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Master's thesis

**Interculturality and indigeneity: Teachers of English at
the upper primary level in Norway and their views on
using indigeneity as part of teaching interculturality**

Interkulturalitet og urfolk: Lærere i engelsk på mellomtrinnet i Norge
og deres syn på bruk av urfolk som del av undervisningen innenfor
interkulturell kompetanse

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Abstract

Title: Interculturality and indigeneity: Teachers of English at the upper primary level in Norway and their views on using indigeneity as part of teaching Interculturality

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Intercultural competence has been a part of primary education for a longer period of time. However, the term is specifically mentioned in the core curriculum of 2020 named “Kunnskapsløftet 2020”. This thesis tries to understand what teachers of English at the upper primary level think of intercultural competence and its connection to the usage of texts about indigenous peoples to promote intercultural competence in the learners.

The thesis shows my interpretations of how the different teachers of this research defines the term intercultural competence and terms in relation to intercultural competence. It also attempts to show how texts about indigenous peoples are used to promote intercultural competence and to show perspectives about how one could use the indigenous perspectives to promote good intercultural knowledge.

The results imply that the teachers interviewed in this research prioritize the promotion of knowledge related to their own culture and that of the other. In addition, it is implied that the teachers want the learners to be able to compare and contrast the knowledge about the other to themselves and today’s society. However, the research shows that the focus of the teachers is still connected to the usage of texts about indigenous peoples to a greater or lesser extent, either as a starting point or as the main element of their teaching. One could therefore suggest that the focus going forward should be to give the teachers knowledge and tools that makes them able to implement authentic sources in their teaching, and that they encourage the learners to think critically about what they are learning in relation to indigenous peoples.

Norsk sammendrag

Tittel: Interkulturalitet og urfolk: Lærere i engelsk på mellomtrinnet i Norge og deres syn på bruk av urfolk som del av undervisningen innenfor interkulturell kompetanse

Forfatter: Eva-Marie Asprusten

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Interkulturell kompetanse har vært en del av grunnskoleopplæringen i lengre tid. Men i læreplanen for Kunnskapsløftet (LK20) nevnes interkulturell kompetanse som begrep. Denne master oppgaven forsøker å forstå hva engelsk lærere på 5-7 trinn tenker om begrepets forhold til bruk av urfolksperspektivet til å fremme interkulturell kompetanse blant elevene.

Oppgaven viser min forståelse av hvordan de ulike lærerne definerer begrepet interkulturell kompetanse samt begreper i nær relasjon til den termen. I tillegg til det forsøker oppgaven å avdekke hvordan tekster om urfolk benyttes til å promotere interkulturell kompetanse. Samt dra inn perspektiver om hvordan man kan bruke urfolksperspektivet til å promotere god kunnskap knyttet til interkulturell kompetanse.

Resultatene antyder at lærerne i denne forskningen fokuserer på kunnskap om egen kultur samt kunnskap om urfolk i tillegg til å kunne relatere og sammenlikne det de lærer til seg selv og samfunnet slik det er i dag. Fokuset deres er likevel knyttet mot bruk av tekster skrevet av en tredjepart for å promotere slik kunnskap i mer eller mindre grad. Enten som innfallsvinkel eller hovedelement i deres undervisning. Fokuset fremover burde kanskje derfor å gi lærere informasjonen og kunnskapen nødvendig til at de implementerer autentiske kilder i undervisningen i mer eller mindre grad og at elevene får muligheten til å øve seg på å reflektere og tenke kritisk over det de lærer i relasjon mot urfolksperspektivet.

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1. Introduction

This chapter introduces why this research project is relevant, it shows the motivation behind it through personal experiences as well as theoretical arguments. This chapter also provides an outline of the thesis by presenting the research question as well as the subordinate research questions. Further, it presents a hypothesis, the thought process behind this research. It also gives a brief introduction to the method used to conduct the research.

1.1 Relevance

1.1.1. Theoretical relevance

Intercultural competence is important knowledge to possess in today's highly technological and intercultural society. See citation from subchapter "1.2. Motivation". When learners possess knowledge connected to such topics it makes them able to be active participants of said society thus, successful workers and communicators.

Michael Byram is known for his theory on intