming in.

At the end of line one Eva writes “towell” with a double consonant at the end of the word. The German word for towel is nothing like the English, as in German one would write “Handtuch”. However, Eva explains her thought process as follows; “I wrote towell, because it is too like so fast. It’s like “well”, so there is two “l” for me then. In German when we don’t pronounce this like w or like w-e, there’s like a l-l” (interview 2, appendix 9). Some of her explanation is lost in the translation from verbal to text, but she shows me what she means. In her idiolect, the stress lies on the last syllable, as in towel. Thus, we may say that she took what she knows from German and applied it to English. In terms of German phonetics and spelling, when the vowel in a word is short, or as Eva describes it; “fast”, it may indicate that it is followed by a

double consonant. This is to some extent also true in standard English, however in the word ‘towel’, the stress lies traditionally on the first syllable, meaning that there is not a double consonant at the end.

In the second line of Eva’s self-written text, she writes how she and the person she was with, played “waterball” (line 2, appendix 2). When asked about what she means by this, she says “it’s like volleyball in water, waterball is what we say for every sport that is in water and with a ball, when people don’t know the actual word for it” (interview 2, appendix 9). Thereby, she explains how it is more of a common superordinate, much like the German word “Zeug”. A common superordinate is a noun that can be used to describe a whole category of other things. They are used to create a general, yet specific, meaning and create an umbrella term for all things that fit within the common superordinate’s category. However, someone who has English as their native language might not have written it like so. Instead, they might have written “we played in the water with a ball” or “we played some watersport”. Eva’s “waterball” does however make it quite clear what she means.

In line three of Eva’s text, she writes “this time we where just one time in the sauna” (line 3, appendix 2). Although it wasn’t discussed together with Eva, there are some semantic aspects here that can be explored. “This time” indicates that she has been at the swimming pool before and usually goes in the sauna more than once. The adverb “this time” comes at the beginning of the sentence, which is not a usual mistake for German speakers of English. However, it does happen in Norwegian. In Norwegian one might say “Denne gangen var vi bare én gang i badstua”. Where “denne gangen” indicates the adverb. Thus, it could be considered if Eva was influenced by the Norwegian in her repertoire. However, in both Norwegian and German, the finite verb is usually placed in the second position of a sentence, but Eva has written the subject in second position and the verb in third. It is unclear what language in her repertoire this may be influenced by, and it could simply be that it is caused by her not being entirely proficient in English, yet. Also, it could be because of the context the text was written in. Normally she might have gone back and corrected herself, but because of the circumstances, she might not have felt that she had the time to do so.

In the fourth line, Eva writes “We didn’t stay long, after swimming we took a great time for showering” (appendix 2). Semantically, this sentence is written in such a way that it could have two different meanings. One way of understanding the sentence is that she and the person she was at the swimming pool with, had chosen a good time for showering. Perhaps because

there were few people in the showers or just because the time of day they chose to shower was the right time. Another way to understand the last part of the sentence is that they had a very long shower. The interpretations of the sentence are due to the ambiguity of “took”. We can choose to read it in its traditional meaning as a conjugant of the verb “to take”, which the first interpretation explored. However, when the concept of time is added, it can mean that they spent a long time in the shower. To be able to understand it in the way Eva meant it, I asked her to write the sentence in German. The result of this was “ich habe sehr viel Zeit gebraucht um zu duschen” (notes, appendix 2). Which means that she spent a long time in the shower. Eva also adds that “It [the showering] took a long time, but I also had a great time showering” (interview 2, appendix 9).

In the last sentence of Eva’s text, she writes, “After that we got out and bought to ‘burn’ and called our mother for driving us home” (line 5, appendix 2). Several elements in this sentence were discussed with Eva. Firstly, I asked her if she meant “two burn” (Burn is a brand of energy drink) to which she answers yes and just says “Norwegian...” (interview 2, appendix 9). This refers to how she thinks that her Norwegian repertoire had mixed in with her English, as “to” in Norwegian translates to “two” in English. The word “to” in English is used to express a verb in its infinitive form. In Eva’s mind while writing the text, she did not make a conscious decision when writing the Norwegian word “to” instead of the English “two”. Which either shows that the languages in her repertoire are intertwined in some way, or that Eva might have just simply made a spelling mistake. The other part which can be explored further in this line is “and called our mother for driving us home” (line 5, appendix 2). I ask how Eva would have written it in German. She writes down the sentence as “und haben unsere Mutter anrufen zum abholen” (notes, appendix 2), which translates literally to, “and have our mother phoned to collect”. This does not show a clear link to why the English sentence is structured in the way it is; it does however show that the way a sentence is structured in English does not come naturally from how she structures sentences in German.

Overall, because Eva’s text is quite short, I believe that it is challenging to see more than a glimpse of her repertoire. What stands out regarding the linguistic repertoire used in her writing is how we can clearly see how German and Norwegian influenced her language when she wrote this text. The way certain sounds are pronounced in German, but not in English, may be the reason behind some words being written differently by Eva. The same goes for how Norwegian is visible in her writing, when the words are similarly pronounced or written

in English and Norwegian, she may draw from the repertoire that is easiest to compare it to for her at that moment.

6.1.2 Eva's translation from German to English

Eva laughs when she sees and reads through the chosen parable of “The Good Samaritan” (Luke 10: 30-35). She comments that “this is a totally different kind of text in German. It's German, but it's just... biblical” (interview 3, appendix 9). Which was the same issue I encountered when translating the parable from my native language to English as well. She points out that in the German text there are words that are no longer part of contemporary German, and therefore Eva is not entirely sure about the meaning of some of them as she was not taught the meaning of them in school. She does however try her best to translate the text. Shortly after starting the translation exercise, she says, “my English right now is just not where I want it to be” (interview 3, appendix 9). She does not elaborate on this, but to me it does express that she has a certain expectation of where her English repertoire should be. As stated earlier she wants to learn English quite badly, and it seems that the want to achieve a greater knowledge of English puts great pressure on her at times. The next few paragraphs will into how the exercise went and how Eva's translated texts expresses her linguistic repertoire. This will be done similarly to how the previous subchapter was structured.

The first line of the German version of the parable reads, “Es war ein Mensch, der ging von Jerusalem hinab gen Jericho und fiel unter die Mörder; die zogen ihn aus und schlugen ihn und gingen davon und ließen ihn halbtot liegen” (line 30b, appendix 5). Eva translates this to, “There was a man, that goes from Jerusalem to Jericho and fell under the killer. They took his clothes and beat him and leaving him halvdead” (line 30, appendix 6). Before translating, Eva stopped up for a moment and says that she remembers that there is an expression for “es wahr ein Mensch”, but she cannot remember it at the time. Furthermore, at the end of line 31 she translates “halbtot” to “halvdead”. I believe this to be derived from the Norwegian “halvdød”, where “half” is written with a “v” and not and “f”.

As Eva is translating line 31, she asks me, “Does it mean going away, or going in the direction where it happened?” (interview 3, appendix 9). She is referring to the word “vorüber”. The sentence in German reads, “Es begab sich aber ungefähr, daß ein Priester dieselbe Straße hinabzog; und da er ihn sah, ging er vorüber” (line 31b, appendix 5). I ask Eva if “vorüber” can mean two things in German, and she says that, “Well, vorüber, it means it's over, but right

now in the sentence I would think it's either going to the place where it happened to help or going away. Running away" (interview 3, appendix 9). When encouraged to read further on in the text to see if she can figure it out with the help of putting the word into context. She settles on translating the sentence to, "At the same time a priest walks on the same street and when the priest saw what happened walk he to where it happened" (line 31, appendix 6). Thus, she concludes that "vorüber" meant that the priest walks to the man who is lying half dead in the streets in this context. She also comments that she is not entirely sure about her translation of "und da er ihn sah", but she opted to go for a transcreation of the source text; "when the priest saw what happened". If Eva had instead gone for a literal translation, it would have been "and when he saw him" (own translation). Although she uses different words, it conveys the same message. The structure of the sentence may also be affected by the structure of the German source text. We can see this in "walk he" where the verb comes before the subject.

Before meeting with the participants for the translation exercise, I made sure to have a definition of Levit and Samaritan in place. Thus, when Eva asks me what a Levit is, I tell her that a Levit is a Jewish male descendent of the tribe of Levi and that since a Levit is the name of a group of peoples, it doesn't need to be translated. Line 32 in the source text reads, "Desgleichen auch ein Levit; da er kam zu der Stätte und sah ihn, ging er vorüber" (line 32b, appendix 5). Eva wonders if the priest in the previous sentence, and the Levit are the same person, she decides that they are but writes, "Also a Levit, he comes to the place and seeing him makes him go near" (line 32, appendix 6). Later in the interview when asked if she still thinks that the Levit and priest are the same person, she says that she thinks they are. However, "also a Levit" means that the Levit is another person. It might be that Eva thought that "also" referred to the priest also being a Levit, but this is merely speculation as she did not comment on it any further.

Upon reading line 33, Eva again chuckles to herself. The line says, "Ein Samariter aber reiste und kam dahin; und da er ihn sah, jammerte ihn sein" (line 33b, appendix 5). She explains that her chuckling was caused by the fact that in German, they use "jammerte" for the noise someone makes when they are in pain (interview 3, appendix 9). Then she goes on wondering about "ihn sein" as she is unsure how to translate it. She says, "ihn is like, him and sein is his. So, I don't know what it means" (interview 3, appendix 9). In her translation she writes, "A Samaritan came and when he saw him in pain" (line 33, appendix 6). However, when I run "sein" through a translation engine, it is translated to the verb "to be". "His" in German is "seine", which makes me believe that Eva might have become confused by the similar spelling

of the two words. This also shows that she seems to have experienced some loss of her native language when learning the new languages in her repertoire. Although the next sentence is a continuation of this sentence, they were broken into two separate parts so there would not be too much to translate at once. This was done on the translation sheet that Eva was given, and it explains why the translation may seem a little strange and ‘cut short’.

The next line in the source text reads, “ging zu ihm, verband ihm seine Wunden und darein Öl und Wein und hob ihn auf sein Tier und führte ihn in die Herberge und pflegte sein” (line 34b, appendix 5). Eva notes that this line is easy and starts translating. When she gets to “Öl und Wein”, she stops. She says that she thinks there is a word for this in English, but she does not remember what it was. Then she says, “I could just write alcohol, wine is alcohol” (interview 3, appendix 9). I ask her if the text says that it is wine specifically, to which she says yes. She is not sure how to write wine, so I spell the word for her. Eva’s translation of line 34 is, “going to him, bandaging his wound and put oil and wine on his wound carried him on his animal and brought him to an inn to take care of him” (line 34, appendix 6). Although the verb is in the wrong tense, “going” refers to the Samaritan in line 33.

Line 35 of the source text reads, “Des anderen Tages reiste er und zog heraus zwei Groschen und gab sie dem Wirte und sprach zu ihm; und do was mehr wirst dartun, will ich dir’s bezahlen, wenn ich wiederkomme” (line 35b, appendix 5). Eva wonders what the English word is for someone who owns a house where guests can stay. In the previous sentence Eva originally wrote “brought him to his home” (line 34b, appendix 5). In German it is called “Wirte”, she does know that the word is an old German expression for the owner of a house where people can stay some nights, but she is unsure of the English translation. She thinks about writing down the “owner’s house” (interview 3, appendix 9), but when she is told that the owner of an inn usually is called an innkeeper, she remembers that she had heard the word before. Arguably, one cannot know for sure if “innkeeper” already was a word in Eva’s repertoire, or if she simply wrote down the answer that was given to her. When Eva asks what the English word for “Groschen” is, I try harder to avoid giving her the answer. Instead, she is asked in Norwegian if she means the English word for “mynt” to which she answers yes. The word is then put in a different context in an attempt to help her find the word herself; “You flip it to see who is doing what, you flip a...” (interview 3, appendix 9). Eva promptly replies with “coin!”. Happy that she figured out what it was, she writes down “to coins” (35b, appendix 5). Again, we see that Eva writes “to” instead of “two”. Although when saying the word, she pronounces it correctly (interview 3, appendix 9), she makes a spelling mistake

when writing it down. This can either be just that, a simple spelling mistake, or it can be that she confuses her Norwegian repertoire with her English.

When Eva's done, she is asked if she can read her English version. She then says that "I feel like this side has no contact with this side", referring to the two sides of paper the story is on. She feels that her story pre-Samaritan does not coincide with her story post-Samaritan. Regardless, she reads aloud. While reading through, she stops at line 34 again and asks, "What is 'herberge'? I don't think 'home' is the right word" (interview 3, appendix 9). When reminded that she earlier wrote "innkeeper", she changes "house" (translated from "Herberge") to "inn". Then she is asked if she is happy with her work, which she confirms she is. However, as the conversation regarding her translation continues, she notes that both the priest, the Levite and the 'killers' are bad men. In her initial translation of the text, it seemed as if she thought both the priest and the Levite were the same man. When she reads through the text once more, she realizes that this is not so. She also stops at the word "vorüber" again, and wonders if it might mean two things. She still believes that the Levite went over to look at the half dead man, but now she also thinks that he kept walking without helping. When looking it up on her phone, she concludes that it possibly also means that he just walked away. It is unclear what she used to look up a translation.

To summarize Eva's translation, she struggled a little with finding the right words to use in her translation. Several times she knew what the source text in German meant but found it hard to find the right way to phrase herself in English. She struggled especially with the biblical and older way the source text was formulated, creating some confusion along the way. There were some spelling errors that were found in both her self-written text and her target text, but it is unsure if these were simple spelling mistakes, or if they were actual glimpses of her confusing the languages in her linguistic repertoires.

5.2 Efrem

Efrem (pseudonym) is a young adult, and at the point of our first interview, he has only been in Norway for about a year. He was born in Rwanda, but because a member of his close family is from the Democratic Republic of the Congo (hereafter referred to as the DRC), Efrem and his family make to move back to the DRC. In the DRC, Efrem learns some French and this is the language he communicates in when they receive visitors from the DRC or when they go to visit them.

Efrem only lived in the DRC for a short while before his family moved to a different country again. This time they moved to Uganda. As his father is a teacher himself, he wanted to ensure a proper education for his children. Efrem tells me that his father thought it very important that Efrem and his siblings went to school, because their father was afraid of them encountering bad people in their environment. Before emigrating from the DRC, Efrem does not receive any formal education. It is first when he arrives in Uganda that he goes to school. The languages that are used in education in Uganda are Luganda and English. When asked about what Efrem sees as his L1, he tells me that it is English, because it is the language he has known for most of his life; “I’ve studied English for sixteen years [...] it is the language I feel comfortable in” (interview 1, appendix 10). When at home, he also communicates in Swahili, and thinks that maintaining the ability to do so is important, because he sees the ability to speak and understand these languages as parts of his identity. He says that “If I lose it, it’s like I’ve lost a part of myself” (interview 1, appendix 10). During his late teens Efrem immigrated to Norway together with his close family and has, at the time of the first interview, only lived here for a short time. At school he tries to speak a little Norwegian with his friends and the teachers, but often switches to English to make himself better understood. English is his main communicative language, and he says that it is what he writes in when speaking with people online as well. When asked about what language he mainly thinks in, he says he mostly does so in English, because for him it is faster to think in English than in the other languages of his repertoire. He states that he thinks about what he will say in English first and then translates it to for instance Norwegian as he is speaking. This shows how intricate the thought-process of a bi- or multilingual can be. It shows how Efrem makes sense of the world by using a language in his repertoire that he knows well, and then another language to communicate in. This is also what some participants in Dewilde’s studies, which are explored in the chapter on previous research, do. They make sense of the thoughts in their head by using one language and then translate it.

6.1.3 Efrem’s self-written texts

Efrem submitted two texts to the study, which both show that he is quite proficient in English. However, because of its relevance to this thesis, only one of the texts is analyzed. The text chosen for this study was written with more freedom and from Efrem’s own imagination. The other text was more inspired by another text and seemed more restricted and consisted mostly of quotes he had copied from another text. This made the text less reflective of Efrem’s

linguistic repertoire, and less fruitful to analyze. During the conversation around this text, Efrem states that it was written as an answer to a test they had for a topic in their textbook. He says that he copied parts of his text from the book. However, the conversations we had in connection to his self-written work also gave me a glimpse of what was important to Efrem at the time of the interview, and it explores how he believes his written work reflects his linguistic repertoire.

Efrem's text is written as a school assignment which arguably can be the reason why the text shows a very high proficiency of English. It is unsure if the teacher has corrected and given feedback on the text as a written work, but the circumstance in and the reason why the text was written may have influenced the language that Efrem used in his written work. The following section will explore how Efrem believes his repertoire has influenced his text as well as my own observations.

Efrem's text that is called "football", was written as a presentation for his classmates and teacher. In the assignment they were allowed to write about any sport, and the teacher had made clear that they did not have to write about a sport they were not interested in. It was an individual presentation, and they were given a whole lesson of 90 minutes to write and prepare for the presentation. As Efrem plays football for a local club in his free time and he is very interested in the sport, his choice fell naturally on football. He tells me that during his writing session, he was sitting with a group of friends. They had fun writing and were joking about each other's texts. He says that he did not really need any help from his friends with what to write, or which words to use. He states that he did not find it easy to write the text, because he was unsure of what to include. His phone was out of charge, and he had left his computer at home, which meant that he could not look up any words or facts on the internet. Thus, he wrote the text without anyone's help, and the facts are from his personal knowledge about his chosen sport.

He starts his text with the words, "by the Wakandian minister of sports: the honourable Efrem" (name changed to pseudonym, text 1, appendix 3). Although unfortunately this line was not discussed together with Efrem, it shows us something interesting. Wakanda is the fictional country used in the comics "Black Panther". Black Panther was made into a movie not long before the interview took place and was probably popular at the time Efrem wrote his text. It also shows us that Efrem has ambition as he imagines himself as the minister of sports. Sentence three says, "I have chosen football because it's the sport of my dreams and the one

I'm actually practising" (text 1, appendix 3). Usually, a native speaker of English would say "it's the sport I'm currently practicing". In Norwegian the word for "current" is "aktuell", this may confuse some learners of English as an additional language (hereafter referred to as EAL learners). However, Efrem could have meant it in the way that he is not practicing hockey, because he is actually practicing football. As it was not discussed during the interview, it is unsure what Efrem's intended meaning is.

In line five, we find that Efrem writes "favourat" instead of "favourite" two times, meaning that this might be an issue that Efrem struggles with. It is unsure what Efrem's reason for this is, as it was not discussed during the interview. It can be explained by the fact that some speakers pronounce it as /'feivərət/, as there is no equivalent to the phoneme /ə/ in Swahili (Grant, 2001). This causes the speaker to usually assign the sound that is most strongly implied by the orthographic symbol. However, I believe that it may work the other way around as well. If Efrem's pronunciation of "favorite" is more like /'feivərət/, then this may cause him to write it as "favourat".

The noun class systems in Swahili and other Bantu languages are largely different from English. This may cause a misuse of uncountable nouns (Grant, 2001). We can observe this in line six of Efrem's text; "To do or join this sport you must have some equipments like football, boots and a shin guards" (text 1, appendix 3). Here Efrem uses the plural form "equipments". It is an understandable mistake to make, as "some" implies that there is more than one piece of equipment needed, which is then reinforced by the several items listed. We see this issue appearing again in sentence thirteen, where Efrem writes, "[...] we all have funs" (text 1, appendix 3). In the sentence we also see how Efrem has written "a shin guards". A football player often wears a pair of shin guards to protect their shins when being kicked. However, "a" implies a single shin guard, whereas the "s" at the end of "guards" implies that there are several, thus it becomes contradicting. This can be connected to the same issue as presented earlier, as Swahili speakers of English also often have issues with using the plural noun in the singular.

In line 9 of Efrem's text, he seems to be influenced by the Norwegian in his linguistic repertoire. The sentence says, "it's not easy for the beginners, but after time, man master's the skills needed and kan du even better than he was" (text 1, appendix 3). "Beginners" is believed to be a simple spelling mistake and is therefore not seen as a reflection of any languages in Efrem's linguistic repertoire. However, "man" is often used to mark passive voice in

Norwegian. Efrem states that he believes it to be standard way to use it like so in English as well. Here, Efrem has used it as a masculine voice in the sentence, as he later refers to a “he”. Furthermore, we see how the genitive case is misused in “master’s”, this can have several reasons. It can be a simple spelling mistake which is common for EAL learners. In Norwegian, there the genitive s is not used with an apostrophe, which causes many learners to misuse or overuse it when they first learn about it (Davidsen-Nielsen & Harder, 2001). Another thing to note about the sentence is “kan du”. In this case, it is meant to say, “can do”. “Kan” is a close lookalike and does translate literally to “can”, which is a common mistake a Norwegian speaker of English may make when writing in English. Thus, it can be said that this is a linguistic interference between Efrem’s Norwegian repertoire and his English. Regarding “du”, it looks similar to “do”, but does not translate literally. “Du” is the pronoun “you” in Norwegian, and sound somewhat similar. However, in Swahili there are less vowels than there are in English and Norwegian. Often, the Swahili speaker may assign the sound that is indicated by the orthographic symbol. “Do” in English is pronounced as /du:/, which means that the vowel is a close rounded monophthong. Thus, if Efrem pronounced the word in his head, he might have thought that it sounded more like a /u/ than an /o/, which may have led him to writing “du” instead of “do”. However, this is only speculation, as Efrem blames the spelling error on his writing too fast and is therefore not sure of his thought process behind it.

In Norwegian we find quite many close-compound nouns. In English however, there are less close compound words, and more open compound words. Therefore, in Norway we often teach Norwegian learners of English to be aware of turning connecting too many words into close compound words. It is a common mistake for learners to overuse compound words or to separate compound words that are not supposed to be separated. In both of Efrem’s texts there are several examples of this, the words “sometimes”, “toothbrush”, “outsmart”, “teamwork” and “shinguards”, are all separated. Also, in his texts we find examples of open compound words that should be hyphenated, for instance, “English speaking” (Line 3, text 2, appendix 3) and in reverse, “free-time” (line 6, text 2, appendix 3). This makes me think that there is a connection between him learning Norwegian and having been made aware of the difference in compound words in Norwegian and English.

6.1.4 Efrem’s translation from Swahili to English

Efrem had some knowledge of the parable of the good Samaritan from before, which made translating it easier. However, he commented that there were some parts he could not

understand because they were in a different dialect than his own. He was encouraged to translate what he could understand, which he did. In the beginning, he took me word for word through the translation process and encountered little trouble apart from a few words. When asked how he knows that the story is about men only, he told me that he already knew the story. In line 32 (appendix 7), Efrem left out some words because they were not familiar to him, as the original text which he had to translate was in a Tanzanian dialect of Swahili. Thus, meaning that Efrem had never seen these specific words before.

Efrem translated line 33 to “but one traveler was travelling and reached the same place that man was and felt sorry/sympathy for him” (appendix 7). When asked if there is a word for Samaritan in the Swahili version, he says that “Msamaria” means Samaritan. However, as the Samaritan was travelling, Efrem saw it as natural to refer to this man by writing “traveler” instead of how he is referred to in the text.

At line 34 he stopped and was unsure how to translate “mafuta na divai”. He wrote down “personal stuff” (appendix 7), but says that “mafuta” means oil, while “divai” means divine. He also tells me that when he lived back in Africa, they had something which was called “divine oil”, which they used on open wounds to keep bacteria out from it. When put through a translation engine, it says that “mafuta” indeed means “oil” in Swahili. However, “divai” translates to “wine”, according to the translation engine. Perhaps the word may have several translations, or that in Efrem’s dialect it means divine. However, it could also be that “divai” and “divine” look somewhat similar in the way they are written, and Efrem could simply have thought they meant the same. When Efrem talks through his translation, he translates it somewhat differently than he does when writing. He says,

“Yeah, so he approached him, used personal items, and applied... Yeah, applied it on him. Then wrapped him with some bandages, yeah. And then put him up on his donkey and then went to a guest house and then like, found a place for him to stay” (interview 2, appendix 10).

In writing, he translated the line to, “used his personal stuff to treat him and then helped him up onto his donkey and took him to a guest house” (line 34, appendix 7). Naturally, speaking and writing are two different things, where one is in many ways freer than the other. Often when one writes, there is a more elaborate thought-process that happens, especially when what is written will be read by other people (Bøhn, Dypedahl & Myklevold, 2018).

Efrem's translation is done with little formality. We see this through his use of "just continued" in line 32, "stuff" in line 34 and "place" in line 35. In the official English translation, we find that a much more formal, or 'biblical', language is used. The way in which Efrem has translated the text gives a feeling of distance between the source text and Efrem.

6.2 Tati

Tati (pseudonym) is a young adult who immigrated to Norway together with his family a few years ago. Tati was born in the Democratic Republic of the Congo (hereafter referred to as the DRC), but during his early childhood he experienced the war in the DRC. This caused him and his family to seek refuge in Uganda, and this is where he spent most of his life before coming to Norway. Tati comes across as a very reflective young man and describes how he is proficient in multiple languages. During the start of the interview, I learn that he knows Luganda, Kehema, Lingala and a little French in addition to English, his home language Kiswahili and now, as he lives in Norway, he is also becoming more proficient in Norwegian.

Tati is very aware of the differences between the different dialects in Swahili, and spends some time explaining to me how the variation of Swahili he knows may differ from other dialects, because in the DRC they tend to mix the language together with other dialects found there. He also says that he sees African people as very secretive, and draws parallels to Norwegians speaking on buses, whereas in Africa, people do not. However, as he knows languages other than English and Norwegian, he can speak and still have what he is saying as a secret. During the interview, Tati states how important he believes his linguistic repertoire is for him. They are a part of his identity and his heritage; "It's so important to remember where I'm from through the language [...]. I am from Africa, what shows?" (Interview 1, appendix 11).

Tati regards Swahili as his first language, and it is what he speaks most when he is with his family. He says that there are others in his class who also speak a variation of Swahili, but as there are several variations, it is often easier to speak English. He also addresses that he switches between languages when he speaks, "when we speak with family, we have to mix the words that we forget, with ones from other languages" (interview 1, appendix 11). Although he has been learning English for most of his life, it is not a language that comes to him the easiest. He says that "it's easier to speak Swahili because I speak so fast. But English, I have to think about it" (interview 1, appendix 11). He says that he communicates little in Norwegian when not in school. He has some friends at church with whom he speaks

Norwegian, but this is often in shorter conversations, and not very often. Because he is not yet completely fluent in Norwegian, he feels that it is not yet his language. Thus, he does not wish to speak it that much, however he says his ability to write in Norwegian is better than his ability to speak it. At the end of the interview, he points out something which is very interesting; “My first language is to speak one language. My second language is to mix everything” (interview 1, appendix 11). This is similar to what is stated by other bi- and multilinguals in a study done by Burner and Carlsen (2019).

6.2.1 Tati’s self-written text

Tati’s text is a text he wrote as an independent writing project. The text is about how we find different types of education in different aspects of daily life, in addition to the formal one that we receive in school. He chose this topic because it is something very important to him, and he believes that many take being educated for granted. The text was written while he was alone in his room at home, and he did not have any help while writing it. When asked about what type of mood he was in when writing, he says he was just listening to good music and was in a good mood. Tati’s text shows a certain level of formality. This may be explained by the fact that in Uganda they use English as a language of education. Formal education in Uganda is taken very seriously and thus the language may reflect that.

In the second line of Tati’s text, he writes, “education indeed it should be in order to achieve success, as it states education is the key to success” (line appendix 4). With this he says he means that even though education might not be the only way to the top, it is by the help of others who are well-educated in some form, that they achieve success. Thus, as Tati states, “education has a place in being successful” (interview 2, appendix 11). In extension of this, but equally important, Tati strongly believes that the learning which happens outside of school gives people other important values. These values are then brought into society, and may create a ripple effect from which others can learn. These thoughts are reflected in the next line, “It is a simplest thing that people receive and own by learning not only from school, but from their homes too” (line 3, appendix 4).

Tati continues this with “it is learnt also through dicipling, charity work, participating in scout, youth club, going to school, doing domestic works at home” (line 4, appendix 4). Hereby, he defines education as something greater than what happens in school. He thinks that “education is everything you learn. You pick something from it [...]. It educates you. It changes your

mind. It gives you new ideas to build something. That's education" (interview 2, appendix 11). He continues telling me that he does not enjoy being idle. He sees education as a sort of hobby and enjoys seeking information on topics he is interested in, such as science. In connection to this, he tells me that, although he does not judge, he sees a lot of his classmates not appreciating the education that is offered to them. Later during the interview, Tati tells me that he sees discipline as a great part of education. He says, "when you respect something, you have that courage of learning it" (interview 2, appendix 11). He goes on defining what he means with discipline. For Tati, discipline means that he knows what is right, and what is not. It also includes following rules. He also regards charity work to be an important factor to education, he says that by helping others, they might help you one day. "Taking time with others [...]. Then through that, [...] you learn something" (interview 2, appendix 11). With this he draws parallels to living in Africa, to which he explains "we're all brothers and sisters" (interview 2, appendix 11) and they are usually happy to help each other.

In line five, Tati writes, "but few of individuals tends to understand the values of educating, but fails to follow the successfullness that comes from it" (appendix 4). Regarding this, Tati says that many people think that their education automatically gives them a level of respect. However, Tati believes that this creates an issue, and says that one has to earn the respect. He follows up line five with this, "respect is one of the most important product harvested from education" (line 6, appendix 4). The second to last line in the text also plays into this. Tati spends a lot of attention on respect, making clear that respect for oneself may be achieved through becoming well-educated, and having respect for others while becoming educated. He greatly values education, which is why he decided to write a text on it. In addition to this, he understands that there are some things one has to sacrifice, but he strongly believes that it is worth it.

He concludes his text by writing "that's why I like education, it is not only studying, but it lets someone grow and develops into and educated person that deserve it" (line 8, appendix 4). At the end of the interview, he says that one has to work hard to reap the benefits of education, and that it is important to behave as an educated person. Efrem's text carries a certain formality. Both in the way he formulates the sentences and in what words he has chosen to use.

6.2.2 Tati's translation from Swahili to English

Tati met the same type of issue that Efrem did. The original text is in a dialect of Swahili which Tati is not completely familiar with, but he did however manage to translate a great part of the text anyway. In Swahili, the structure of the sentences is different than what they are in English. Regarding this, Tati says “when you translate direct, you’re going to make mistake. Instead of saying guesthouse, I say house of guest” (interview 3, appendix 11). This same issue comes forth in the first line. In line 30 of the English version of the parable, it says “leaving him half dead” (appendix 5). In Tati’s translation he writes “they left him there a half of death” (appendix 8). When asked, Tati tells me that he found it a little hard to translate the text. As said earlier, his dialect is not the same as the one in the original text. However, in Tanzanian movies, this is the dialect of Swahili that is used there, which is where Tati recognized it from.

Firstly, in line 30, we find that Tati writes “they took his wealthy”. In the original source text in English, it says that “they stripped him of his clothes” (appendix 5). It is unsure why Tati chose to write “took his wealthy”, as it was not discussed after the translation exercise was finished. When the sentence in Swahili is run through a translation engine, the engine suggests the translation “property” for the Swahili word “mali”. However, when just the word “mali” is put into the translator, it can also translate to “possessions”. Thus, the word can have many meanings. In another dictionary it does indeed translate to the word “wealth”, but it is unclear why Tati changes it from a noun to an adjective.

In line 31, Tati stops at “kuhani mmoja” (appendix, 8). This is because he has never heard of those words. He does understand from the context that it might be a group of Cristian people, but he is not sure about the right word for it. He believes that it is something like a priest, who some call “elders”. Thus, he writes down church elder. In Norway, it is uncommon to refer to anyone in relation to a church as a “church elder”. This may be more common to African cultures and older traditions or cultures. Usually, a village would often have an elder or a group of elders to seek wisdom from. Tati quickly goes on and skips the parts he does not understand in line 32. He comments and says, “I don’t know, I can’t... I understand this one, it’s easy because it’s part of my dialect” (interview 3, appendix 11). Here he is referring to the first and second part of line 32. The first line in the original source text in English is “so too, a Levite, when he came to the place and saw him, passed by on the other side” (appendix 5). The first part, which includes the term “Levite”, he skips. Tati does however understand that whoever is written about, passes by the man who is ambushed.

In many ways, Tati's translation of the source text feels much more biblical than both Eva's and Efrem's target texts. This may be because Tati still attends church and one of his close family members is a reverend. Thus, he may feel like the biblical way of writing is a part of his linguistic repertoire and he has adapted it to his text. Interestingly, Tati removes himself from the third person narrative of the text in the last line and inserts a first-person narrative. Instead of "he" (when referring to the Samaritan), Tati writes "and if there is any more thing, I will pay you when I return" (line 35, appendix 5). It is unsure why he has chosen to do so, but it might be because the last sentence feels more like dialogue than the previous sentences. However, in Tati's text, it does not come forward very clearly that there is a meant shift in narrative.

6.3 Texts written by pupils

In all the self-written texts of the participants we can see that there is a clear influence from the other languages in their linguistic repertoires. The above analysis has focused mostly on how the language they use is different from the standard-English, which explains how the languages in their repertoire influence their use of English. However, the use of a linguistic repertoire is not necessarily just shown through grammatical distinctness. As the languages in a linguistic repertoire are used in collaboration with each other, and form a "behavioral whole" (Gumperz, 1964, p. 140). Although it might seem as if the bi- or multilingual is using only one language at the time, the other languages and their norms, grammar and associations are all underlying. Subconsciously, the bi- or multilingual is drawing on the entire repertoire. We see that this comes forth in the above analyzed self-written texts.

We see it in the way Eva is influenced by German in her creation of the word "waterball" which is a subordinate word for all games played in the water with a ball. This is a completely normal saying in Germany, but it does not translate directly to English. This creates a need for further explanation, which Eva gave when asked.

We also see how learning a new language can influence the use of English. Efrem shows this with his passive use of "man", which he genuinely believed was a standard way of expressing oneself in English. However, as discussed above, it seems to have been strongly influenced by Norwegian, as this is a standard way of expressing passive voice in Norwegian. Another way we can see this by is through his use of "kan du". Although it could be seen as a simple mistake or spelling error because "kan" looks similar to "can", it can also be an influence of Norwegian

in Efrem's repertoire. The belief of this influence from Norwegian is made stronger by the additional use of "du". Efrem said that he was just writing fast and states that he does not remember his thought process when writing. Thus, the mistake seems to have been made subconsciously, which strengthens the idea that it was indeed the influence of his linguistic repertoire. Efrem's second text "holiday in the UK", although not explored in the above chapter, still shows how having another text to use as a starting point can influence a pupil when writing.

With Tati, we see how circumstances and norms are part of his linguistic repertoire and how this influences his writing. He writes with a formal tone in his texts, which I believe may be influenced by where he first learned English, which was in Uganda. When Tati lived in Uganda, English was used as a language of instruction which can be a reason why Tati shows little variation from the standard-English.

6.4 The target texts

Eva, Efrem and Tati were all given the same text to translate, but all three of their target texts became very different. I believe that this both has something to do with the way they were translated, and the linguistic abilities of each of them. Both Efrem's and Tati's source texts were in a language that is in their repertoire, however, the variation of the language is not. Therefore, they found it hard to translate. Still, their translations are mostly coherent and catch the essence of the original text. This may also be helped by their prior knowledge of the story itself. Although the source text was not in their dialect of Swahili, they used the repertoire they had to make sense of the words. The way in which both Tati and Efrem use their knowledge of Swahili and recognizing the way words are written similarly is an example of using one's repertoire as a resource as a repertoire does not only include official languages, but also dialects.

Tati has a close connection to the bible from his personal life. He attends the church and has thus heard the way the bible is written and messages in the bible are conveyed several times before. He also claims that he knew of the story of the good Samaritan from before. This is something that I believe comes forward in his way of writing his target text. As stated earlier, the way in which Tati writes, gives a greater sense of formality, which is something that is typical for biblical texts as well. Efrem, on the other hand, is much less formal in his target text and creates a distance between him and the source text and it is unsure why he does so.

Eva's translation of the text is quite literal, her text has a sense of formality, but at the same time she giggles over how different the language is from what she is used to.

Interestingly, we observe that there are several words in which the three target texts differ. In line 31, "the priest" is referred to as "a person" by Efrem, "a church elder" by Tati and "a priest" by Eva. Efrem and Tati have, as argued, a different approach to the text. Tati is very formal which reflects in his use of "church elder", whereas Efrem is less so with his "a person". Eva seems to have translated the text literally. Of course, this can be caused by the fact that Eva had a high proficiency in the language from which she translated the text from, whereas Efrem and Tati did not. The same goes for "donkey" in line 34, translated to "horse" by Tati, "animal" by Eva and "donkey" by Efrem. Eva's "animal" is because in the German source text, it said "Tier", which translated directly to animal.

6.5 Linguistic identity

To quote Tati, "I'm from Africa, what shows?". Tati believes that the languages connected to his African heritage are worth upkeeping because they are what he connects to that part of his identity. Additionally, Tati sees a mix of all the languages in his repertoire as a language. Aronin & Singleton (2014) state that this is common for bi- and multilinguals as their world is considered more complex than monolinguals. Cenoz (2013) pointed out how the boundaries between different languages in a repertoire are soft. Tati does not see a clear boundary between the languages in his repertoire as he draws from all of them in his daily life. This is made clear by the fact that he considers one of the languages in his repertoire to be the mixing of languages.

The sentiment of belonging is also shown in the interview with Eva. She connects her German repertoire with a feeling of nostalgia. Krulatz, Dahl & Flognfeldt (2018) illustrate this by how different parts of a multilingual are connected to language. As Eva was still young when she moved from Germany, it makes sense that the feeling she has when people speak German to her can be compared to losing a doll during your childhood and then finding it again years later.

7. Concluding remarks

This thesis has attempted to investigate the use and influence of newly arrived pupils' linguistic repertoire when writing texts in English. It has examined the self-written texts of three young adult, newly arrived pupils who are part of a combination class at an Upper Secondary school in Norway. The self-written texts were examined in detail to find how the language that is used in the text differs from standard-English, and how this may be affected by the other languages in the pupils' repertoires. The analysis attempts to create a linguistic portrait of the participants and to see the texts and translations in connection to those portraits.

It is difficult to gain insight into the linguistic worlds of newly arrived, multilingual pupils by just reading their written work. There are clear differences that distinguish their writing from Standard-English, but what language those 'abnormalities' derive from is harder to understand without having a conversation with the pupil in question beforehand. This thesis first set out to explore the use and influence of the linguistic repertoire of young adult newly arrived pupils in a Norwegian combination class. However, it seems that a linguistic repertoire is such a wide term that it can be complicated to understand exactly what falls within it and how its use can be proven. It is however important for teachers to understand how the languages in a linguistic repertoire can influence the use of English when writing.

In the texts that the participants contributed with, there is a clear influence from other languages in their repertoire. This comes forward in the way they write certain words, and in how they structure their sentences. Both Tati and Efrem have gone to school in Uganda, where English is the official medium of instruction. This is something that we can see in their proficiency when writing. Eva views English as her L1, but as she has only had instruction in English as a foreign language and has not lived in a country where English was the official language, she shows a lower proficiency and more influence of German in her repertoire. In this thesis I was unable to observe clearly how the participants use their linguistic repertoire compared to the way Dewilde and Rodrick-Beiler have in their studies. I believe there is much more research to be done in this field, and much knowledge to draw from research such as this thesis for teachers in combination classes. The way in which languages are interconnected can be different for all pupils, but by providing more research one will be able to create a clearer picture on the linguistic worlds of newly arrived pupils.

7.1 Further research

Research such as this one could benefit from having several texts to draw from. Having more texts to analyse would give a further insight into the linguistic repertoire of the pupils. It would become clearer what is actual influence of other languages, and what is just a simple spelling mistake. Observing the pupils in classroom situations would also be beneficial as it would be easier to observe how they use their linguistic repertoire when writing different texts for different audiences. As stated previously, Efrem and Tati's texts show little influence of other languages in their repertoire. Is that because they both knew that their texts would be read by someone they see as teacher-figures, or is it a consequence of them having lived in a country where English is an official language? Further research on the topic will give insight to the complex worlds of bi- and multilinguals, which can contribute to validating the identity of pupils in combination classes and other classrooms.

While writing this thesis I could not avoid thinking about this topic from a teacher perspective. In what way do teachers assess texts that show influence of a linguistic repertoire? Do they realise that there is an influence from another language, or is the variety simply seen as a mistake? It would be interesting to see how the assessment process takes into consideration influence from other languages.

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Appendix 1 - Information sheet and consent form

Vil du delta i forskningsprosjektet til min masteroppgave?

Dette er et spørsmål til deg om å delta i et forskningsprosjekt hvor formålet er å finne ut hvordan flerspråklige og multikulturelle elever bruker sin kultur og sitt språk i en skrevet oppgave i engelsk. I dette skrivet ønsker jeg å gi deg informasjon om hva som er målet mitt med prosjektet og hvordan du kan delta og hva det vil innebære for deg.

Formål

Som sagt så skal jeg undersøke hvordan du som flerspråklig elev bruker det du har med deg i sekken av kulturelle og språklige erfaringer når du skriver tekster. Det du deler med meg av tekster og informasjon vil bli brukt i min masteroppgave, som er både det største og det siste skriftlige arbeidet jeg skal levere før jeg er utdannet lærer.

Hvem er ansvarlig for forskningsprosjektet?

Det er i sammenheng med min utdanning ved Høgskolen i Innlandet at jeg skal skrive denne oppgaven og dermed gjør dette forskningsprosjektet. Jeg står ansvarlig for innsamlingen under veiledning fra Juliet Munden som er dosent (lærer) ved Fakultetet for lærerutdanning og pedagogikk ved Høgskolen i Innlandet.

Hvorfor får du spørsmål om å delta?

Siden jeg skal forske på det jeg skal, tenkte jeg at du og klassen din var perfekt å spørre. Dere har med dere massevis av erfaringer som dere har gjort både før og etter dere kom til Norge, og jeg vil finne det svært interessant å bli bedre kjent med deg og måten du skriver på!

Hva innebærer det for deg å delta?

Hvis du velger å delta, ønsker jeg først og fremst at du velger 1-3 tekster som du kunne tenke deg å vise meg. Sammen skal vi snakke litt om disse tekstene også skal vi sammen velge ut hvilken tekst som vil egne seg mest for meg å bruke. Det vil si at vi skal ha flere samtaler om tekstene dine. Jeg vil at du skal være en aktiv deltaker av datainnsamlingen min og vil gjerne

bli bedre kjent med deg slik at jeg kan se teksten din i sammenheng med dine erfaringer og din kunnskap.

Så veldig kort, hvis du ønsker å delta:

- Velg noen tekster (1-3) som du har skrevet selv, og som du vil vise fram
- De kan være både tekster skrevet på fritiden eller på skolen
- De kan gjerne inneholde andre språk enn engelsk, men det må være med engelsk i teksten(e)

Vi skal ha 2-3 samtaler (ca. 45-60 minutter pr. samtale) hvor jeg tar lydopptak og vi sammen skal se nærmere på teksten din, også håper jeg du har lyst å fortelle meg litt om din språklige bakgrunn. (Disse samtalene vil foregå på fritiden din slik at det ikke vil gå utover skolen)

Samtalene vil dekke spørsmål som

- Fortell meg litt mer om teksten din (her kan jeg ta eksempler fra teksten din og spørre om du kan forklare litt mer)
- Hvordan var situasjonen rundt deg når du skrev teksten din?
- Hvordan bruker du språk i ulike situasjoner?

Dette er bare et lite utvalg av spørsmålene og jeg vil kunne be deg utdype dine svar

Hvis du er 16-17 år spør foreldrene dine først hvis du ønsker å delta. De kan få intervjuguiden på forhånd hvis de tar kontakt. Er du 18 eller over 18 så kan du selv bestemme om du vil delta.

Deltakelse

Du skal vite at du står helt fritt om du ønsker å delta eller ikke. Hvis du velger å delta, kan du når som helt trekke deg fra prosjektet uten å måtte forklare hvorfor. Alle opplysninger om deg vil bli anonymisert, slik at ingen skal kunne finne ut hvem det er som har deltatt. Det vil ikke ha noen negative konsekvenser for deg hvis du velger å delta og eventuelt senere vil trekke deg igjen. Din deltakelse vil ikke ha noe å bety for din vurdering i engelsk.

Ditt personvern – hvordan jeg oppbevarer og bruker dine opplysninger

Jeg vil bare bruke opplysningene om deg til formålet som jeg har beskrevet i dette skrivet. Jeg behandler opplysningene konfidensielt og i samsvar med personvernregelverket.

De som kommer til å ha tilgang til dine (anonymiserte) opplysninger vil være meg og min veileder, Juliet Munden.

Du som deltar skal anonymiseres ved at jeg merker alle lydopptak og notater med et navn du velger selv (som ikke er ditt eget). I tillegg lagres dette i en sikret nettsky spesielt laget for prosjekter som dette.

Teksten din vil ligge som et vedlegg til oppgaven, men navnet ditt vil være anonymisert. Ellers vil jeg kunne publisere bakgrunnsinformasjonen som du selv har valgt å dele, da også med et pseudonym (et navn som ikke er ditt eget).

Hva skjer med opplysningene dine når vi avslutter forskningsprosjektet?

Prosjektet skal etter planen avsluttes senest 31. Desember 2020. Dine opplysninger vil slettes fra nettskyen til «Nettskjema» (et program som krypterer taleopptak og annen informasjon slik at det skal være tryggest for deg), men anonymiserte opplysninger og transkribering (tale til tekst) av samtalene vil være en del av prosjektet og vil dermed ligge som vedlegg til avhandlingen min.

Dine rettigheter

Så lenge du kan identifiseres i datamaterialet, har du rett til:

- innsyn i hvilke personopplysninger som er registrert om deg,
- å få rettet personopplysninger om deg,
- få slettet personopplysninger om deg,
- få utlevert en kopi av dine personopplysninger (dataportabilitet), og
- å sende klage til personvernombudet eller Datatilsynet om behandlingen av dine personopplysninger.

Hva gir oss rett til å behandle personopplysninger om deg?

Vi behandler opplysninger om deg basert på ditt samtykke.

På oppdrag fra Høgskolen i Innlandet har NSD – Norsk senter for forskningsdata AS vurdert at behandlingen av personopplysninger i dette prosjektet er i samsvar med personsvernregelverket.

Hvor kan du finne ut mer?

Hvis du har spørsmål til studien, eller ønsker å benytte deg av dine rettigheter, ta kontakt med:

- Høgskolen i Innlandet, campus Hamar ved Juliet Munden, på epost (juliet.munden@inn.no) eller telefon: 62 51 76 57.
- Vårt personvernombud ved Høgskolen, seniorrådgiver Hans Petter Nyberg, på epost (hans.nyberg@inn.no) eller telefon: 62 43 00 23.
- NSD – Norsk senter for forskningsdata AS, på epost (personverntjenester@nsd.no) eller telefon: 55 58 21 17.
- Ta kontakt med meg! Send meg en epost (laukixx@live.com) og ikke være redd for å stille spørsmål du måtte ha :-)

Med vennlig hilsen

Laura D. Kiewiet

Prosjektansvarlig

Denne delen rives av fra resten og leveres tilbake til [redacted] innen 15. Januar 2020.

Samtykkeerklæring

Jeg har mottatt og forstått informasjon om prosjektet *Masteroppgave* (datainnsamling), og har fått anledning til å stille spørsmål. Jeg samtykker til:

- å delta i utvalg av selvskrevne og selvvalgte tekster hvor jeg bruker engelsk
- å delta i samtale om mine selvskrevne og selvvalgte tekster
- at samtalene tas opp på lydbånd og blir lagret i nettskyen til «Nettskjema»

Jeg samtykker til at mine opplysninger behandles frem til prosjektet er avsluttet, 31. desember 2020

(Signert av prosjektdeltaker, dato)

(Signert av foresatte hvis prosjektdeltaker er under 18, dato)

For at jeg skal kunne ta kontakt med deg for å avtale møte-tid og sted, trenger jeg litt kontaktinfo. Dette vil bli oppbevart på en trygg og forsvarlig måte, og skal kun brukes i forbindelse med prosjektet.

Navn: _____

Fødselsdato (dd/mm/åå): _____

Telefonnr: _____

E-postadresse: _____

Takk for at du vil være med, vi snakkes! 😊

Interview guide

Fase 1: Rammesetting

Løst prat (5 min)

Informasjon (5-10 min)

- a. Tema, bakgrunn for intervjuet, og formål

- b. Hva intervjuet skal brukes til, forklar om taushetsplikt og anonymisering (og om Nettskjema-appen som brukes til opptak)
- c. Spørre om noe er uklart, eventuelle spørsmål
- d. Informer om opptak
- e. Start opptak

Fase 2: Erfaringer

Overgangsspørsmål (10-15min)

- a. (I studier sånn som mitt, har vi ofte et språk som vi velger å se på som vårt førstespråk, mitt er for eksempel nederlandsk fordi jeg teknisk sett lærte det først. Likevel anser jeg norsk som mitt hovedspråk fordi det er det språket jeg snakker og skriver mest og kan best, selv om jeg lærte det mye senere i livet.) Hva mener du er ditt første-/hovedspråk?
- b. Syns du det er viktig å opprettholde/vedlikeholde ditt førstespråk?
 - i. Hvorfor/hvorfor ikke?
 - ii. Kan knyttes til identitet, selvfølelse ++
- c. Kan du beskrive hvordan du bruker språk i hverdagen? For eksempel på skolen, hjemme med familie, når du snakker med venner både IRL og på nettet
- d. Hvordan finner du oversettelser fra ditt språk til engelsk?
- e. Eventuelle oppfølgingsspørsmål

Fase 3: Fokusering

Nøkkelspørsmål (30 min)

- a. Kan du fortelle meg litt mer om teksten din?
 - i. Når skrev du den?
 - ii. Hvordan var situasjonen din rundt deg da du skrev teksten
 - 1. Skrev du den på fritiden/skolen?
 - 2. Hvor satt du?
 - 3. Var det folk rundt deg som hjalp?
 - iii. Hvordan var det å skrive teksten?
 - 1. Opplevde du noen utfordringer?
 - 2. Hvor lenge brukte du på teksten?
 - iv. Hvilke ressurser brukte du?
 - v. Hvorfor tror du dette er en fin tekst for oss å ha med?
 - vi. Hva tenkte du her (eksempel fra teksten)?
 - 1. Gjennomgang av hele teksten, linje for linje

Fase 4: Tilbakeblikk

Oppsummering (5-10 min)

- a. Oppsummere funn
- b. Er det noe du syns var uklart?
 - i. Har du noen spørsmål?
- c. Noe annet du mener er viktig og som du ønsker å legge til?

-
- d. Jeg skal ha flere intervju, har du noen tips som jeg bør ta med meg?
 - e. Takke for intervjuet

Appendix 2 – Eva’s self-written text

Eva

Line 1: I was with [*part of the text is removed to protect the privacy of the participant*] in a swimming hall. I brought my cleanser, for cleaning my face from the bacteria in the swimminghall, my shampoo, Body lotion, Face creams and other stuff, but also, ofcourse my swimmclothes and a towel.

Line 2: It was fun, me and [*parts of the text are removed to protect the privacy of the participant*] swam in the big pool at first, but then we changed to the kids pool for playing waterball and diving.

Line 3: This time we where just one time in the sauna.

Line 4: We didn’t stay long, after swimming we took a great time for showering.

Line 5: After that we got out and bought to “burn” and called our mother for driving us home.

Notes

1. When asked how one writes swimwear in German: Schwimmzeug
2. When asked how she would write “we took a great time for showering” in German:
Ich habe sehr viel zeit gebraucht um zu duschen
3. When asked how she would write «and called our mother for driving us home» in German: Und haben unsere Muter angerufen zum abholen.

Appendix 3 – Efrem’s self-written texts

Text 1: Football

Sentence 1: “by The wakandian minister of sports: the honourable Efrem.” (name change to pseudonym)

Sentence 2: I am going to talk about football.

Sentence 3: I have chosen football because it’s the sport of my dreams and the one I am actually practising.

Sentence 4: This sport is playing in a team at about 11 participants. It’s a 90 minutes sport (45-45) but some times the referee can decide to add some additional minutes.

Sentence 5: My favourat team in this sport is Man U as in Manchester united F.C. and my favourat player in that team is Poyba.

Sentence 6: To do or join this sport you must have some equipments like football, boots and a shin guards.

Sentence 7: It takes time to perfect in this kinda sport.

Sentence 8: You must be quick, strong and smart in order to out smart your opponent but themost important thing in this sport is team work.

Sentence 9: It’s not easy for the beginners but after time, man master’s the skills needed and kan du even better than he was.

Sentence 10: For example me.

Sentence 11: I was not this perfet as I am now but hard work and training made me even bette.

Sentence 12: I am proud to say that I love this sport.

Sentence 13: Nowadays I feel like this is my type of sport because my team and I compete in tornuments and some times we tend to defeat our opponent and other days we are defeated, but at the end of the day we all have funs not mentioning the ups and downs of the sport like breaking a leg or even being wounded.

Sentence 14: Thanks for the opportunity

Sentence 15: It was really fun to talk about this.

Text 2: My Holiday in the UK

Sentence 1: UK is the most tourist attraction site in the world.

Sentence 2: It's an English speaking region.

Sentence 3: It's also a multicultural place.

Sentence 4: In my holiday in the UK, I would go to the Castle of London and London Bridge just to see how it feels to be there and what they normally do there.

Sentence 5: I would stay there for a month to experience different places and towns, and also to try the different types of dishes cook in the UK.

Sentence 6: I would go there with my entire family so that we can have fun together and spend some free-time as a family and enjoy what life brings.

Sentence 7: Personally, I would pack my sandle for the beech, my pajamas, a tooth brush and a toothpaste, some clothes to change daily for a month, a sleeping doll to keep me calm at Nnight; a credit card to shop some interesting items I may come across.

Sentence 8: In conclusion, I would be grateful if I ever get a chance to visit the UK, and it would be much fun for sure and you know what they say, "if your tired of Britain, your tired of the world".

Notes

Both texts written as school assignments, the first as a presentation, the second as a exercise after watching a 'Mr. Bean' movie.

Appendix 4 – Tati's self-written text

Sentence 1: Sometimes I find studying as enjoyable as a hobby to me because everytime someone gives the most important time to searching and getting new ideas from different ways is so helpful not only to me but for others too.

Sentence 2: Education indeed it should be in order to achieve success, as it states education is the key to success.

Sentence 3: It is a simplest thing that people receive and own by learning not only from school but from their homes too.

Sentence 4: It is learnt also through discipling, charity work, participating in scout, youth club, going to school, doing domestic works at home.

Sentence 5: But few of individuals tends to understand the values of educating, but fails to follow the successfulness that comes from it.

Sentence 6: Respect is one of the most important product that is harvested from education.

Sentence 7: Secondly it is self-sacrifice, when it comes a day of harvesting products that is achieving from your education these two main words are very important no matter what kind of job or knowledge you have acquired, respect and will always be pleased by other people around you

Sentence 8: That's why I like education, it is not only studying but it lets someone grow and develops into an educated person that deserve it.

Appendix 5 – “The Good Samaritan” in Swahili and German and the official Norwegian and English translations

Swahili

Luka 10: 30-35

30a "Mtu mmoja alikuwa anashuka kutoka Yerusalemu kwenda Yeriko. Alipokuwa njiani, alivamiwa na majambazi, wakamnyang'anya mali yake na kumpiga, wakamwacha amelala pale nusu mfu.

31a Kumbe, kuhani mmoja akawa anapita barabara ileile, akamwona, akapita kando.

32a Hali kadhalika na Mlawi mmoja, alipofika mahali akamwona, akapita kando.

33a Lakini Msamaria mmoja aliyekuwa anasafiri, alifika pale yule mtu alipokuwa, naye alipomwona, alimwonea huruma.

34a Akamwendea, akamtibu majeraha yake kwa kumtia mafuta na divai; na kuyafunga halafu akampandisha juu ya punda wake akampeleka katika nyumba moja ya wageni akamuuguza.

35a Kesho yake akatoa fedha dinari mbili akampa yule mwenye nyumba, akamwambia, Muuguze mtu huyu; na chochote utakachotumia zaidi, nitakulipa nitakaporudi."

German

Lukas 10: 30-35

30b Es war ein Mensch, der ging von Jerusalem hinab gen Jericho und fiel unter die Mörder; die zogen ihn aus und schlugen ihn und gingen davon und ließen ihn halbtot liegen.

31b Es begab sich aber ungefähr, daß ein Priester dieselbe Straße hinabzog; und da er ihn sah, ging er vorüber.

32b Desgleichen auch ein Levit; da er kam zu der Stätte und sah ihn, ging er vorüber.

33b Ein Samariter aber reiste und kam dahin; und da er ihn sah, jammerte ihn sein,

34b ging zu ihm, verband ihm seine Wunden und goß darein Öl und Wein und hob ihn auf sein Tier und führte ihn in die Herberge und pflegte sein.

35b Des anderen Tages reiste er und zog heraus zwei Groschen und gab sie dem Wirte und sprach zu ihm: Pflege sein; und so du was mehr wirst dartun, will ich dir's bezahlen, wenn ich wiederkomme.

Norwegian

Lukas 10: 30-35

30c En mann gikk ned fra Jerusalem til Jeriko, og han falt iblandt røvere, som både klædde ham av og slo ham og gikk bort og lot ham ligge halvdød.

31c Men det traff sig så at en prest drog samme vei ned, og han så ham, og gikk like forbi.

32c Likeså en levitt; han kom til stedet, gikk frem og så ham, og gikk like forbi.

33c Men en samaritan som var på reise, kom dit hvor han var, og da han så ham, ynkedes han inderlig,

34c og han gikk bort til ham og forbandt hans sår og helte olje og vin i dem, og han løftet ham opp på sitt eget dyr og førte ham til et herberge og pleide ham.

35c Og da det led mot neste dag, tok han to penninger frem og gav verten og sa til ham: Plei ham! og hvad mere du måtte koste på ham, det skal jeg betale dig igjen når jeg kommer tilbake.

English

Luke 10: 30-35

30c "A man was going down from Jerusalem to Jericho, when he was attacked by robbers. They stripped him of his clothes, beat him and went away, leaving him half dead.

31c A priest happened to be going down the same road, and when he saw the man, he passed by on the other side.

32c So too, a Levite, when he came to the place and saw him, passed by on the other side.

33c But a Samaritan, as he traveled, came where the man was; and when he saw him, he took pity on him.

34c He went to him and bandaged his wounds, pouring on oil and wine. Then he put the man on his own donkey, brought him to an inn and took care of him.

35c The next day he took out two denarii and gave them to the innkeeper. 'Look after him,' he said, 'and when I return, I will reimburse you for any extra expense you may have.'

Definitions

Levite: (or levi) Jewish male descended from the Tribe of Levi (3rd son of Jacob and Lea)

Samaritan: Descent from the Tribe of Ephraim and Tribe of Manassen (both sons of Joseph).
Or, a charitable or helpful person (ref. Luke 10: 33)

Appendix 6 - Eva's translation

30 There was a man, that goes from Jerusalem to Jericho and fell under the killer. They took his clothes and beat him and leaving him halvdead.

31 At the same time a priest walks on the same street and when the priest saw what happened walks he to where it happened

32 Also a Levit, he comes to the place and seing him makes him go near

33 A Samaritan came and when he saw him in pain

34 going to him, bandaging his wound and put oil and wine on his wound carried him on his animal and brought him to an inn to take care of him

35 The next day he goes and gives the innkeeper to coins and tells him: take care of him and whatever more you will do, I will pay for it when I come back

Appendix 7 – Efrem’s translation

30 Person one was coming from Jerusalem going to Jeriko. On his way he met a gang of thieves who stole his belongings and bet him up and left him lying on the road half dead.

31 But, one person saw him lying on the road and left him there

32 ... when he was getting closer he saw the man and just continued.

33 But one travler was travelling, and reached the same place that man was and felt sorry/sympathy for him

34 Used his personal stuff/devine oil (something they put on wounds where Efrem is from, a disinfectant of sorts) to treat him and then helped him up onto his donkey and took him to a guest house

35 The next morning he used his money to pay the owner of the place and told him to take care of the patient and that he will pay him more when he returns.

Appendix 8 - Tati's translation

30 One man was coming from Jerusalem going to Jeriko. When he reached the way, he was attacked by thieves, they took his wealthy and they beat him. They left him there a half of death

31 Yet one of Samaritan church elder was passing, he saw and passed him

32, he also passed him

33 But one Samaritan was travelling, he reached where that person was, when he saw him, he felt mercy for him

34 He went with him, he treated him. Then he carried him on his horse, and he took him in the house of guest to get treatment

35 then tomorrow he gave him money the own of the house: and told him to take care of the patience and if there is any more thing, I will pay you when I return

30 "A man was going down from Jerusalem to Jericho, when he was attacked by robbers. They stripped him of his clothes, beat him and went away, leaving him half dead.

31 A priest happened to be going down the same road, and when he saw the man, he passed by on the other side.

32 So too, a Levite, when he came to the place and saw him, passed by on the other side.

33 But a Samaritan, as he traveled, came where the man was; and when he saw him, he took pity on him.

34 He went to him and bandaged his wounds, pouring on oil and wine. Then he put the man on his own donkey, brought him to an inn and took care of him.

35The next day he took out two denarii and gave them to the innkeeper. 'Look after him,' he said, 'and when I return, I will reimburse you for any extra expense you may have.'

Definitions

Levite: (or levi) Jewish male descended from the Tribe of Levi (3rd son of Jacob and Lea)

Samaritan: Descent from the Tribe of Ephraim and Tribe of Manassen (both sons of Joseph).

Or, a charitable or helpful person (ref. Luke 10: 33)

Appendix 9 – Transcription of interviews with Eva

Interview 1: Linguistic repertoire

[00:00:02.13] Laura: In studies such as mine, we have something that we call a first language, and for me... because I was born in the Netherlands, and I came here fourteen years ago, it would technically be Dutch, because that's the language I learned first. However, as I am now living in Norway and I speak Norwegian more than I speak Dutch, Norwegian has kind of become my first language, because I know it better, and I speak it more comfortably and it's just easier for me to speak Norwegian than Dutch. How is that for you, and what do you consider to be your first language?

[00:00:41.21] Eva: My first language is German, because I lived in Germany. And since I am here, I had a lot of problems with understanding Norwegian. And after three years I'm fine with understanding, and I had problems with the last three years, because it's a big step just going to another country. And in those three years, I taught myself English. And not Norwegian. Because it's like, I heard that Norwegian people have watched movies in English. And then I did it too, and it was pretty easy enough.

[00:01:51.29] Laura: But you've been in Norway for three years?

[00:01:51.29] Eva: Yes. I consider and I really like to talk in English. So I would say that English is my first language even though I'm in no way language fluent.

[00:02:09.14] Laura: But you just find it easier to use English, because it's more versatile? As in you can both speak it with the Norwegian people, but also your friends in Germany.

[00:02:15.13] Eva: Yes, I like the feeling when I can talk one language, and everyone else can understand me. The most of people do, and it feels like I have more ways to go if I'm able to speak English.

[00:02:38.20] Laura: Is there any time where you can't come up with a certain word so you say it in German?

[00:02:41.21] Eva: No.

[00:02:48.29] Laura: Never?

[00:02:48.29] Eva: I did it at first three years ofcourse, but now that I have, I actually... It's not always, but sometimes I do it in Norwegian and sometimes I do it in German, but not so much. Sometimes when I'm angry, it doesn't happen much, but I did notice that when I'm not fully controlling over my feelings I do end up speaking German.

[00:04:40.29] Laura: Because it's just kind of your thoughts coming out? Do you think in German, or?

[00:04:44.12] Eva: Mostly in English, since I'm able to speak. Because it was kind of... It helped me to speak English, because I wanted to learn English so bad, so I changed all my life over in English. My thoughts, my talking, writing.

[00:05:17.24] Laura: How old are you now?

[00:05:22.04] Eva: I'm 16.

[00:05:22.04] Laura: So you came to Norway in the 8th or 9th grade? At ungdomsskole?

[00:05:38.03] Eva: Yeah, I was in ungdomsskole, but I skipped one year. Usually I wasn't going straight to ungdomsskole, I would have one year in... what's it called? The smaller school..

[00:05:53.05] Laura: Oh, barneskole?

[00:05:53.05] Eva: Yes, barneskole. But they said it's just one year, so they sent me to ungdomsskole. But I was still the same age as my classmates, so I didn't quite understand.. Because they said, you get schooled at six. Like when you're six years old?

[00:06:20.20] Laura: Yeah, that's true. In Germany do you start at five or four?

[00:06:24.01] Eva: No actually, I did start at six.

[00:06:10.27] Laura: Because I started at four. In the Netherlands, so in the Netherlands it's you start at four in first grade to 8th grade, then when you're 12 you go to Lower Secondary and then when you're there.. ugh I'm not sure, because I never went, but I think it's like a couple years, three or four. And then you go to college or University. So when I came here I was eleven, and I had gone to school for two years longer than everybody else, and I came in... Well I kinda came right before the summer so I came in 5th grade, but then it turned 6th

grade, because that's when I started school, and then they had like a special program for me because I had to learn Norwegian. I'm not sure if that was something that they did for you, because did you speak any Norwegian before you came here?

[00:07:34.12] Eva: No, but we had... My father made like a special teacher, the teacher like came to our house and taught us. We didn't really listen at first. First kapittel we did listen, but we stopped and my father stopped with the teacher.

[00:08:00.11] Laura: Was it because you felt like you didn't learn anything?

[00:08:00.11] Eva: We did learn like the basics and stuff, like our name and age and stuff.

[00:08:11.21] Laura: Yeah, and also learning a new language is so much easier when you can speak it all the time, or when you hear it all the time.

[00:08:15.25] Eva: Yes, it is.

[00:08:16.09] Laura: It's the same with English, because I think in Germany they translate everything into German, don't they?

[00:08:19.29] Eva: Yes, they do and it's pretty good actually.

[00:08:23.06] Laura: I was talking to somebody from Poland about this actually, because everything that they have there is in Polish, and that's why a lot of people in Poland speak very little English, just because they're not exposed to a lot of English and that might also be the same for you. Why you had to teach yourself English. Did you have any English in school?

[00:08:49.16] Eva: Yes, we did and I did actually very good in Primary school. Then after Primary school, because the school is different in Germany. After the fifth class we go to another school, and there we have five years. And in the second school I wasn't as good anymore.

[00:09:15.05] Laura: Yeah, it's probably a higher level, so that can happen.

[00:09:17.23] Eva: Plus, it's... I was actually interested in learning English, but the teacher didn't do it interesting enough.

[00:09:31.27] Laura: So it wasn't a very good teacher?

[00:09:32.22] Eva: We actually never had good teachers back in Germany.

[00:09:41.12] Laura: Good thing you came here then. Do you think... Because you've said now that you see English as your first language, but if you go back to Germany do you think it's important to maintain your German?

[00:09:54.18] Eva: Yes.

[00:09:54.18] Laura: Because you speak it with your parents?

[00:09:54.18] Eva: No actually, we speak English.

[parts of the interview are removed to protect the privacy of the participant]

[00:10:33.29] Laura: Yeah, that's very common when it comes to language, that you're too afraid of making mistakes and that keeps you from actually speaking. Which is really strange, because speaking makes you more fluent, but that's just how it works..

[00:10:47.22] Eva: Yes, you just think over and over

[00:10:47.16] Laura: Yeah, overthinking it.. So you think that it's important to maintain your German?

[00:11:03.19] Eva: Yes.

[00:11:03.19] Laura: Do you speak German with your father?

[00:11:03.19] Eva: Yes.

[00:11:03.19] Laura: And he still lives in Germany?

[00:11:06.20] Eva: Yes.

[00:11:09.13] Laura: Is there any special reason why you think it's important to maintain your German?

[00:11:14.18] Eva: Mainly because, well... I really... I like the feeling when I hear teenagers speaking German to me. Because it makes me feel like a little kid, back in Germany, always German and stuff.

[00:11:41.11] Laura: It makes you feel nostalgic?

[00:11:45.09] Eva: Yes, yes, yes.

[00:11:50.05] Laura: So that's the reason why you want to maintain it, because you like the sound of it?

[00:11:51.22] Eva: Yes, it feels like home... Eventhough I feel more home here in Norway than back in Germany, but it's just like... You know the feeling when you had a doll when you were little and then after years of losing it, you find it again and then... That what German makes me feel.

[00:12:19.27] Laura: Yeah, I know the feeling. Okay, so you have the nostalgic feeling, but does it also have a connection to your identity, who you are as a person?

[00:12:33.14] Eva: I'm proud to be German, and I'm proud to being able to speak English. And I did heard many times, that people have good expectations to people from German people.

[00:13:01.08] Laura: That's true, but that might also have to do with the stereotype that people have of Germans. Because in my studies we also talk about how it's like a bad thing to do, because what if people aren't like that and you've just like... Because, what if I thought about you before you came in and I was like okay this German girl is gonna be really strict, she's gonna be really organized, she's gonna be.. wearing lederhausen, eating bratwurst and saying sheisse a lot. Say if that were the stereotypes that Germans were connected to. What if I had made up all these things about you before I even met you?

[00:14:18.20] Eva: But aren't we all stereotyping all the time?

[00:14:18.20] Laura: Yeah maybe, and that can make for a very interesting discussion, but yeah it's very important to think that just because you're German, it doesn't mean that parts of your identity are like typically German, because as you said, you're also very interested in the English language and you identify more... or you're feeling more at home here in Norway than you would in Germany in a way. So it's not like you're feeling "I really want to go back to Germany because that's where I'm home", unless you do ofcourse.

[00:14:40.28] Eva: To be honest, right now I do feel more home here in Norway than back in Germany. But I don't feel like staying here.

[00:15:00.25] Laura: Ok, so you might want to go back to Germany someday?

[00:15:00.25] Eva: Yes. Or no, not Germany, somewhere else. Where I'll probably will be able to speak English. When I was in England first time, and I was going with my brother buying a soda, and we were just standing there and he was talking us in English, and we were just like "Yes we're able to speak English!". And we were just happy speaking English to him. It was a good feeling, it's like the feeling that I have when teenagers are speaking German to me.

[00:15:39.02] Laura: Can you describe how you use language in your everyday life? What language do you speak to your friends, both those who are from Germany, and those who are from Norway. People that you have in your class that you speak to. Do you just speak one language or do you mix?

[00:16:08.18] Eva: We do speak English at home, but we mainly want to speak in German. When [*parts of the interview are removed to protect the privacy of the participant*], and we end up talking English... So because we forget the German word and then we go back to English. And... what was the question again?

[00:17:00.20] Laura: Just describe how you use your language, like chatting on your phone with your friends, or at school.

[00:17:03.04] Eva: At school? I do speak English mostly, but I really try to talk in Norwegian, but it's hard to describe something when you don't fluently, enough speaking or having enough knowledge about some language, so I end up talking English. And uhm, on chats I... yeah... English, with my family like German English.

[00:17:32.09] Laura: So is it German English because there's some words you don't know in German and then you speak English, or?

[00:17:37.23] Eva: That, but on the phone it's mostly just... We just automatically going there, we just switch over and...

[00:17:51.03] Laura: Yeah, that's interesting because you would think that it would fall more naturally to speak German as you are from Germany, but you're saying it feels more natural to speak English.

[00:17:58.29] Eva: Yeah, it is.

[00:18:00.21] Laura: It's very interesting. Of course now German is a very common language, do you find it easy to find translations between German and English, or German and Norwegian?

[00:18:24.19] Eva: Like..?

[00:18:24.19] Laura: Well, if you're writing a text and you just can't really... You know it in Norwegian, but you're just not sure what it is in English. Do you find it easy to find translations of it? Do you just go on the internet and find it there, or?

[00:18:36.22] Eva: Usually, yes. But sometimes... German and Norwegian is pretty... Has a lot in common. So, if this word is similar to Germany, I can read it in German and then I know it automatically in English. If not, I probably just go search it in the net.

[00:19:11.01] Laura: Ok, and are there any words in German that don't really translate to English? Like we have this word in Norwegian, it's called "hygge" or "hyggelig", and when we translate it, it usually is translated to "nice" or "it's cozy", but it doesn't translate well. Because "hygge" is this feeling that you have when you're inside and it's like stormy outside and you've made yourself a cup of hot chocolate, and you've lit some candles and you're watching like a cozy film.

[00:19:49.19] Eva: Ah, I know what you mean, I think there's a word in German, but I do not remember it right now, but we do have words. I just don't remember them right now, because we use mostly the common words.

[00:20:07.07] Laura: So you don't really use the words that are hard to translate?

[00:20:13.07] Eva: Maybe... no. I don't remember

[00:20:25.26] Laura: That's fine, it was just a little bit of a wildcard question, or whatever you'd call it. Is there anything else you would like to mention, anything I didn't ask about, but that you would like to tell me more about?

[00:20:29.09] Eva: No.

(End of recording)

Interview 2: Self-written text

(Laura reads text aloud)

[00:01:23.22] Laura: It says here "I bring my cleanser to clean my face from the bacteria in the swimming hall", are you afraid of bacteria?

[00:01:55.28] Eva: No, but I don't like it.. I always have feeling...

[00:02:11.17] Laura: That there's pee in the water?

[00:02:11.17] Eva: No, I know this. Just the, I always have the feeling that there's something in... If someone touches my hand, I just get (Eva makes a sound of disgust)

[00:02:18.16] Laura: Ok..

[00:02:20.06] Eva: I think it's like a normal reaction. I started last year because I always felt so dirty, and now that I... I also wondered... First I started showering every day. Like for a month, but my mother said I am not paying this money for water, and that it's not good for my skin to shower every day. So I changed it to every second day. Anyway, I even feel after one day, dirty. Maybe I am a little bit afraid of bacteria.

[00:03:07.03] Laura: Yeah, like a germophobe.

[00:03:17.20] Eva: Nah, not that much

[00:03:20.21] Laura: (laughs) just kidding

[00:03:20.21] Eva: It's just, I know there is a bacteria now, and just... don't touch my face.

(Laughing)

[00:03:29.07] Laura: And there just this part here, I think you wrote swim clothes. Because you wrote swim and not swimming

(writes the German word for swimming on a piece of paper)

[00:03:38.13] Laura: Is this how you write "swim" in German? Because usually in English one writes swimming clothes or bathing clothes. How do you write swimwear in German?

[00:03:55.17] Eva: Schwimmzeug

[00:04:33.18] Laura: Because the way you wrote it has some German shining through.

[00:04:33.18] Eva: Yeah, my grammatic is this far very bad

[00:04:42.16] Laura: Yeah, I like it, because it shows me your genuine train of thought when writing. Because you had to write it so fast, or for your feeling you had to anyway

[00:04:54.12] Eva: Yeah, the German came through

[00:05:08.08] Laura: And you wrote towel with a double "L", has that something to do with how it is writting in German?

[00:05:27.01] Eva: No, in German it is handtug (??). I wrote towell, because it is too like so fast, it's like "well", so there's like two "L" for me then. In German when we say, when we don't pronounce this like, W or like We, there's like a L-L.

(Eva is actively showing me what she means)

(Laura reading sentence 2 from the text.)

[00:06:09.27] Laura: What is waterball?

[00:06:13.04] Eva: It's like ball... in water. It's like volleyball in water. But "waterball" is something we say to every sport

[00:06:33.12] Laura: that's in water with a ball?

[00:06:33.12] Eva: Yes. When people don't know the actual word for it.

[00:06:31.15] Laura: So it's what people say in German?

[00:06:43.13] Eva: Yeah, like "zeug", it's like another word for "thing".

[00:06:54.06] Laura: Ok. Because isn't the German word for toy "Schpielzeug"?

[00:06:59.15] Eva: Yeah, we say actually, schwimm(unclear) like a bikini or... Kids say Schwimmzeug because it's like an it version. It's not he or she, it's like it. It's like for everything

[00:07:30.04] Laura: It's like.. I can't remember what it's called in English, but in Norwegian it's called a "fellesbetegnelse". So it's just like a common word for several words. Swimming clothes is also.. could be a bikini, could be a onepiece, could be bathing shorts.

[00:07:41.15] Eva: Schwimmzeug is not only for bikini, it's also for shampoo, play stuff, toy stuff you use in the water

[00:07:54.08] Laura: Yeah, that's also in Norwegian, usually if you say bring swim clothes or "ta med badetøy", we don't usually just mean a bikini or whatever swimwear, but it means bring everything you need to go swimming sort of. So that's kind of similar with us as well.

(Laura reads sentence 3 from text)

[parts of the interview are removed to protect the privacy of the participant]

[00:09:27.14] Laura: Did you swim as a hobby before, or was it just for fun?

[00:09:36.22] Eva: What do you mean?

[00:09:36.22] Laura: Did you do like competitive swimming or anything like that?

[parts of the interview are removed to protect the privacy of the participant]

[00:11:25.13] Laura: So there's good memories connected to swimming

(Laura reads sentence 4 from text)

[00:11:39.20] Laura: What do you mean with "you took a great time for showering"?

[00:11:42.19] Eva: Like a big time

[00:11:47.04] Laura: You mean like long?

[00:11:50.25] Eva: Yeah, because I was with my sister, I show her how I always wash myself. Yeah, the teenager (laughs). And it took a long time. My mom is always angry because I take a long time in the shower. I just...

[00:12:11.10] Laura: Showering is nice, I can understand

[00:12:11.10] Eva: Yes, I just want to stay in the shower forever.

[00:12:17.02] Laura: How do you say it in German, if you're saying "it took a long time to shower". How do you say that?

[00:12:17.02] Eva: Ich habe sehr viel zeit gebraucht um zu duschen.

[00:12:36.19] Laura: Could you write it down?

(Eva writes it down, see notes)

[00:13:15.03] Laura: Because if you write it like that in English, it sounds like you had a good time. So usually what we would write or say would be you used a long time or you spend a long time in the shower

[00:13:37.24] Eva: But I also had a great time showering

[00:13:37.24] Laura: *laughs* true, showering is a great time, so who cares?

[00:13:43.07] Eva: Yeah, it was fun

[00:13:46.06] Laura: So you could've written 12 o'clock was a great time for showering, because there was nobody there

[00:13:49.01] Eva: It was actually good time because we were very early there, and stopped at like before 12 o'clock?

[00:14:02.12] Laura: Was it like this weekend?

[00:14:07.12] Eva: This weekend, yes.

[00:14:07.12] Laura: So then you went out and bought two "burn" so you bought like the energy drink that's called burn?

[00:14:10.28] Eva: Yes.

[00:14:16.28] Laura: And you mean "to" as in "two"?

[00:14:10.22] Eva: yeah.

[00:14:16.16] Laura: Just that if you write to, it usually comes before a verb, so like "to jump". And if you mean the number two, than it's t-w-o. And also to is the Norwegian word for two.

[00:14:37.24] Eva: What do you mean?

(Laura shows in text)

[00:14:37.24] Eva: Ohh, two! Yes, I forgot. Norwegian...

[00:14:45.11] Laura: Yeah, I think Norwegian came through here. And "called our mother from driving us home". How would you say that in German?

(Eva writes down what it would be in German)

[00:16:17.00] Laura: The reason I'm wondering is, this is not how you would usually write that you called your mother to drive you home, sort of. So what I'm looking for is if there's a connection between you writing it like this in English versus how you would write it in German. Like how it is grammatically written, where is the verb and such. The way you would typically write it in English is "we called our mom to pick us up" or "to come get us".

(We go through the sentence and locate the words and how they are grammatically placed within. See field notes/notes)

(end of recording)

Interview 3: Translation

[00:00:19.16] Laura: If you make any mistake at all, just cross it out so it's still readable, because it might be helpful or useful to me.

(silence)

[00:00:41.08] Eva: Okay, this is a totally different kind of text in German, it's German, it's just.. biblical

[00:00:46.25] Laura: Yes, it's very kind of official and..

[00:00:49.24] Eva: Yeah, here right now it's...

[00:00:52.11] Laura: Ok, what does it say there? Just so..

[00:00:52.11] Eva: If I were in the school.. It wouldn't be a word, not that I know of. I think I know what it means..

[00:01:16.02] Laura: Ok, can you read it from the context? Like can you make sense of it when you read it together with the rest of the sentence? What is like the closest thing you can translate it to?

[00:01:36.11] Eva: Ehh, I think..

[00:01:49.12] Laura: You can just translate it to whatever feels right to you, just take me with you in the process.

[00:01:51.20] Eva: Ok. There's like a way of using "es wahr ein mensch" in English, but right now I don't know, so I'll just write down what I think

[00:02:03.13] Laura: Yeah, just write down whatever you think

(Eva writing)

[00:02:36.26] Eva: My English right now is just... not where I want it to be

[00:02:48.17] Laura: That's fine, just take as long as you need to. If you're thinking something, just tell me.

(Eva writes)

[00:04:21.06] Eva: Does it mean going away, or going in the direction where it happened?

[00:04:41.04] Laura: Can you read the sentence?

[00:04:42.23] Eva: Es begab sich aber ungefähr, dass ein Priester dieselbe Strasse hinabzog; und da er ihn sah, ging er forüber. (Lukas 10: 31)

[00:04:53.16] Laura: So in German it can mean two things?

[00:04:57.01] Eva: Well, forüber, it means.. it's over, but right now in the sentence I would think it's either going to the place where it happened to help, or going away. Running away.

[00:05:21.05] Laura: Ok, well.. You'll have to make a decision on what you think is right.

[00:05:26.05] Eva: Yeah

[00:05:27.07] Laura: I feel like I'm being really tough right now

[00:05:29.09] Eva: It's okay

[00:05:29.16] Laura: Because I know, but I can't tell you

[00:05:31.27] Eva: Yeah, I think he's going to the place it happened. To see what's going on.

(Eva writes)

[00:05:44.24] Laura: Have you ever heard this story before?

[00:05:48.04] Eva: No

[00:05:49.07] Laura: Ok, this is the story of the good samiritan. I think that when you keep translating the text, you'll see what would be right translation to use there. What you could do as well, is you could read the whole text. Because it's not very long, so if you read the whole text it might make more sense. Or you can translate it to what you think right now and you can correct it later, if you feel the need for it.

[00:06:17.22] Eva: Yeah, that would be more interesting I think

[00:06:19.11] Laura: Yeah, sure.

(Eva reading the text, thinking and writing)

[00:08:20.21] Eva: I'm trying to find the right way to translate "und da er ihn sah". I think it is, and when he saw it happen..

(Eva writes)

[00:10:36.01] Eva: What is a Levit?

[00:10:39.06] Laura: A Levit? I actually had to look it up myself, because I thought it just meant a priest, but a Levit is a Jewish male descendent of the tribe of Levi, who is the third son of Jacob and Lea. So it's a person and I don't think it can be translated, so it's like you're from Germany, so you're of German descent in a way. I think that's the easiest way to explain it.

[00:11:27.07] Eva: Oh, ok.

(Eva writes)

[00:11:37.21] Eva: Desgleichen auch ein Levit. Means that the priest is also a Levit. I think?

[00:11:50.05] Laura: Hmm, maybe?

(Eva writes)

[00:12:39.04] Eva: The place where it happened, or just the place?

[00:12:44.00] Laura: It depends on what it says in the German version, and how you would translate it and have it still make sense

[00:12:58.09] Eva: It does make sense, it's just old write where it happens.

(Eva writes)

[00:13:45.12] Eva: And seeing him makes him come over

[00:13:51.15] Laura: Yeah, that makes sense

(Eva writes)

[00:14:51.14] Eva: What is a Samaritan?

[00:14:55.25] Laura: It's what I just told you the story is about. A good samiritan in society now is a person who does good deeds, but originally it means a descent of the tribe of (unclear) and (unclear), who were both sons of Joseph. I have also written a charitable or helpful person. So again, I think it's the same as earlier with the Levits, that it's just an ethnic identity.

[00:15:51.06] Eva: Another word for another group? So it's two groups?

[00:15:56.11] Laura: Yeah, sort of.

(Eva writes)

[00:16:28.24] Eva: I'm not sure if it's correctly translated into English (the German word for Samaritan is Samariter)

(Laura shows Eva how it is written in English)

(Eva writes)

[00:17:05.08] Eva: Jammerte ihn sein

(Eva chuckles)

[00:17:07.07] Laura: Hmm?

[00:17:16.18] Eva: Jammerte ihn sein, when you're hurt, you make noises.. and all that

[00:17:20.04] Laura: Oh yeah, it's the same in Dutch, we have a word called "jammeren" which describes the same thing

[00:17:28.23] Eva: Ihn is like, him. And sein is his. So.. I don't know what it means, or what it has to do...

[00:17:45.23] Laura: You sort of know what it means, so if you translate it to the closest thing...

[00:17:52.16] Eva: Saw him in pain?

(Eva writes then reads Lukas 10: 34)

[00:18:12.12] Eva: That is an easy one

[00:18:13.26] Laura: Ok, good.

(Eva writes)

[00:18:59.03] Eva: Oh, what is this in English? It means like oil and alcohol to disinfect the wound, but I don't remember the right word right now.

[00:19:17.22] Laura: Do you mean the piece of papertowel you pour the alcohol on to disinfect the wound?

[00:19:22.28] Eva: No, no, you just pour it directly on the wound

[00:19:25.13] Laura: Oh ok, well then..

[00:19:28.09] Eva: Yeah, I can just write..

(Eva writes)

[00:20:13.08] Eva: I could just write alcohol.. wine is alcohol

[00:20:16.14] Laura: Does it say wine in the text?

[00:20:18.00] Eva: Yeah

[00:20:19.02] Laura: Then you should maybe write wine

[00:20:18.29] Eva: How do I write wine?

[00:20:21.11] Laura: How do you say it?

[00:20:23.13] Eva: Like this

(Shows in the text)

[00:20:25.24] Laura: Yeah, but that's German. It is spelled with the same letters in English.

[00:20:31.24] Eva: but small

(refers to the capitalized W in Wein)

[00:20:33.13] Laura: Yeah, that too.

[00:20:35.28] Eva: Is there an H in it?

[00:20:38.28] Laura: No, wine is w-i-n-e

(Eva writes then reads through Luke 10: 35)

[00:22:42.13] Eva: Des anderen Tages, is it ok if I write directly and straight it would be "the other day", but for me it means "the next day". Can I write both?

[00:23:05.15] Laura: You can't write the other next day, no. So you'll have to write one or the other. Because the other day, it usually means, the other day I went to see a movie, so it usually means something that already happened.

[00:23:15.26] Eva: Yeah, that's why I thought the next day.

(Eva writes)

[00:23:45.13] Eva: What is "Wirte"? The owner of a... Today we have like a motel, and the owner of the motel. In the old days we called them Wirte, and that's... Today it's like a motel, but then it was like a house with (unclear) some nights. Then you get food and wine there, but it's not your own house. It's owned by somebody else, and from old we call them Wirte. Could I just write the owner's house?

[00:24:29.14] Laura: You could, or I think it's called an inn in English.

[00:24:36.00] Eva: An inn?

[00:24:38.09] Laura: Mhm, so the owner would be an innkeeper.

[00:24:39.13] Eva: Ah yeah, an innkeeper.

(Eva writes)

[00:25:00.13] Eva: Two money... Two...

[00:25:05.00] Laura: Mynt? Is that what you mean?

[00:25:05.00] Eva: Yeah

[00:25:09.12] Laura: The hard ones, the round ones... I'm just trying to hint at the word so maybe you come up with it yourself. Should I just tell you?

[00:25:26.28] Eva: Dollar/dahler?

[00:25:41.28] Laura: What do you do you flip when you're for example deciding who should start?

[00:25:57.15] Eva: I don't know what you mean

[00:25:58.07] Laura: You flip it to see who is doing what or something, you flip a....

[00:26:00.02] Eva: Coin! Two coins.

(Eva writes)

[00:27:42.03] Eva: Ok.

[00:27:42.03] Laura: You done?

[00:27:42.03] Eva: Yeah.

[00:27:44.08] Laura: Ok, can you tell me your English version of the good Samaritan?

[00:27:48.08] Eva: Yeah. I feel like this side has no contact with this side

[00:27:54.18] Laura: We'll just read through it, and then we'll see

(Eva reads through her text aloud. Stopping at line 34)

[00:29:10.13] Eva: What is Herberge? I don't think home is the right word.

[00:29:14.15] Laura: So you wrote the word innkeeper a little later.

[00:29:16.19] Eva: Yeah, the house of the innkeeper.

[00:29:02.07] Laura: What do you think if he is an innkeeper?

[00:29:17.27] Eva: Motel?

[00:29:20.01] Laura: He is the keeper of the...

[00:29:20.22] Eva: House?

[00:29:22.20] Laura: He is called an innkeeper. So he is..

[00:29:24.14] Eva: Oh, the inn!

(Eva keeps reading her text, finishes)

[00:30:06.03] Laura: Ok, are you happy?

[00:30:06.03] Eva: Yeah.

[00:30:09.25] Laura: So now that you've read the text the whole way through, do you still think that both these people went to him?

[00:30:16.15] Eva: No, it's one person

[00:30:17.15] Laura: Mhm, who was it that went to him?

[00:30:18.09] Eva: The priest. No, another person

[00:30:22.10] Laura: The?

[00:30:23.08] Eva: Levit.

[00:30:24.07] Laura: No. There was only one person who went to him and helped.

[00:30:33.02] Eva: So the priest wasn't going to him, he was going away. Damn.

[00:30:47.00] Laura: That's why we call it a good Samaritan, because he went and helped him

[00:30:47.00] Eva: with no connection to him

[00:30:48.26] Laura: Yeah, no connection to him and also with no thoughts of ever.. or not know if he was ever going to be paid back. That's why a good samiritan now is defined as a person who does good deeds and is charitable.

[00:31:07.05] Eva: Ah.

[00:31:07.24] Laura: Yeah, that's where it comes from. So would you like to change anything or are you happy with your translation?

[00:31:13.27] Eva: I would like to change, the priest is a bad guy.

(Laughing)

[00:31:28.28] Laura: Is it just the priest that is a bad guy?

[00:31:30.12] Eva: And the killers. And we don't know if the guy who got problems with the killers is a good man. What we know is that the Samaritan is a good guy.

[00:31:48.02] Laura: Mhm, but do you think these two are the same? (referring to the two different people walking by, the priest and Levit)

(Eva reads through line 31 and 32 again)

[00:31:56.28] Eva: No, the Levit and the priest aren't the same.

[00:32:00.02] Laura: Mhm, because that's also a thing you were wondering about. If the priest who was also a Levit.

[00:32:05.24] Eva: No, I thought. Yes, I thought it was a Levit.

(Eva reads through parts of the text again)

[00:32:36.04] Eva: Vorüber

[00:32:37.02] Laura: So now that you've read through the whole text, what do you think of this word.. vor..

[00:32:40.10] Eva: Vorüber. It still means that he goes there, like here they use the same word, but he did not help. So they stopped talking about him and talked about the good guy.

[00:32:55.05] Laura: Ok. So this word still means that he went over to help.

[00:33:02.05] Eva: Yes. Or maybe it means two things, I don't know.

[00:33:06.13] Laura: I don't know, we could look it up if you'd like. If you have your phone you could see if it has several meanings

(Eva looks up the word vorüber on her phone)

[00:33:32.26] Eva: Yeah, it means that he's going, just away. There should be another meaning.

(Eva continues looking up the word on her phone)

[00:34:37.22] Eva: It only means coming and going. Shouldn't then they use another word for the Levit?

[00:34:50.03] Laura: It could be that it meant something else at the time this was translated or had an addition meaning. I don't understand German that well, so I'm not much help. The first meaning that you found online was that he walked past or that he goes away?

[00:35:05.23] Eva: No, what it means is that you walk past, (unclear) and then you go.

[00:35:18.08] Laura: Ok. So what do you think it means in this text?

[00:35:22.29] Eva: I think Levit is a good guy, it's just that. Vorüber, this one word, doesn't make sense to me. It makes sense here, but doesn't make sense here.

[00:35:36.04] Laura: Ok, but they are two different people?

[00:35:40.22] Eva: Yeah. Unless he has a second side of him.

(Laughing)

[00:35:48.27] Laura: Like a split personality? Maybe. I think they mean two different people.

[00:35:58.08] Eva: Yeah, I think so too, unless the priest has a split personality. Then it makes sense

[00:36:02.04] Laura: Yeah, then it makes sense. One part of him walks away and the other stays.

[00:36:09.26] Eva: It wouldn't make sense even if the priest has a split personality, because.. Maybe it means something else and I didn't look close enough online now.

[00:36:26.19] Laura: Ok, maybe. I also think you might have forgotten to translate this sentence (referring to last sentence in line 30). Because it stops with killer, and that's killer, isn't it? (referring to the word Mörder in the German text).

[00:36:34.05] Eva: Ooh, yes. I just didn't saw it.

[00:36:42.22] Laura: That's ok.

[00:36:46.07] Eva: Why do they always take the clothes away? What does it bring him? Because it doesn't hurt him, not physically. He might feel shameful, but he did not do anything wrong, at least not that I know of.

(Eva writes)

[00:37:36.05] Eva: I don't want to use the word punch. Punching. It's weird.

[00:37:43.15] Laura: Is there a more collective word for hurting somebody like that?

[00:37:51.26] Eva: Hurting.

(Laughing)

(Eva writes)

[00:38:14.17] Laura: There is a word that is also used for the rhythm in music. You dance to the...

[00:38:22.02] Eva: Rhythm? Music? Melody?

[00:38:29.04] Laura: Hmm, beat, maybe?

[00:38:30.28] Eva: Ah, beat! Yes, yes, yes.

[00:38:40.03] Laura: Yeah, if that works in the text.

[00:38:40.29] Eva: Yeah.

(Eva writes)

[00:38:46.22] Eva: Beat him up? Or just beat him? I think beat him is ok.

(Eva writes)

[00:39:01.24] Eva: So much and.

(Eva writes)

[00:39:11.27] Eva: I think there is a saying, another saying (unclear)

[00:39:38.14] Laura: What is another word for going away?

[00:39:39.25] Eva: Leaving. Leaving him half dead.

(Eva writes)

[00:39:55.10] Eva: Half dead, together?

(Eva writes)

[00:40:12.03] Laura: There are a lot less words in the English language that are combined words.

[00:40:13.11] Eva: I think it's together.

[00:40:13.11] Laura: You think so?

[00:40:16.18] Eva: Yes.

[00:40:19.24] Laura: Ok, then you write it as one word.

[00:40:22.09] Eva: It's torture

(Laughing, Laura reads through the finished sentence. Eva crosses through some words. Laura reads through the rest of the text)

[00:42:28.29] Laura: I see again, because last time you wrote that you bought "to burn", as in two. You've written it in Norwegian again

[00:42:35.01] Eva: Oh!

[00:42:37.25] Laura: It doesn't matter, I just noticed.

(End of recording)

Appendix 10 – Transcription of interviews with Efrem

Interview 1: Linguistic repertoire and self-written texts

[00:00:00.00] Laura: OK. So my first question is... Ehm... in studies such as mine we have a things that's called first language. And ehm, I'm from the Netherlands originally, and then I came to Norway in 2005, so that's 14, or 15 years ago almost, and you would think that because I'm from the Netherlands, my first language would be Dutch. However, as I've lived in Norway for such a long time. Ehm, I think of Norwegian as my first language, because that's the language I use most and that I speak most, and that I write and speak in. So basically Norwegian has become my first language. First language is not the same thing as native language, because for you, your native language would be... Because you're from Kongo?

[00:00:52.06] Efrem: Yeah.

[00:00:54.21] Laura: So it would be some kind of Swahili?

[00:00:54.21] Efrem: Swahili, yeah.

[00:00:56.03] Laura: Yeah, ehm.. So first language is just sort of the easiest that you, if you're in a pinch or whatever, it's the first language you sort of grab, or speak. If you understand?

[00:01:13.18] Efrem: Yeah, I understand.

[00:01:13.18] Laura: What would your first language be?

[00:01:13.18] Efrem: English.

[00:01:13.18] Laura: English?

[00:01:13.18] Efrem: Yeah. Because I've studied English for 6 years.. 16..

[00:01:21.00] Laura: Sixteen years? Or since you were sixteen?

[00:01:21.00] Efrem: Sixteen years, and it's the language I feel comfortable in.

[00:01:28.09] Laura: Yeah.. the most comfortable language. And how old are you now?

[00:01:31.28] Efrem: I'm seventeen years, I'll make eighteen year September this year

[00:01:36.05] Laura: Oh OK, that's nice. Because in Kongo you have Swahili and is English also an official language in Kongo.

[00:01:44.03] Efrem: Yeah, Swahili, it's not everyone who uses English, but the official language is French

[00:01:51.01] Laura: OK, the official language is French. Did you grow up in Kongo, or?

[00:01:51.01] Efrem: No, I grew up in Uganda.

[00:01:55.20] Laura: In Uganda just like Tati?

[00:01:55.20] Efrem: Yeah.

[00:01:58.27] Laura: Ok. *Thinking noise*. But eventhough you see English as your first language, are there any other languages that you speak a lot? With your family?

[00:02:12.08] Efrem: Yeah, English and Swahili.

[00:02:12.08] Laura: And Swahili?

[00:02:15.02] Efrem: Yeah.

[00:02:15.02] Laura: Do you think it's important to have both of those languages and keep them?

[00:02:20.29] Efrem: Yeah, cause of my background. If I lose it, it's like i've lost a...

[00:02:24.14] Laura: You feel like you've lost a part of yourself?

[00:02:24.14] Efrem: Yeah.

[00:02:26.05] Laura: Mhm. So, I just asked you about what language you speak with your family and that's Swahili

[00:02:33.03] Efrem: Yeah.

[00:02:33.03] Laura: What language do you... Or what other languages can you speak?

[00:02:38.26] Efrem: I can speak (unclear), because I was only (unclear) ten year, and a bit French

[00:02:51.16] Laura: A little French...

[00:02:51.16] Efrem: Yeah, because I went there just for seven months. And I can remember some of it.

[00:03:00.13] Laura: Un peu Francais?

[00:03:00.13] Efrem: *Laughs* yeah

[00:03:02.23] Laura: Ehm, and with your friends, what languages do you speak?

[00:03:08.20] Efrem: Mostly it's English, but sometimes norsk

[00:03:13.03] Laura: Sometimes Norwegian?

[00:03:13.03] Efrem: Yeah.

[00:03:13.03] Laura: How long have you lived in Norway?

[00:03:17.14] Efrem: For one year now?

[00:03:22.04] Laura: One year?

[00:03:22.04] Efrem: Yeah.

[00:03:22.04] Laura: Your Norwegian is pretty OK, so you can speak with people?

[00:03:23.01] Efrem: Yeah, but I'm not perfect.

[00:03:25.21] Laura: Not perfect? That's fine, you can make yourself understood?

[00:03:25.21] Efrem: Yeah

[00:03:28.16] Laura: And you can understand people talking as well?

[00:03:30.24] Efrem: Yeah, but like... some people it's difficult

[00:03:35.29] Laura: And if they talk fast, it's harder to follow

[00:03:41.20] Efrem: yeah, sometimes

[00:03:43.20] Laura: Yeah, because Norwegian can talk very fast

[00:03:49.18] Efrem: Yeah

[00:03:51.05] Laura: So you use sometimes Norwegian sometimes English with your friends?

[00:03:54.09] Efrem: Yeah

[00:03:54.09] Laura: And that's also when you talk through Messenger, E-mail, texts?

[00:03:59.29] Efrem: Yeah, mostly I use English.

[00:04:03.28] Laura: Mostly English, OK. Do you find it easy to find... It's kind of hard to explain, because even though English comes so naturally to you... But let's say you know of a word in Swahili, or in any of the other languages that you know, but you can't think of the Norwegian translation... Do you come up with it easily, or do you have to look it up, or?

[00:04:33.07] Efrem: Sometimes I have to ask my parents...

(Had to stop the recording because we were interrupted by another pupil)

(New recording)

[00:00:25.13] Laura: So the question was, do you find it easy to find a translation between languages, not necessarily when you look it up. Because if you look up English to Norwegian it's quite easy on the internet, but mostly in your head. If you think of an English word, is it easy for you to come up... or not come up with the word, but remember the word. Say you wanted to say "lady" and you completely forgot it's called "kvinne" in Norwegian, do you think you could easily do that?

[00:00:37.06] Efrem: Not always, but I have some of my friends, I just ask them or use the translation...

[00:00:42.15] Laura: Mhm.. so you just ask one of your friend "what's this word again", and then they help you?

[00:00:46.28] Efrem: Mhm.

[00:00:46.28] Laura: That's nice. Ehm... is there anything else that you think you should mention and that you haven't mentioned yet?

[00:00:58.03] Efrem: Yeah, like my background... I grew up from three countries (unclear)

[00:01:10.01] Laura: OK, so you have three countries? Kongo, Uganda and...

[00:01:10.01] Efrem: I have Rwanda, also Norway. I was born in Rwanda, and my father's from Kongo, so we (unclear). I came to Kongo just few weeks after I was baby

[00:01:24.20] Laura: After you were born?

[00:01:24.20] Efrem: Yeah, so that my grandparents can see me. After we moved to Uganda and then, yeah, here...

[00:01:34.19] Laura: OK.. When did you move to Uganda?

[00:01:36.08] Efrem: I don't remember 'cause I was young.

[00:01:36.23] Laura: You were very young?

[00:01:37.18] Efrem: Yeah

[00:01:39.07] Laura: But you lived in Uganda for about ten years?

[00:01:40.07] Efrem: Yes.

[00:01:42.27] Laura: Do you remember how old you were when you came to Uganda?

[00:01:45.08] Efrem: No

[parts of the interview are removed to protect the privacy of the participant]

[00:01:48.26] Laura: Oh OK, it was first after you came to Uganda that you started school? You didn't go to school in Kongo?

[00:01:57.08] Efrem: No.

[parts of the interview are removed to protect the privacy of the participant]

[00:02:09.29] Efrem: Yeah, and there used to come some visitors, and in the holiday we used to stay at their places, and they only knew French. No other language, so I had to learn.

[00:02:23.00] Laura: You had to learn.. Yeah, that's cool. That's the easiest way to learn, is by talking to speaking to people.

[00:02:26.05] Efrem: Yeah.

[00:02:28.14] Laura: How do you do that here, because in your class there is a lot of different nationalities, so you have people from Irak and Iran, and from different African countries, and you have one from Germany... Are you also friends with some native Norwegian people?

[00:02:46.21] Efrem: Yeah, at my former school like, ungdomsskole. I made some friends there, they were Norwegian, but they knew some English because they used to learn from school.

[00:03:04.07] Laura: Yeah, that's true. I think Norwegian students they are taught English from Kindergarten now actually, they learn to like count and say simple words and then it's... I think a lot of Norwegian people they learn by playing videogames and by watching different videos and stuff. And then they learn English through that, and you also have like Netflix where people watch a lot of films and series, and also Youtube is being watch a lot right now. So I think that pupils they learn English very early on here in Norway. Did you have any help, as in... Did you watch any TV or things on the internet when you were younger that taught you English as well?

[00:03:51.09] Efrem: No... I just at school in Uganda we used to learn Luganda and English, because those are the two languages to teach. But when you like go.. Continue in Uganda they also, if you want to take other languages, like French, German language. Yeah, like that.

[00:04:14.08] Laura: Interesting. And you, you live here in Norway, but did your whole family come to Norway, or?

[00:04:19.22] Efrem: Yeah, we come all of us.

[00:04:22.25] Laura: Mhm, so you have any brothers or sisters?

[00:04:22.25] Efrem: Yeah.

[00:04:26.00] Laura: That's nice, that everybody came. Are you all... And you all think that it's nice here in Norway, or?

[00:04:34.07] Efrem: Yes, but sometimes we miss Africa, because we have friends...

[00:04:36.08] Laura: I think that a lot of Africans feel that way, that no matter where they are, Africa is always home?

[00:04:43.26] Efrem: Yeah.

[00:04:47.19] Laura: I don't have that feeling, because I came here as an eleven year old, and I have become so Norwegian in a sense, that I don't really feel Dutch anymore when I'm in the Netherlands, but I will never be Norwegian either. It's very hard, almost like an identity crisis. Because you're not really sure where you belong. But if you would say home, as in.. in Africa, which country would it be? Would it be Kongo, would it be Uganda, would it be...?

[00:05:10.00] Efrem: It would be Kongo. I like have a right to two countries, because I was born in Rwanda, and my dad is from Kongo, so I have two nationalities.

[00:05:22.25] Laura: You have two nationalities? That's cool.

[parts of the interview are removed to protect the privacy of the participant]

[00:06:26.19] Laura: I think we'll take a look at your texts now, if that's okay.

[00:06:33.24] Efrem: Yeah, I have two.

[00:06:33.27] Laura: You have two? That's great! Ehm, let's see. So which one would you want to show me first?

[00:06:48.11] Efrem: This one.

(He shows me a text about going on holiday in the UK. See appendix 8)

[00:06:45.14] Laura: It's about.. Did you go on holiday in the UK, or?

[00:06:50.14] Efrem: It's just imagination

[00:06:53.10] Laura: OK, just imagination. Is it ok if I read it right now and then we'll talk about it afterwards?

[00:07:01.26] Efrem: Yeah

(Silence, Laura is reading)

[00:07:58.11] Laura: OK. So this was written for an assignment in class?

[00:08:04.13] Efrem: Yeah.

[00:08:05.02] Laura: Do you remember what the assignment was? Just to, imagine you're on a holiday and then...

[00:08:09.25] Efrem: Yeah

[00:08:12.12] Laura: Or was it in here you said? (points to page/assignment)

[00:08:34.07] Laura: Yeah, and you had another one, is it ok if I read that one as well? It's about football. And this was an assignment as well?

[00:08:47.26] Efrem: Yeah it was like, choose the sport you want to talk about and then present it without looking in the book.

[00:08:54.27] Laura: OK. So this was a sort of presentation? You had to learn it...

[00:09:07.02] Efrem: Yeah.

(Silence)

[00:10:36.13] Laura: So which one would you prefer if I used, is there one you like more than the other?

[00:10:36.13] Efrem: No, I just put them both so you can choose.

[00:11:01.13] Laura: OK. It's so hard to choose, because these are both really good texts. There's just something here, I'm not sure if I read it correctly. Does it say "man" here?

[00:11:10.09] Laura: "This sport it's team work, it's not easy for the beginners, but after time "man"....

[00:11:09.25] Efrem: "masters", it's like figure of speech.

[00:11:13.15] Laura: OK. Because in Norway we also say "man kan bli bedre på det etterhvert", and then you mean just in general, like people can become better. Is it a Norwegian word, or is it English?

[00:11:25.21] Efrem: No, like I can choose if "one can become" or "man can become".

[00:11:34.06] Laura: Oh, OK. Yeah. And does it say "master the skill needed, and", does it say "kan", "kan du even better"

[00:11:46.15] Efrem: Yeah

[00:11:46.15] Laura: So this is Norwegian mixed in here

[00:11:48.26] Efrem: Yeah, I just mixed it...

[00:11:51.09] Laura: No, no, doesn't matter. This is the kind of thing that I'm interested in looking at, because very often subconsciously we do make these kind of... it's not mistakes, but it's.. you just kind of mix up the words that you're talking. I remember when I took my driver's license. I was eighteen years old and had already lived in Norway for seven years, so I would say that my Norwegian was pretty good. And he asked, because in the end when you're taking your driver's license, the man who takes your exam, the "sensor" as it's called in Norwegian. He asks you two questions, and I remember the first question was "what do you do if the breaking fluid light comes on?". Ehm, and then I just answered like "ehm, well you know... You just take it to the garage" *laughs* Or I said it in Norwegian "Du bare tar den til garasjen", and he was just like "Ja... verksted?". But in Dutch, "garage" or "garasje" means "verksted" as in a dealership.

[00:13:02.15] Efrem: Like a mechanic place

[00:13:04.15] Laura: Yeah, just take it to the mechanics, sort of. Ehm, and in Dutch, the word for mechanics, or verksted is "garage", so I just mixed up my words and I do these simple things like sometimes. Because they are very similar and they sort of mean the same thing. And I think the same thing goes for here (points out where). "And you can do even better". And it doesn't matter because this is the sort of thing I'm writing about in my Master Thesis. So I think that this could be a very interesting text, and I also think that this is written more from your POV. Because in this text (referring to text 1) you had a very set list of things you had to include. However, I do think it is still very interesting, because if you had given this task to just a Norwegian pupil they would've probably written about all the things they had bought and I think you wrote here in the end "I would be grateful if I ever get a chance to visit the UK" and I don't think a lot of Norwegians would've written that. So they're both really good texts, but is there one where you think "OK, this one I like more than the other"?

[00:14:31.24] Efrem: I don't know.

[00:14:35.25] Laura: You don't know? So it's not the football one because you're most interested in football? Because you're allowed to say if you are.

[00:14:39.01] Efrem: I like football, but I also like travelling.

[00:14:42.23] Laura: You would also like to travel more?

[00:14:46.17] Efrem: Yeah.

(Silence)

[00:15:03.19] Laura: It's very hard to choose. I didn't think about this if I make you come with several texts.

(Silence)

[00:15:26.22] Laura: We should just take one, let's see.

(Silence)

[00:15:38.26] Laura: They're both interesting. This one has like the language, and this has more the cultural identity of someone not from Norway, if you understand what I mean?

[00:16:01.05] Efrem: Yeah

[00:16:01.05] Laura: It's just different in a way. But I think maybe the football one, if that's OK?

[00:16:08.29] Efrem: Yeah, that's fine.

[00:16:08.29] Laura: Thank you for giving me both those texts. So really what I would like to do now is go through it sentence by sentence, and just ask you... Well, I've already asked you to tell me a bit more about your text and you said it was a presentation. And that you could talk about any sport, and it was just sort of written, and nobody assessed the text in a way, because you just spoke it. Ehm, do you remember when you wrote it?

[00:16:47.15] Efrem: About two weeks ago.

[00:16:50.09] Laura: Did you write it at school, or did you write it at home?

[00:16:53.07] Efrem: Yeah it was at school.

[00:16:54.26] Laura: Did you get any help from the teacher?

[00:16:56.13] Efrem: Just like to... Like more about the work, what I must include.

[00:17:07.12] Laura: OK. Do you remember what she said?

[00:17:13.24] Efrem: Yeah, she told me any sport is fine, I don't have to write about sports I don't want to write about. Just by myself.

[00:17:25.05] Laura: Mhm, and you play football in your spare time as well?

[00:17:25.05] Efrem: Yeah.

[00:17:26.29] Laura: Is there like a team you play for, or do you just play for fun?

[parts of the interview are removed to protect the privacy of the participant]

[00:18:14.15] Laura: So you wanna play for that team again, or?

[00:18:24.26] Efrem: Yeah, I'm still playing.

[00:18:30.06] Laura: You're still playing, ok good. So did you have any help from friends with the words, or?

[00:18:37.12] Efrem: No, I just had fun. Because we were just talking and reading each other's texts and laughing.

[00:18:46.13] Laura: Yeah, because Tati plays football too, doesn't he?

[00:18:48.25] Efrem: No, he hasn't told me. But he told me he goes to the gym.

[00:19:00.14] Laura: Do you think it was easy to write the text?

[00:19:08.06] Efrem: Not so easy, because I had to like think, what was I gonna write next.

[00:19:12.07] Laura: So it was hard to come up with things to write, or was it hard to come up with words?

[00:19:16.12] Efrem: Both, because I had to think if I put this would it match (?)

[00:19:21.07] Laura: Do you remember how long you spent writing the text?

[00:19:30.01] Efrem: I just remember the moment they gave us the assignment, I finished the same day.

[00:19:37.14] Laura: OK, so was it in the same class?

[00:19:39.19] Efrem: Yeah.

[00:19:39.19] Laura: So it was... at most it was one and a half hour?

[00:19:46.21] Efrem: Yeah.

[00:19:46.21] Laura: Did you use the internet to look up any information, or did you know everything?

[00:19:52.14] Efrem: No, because my phone was charging and my PC was home

[00:19:56.12] Laura: Oh OK, so you didn't get any help? So you just remembered, because you play the sport, you know it's 90 minutes, two times 45 minutes, and there's eleven players and everything. And all the words, you didn't get to look up any, because you didn't have anything to help.

[00:20:25.08] Efrem: Yeah.

[00:20:25.08] Laura: OK. So now I want to go through the text sentence by sentence, and it might not always make sense, because I am going to ask you for every sentence, so for instance here "I'm going to talk about football, what do you mean here", but let's see.

(Silence)

[00:20:49.22] Laura: So, it says "to do, or join this sport, you must have some equipment. Like, football boots and shin guards". Do you have to buy that yourself, or?

[00:21:08.07] Efrem: Yeah, you have (unclear), because you have to pay for the sport, and also buy the equipment. But sometimes the coach can give you if he have spare.

[00:21:19.14] Laura: Ok, so if you have forgotten yourself, maybe he has something that you can have?

[00:21:23.10] Efrem: Yeah.

[00:21:26.20] Laura: "It takes time to perfect in this kind of sport". Do you think you ever become perfect in a sport? Is there a football player who is perfect?

[00:21:36.26] Efrem: Not all.

[00:21:37.18] Laura: But Poiba, is that his name?

[00:21:39.15] Efrem: Yeah

[00:21:40.02] Laura: Is he perfect?

[00:21:41.17] Efrem: Nah, I just like him.

[00:21:45.28] Laura: Yeah, so it takes time to become better in this sport, that's kind of what you mean?

[00:21:48.12] Efrem: Mhm

[00:21:48.26] Laura: "you must be pretty strong and smart in order to outsmart your opponent, but the most important part in this sport is team work". Do you think you're a good team player?

[00:22:02.01] Efrem: Yeah, sometimes.

[00:22:02.01] Laura: Sometimes? You don't get angry at the others?

[00:22:05.07] Efrem: Yeah sometimes I get. Because of my color, if I have the ball, everyone wants me to pass it, but if they get, no matter which position I'm at, they just won't.

[00:22:08.23] Laura: They won't?

[00:22:15.12] Efrem: Yeah.

[00:22:13.10] Laura: Is that hard for you?

[00:22:16.02] Efrem: Yeah, it's hard, but sometimes I feel good, 'cause it's like if they pass me and I make a mistake it will all be on me, so sometimes I let it go.

[00:22:26.27] Laura: *Laughs* OK. But does it hurt your feelings that they don't send it to you because of the fact that...

[00:22:34.17] Efrem: No, in the beginning, because I was like, I am like excited to play football and I wanted to touch the ball, but now I feel like it's normal.

[00:22:43.01] Laura: It's normal? You think that it's okay that it feels normal?

[00:22:47.08] Efrem: Yeah, 'cause you're just having fun.

[00:22:50.14] Laura: Are you having fun? Because if you don't get to play the football...

[00:22:54.16] Efrem: Yeah, but I get to be in the field.

[00:22:53.03] Laura: So you still feel part of the team, sort of?

[00:23:05.09] Efrem: Yeah..

[00:23:05.09] Laura: Have you talked to your coach about this, that they don't want to send it to you?

[00:22:58.27] Efrem: No, at first I was like "I'm so mad", but then I got the hang of it, because my friends told me like, it's always like that.

[00:23:17.27] Laura: Oh ok, so are there several people who are black on your team? Is it OK if I say black?

[00:23:23.29] Efrem: Yeah, it's fine. It's only me. The rest left.

[00:23:33.12] Laura: OK, so they have stopped playing football, or they have become too old?

[00:23:33.04] Efrem: Yeah, some changed from football to gym.

[00:23:39.02] Laura: "It's not easy for the beginners, but after time, one masters the skills needed and you can do even better than he was. For example me, I was not this perfect as I am now, but hard work and training made me even better. I am proud to say that I love this

sport". Let's see, you wrote "better" as "bette". Is that just a mistake, or is it how you write "better"?

[00:24:15.18] Efrem: No, I just forgot the R

[00:24:17.15] Laura: Mhm, because I do notice... because I studied three months in Zambia, and of course I am a linguistics student, as in I study languages, and I did notice that a lot of the people in Zambia they said "better" without the R, so it was "bettah", sort of. But that's not how you say it? You say "better"?

[00:24:41.27] Efrem: Yeah, you can say "bettah", but writing is different from saying it.

[00:24:45.29] Laura: OK, in what way is it different?

[00:24:46.27] Efrem: Like, when we're writing better, we always have "e" at the end, but saying can change because of your pronunciation.

[00:24:56.01] Laura: Mhm, that's true, but the way you write "better" like you've written it there (points out where). You write it like this?

[00:25:09.13] Efrem: No, I missed the R at the end, because I was writing fast.

[00:25:13.11] Laura: Oh ok, so it's just because you wrote fast, that's why you forgot?

[00:25:17.28] Efrem: Yeah.

[00:25:24.08] Laura: "I'm proud to say that I love this sport, nowadays I feel like this is my type of sport because my team and I compete in tournaments and some times we tend to defeat our opponents and other days we are defeated, but at the end of the day we all have funs not mentioning the ups and downs of the sport like breaking a leg or even being wounded". So if you break your leg, you're not talking about it?

[00:25:47.02] Efrem: Oh no

[00:25:49.09] Laura: Because you should probably tell somebody *laughs*.

[00:25:49.09] Efrem: Yeah, my parents should know 'cause (unclear)

[00:25:57.11] Laura: Yeah, then you should probably go see a doctor or something. It's very interesting because you wrote, "not mentioning the ups and downs of the sport like breaking a

leg, or even being wounded", and if you write like that it makes... it reads as if being wounded is worse than breaking a leg.

[00:26:17.10] Efrem: Yeah, because everytime you look at it, you remember.

[00:26:20.15] Laura: Yeah, but wouldn't breaking your leg do so too?

[00:26:26.13] Efrem: Yeah, but at least you can bathe, but if you have a wound, you can't even use like soap on it.

[00:26:33.13] Laura: Ah, so an open wound is what you mean?

[00:26:34.06] Efrem: Yeah.

[00:26:36.09] Laura: I think that's mostly what we will go through. I think that most of what we looked at in this text were just mistakes, like simple mistakes. Like forgetting an "r" after better, and "kan du" is because you were writing fast.. But it's very interesting because "kan du" that means that subconsciously you were kind of writing, or thinking, in Norwegian in some way I think. Is that correct?

[00:27:14.22] Efrem: Yeah, I was writing and I just like, it's like you think "du", there's d-u and d-o, but you say like you would pronounce it the same as you, so I just wrote like... I just don't remember writing it.

[00:27:37.06] Laura: Do you think in Norwegian, or do you think in English?

[00:27:42.05] Efrem: I usually think in English.

[00:27:44.17] Laura: So even if you talk Norwegian you think in English?

[00:27:46.24] Efrem: Yeah sometimes, 'cause I have like... sometimes I translate faster in English than in Norwegian.

[00:27:55.06] Laura: Ok, so you think in English and then you sort of translate it as you're speaking, is that what you mean?

[00:27:57.06] Efrem: Yeah.

[00:28:01.07] Laura: Just because we have time, would you like to go through the other text as well? And just see if you have anything special to tell me about that one?

[00:28:10.17] Efrem: Yeah, if you wish.

[00:28:12.11] Laura: If that's okay for you, if you want to go then you should just let me know.

[00:28:15.13] Efrem: Nah, that's fine 'cause today I'm free.

[00:28:18.26] Laura: Oh, you have a day off? You don't have any plans for after school?

[00:28:21.19] Efrem: Training was cancelled, so.

[00:28:26.16] Laura: So then let's just go through this one as well. So ofcourse, it's called "my holiday in the UK", because it had to. And also "UK is the the most tourist attraction sight in the world". What do you mean there?

[00:28:41.14] Efrem: 'Cause, when we were learning about UK in class, they showed us the most exciting places and why most of people go there, like London Eye, some even go there to see the fashion and history, and it's like UK gets a lot of money because of its tourist attractions, and most of the money comes from people who just want to see England castle and the guards.

[00:29:10.29] Laura: Is it a long time since you wrote this text?

[00:29:14.17] Efrem: Yeah, I think. Because we're on like two topics after England.

[00:29:24.07] Laura: Oh ok, so was it before Christmas?

[00:29:24.07] Efrem: Yeah.

[00:29:27.29] Laura: Because if you write it like this "it is the most tourist attractions sight in the world", do you mean that it has the most tourist attractions, or that it is the most visited place in the world?

[00:29:39.24] Efrem: It's the most tourist, I don't know. Most people like, they are not natives, but they go there to see the sights.

[00:29:54.27] Laura: So it's the most visited place in the world, that's what you mean?

[00:29:56.22] Efrem: Yeah.

[00:29:56.22] Laura: Mhm, ok. "It's an English speaking region" that's true, "it's also a multicultural place", and what do you mean with that it is a multicultural place?

[00:30:04.01] Efrem: It's a place with many cultures. Like, Indian, Arabs and African. All together with their different cultures, and no one is judging.

[00:30:15.28] Laura: No one is judging? So it's a very accepting country, you think?

[00:30:22.06] Efrem: Yeah, you're free to go there with your culture, 'cause there's not only British there, 'cause it's a mix.

[00:30:32.21] Laura: Do you think they don't experience racism?

[00:30:34.01] Efrem: They do, but I think it's not as much as in other countries

[00:30:39.11] Laura: Yeah, that might be true. That's always the kind of thing.. I would like to think of Norway as a place that doesn't do racism as well, but then you hear some stories and it's like... It doesn't make any sense. For me at least, it doesn't make any sense. I like to think of myself who doesn't care what you look like, as long as you're an okay person. "In my holiday in the UK I would go to the castle of London, and London Bridge, just to see how it feels to be there, and what they normally do there". So, "how it feels to be there", as in if it feels...

[00:31:24.08] Efrem: Yeah, I want to see how the people are there, what they feel like. If they're happy, sad, or even just there for fun.

[00:31:35.09] Laura: And "what they normally do there"?

[00:31:40.17] Efrem: Yeah like, I want to experience what they also experience.

[00:31:44.16] Laura: So you want to experience what the other tourists experience?

[00:31:47.26] Efrem: To see if it's fun being there or if it's just, time consuming.

[00:31:55.15] Laura: What is the Castle of London?

[00:31:55.15] Efrem: I don't know, but I just know it's big, it's old and most people like seeing it.

[00:32:02.24] Laura: OK, "I would stay there for a month to experience different places and towns, and also to try the different dishes cooked in the UK", so you would stay there for a whole month? That's a long vacation.

[00:32:21.02] Efrem: If I just go there for one day, it wouldn't be enough.

[00:32:28.10] Laura: Norwegians are very... they really like taking like a long weekend. As in stay from Thursday to Sunday, but you would like to stay there for a whole month. But you wouldn't just like to stay in London it sounds like.

[00:32:45.02] Efrem: Yeah, first in this place, and tomorrow we'll have changed.

[00:32:44.15] Laura: You're favourite team was Manchester United, would you like to go to Manchester?

[00:32:52.00] Efrem: Nah.

[00:32:57.25] Laura: You wouldn't? Why not?

[00:32:57.25] Efrem: I just like the way they play, but I don't like visiting there.

[00:33:02.14] Laura: You wouldn't like to watch a live football game?

[00:33:02.14] Efrem: I would like, like in a stadium, but like when you're in like... It feels... I don't need to be the only black with whites.

[00:33:19.18] Laura: Aren't there any other black people on Manchester United?

[00:33:19.18] Efrem: Yeah, there are, but they also feels racism. When they're playing, people throw like bottles at them, and then they feel sad. Some even say I won't play game.. yeah.

[00:33:33.28] Laura: So they throw bottles after the black players on the team?

[00:33:38.26] Efrem: Yeah, and also Arabs.

[00:33:42.07] Laura: There's an Arab on the team as well?

[00:33:44.03] Efrem: Yeah everyone who looks different, they experience racism.

[00:33:49.20] Laura: Just everyone who isn't white? That doesn't sound very good. But you wouldn't like to watch a live football game because you are black as well? You would feel like you're the only black supporter?

[00:34:07.18] Efrem: Yeah, I won't feel like I'm comfortable.

[00:34:11.29] Laura: It would just be uncomfortable, I see. And you would like to "try the different dishes cooked in the UK", do you have any examples?

[00:34:19.24] Efrem: I don't really know, because when we were studying the UK, the teacher told us every culture has its special dishes, and we didn't really get to know the names.

[00:34:35.15] Laura: Have you heard of fish and chips?

[00:34:39.08] Efrem: Yeah, it's like wrapped in a paper..

[00:34:47.19] Laura: It's like fried fish and fries, and that's one of the very popular dishes in England. And you also have like a roast, and different stuff that goes with the roast, so it's like a roast chicken, or a roasted ham, that's the kind of dishes you would typically get in England. When I was there, it's very popular to eat in pubs, so it doesn't matter how old you are, you don't have to be eighteen to go to a pub. Because here in Norway it's very strict like you almost won't get in if you're not old enough to buy alcohol and stuff. But there it's just a family thing, you go there together, and you sit there and eat dinner. So that's the kind of thing you might have experienced. You should definitely go there and experience it yourself.

[parts of the interview are removed to protect the privacy of the participant]

[00:36:35.20] Laura: Ok. You write "so that we can have fun together and spend some free time as a family and enjoy what life brings", I think that's a very nice thought. I wouldn't think of bringing my family, like if I had to write a text like this, it would be something like I would stay there for a week maybe, or a couple of weeks, and I would bring some friends and not my family, but you would... I think it's very nice when people write that they would bring their family. So you wouldn't bring any friends?

[00:37:05.18] Efrem: Nah, because family comes first.

[00:37:07.04] Laura: I think that's a cultural thing as well, or it's very individual of course also, but I think that in Africa, or this is just what I think, it's not necessarily true. But I feel like

people in Africa are very open and they treat people as family, and when I was there they were all just very nice to me. Many of them had such a large family, and they would all look out for each other. And I think that they value family over a lot of things, just like you said family comes first. Is that right of me to believe? Do you think people in Norway are as good at appreciating of their family?

[00:38:04.26] Efrem: That's different from people to people, 'cause everyone has their own culture, and you can just (unclear) them.

[00:38:10.25] Laura: Mhm, that's very wise. "Personally I would pack my sandal for the beach".. You would just pack one sandal?

[00:38:22.16] Efrem: Yeah, because they gave us this test after seeing the Mr. Bean movie, and he packed one thing, not two.

[00:38:33.03] Laura: That makes sense. Wasn't he like wearing a suit to the beach as well?

[00:38:44.07] Efrem: Yeah, but he made two, he cut one in half.

[00:38:44.07] Laura: Oh ok. "my pajamas, a toothbrush and toothpaste, some clothes to change daily for a month, a sleeping doll to help keep me calm at night, a credit card to shop some interesting items I may come across", you mean a sleeping doll as like a teddy bear or something?

[00:39:09.02] Efrem: Yeah

[00:39:12.18] Laura: Does it help keep you calm at night, like every night?

[00:39:16.05] Efrem: I don't have it.

[00:39:16.05] Laura: So that's inspired by Mr. Bean as well?

[00:39:16.05] Efrem: Yeah, I just write it because there is some in our class who have teddy bear.

[00:39:25.12] Laura: Ok, but not you personally. That's interesting, because if I hadn't asked that I wouldn't have known that it was inspired by Mr. Bean. I would've thought you might've only brought one sandal *laughs*. "A credit card to shop some interesting items I may come across", what would you buy, do you have any idea? Would it be souvenirs and stuff?

[00:39:53.03] Efrem: Yeah, like a t-shirt that says "I love England", a hat and a bag. Yeah, and also like some toys.

[00:40:00.19] Laura: "In conclusion I would be grateful if I ever get a chance to visit the UK, and it would be much fun for sure. And you know what they say, if you're tired of Britain, you're tired of the world". Was that something that stood in a text or something?

[00:40:13.25] Efrem: Yeah, it was a quote from that topic "I love England". Because it was also in the book so I copied it.

[00:40:26.00] Laura: OK. This one you also wrote in school?

[00:40:35.02] Efrem: Yeah, it was a test.

[00:40:35.02] Laura: Oh, ok. So it was a test you had before Christmas. So you didn't have any help or anything. Were you allowed to use the book?

[00:40:47.06] Efrem: No, you only are to use your paper.

[00:40:55.27] Laura: And of course because it was a test, nobody could help you, you couldn't ask the teacher...

[00:41:00.17] Efrem: No

[00:41:03.01] Laura: Do you think it was hard to write the text?

[00:41:06.24] Efrem: For me it was easy, because I've been writing English half my life

[00:41:13.07] Laura: No only just half your life, most of your life

[00:41:19.23] Efrem: Yeah, because when we lived in Africa, my dad was afraid of me being at home, so he just put me into school and I didn't understand anything. I couldn't even think, I was still so young.

[00:41:42.02] Laura: But you don't remember how old you were when you started school?

[00:41:46.25] Efrem: No, he just told me I started from kindergarten, I doubled one class in kindergarten because I didn't understand.

[00:41:54.14] Laura: He was afraid of you getting hurt, so that's why he sent you to school?

[00:42:03.06] Efrem: No, staying at home like, if your children stay at home, 'cause not everyone in the community is good, they can teach you some bad things.

[00:42:10.21] Laura: So he was afraid of you becoming a criminal?

[00:42:12.23] Efrem: Yeah..

[00:42:17.05] Laura: Is that because you were a boy?

[00:42:24.10] Efrem: Yeah, but also girls, but most of them are boys, and like if you join a gang...

[00:42:23.11] Laura: Did you grow up in like a rough part of..?

[00:42:29.12] Efrem: No, I just grew up in the city, didn't even understand gangs, so.

[00:42:38.25] Laura: Oh ok, but just to make sure, he put you in school. That's smart. But the school system in, was it Uganda you first started school?

[00:42:44.21] Efrem: Yeah.

[00:42:48.04] Laura: It's quite different there, because don't they have morning school and afternoon school. As in, some pupils come in the morning and some come in the afternoon?

[00:43:01.25] Efrem: Not for me, because in the beginning I had to stay the whole day, from morning to evening.

[00:43:06.02] Laura: So you had very long days at school then?

[00:43:09.12] Efrem: We only had half a day on Friday, like you study from morning to lunch, and then you can go home.

[00:43:22.22] Laura: Was the school close to where you lived, or did you have to walk far?

[00:43:26.07] Efrem: It was 25minutes from home

[00:43:31.06] Laura: So you had to walk for 25 minutes?

[00:43:31.06] Efrem: Or take a taxi.

[00:43:31.06] Laura: Oh ok, thank you. I think that was it then.

Interview 2: Translation

[00:01] Laura: Okay.

[00:03] Efrem: So, "Mtu" means a person, but the the way we speak it is "muttu". "Mmoja" means one. Yeah. "Alikuwa" means he was. Or was.

[00:31] Laura: You can just write it down as well, if you don't mind?

[00:34] Efrem: Okay. "Mmoja" is one person, like one person. "Alikuwa" means was. And "anashuka" (unclear). He was coming from Jerusalem, going to Jericho.

[01:06] Laura: Mhm, you can just write it down, while you're translating, that's fine.

[01:40] Efrem: He was coming from "Alipokuwa" means he was, he can, and he's on the road, like, it coming like he was coming from a place, or on his way. Or... uhm. "Alipokuwa" when he was on the road. Yeah. So it was like this...

[02:08] Laura: Whatever one you think is best. What works for your story.

[02:15] Efrem: [Unclear, muttering to himself] "Alivamiwa na majambazi," I think, myself can't understand it because this is dialect. Yeah. But this, I don't understand.

[02:43] Laura: You don't understand?

[02:44] Efrem: No.

[02:44] Laura: Okay, you can just skip what you don't understand.

[02:47] Efrem: Yeah. "Wakamnyang'anya" Yeah, they took away his belongings and, and bet him, they started beating him. Yeah.

[03:08] Laura: So, but who took away his belongings? Do you think you can understand this by reading that?

[03:17] Efrem: I will have to read that one. [Reading to himself] Yeah, so, in my think, I think like, he came across a thieves, and the one that stole his belongings and started beating him up.

LAURA 03:39 : Okay, you could write that too if you like.

EFREM 03:42 : [Unclear, muttering to himself what he's writing down] Yeah. "Wakamwacha amelala pale nusu mfu", and they left him lying on the road half dead. In lying, is it l y n t, or?

Like? Yeah, I think it's L Y. "Kumbe, kuhani mmoja akawa anapita barabara ileile, akamwona, akapita kando." Yeah, so when a passed by was passing by him, he saw him, but he continued on his way, he didn't care. Yeah. [Muttering to himself as he's writing it down].

[06:19] Laura: So, what is the word for "a person" here in this sentene?

[06:26] Laura: This, "kuhani mmoja" like, his name is unknown but a passer by, like, one person who was passing by. Yeah.

[06:38] Laura: So, that's these two, "kuhani mmoja"?

[06:42] Laura: Yeah.

[06:43] Laura: That's a bypasser, passerby? Mhm, okay.

[06:51] Laura: "Hali kadhalika na Mlawi mmoja, alipofika mahali akamwona, akapita kando." Yeah, "kadhalika" this I don't know the word to. I guess like not from here, cause of...

[07:33] Laura: Okay, mhm. Yeah, you can just start use that sentence from there, that's okay.

[07:40] Efrem: Yeah, so, "hali kadhalika" like, when he was sitting near or closer he saw him and just went without doing nothing, or like, he didn't care. [Muttering to himself as he translates and writes]

[08:37] Laura: Mhm, is there a reason why you know that it is a he or a person that they're talking about?

[08:43] Efrem: Yeah, I'm referring to this story cause all were men.

[08:46] Laura: Mhm, okay. Yeah, because you remember some of this story?

[08:51] Efrem: Yeah.

[08:51] Laura: Mhm, okay. You can just go to the next page.

[08:58] Efrem: "Lakini Msamaria mmoja aliyekuwa anasafiri, alifika pale yule mtu alipokuwa, naye alipomwona, alimwonea huruma." Yeah, but one Samaritan went, he was travelling, and then he reached that place where that man was. And he saw him and he felt, and he felt... like this... sympathy. He felt sympathy for him. Yeah. [Muttering to himself as he writes]. Should I write sorry for him, or?

[10:39] Laura: You write whatever you think is right. I like sympathy, but...

[10:43] Efrem: Yeah, sorry... Yeah. "Akamwendea, akamtibu majeraha yake kwa kumtia mafutua na divai; na kuyafunga halafu akapandisha juu ya punda wake akampeleka katika nyumba moja ya wageni akamuuguza." Yeah. So, he approached him and [11:32 Unclear, put/used personal items?] and applied, yeah, applied it on him then wrapped him with some bandages, yeah. And then put him up on his donkey and then went to a guest house and then like, found a place for him to stay.

[11:58] Laura: Okay, mhm.

(Silence)

[12:59] Laura: What is, because you write his personal stuff, can you point out which words in the text?

[13:07] Efrem: Yeah. "Mafuta" is like oil, and "divai" yeah, I just, had like divine oil. Yeah.

[13:22] Laura: Okay.

[13:22] Efrem: It's used in like wound treatment.

[13:25] Laura: Okay, so, divine oil?

[13:28] Efrem: Yeah.

[13:28] Laura: Okay.

[13:31] Efrem: Cause, where I was, yeah. We can like, it's, the name is divine oil when we apply it on a wound like, when [13:37 Unclear, attack forced?] yeah, they applied, so is like keep that bacteria out before getting like further treatment, or [13:47 Unclear]

[13:47] Laura: Okay, could you write down, was divine oil you called it?

[13:52] Efrem: "Mafuta"

[13:53] Laura: Yeah. That's oil?

[13:53] Efrem: Yeah. "Divai" just divine.

[13:58] Laura: Okay, so is it like, divine?

[14:06] Efrem: Yeah, I think.

[14:06] Laura: Yeah? And this was oil.

[14:08] Efrem: Yeah.

[14:10] Laura: Okay. Sorry.

[14:16] Efrem: "Kesho yake akatoa fedha dinari mbili akampa yule mwenye nyumba, akamwambia, Muuguze mtu huyu; na chochote utakachotumia zaidi, nitakulipa nitakaporudi." Yeah, so, the next day he took, he used some of his money, it's called "fedha" here, and give it to the, like the landlord, the one that owns the place. Yeah, then, then he told him to make him feel comfort and give him whatever he will need, like treatment, and he will pay him more when he comes back.

[15:15] Laura: Okay. Mhm. [Sounds of writing and Efrem muttering]

[16:30] Laura: Mhm, okay. So you wrote patient?

[16:37] Efrem: Yeah.

[16:37] Laura: Is there a word for patient in the text?

[16:38] Efrem: Yeah. It's, here "mtu huyu" this person, yeah, so I called him the patient cause it's a...

[16:48] Laura: Oh, mhm. And you said that it was "fedha" which was money?

[16:56] Efrem: Money. Yeah.

[16:57] Laura: Okay. Can I just write that down? So "fedha" would be money and "mtu huyu"...

[17:11] Efrem: This person.

[17:11] Laura: Would be this person. Who you just called for the patient. Okay. Would you mind reading your whole text for me?

[17:20] Efrem: Yeah. In English or...?

[17:23] Laura: Uh, no, in English, yeah.

[17:26] Efrem: Oh, so, (unclear) One person was coming from Jerusalem going to Jericho and yeah, Jericho. On his way he met a gang of thieves who stole his belongings and beat him up and left him lying on the road half dead. But one person saw him lying on the road and left him there. Yeah, when he was getting closer he saw the man and just continued. But one traveller was travelling and reached the same place that that man was and felt sympathy for him. Used his personal stuff to treat him and then helped him up onto his donkey and took him to a guest house. The next morning he used his money to pay the owner of the place and told him to take care of the patient and that he would pay him more when he returned.

[18:36] Laura: Okay. Eh, and also, when you translated this you said "samaritan" but you translated it to traveller?

[18:44] Efrem: Yeah.

[18:45] Laura: Uhm, is there a, is there like anything in the text that told you it was a traveller and not a Samaritan?

[18:55] Efrem: Yeah, like, "anasafiri" means like, it says like, "Lakini Msamaria mmoja aliyekuwa anasafiri" means when Samaritan was travelling. This means like travelling.

[19:13] Laura: Okay, that's travelling. And then "Msamaria" is that the ...?

[19:27] Efrem: Samaritan.

[19:29] Laura: That's the Samaritan. Okay. And then, uh, so it says when the Samaritan was travelling?

[19:42] Efrem: "Lakini" means but.

[19:44] Laura: But? Okay. And then "mmoja" because that's...

[19:51] Efrem: One.

[19:51] Laura: One, okay. And then "aliyekuwa"?

[19:57] Efrem: When, when he was... Yeah.

[20:00] Laura: Okay. So it's just like one word for several. It's very interesting how languages work sometimes. Don't you think?

[20:13] Efrem: Yeah sometimes...

[20:13] Laura: Sometimes. Do you think it was... Would you like to hear it in English first? Like the one that I... Like the original one. Would you like to?

[20:25] Efrem: Yeah.

[20:25] Laura: Eh, so. "A man was going down from Jerusalem to Jericho, when he was attacked by robbers. They stripped him of his clothes, beat him and went away, leaving him half dead. A priest happened to be going down the same road, and when he saw the man, he passed by on the other side. So too, a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan, as he traveled, came where the man was; and when he saw him, he took pity on him. He went to him and bandaged his wounds, pouring on oil and wine. Then he put the man on his own donkey, brought him to an inn and took care of him. The next day he took out two denarii and gave them to the innkeeper. 'Look after him,' he said, 'and when I return, I will reimburse you for any extra expense you may have.' Is that the story you remember?"

[21:24] Efrem: I don't, they didn't tell us in English.

[21:29] Laura: Oh, you, which language did you hear it in first?

[21:32] Efrem: [Unclear, Muganda?] Cause where I went to school, there was some bible, like this lesson were only religious.

[21:42] Laura: So it's bible studies or something?

[21:43] Efrem: Yeah. And they used to read some [Unclear] like miracles Jesus made, yeah.

[21:51] Laura: So you went to school, was it in Kongo, or was it in...?

[21:56] Efrem: Uganda.

[21:57] Laura: Uganda. And you learned Uganda, or you talked Uganda in Uganda?

[22:03] Efrem: Yeah.

[22:09] Laura: Okay, uhm. Did you think it was hard to translate this text?

[22:11] Efrem: Yeah. Cause you don't use like, speak Swahili that much, and it's like tanzanian tribe, so it's difficult.

[22:22] Laura: But I think you did really well. I was almost a bit scared when Tati (pseudonym) told me that this was eh, Tanzanian Swahili. And then he said that he'd watched TV and that's how he learned Tanzanian Swahili. So I was very nervous to, if you could, were able to understand (unclear) and translate. So I'm very happy that you could. So this part, which you didn't know, uhm... Is it because these are words that are used just in the purest Swahili or the Tanzanian Swahili.

[22:59] Efrem: Yeah.

[23:00] Laura: And not in you dialect of Swahili?

[23:04] Efrem: Cause every country has it's like, language? Yeah, and it changes. But, the Tanzanian can hear our Swahili, but we cannot hear...

[23:15] Laura: Okay, so they can understdsand but not you.

[23:16] Efrem: Yeah.

[23:17] Laura: Okay. Uhm, because there is also a word in that sentence which is Levite. Do you know what that is? Levite?

[23:25] Efrem: No.

[23:28] Laura: Eh, let's see the text here. I would like to... do you know what that is, Levite? Without looking on this?

[23:38] Efrem: No.

[23:38] Laura: No, eh. So, it's said to be like a Jewish male descended of the tribe of Levi, who is the third son of Jacob and Lea. Eh, so he's a biblical, or he's not really a biblical person, but he's the same way you are born in Rwanda, you live in Kongo. So you have like a sort of nationality or like uh, you have like a native country. The same is, this is like the native name for a group of people. It's a Levite I think, if I'm not mistaken. And the Samaritan as well originally was like, from a different tribe or from a different, belonged to a different group.

And that's what's, I think, so special about this story, I think that Jesus is telling people to be humble and to be respectful of others even though if they belong to the same group, or to the same people, as oneself. Because both of these, because this is a man and then there is a priest and then a Levite, then you think that maybe these people would help, but they just walked past him. Eh, but, really, the main reason I chose a bible [unclear] it's because it's easy to find in all languages, or in most languages anyway. Uhm. Let's see, is there anything else I wanted to ask you about? Is there anything you're thinking of is important to mention, or you would like to ask me, or anything?

[25:33] Efrem: Not really.

[25:33] Laura: Not really? No. Eh. So, I just want to tell you the reason I'm doing this I also explained in my message is just because even though I got really good text from both you and Tati (pseudonym) and from Eva. Because a master thesis is so big, or is such a big, uh, thing to write, I just need more data to collect, and also to be able to recognize more of how you write and how you use language. That's also why I wanted you to translate out loud, because I wanted to hear like your thinking behind certain words and stuff. What I also kind of want to do is, if it's okay for all three of you, and it was okay for Vivian and for Tati (pseudonym), is have all three of you come together, sit and talk about how it was to translate and to go through text, to have, to do the interviews and such. Do you think that's okay for you too?

[26:46] Efrem: Yeah, I have no problem...

[26:48] Laura: You have no problem, doing that? Okay. It's good. Because then I, I'll just have to find the time where it's okay for all of you to meet. And then, then we can do that. Other than that, this was all I had for now. So if you have no further questions or anything you want to tell me, then, thank you for helping me some more. And I guess we'll see each other next time.

(end of recording)

Appendix 11 – Transcription of interviews with Tati

Interview 1: Linguistic repertoire

[00:00:08.10] Laura: In studies such as mine, we have something that we like to call first language and... It's doesn't necessarily have to be the language that you learned first, as in I'm from the Netherlands originally, so I wasn't born in Norway. Still, because I use Norwegian more than I use Dutch, I think of Norwegian as my first language because that's the language I'm most familiar with, because it's been so long since I lived in the Netherlands, and I haven't really studied Dutch in a long time, so my Dutch is quite bad. That's the reason why I think of Norwegian as my first language. What is your first language, or what do you see as your first language?

[00:00:46.04] Tati: My first language is Kishawihili. It's both from East Africa and Kongo. I use that at home with my family, but when it comes in public or with friends, maybe people outside, I use English. In texting also speaking with them. But when at home I use Swahili. Because it's secret language, nobody is able to understand.

[00:01:32.07] Laura: Yeah, that's what I often do with my parents as well, we often talk Dutch because nobody around us can understand. So when you text with your friends you use English?

[00:01:39.03] Tati: Yes.

[00:01:39.03] Laura: How about to your family?

[00:01:40.12] Tati: My family... I use Kiswahili

[00:01:46.29] Laura: Swahili, you can write it as well?

[00:01:46.29] Tati: Yes, I can write Kiswahili, but it has dialect. Like, we can understand Kiswahili from East Africa, but they don't understand Kiswahili from Kongo. Because Kongo they mixed with dialect.

[00:02:09.17] Laura: Yeah, I spent three months in Zambia, and it's like the same thing. They have seven main languages, but then they have all the dialects and they can't necessarily understand eachother. Maybe that's why English is their official language. So you mentioned you can speak several languages, how many... or what languages do you speak?

[00:02:39.28] Tati: I can say.. maybe six? Plus Norwegian that's seven. Yeah, I got from Kongo, my parents taught me three languages, that's three, and three from Uganda. Because I was born.. and we ran a war... We came as a refugee to Uganda and I grew up in Uganda. Growing up in Uganda I wrote three languages.

[00:03:13.26] Laura: So you have Swahili, that's from Kongo... Or did you speak that also in Uganda?

[00:03:21.16] Tati: Yeah, with my family.

[00:03:24.17] Laura: Ok, with your family, but which three languages did you learn in Uganda?

[00:03:34.10] Tati: That is Luganda, English and **Kehema**.

[00:03:44.21] Laura: Ok, so that's four, and you mentioned two more additional to Norwegian?

[00:03:51.01] Tati: Yeah, Norwegian is from here, but three from Kongo. That's Lingala, Swahili and a little bit French.

[00:04:00.26] Laura: A little French, because they do speak French in some African countries too, don't they?

[00:04:06.23] Tati: Yeah, Kongo does.

[00:04:12.25] Laura: Do you think that it's important to keep your knowledge... or to maintain your first language?

[00:04:28.19] Tati: Yes.

[00:04:30.27] Laura: Because you speak it with you family?

[00:04:34.10] Tati: Because of... I don't know how to speak all six very good. I speak them, but I don't know... Some words I don't know. 'Cause when we speak with family we have to mix the words that we forget from another language. So we mix.

[00:04:58.27] Laura: So if there's a word you don't know in Swahili, you use.. English?

[00:05:01.05] Tati: I use English or I use Lingala. So, it works.. Together, you can speak one or three sentences and you use every language. If you hear that it's so weird. That's how we confuse people sometimes. When we know... You know two language, we mix them.

[00:05:28.08] Laura: Yeah, and then you use a third language, yeah I won't understand *laughs*. It's actual very normal to switch between languages like that, because I don't speak Dutch that well anymore, I can speak Dutch with my parents, and if I don't remember a word, I speak Norwegian, because they also can understand in Norwegian. Also, I speak very slow in Dutch and my pronunciation isn't as good anymore, and for me it's just easier to talk Norwegian. Maybe that's the same for you? Easier to talk English, maybe?

[00:06:08.14] Tati: It's easier to speak Swahili, because I speak so fast. But English, I have to think about it. Because I'm also learning Norwegian, making seven. So it makes me to speak like old person, I have to like think about it.

[00:06:29.18] Laura: Do you notice if you lose any... Because I think partially why is speak Dutch so badly is because I forgot while learning Norwegian. Do you notice that? That you're learning Norwegian and you forget words in Swahili or English?

[00:06:44.08] Tati: Yes, that's Lingala. That's the language that soldiers from Kongo learn, and the capitol city of Kongo, people from there they use that language. But I'm forgetting it because I did not speak it when I was there. I just learned it from movies and music, most music from Kongo is that language.

[00:07:11.26] Laura: It's in Lingala?

[00:07:13.21] Tati: Yes. I listen a lot, speaking.. I speak, but pronouncing other words it's not easy

[00:07:23.21] Laura: Ok, so yeah I guess we have covered the next question as well, because I wanted you to describe how you use language in your everyday life and you've done that, because you've said that you use Swahili and then you mix in, Lingala or any of the other languages you know and it might not make sense for other people anymore. Also, you said that you text with you friends in English and that you speak Swahili with your family. Is there also something about identity, that you don't want to forget Swahili because it's part of you? Because you have spent a lot of your life in Africa, or in Kongo and Uganda, do you think that it's important to maintain language or Swahili also because of that?

[00:08:16.05] Tati: I think it's both. Where I was born and where I was raised, it's so important to remember where I'm from through the language, 'cause it's better to know your language and you know, people lose that identity. I am from Africa, what shows? You have to speak the language or you show something that will proof that you're from Africa. So that's including language.

[00:08:55.20] Laura: Yeah, I agree. But what if your school, or this school tells you that "no you can't speak Swahili, you have to speak Norwegian when you're in class", would you accept that?

[00:09:04.19] Tati: No, I would not accept that.

[00:09:08.24] Laura: Because some do tell you that, I think.

[00:09:09.13] Tati: Yes, 'cause you know.. I've had experience from learning language, 'cause I was in Uganda, learning English. I am not yet done learning English, I am still learning English. But I knew English in three years, but I was speaking my language in class. I used just to speak English with teachers, or giving answers, but the rest time, I give my time speaking my language.

[00:09:47.05] Laura: You mean with your friend in your free time?

[00:09:48.24] Tati: Yeah, with my friends I speak.

[00:09:53.25] Laura: Yeah, so you wouldn't accept just having to speak Norwegian all the time.

[00:09:55.23] Tati: 'Cause to me, it's not my language. If I consider it as my language, I will be speaking it every time. But I have my language, I have other languages, so yeah..

[00:10:13.05] Laura: Can I ask for how long you've been in Norway?

[00:10:15.12] Tati: I am now making one year.

[00:10:17.09] Laura: You've only been here for one year? I think your Norwegian is very good. I was impressed by your messages, especially if you've only been here for one year.

[00:10:26.24] Tati: I am good in texting, but not in speaking.

[00:10:28.22] Laura: So writing is better than speaking?

[00:10:30.01] Tati: Yeah, I think that

[00:10:34.07] Laura: But do you understand, or?

[00:10:37.28] Tati: I understand, but if someone is speaking to me, I have to think about it because I know a lot of words and meaning, but trying to connect them together... I'm not knowing this is this, this is this. I have... I've come to theory about Norwegian, but I don't have someone to practice with. I have no Norwegian friends.

[00:11:03.24] Laura: You have no Norwegian friends?

[00:11:05.06] Tati: I only meet them at church and then you speak for a minute and then...

[00:11:10.20] Laura: Yeah, that's not a lot. Do you think that the GS program is working? Because you are in the same class with people who also speak Swahili, do you think that's limiting you in some way?

[00:11:28.04] Tati: No, it's good, because not everytime student are speaking Norwegian because they also want to speak their own language to keep their words together. But when you're speaking Norwegian, everyone can hear you speaking and wants to listen. You know what I concentrated here, is that everyone speaks Norwegian, there's no secret. Everyone on the bus, there's no secret. But when you reach in Africa, no one is speaking, because English, in most countries in Africa, it's common. But they don't speak it, because they know this person is going to listen to me.

[00:12:19.03] Laura: So you would say that African people are very secretive?

[00:12:20.04] Tati: Yeah, definitely. Very secretive. And what I've realised also, is that if they speak English, they want everyone to know that they speak English, because in the bus they speak so loud. Because English... I have to listen to it. I always have to listen to it.

[parts of the interview are removed to protect the privacy of the participant]

[00:13:56.13] Laura: Is there, because you did mention that Swahili is such a... Is a language which has a lot of different dialects, is it easy to find translations from Swahili to English, or from Swahili to Norwegian?

[00:14:10.11] Tati: Yeah, it's easy, but it's not also easy to understand. Because of dialect. You know, I grew up speaking Congo-eze dialect. It's mixed with French and different languages from Kongo. But in East Africa, there's Tanzania, Kenya and Uganda, it's so different.

[00:14:47.05] Laura: They speak Swahili in all those countries?

[00:14:47.05] Tati: They speak Swahili, we call it Kiswahili sanifu, it means pure Kiswahili. They don't have any mistake. They learnt from school. It's like... I can say bokmål, maybe. And we understand, but some words are so difficult for us to understand, but they can't speak our Kiswahili, and we use that to our advantage. To speak about them when they're around. They can't understand, but it sounds similar. They can tell it's Kiswahili, but they can't understand. I'm not sure, did I answer your question?

[00:15:50.10] Laura: Well.. It was... In a way it's very interesting what you're saying, but I'm also wondering about... Because you can find translations on the internet. If I wonder about a word in Norwegian and I want to know what it is in English, I could just google "table norsk til engelsk".. Can you do that, or?

[00:16:12.09] Tati: I use English to Swahili. Because English.. that's Arabic English, that's from Tanzania, that's not for everyone to understand. That's why it's not easy to ask someone to interpret for our parents. Kiswahili, because you never know which side of...

[00:16:37.01] Laura: yeah, which Swahili they speak.

[00:16:39.23] Tati: Yeah, so it's so difficult.

[00:16:46.19] Laura: But what if there's a word in Swahili... Because in Norway we have a word it's called "hygge" and you can't really translate it to English, because it's an atmosphere. It's a feeling, it's just this thing that's there, and we all know that it's hygge. It's hyggelig, or it's koselig. But if you translate it to English it becomes cozy or nice, but it doesn't really translate the right feeling. Do you have any words like that in Swahili? That you can't really translate to English and maybe therefore can't really translate to Norwegian?

[00:17:20.23] Tati: No.. I've never tried that before.

[00:17:25.19] Laura: You've never tried? So there's not like this particular word that describes... say there's this special word for...

[00:17:36.25] Tati: There's one word that in every language is the same, I can say control

[00:17:45.06] Laura: Control? Yeah...

[00:17:50.21] Tati: Yeah, control, it's in every language the same word. I'm not sure, but...

[00:17:57.28] Laura: Well, in English it's control, and then you have Norwegian which is kontroll, and then Dutch is controle, in Swahili, it is control as well?

[00:18:12.15] Tati: Yeah, in my dialect I say control also. My dialect, but I don't know about this Swahili.

[00:18:18.29] Laura: That might also be because of imperialism. Because Dutch people, French people and English people they all went to the African countries and infiltrated them. So I think that might have a lot to do with it, because the Dutch language also has a lot of French and English in it. So it's all connected in a way, because it all came from somewhere. Then I have a lot of questions about your texts, but we'll have to come back to that later. Is there anything more you'd like to speak about more?

[00:19:29.04] Tati: About my language?

[00:19:29.04] Laura: Yeah anything, but perhaps mostly about your language, how you speak or how you write.. Is there anything else you think could be helpful?

[00:19:36.20] Tati: I think I've told you most, because the interesting thing about my language I don't just use one language.

[00:19:47.04] Laura: Yeah, because it's a mix of everything.

[00:19:52.22] Tati: That's why I stop sometimes, I do this... thinking about it. I have to see someone, I have to think about this person, it doesn't need.. my second language, 'cause I say my first language is to speak one language. But my second language is to mix everything. Like Efrem, he does not speak another language that I speak, so I have to control, one I have to remove it. Another, I have to mix it. I feel good to mix the languages together.

[00:20:33.29] Laura: Yeah, you think it's easy?

[00:20:35.11] Tati: Yeah, it's easy.

[00:20:35.11] Laura: Because you have to think more about it when you just have to speak one language?

[00:20:38.09] Tati: Yeah.

[00:20:40.26] Laura: That was actually a question I had, because Efrem is also from Kongo, isn't he?

[00:20:44.27] Tati: Yeah.

[00:20:44.27] Laura: But he speaks a different type of Swahili? Or a different dialect.

[00:20:47.21] Tati: Yeah, he's from different.. Also parts of Kongo.

[00:20:56.12] Laura: Do you think it's nice to have someone who's also from Kongo in your class?

[00:20:59.17] Tati: Yeah, it's nice *laughs*. Yeah, it sounds weird, because sometimes he does not understand me also, because we have that different Kiswahili.

[00:21:19.14] Laura: I think that even in Norway it's hard sometimes, because there's so many different dialects.

(end of interview)

Interview 2: Self-written text

(Laura is reading Tati's text "education")

[00:01:15.04] Laura: Wow, that was impressive. Can you tell me about why you chose to write about education?

[00:01:19.01] Tati: It's because.. It's something that I find so important to me, without it it's not easy to make it in life. Yeah, so... It's not easy to enjoy it, but you have to try to enjoy it. 'Cause it's the only way get things.

[00:01:48.07] Laura: That's true, or well.. It's not the only way, but it's very important to have some education. So with education here, do you mean all in general all education? So all the education, from Primary to as far as you can go within education? And do you mean like in

school? Because you are writing about... You write "it is learnt also through discipline, charity work, participating in scout, youth club, going to school, doing domestic works at home". So you write that it's through all learning that you do through life?

[00:02:36.10] Tati: Yeah, I do not define it as just education from school. I meant that education is everything that you learn. You pick something it. That little thing is education for you. It educates you, it changes your mind, it gives you new idea to build something. That's education.

[00:03:10.15] Laura: I do agree with you, that if you stop learning, you also sort of stop living. Because you close yourself, and if you think that you can go through the world and think that you already know everything and that whatever your values are, or whatever your culture is, or whatever makes you you is the only way to live, then I think you close yourself off from a lot of experiences and wisdom that can be given to you if you're open to it. So that's a very wise way to think. So you wrote this text not too long ago?

[00:03:52.11] Tati: No.

[00:03:52.11] Laura: When did you write it?

[00:03:52.11] Tati: Yesterday.

[00:03:55.14] Laura: Yesterday..

(laughing)

[00:04:02.21] Tati: Because I had a few homeworks to do, so I... yeah..

[00:04:09.04] Laura: Yeah, it doesn't matter when you wrote it, I'm just very happy and grateful that you did it. Were you at home when you wrote it?

[00:04:23.07] Tati: Yes.

[00:04:26.06] Laura: In your room alone, or? You didn't have anyone there to help?

[00:04:27.09] Tati: Nah.

[00:04:30.16] Laura: And it was in your free time, because you wrote it at night. Were you in a special kind of mood when you wrote it?

[00:04:41.25] Tati: 'Cause I tried to refresh myself, I showered and like.. It was good, 'cause I was listening to music.

[00:04:53.07] Laura: You were just listening to music and you were in a good mood. It seems like you were in a very deep mood.

(Tati laughs)

[00:04:58.07] Tati: Yeah..

[00:04:58.06] Laura: Because you had a lot of deep thoughts when you wrote this I think. So now I think I will just go through the text line by line, or at least the lines that stand out to me, and I'll ask you what do you mean here, can you explain further? So, let's see. Sometimes I find studying as enjoyable as a hobby to me, because everytime someone give the most important time to searching and getting new ideas from different ways it is so helpful not only to you but for others too. What do you mean with, everytime someone gives the most important time to searching and getting new ideas?

[00:05:42.29] Tati: Like you know, these days most time, students or children give most time to watching movie, or playing games. I can't... It's not like judging them, but it's idle, you don't work, you don't move, your brain does not work. So if you try to research and get new ideas, also I think your brain's... It's receiving new things and it's getting... What I'm trying to explain... Like it's (unclear). It's better to have... I forgot what you asked me. But I do remember the way I wrote it. Can you read it for me again so I..

[00:06:45.13] Laura: Everytime someone gives the most important time to searching and getting new ideas from different way. It's so helpful not only to you, but for others too.

[00:06:57.20] Tati: Yeah, it's... somewhere I explain that it's better to research and do new things than just sitting and playing.

[00:07:12.22] Laura: Being passive? Just being there.

[00:07:12.22] Tati: Yeah, whatever your create, or you research, you get like teachers they do research and bring to student so that they learn something. So if you sit down and research for new things, and try to create new things. It's helpful to others and you also.

[00:07:42.23] Laura: So you spend some of your free time looking up new stuff?

[00:07:48.01] Tati: I try to.

[00:07:48.01] Laura: Is there something special that you really enjoy looking into? Like areas of education?

[00:07:52.16] Tati: Science, I like to..

[00:07:59.29] Laura: Science? What kind of science?

[00:07:59.29] Tati: I do biology, general.

[00:08:02.12] Laura: General science? So not...

[00:08:09.07] Tati: Not here, but in Africa I've been...

[00:08:06.10] Laura: So do you mean like chemics or physics or do you mean social science, the way people live?

[00:08:17.18] Tati: Biology, chemistry...

[00:08:22.12] Laura: So do you think you'll go within... Because in Norway you can choose for instance samfunnsfaglig and you can choose realfag when you go to videregående, so you think you'll go to realfag?

[00:08:33.20] Tati: Yeah, I'll go into helse and oppvekst.

[00:08:39.09] Laura: Helse og oppvekst? That's more for health and for children and the way they grow up and such.

[00:08:52.27] Tati: Education is not all about teaching, because in Africa it's devided. Teaching doesn't need only to teach you, but also to give you advice and give you something important in life. Not only education, or not only mathematics, not only... yeah.

[00:09:18.10] Laura: Yeah, that's true. We have a part which we learned about in school now, it's called the Core Curriculum, and basically what it says there is that we have to make proper citizens of our students, and that doesn't mean that we want you to be great at mathematics and spelling, but it means that we want you to be a good human. We want to teach you how you communicate, how you work together with other people, and also just how to behave. So that's part of the Core Curriculum, and it's partly about being open to new experiences, and

being open to new cultures, and not judging people and not discriminate and to not be racist. That's actually a great part of what teachers do, it's not the teaching, but it's making proper human beings out of students. So that's very wise what you said just now. Ok, let's see. Education indeed it should be in order to achieve success, as it states education is the key to success.

[00:10:43.10] Tati: What did I mean by that? Like I explained before, it's not the only way. Like I said.. I didn't say it's the only way, it's not the only way, but you see in this world, really to be on the top, you have to have a great education, even if we have those people that drop off from school. But when they got money, they have that (unclear) of going back to school. So they say, now I've got some money, I am going to have some, 'cause to make what I'm doing to be great. Yeah, education has... a place in being successful. Even if you're at the top, you need someone like a secretary who's educated besides you. That does not mean that the secretary has to be the same what you are. No, you can see rich people, some rich people, they are not so educated. But, he gives jobs to those who are educated. So that means that education is still on the chain. Even if there.. If somewhere it stops. It still is needed. Did that explain?

[00:12:24.01] Laura: Yeah, I understand. But you also say that education doesn't only happen in school, and now you just told me that people have come to success want to go back to school to learn.

[00:12:40.19] Tati: Yeah, about that, education does not come only from school. That I was talking about, everything you learn is not just from school. And that... What I said that education is not just from school, you learn good behaviour from home. Not everyone learn behaviour or the way to treat people from school. Some school is not necessary, they don't teach there. But they take it from home, and take it to society.

[00:13:20.22] Laura: They bring good values, you mean?

[00:13:22.14] Tati: Yeah, like cooking things, how to talk to people, yeah. It not all taught sometimes at school.

[00:13:35.06] Laura: And sometimes it's just a personality things, that you're good at talking to people, or good at holding speeches, or good at convincing people to give you money or.. yeah.

[00:13:51.21] Tati: Yeah, I'm not very good at it.

[00:13:52.05] Laura: You're not? But it's also something that you can learn and teach yourself. Because when I was younger I used to mumble.

[00:14:10.11] Tati: Yeah, that's what I...

(Laughing)

[00:14:11.19] Laura: Yeah, just like you, except you don't do it that much. But when I teach... You can't do that, because then your students can't hear what you're saying. So I basically had to teach myself to be louder and more clear, and I'm not a very loud person. I'm normally quite shy, so I had to teach myself to be more loud and to speak clearly, so that other people can hear what I'm saying. So you're totally able to learn, and you might become better at it. So, where are we... education is the key to success, and I think that education, as you say, doesn't only happen in school because some people they have a smart business idea, but they don't have the education to do it themselves. So they have go to people who know, and then they learn from them, and I believe that that's also a form of education. It is a simplest thing that people receive and own by learning not only from school but from their homes too. So we already talked about that. It is learnt also through discipline, charity work, participating in scout, youth club, going to school, doing domestic works at home. So what do you mean... How do you educate through discipline?

[00:15:54.05] Tati: Like, when you respect something, you have that courage of learning it. You respect it, like.. I call that discipline, it's like if you don't respect something, you don't take care of it, 'cause it's one of the... getting discipline. Discipline is when someone is following the rules. If you follow the rules, you get to know that yes, here is wrong, here is not. Yah, it's here's correct, here's not correct. That gives you also an idea of following a good thing, or following a bad thing.

[parts of the interview are removed to protect the privacy of the participant]

[00:19:01.15] Laura: No completely, but it's fine, I understand your example. Ehm, charity work?

[00:19:10.20] Tati: Charity work, yeah. It's like helping people, working in the church, cleaning, helping poor people, that's opening your ways with society. People from different place, that this person is able to help and is open to everyone.

[00:19:39.21] Laura: I think that's a very normal thing in Africa, because you don't turn your back on other people? Is that true?

[00:19:45.28] Tati: Yeah, we're all brothers and sisters.

[00:19:50.20] Laura: Whereas in Norway it's not like that

(Tati laughs)

[00:19:50.20] Tati: Yeah.

[00:19:51.16] Laura: It's more everyone for themselves, but again if you become good friends, you really have a friend for life usually.

[00:20:01.27] Tati: So through helping in Africa, when you help old lady, you always sit down with her, they always give you advice that will help you one day. From there you get something from her. That's what I meant by that.

[00:20:23.04] Laura: So taking time to learn from others, and from spending time with others and helping..

[00:20:26.27] Tati: Yeah, spending time with others. Then through that, you get time to talk to each of them, you learn something.

[00:20:39.01] Laura: Yeah, participating in scout? Speidern? Are you a scout?

[00:20:39.01] Tati: I was in Africa, but it was not easy.

[00:20:52.00] Laura: It wasn't easy? What did you have to do?

[00:20:52.00] Tati: Like, running outside in the rain, you have to be without (unclear), you have to move with respect, I don't know in English.

[00:21:06.22] Laura: You mean march?

[00:21:07.17] Tati: Yeah, you have to march, you have to be flexible, you have to stand straight. I don't know it's too much.

[00:21:21.01] Laura: Yeah, sounds like hard work.

(Laughing)

[00:21:27.14] Laura: Because here in Norway it's going into nature and lighting a fire, and grilling hotdogs and hoisting the flag on the 17th of May.

[00:21:35.12] Tati: Just that?

[00:21:35.20] Laura: Yeah, and they walk... Gå i tog. They march in the parade on the 17th of May. And they go to special events for scouts where they build huts in the woods, and all sorts of stuff.

[00:22:00.29] Tati: We do that after suffering.

(Laughing)

[00:22:07.09] Laura: After suffering you get the good times?

[00:22:07.09] Tati: Yeah

(Laughing)

[00:22:09.10] Laura: Youth club, is there a youth club that you go to, or was that in Africa?

[00:22:14.24] Tati: Sorry what?

[00:22:14.24] Laura: Youth club?

[00:22:16.03] Tati: No, in Africa I don't know.

[00:22:20.01] Laura: No, do you go to any here?

[00:22:20.18] Tati: No, I've been here a few month... It's not too long. It's taking time for me to find many things..

[00:22:31.14] Laura: Things to do?

[00:22:31.14] Tati: Yeah.

[00:22:36.28] Laura: I'm not even sure there is a youth club here, there is a building that looks like a youth club. It's down by the beach, it's called Koigen. I think the building's yellow, with like drawings on it. I think there is something there, I'm not really sure to be honest, but I'm

sure that if you ask a teacher she can find out, if you want to join. Going to school, we've talked about that. Doing domestic works at home. Do you have to do a lot of chores?

[00:23:14.14] Tati: Nah, you have to do what you've been told by your parents.

[00:23:24.12] Laura: So like clean the kitchen, vacuum... Clean you bed, your room.

[00:23:33.23] Tati: Also cleaning parent's room, you do that.

[00:23:34.29] Laura: You have to clean their room?

[00:23:34.29] Tati: Yeah. It's like, for the culture, it is like that. You have to take care of whole house.

[00:23:43.13] Laura: Yeah, your whole family?

[00:23:43.13] Tati: Yeah.

[parts of the interview are removed to protect the privacy of the participant]

[00:25:41.24] Laura: Let's see. But few individuals tends to understand the values of educating?

[00:25:50.28] Tati: Education.

[00:25:51.10] Laura: Education, but fails to follow the successfulness that comes from it. Can you tell me what you meant there?

[00:26:11.24] Tati: Yes. I meant that, you know. Some people in the middle of education, some people... Like when it comes to Africa, people... Like I can give that example to of my cousins, she was one of the pride student in our school, she was performing good, she had scholarship, but due to the fact that there was a boy... They admired each other, she lost that intelligence. Just because of not giving herself enough time to read books, she was doing this before. She started to give her time to the boy and the boy got her pregnant. And now... She lost her whole education.

[00:27:31.21] Laura: She lost her scholarship as well?

[00:27:32.06] Tati: Yeah, because in Africa if you become pregnant, you can't go back. You have to stay at home. But here it's good. Here they give you just a year and then you can come

back. In Africa, that's not... Your reputation, it's not good at school. So every school they know your reputation.

[00:27:56.29] Laura: Ok, is that especially if you become pregnant without being married, or?

[00:27:58.09] Tati: Yeah. But that is society. But when you are a student, it affects your education and another value is... When people finish their education, they think only their certificate, the paper matters. They don't know that when you follow the values of education (unclear), when you follow the values of education that's respecting someone and sacrifice, you work for people, you respect people who you are working for. And your respect your job, your coworkers, that's the only way you end up becoming a manager. People who think my education is high, then my boss might my education is this, then fail to see that that's not the end. My education is not better than... (unclear)... I forget it, I just speak and forget sometimes... I'm so nervous

[00:29:37.28] Laura: Nervous? Why?

[00:29:39.07] Tati: I don't talk to people, I don't talk that well

[00:29:44.26] Laura: I think you talk very well, I'm happy to talk to you.

[00:29:50.03] Tati: Thank you, but I just...

[00:29:54.05] Tati: I just fear sometimes that.. yeah... I think that when you that. Education and behave well, I think it works together. No only education. I've seen my brothers, my friends, they have lost their job because they don't have respect in their job. They want to be on the top, because... Because like Norway, like everyone's normal, so it's equal, but in Africa, you're not equal. There's poor, rich... It's like that. But when you only put your education on the table and you fail to show your respect, you disobey the laws, that comes from the discipline and what I've talked about. You end up losing your job. You end up losing opportunities from different people and society, so yeah...

[00:31:19.14] Laura: It's very good, it's a very wise way to think, I believe.

[00:31:31.05] Tati: I think that when I was writing I didn't think whether you were going to ask me like that.

[00:31:36.17] Tati: I just write, it just came. I did not think, every word you have to ask me about it.

[00:31:45.13] Laura: Surprise! It's fine, it's just... Most times, you write something, and most often you always have a thought behind what you've written.

[00:32:01.26] Tati: I am imagining, but putting it into words, it's just like..

[00:32:05.27] Laura: It's not always easy, but as long as you try.. You'll learn from this as well. So you talked about respect as one of the most important products that is harvested from education. Secondly it's self sacrifice, when it comes a day of harvesting products that is achieving from your education. These two main words are very important no matter what kind of job... Here's it's interesting because here you wrote job in Norwegian.

[00:32:41.19] Tati: Ahhokey

[00:32:44.28] Laura: You wrote, because job is only with one b, but you wrote it with two.

[00:32:54.15] Laura: Which is the Norwegian way of writing it, which is interesting.

[00:32:56.07] Tati: I see.. Because now Norwegian is entering, it's taking out space in my... It's now pushing other language.

[00:33:08.14] Laura: That's how it goes. You forget some language while you're learning another one. No matter what kind of job or knowledge you have acquired, respect will always be pleased by other people around you. So respect...

[00:33:28.28] Tati: Can I say something? It's not that I know everything that it has to be just respect and self sacrifice, I just say that it's not the main thing, I say that it's many things that other people are...

[00:33:47.22] Laura: No, I understand that you don't have all the answers, it's fine. That's why I like education, it's not only studying but it lets someone grow and develop into an educated person that deserve it.

(Silence)

[00:34:15.02] Tati: Does anyone deserve education?

[00:34:15.28] Laura: Everyone deserves education.

[00:34:18.16] Tati: Does everyone seems to be like a person who is educated that you can see, oh that's a person that's educated.

[00:34:28.01] Laura: I think the problem with education, especially here in Norway, that people don't appreciate it enough. I think that's different for you who came from Africa, because I think that's something that's very... Important to people who experience those great variations in class, so you have poor, lower and upper middle class and high. You appreciate more the opportunity to go to school, because not everybody has it. Having the opportunity to earn money, and having the opportunity to have small things in life that we Norwegians just are very used to having. So I do think that that's one of the hardest things in education and being a teacher. Just how little appreciation some students have to being able to learn.

[00:35:40.11] Tati: The reason why I wrote that, the last. The reason why I wrote that point at last, it is because where I come from, you have to behave like an educated person. People have to see you and say this person is educated. The way you're behaving, the way you talk, the way you think, the way you communicate to people. You are an educated person. That's why I wrote the last point.

[00:36:13.06] Laura: In what ways do you show?

[00:36:16.13] Tati: Like you don't have to think like a child or a normal person, you don't have to sink(?) when working, you don't have to eat when working, you don't just have to talk when someone has not asked you. You don't have to just to, ask questions without raising up your hand.

[00:36:43.08] Laura: So it doesn't have to be shown through the way you dress or anything?

[00:36:48.19] Tati: No.

[00:36:49.01] Laura: So you don't have to walk around in a suit if you're a professor?

[00:36:52.23] Tati: No, in Africa, it is different. It depend which place you come from, like in cities, dresses doesn't matter. But in villages, they have to see this person wears perfectly. Suits for the job, or... Like a teacher has to wear a suit... But in cities, doesn't care, because everyone does not care. But in villages, they care. They speak about you and you need to change.

[00:37:38.28] Laura: Yeah, you have to dress appropriately.

[00:37:41.23] Tati: But culture's so different. I just started growing my hair here. In Africa? Nah. When I was student I had to cut my hair. My sister she had to cut her hair. All students have to cut their hair when they go to school. But here...

[00:38:11.13] Laura: You're more free to look like you want here, yeah...

[00:38:15.01] Laura: I think this was a very good text, and very interesting. I'm excited to go home and start working on it.

[00:38:24.18] Tati: Thank you.

(End of recording)

Interview 3: Translation

[00:01:31.22] Tati: According to the way I understand it he was attacked by thieves.

[00:01:53.02] Laura: Yeah

(Tati writes)

[00:06:05.22] Tati: Kuhani mmoja this is difficult for me

[00:06:08.22] Laura: Ok, so these two words? (unsure of what is being referred to here)

[00:06:11.09] Tati: Yeah, I've never heard of that, so.. This is also not.. It's one of.. I don't know. It's a group of people, but I don't know. It's a Christian group of people, I'm not sure about it. Like a priest. Yeah, like a priest, they call them elders, (unclear) elders.

[00:06:42.16] Laura: Could you write down both priest and judge elders, is that what you called them?

[00:06:46.04] Tati: Like, you know there is priest and advisor, priest advisor. That advice priests and that you have tell the mistake was this and this. Yeah. The church elder.

(Tati writes, silently mumbles out the first words of line 32)

[00:07:46.09] Tati: I don't know, can't also this part. I understand this one, it's easy because it's (unclear) of my dialect.

[00:07:59.04] Laura: Just write down what you can

(Tati writes)

[00:12:03.13] Tati: Because I'm translating direct, in my language, this is here, we have to switch it. So when you translate direct, you're going to make mistake. Instead of saying, guesthouse, I say house of guest.

[00:12:34.28] Laura: Which word is house and which one is guest?

[00:12:36.25] Tati: Like here, nyumba moja, this is house. So that's why I say house.

[00:12:50.15] Laura: Ok, so nyumba moja means house?

[00:12:52.05] Tati: Yes, one house of.. yeah. But this moja, means that it is not only one. You can say one of.

[00:13:12.27] Laura: Ok, so it's not the house, but a house? Any house?

[00:13:17.25] Tati: Yeah. So in the house of the guest.

[00:13:26.14] Laura: And w hich word is guest here?

[00:13:29.07] Tati: Wageni. This one

[00:13:40.03] Tati: (unclear) this is new word for me. Yeah, it mean treatment maybe, but that is not the way I say treatment in my language. I say (unclear).

[00:13:59.13] Laura: Ok, but could you just write down treatment for now?

(Tati writes)

[00:16:49.02] Tati: (unclear)

[00:16:50.28] Laura: Ok, good. I'm just gonna write here then..

[00:16:55.05] Tati: I just solved a mathematics paper, that's why I.. My head is a little bit tired.

[00:16:58.29] Laura: Oh yeah, that's okay. I'm just gonna write guest here

(Taking notes on the hand out, writing translated words where Tati earlier explained went where)

[00:17:11.16] Laura: Where is the word for money in this sentence?

[00:17:14.00] Tati: It's here.

(Tati shows on paper)

[00:17:18.23] Laura: Ok, that means money? Does it just mean money, or could it also mean something else?

[00:17:22.25] Tati: Something else

[00:17:23.20] Laura: Ok, so it's just a type of payment?

[00:17:29.22] Tati: Yeah, type of paying, you use it to pay something. Because money is pesa.

(Laura takes note on hand out)

[00:17:54.13] Laura: Would you mind reading the whole text? Read the whole translated text for me?

(Tati reads the text aloud)

[00:19:34.01] Laura: Ok, that's good! I have the translated text in English, would you like to hear it?

[00:19:38.14] Tati: Yes.

[00:19:38.28] Laura: Yes? Ok.

(Laura reads the official English translation of the text)

[00:20:35.17] Tati: So different

[00:20:40.22] Laura: Yes, but at the same time, there is a lot of similar things as well. But I think, and this is just a theory I have. Is that because in Swahili, you have words that are compound words which is like guesthouse which is a word consisting of two separate words, but it's put together and thus given a new meaning. In Swahili however, you have house of guest. Or a house of guest.

[00:21:16.13] Tati: Yes.

[00:21:17.16] Laura: And same here, "left him there, a half of death". So I think that is the same thing. Instead of halfdead it is half of death. And I think that the problem you had here is because there is a.. I think it's this word maybe? Mlawi?

[00:21:43.14] Tati: Yeah, kadhali is new for me.

[00:21:48.06] Laura: Ok, because here it says, so too a Levit. So I think this might be the equivalent. It could mean Levit, and Levit is a person who is from.

[00:22:01.25] Tati: Yeah, I understand.

[00:22:02.20] Laura: You know what a Levit is?

[parts of the interview are removed to protect the privacy of the participant]

[00:22:46.00] Laura: So that means you have heard of Levit before. So, of course I don't know Swahili, but you said that these two words were new to you? And these two as well, or all of this? What I'm also wondering about is which word here means mercy? Or why did you translate it to mercy?

(Tati shows on paper)

[00:23:22.27] Tati: Huruma, this means mercy.

[00:23:25.20] Laura: Ok. Because, me and Eva. Yesterday we talked about how, because here it is translated to that he [the Samaritan] took pity on him, and she said that she thinks that pity is such a negative loaded word or has become a very negative word. Like, if you take pity on somebody it's not necessarily a positive thing. And I think that mercy is a much more like, a better way to describe it.

[00:24:10.02] Tati: (unclear) sorry and he has to help.

[00:24:13.22] Laura: Do you understand the story, have you heard it before?

[00:24:16.10] Tati: Yeah, I have heard it. Jesus was talking about it when (unclear) small girl, yeah I remember. It was spoken by Jesus.

[00:24:33.26] Laura: Yeah, that's true. And also the thing here is there is both a priest and a Levit walking by and they both are of Christian.. They both are religious people, and they still pass the man. Whereas just a Samaritan, who is one of the ordinary people of sort, he stops and takes care of the man. Even though he has no connection to him.

[00:25:12.03] Tati: A Samaritan is someone, they don't know about... Like... Someone like me and you. You don't have any relationship between you two, but when you do something. (Unclear). You have no idea about that person.

[00:25:32.07] Laura: Yeah, it's kind of the same thing you're doing for me. You're being a good Samiritan by helping.

[parts of the interview are removed to protect the privacy of the participant]

[00:25:49.20] Laura: Yeah. So do you think it was hard to translate?

[00:26:00.07] Tati: Yes.

[00:26:00.07] Laura: Even though you... Was part of the problem that it was not your dialect of Swahili? Was that why?

[00:26:11.01] Tati: Yeah, because I was learning this type of Swahili when I was watching Tanzanian movies. That's when I was ooh, that's where they spoke it like that. I only watched. 'Cause they only speak that type of Kiswahili. And I think that Arabs and Somalia, they use it (unclear).

[00:26:40.28] Laura: Ok. But do you think, or were there some words that are similar to how you write or how you speak Swahili?

[00:26:50.02] Tati: No.

[00:26:51.25] Laura: No? It was completely different?

[00:26:52.27] Tati: Yes.

[00:26:53.25] Laura: Wow, are there any books or literature in your type of Swahili?

[00:26:58.03] Tati: No.

[00:26:59.19] Laura: So if you wanted to read a book in Congo, it would either be in French or English?

[00:27:04.23] Tati: Yeah, French or English. Or Lingala. Because Lingala they learn at school I think. But Kiswahili, they don't teach. They only teach in Tanzania, Kiswahili. I didn't grow up Congo. I grew up in Uganda, they spoke Kiswahili in my house. So I just speak it (unclear). I know how to write Kiswahili on my own way.

[00:27:40.04] Laura: Ok. So you never went to school and learnt to write Swahili? So I'm only lucky that you were able to translate anything.

[00:27:53.09] Tati: Yeah

[00:27:52.09] Tati: Like, the other language that I speak, I don't know how to write in.

[00:28:00.20] Laura: So such as Lingala and..

[00:28:01.01] Tati: Lingala I do write, because it's the same as Kiswahili, it's just, you how to follow the consonant I think. Yeah, just the same way.

[00:28:15.15] Laura: Ok, so you write it as you say it?

[00:28:18.14] Tati: Yeah, that's... Like if I say masiwa means milk. Ma..si...wa

[00:28:32.12] Laura: Sounds much easier than how we do it

(End of interview)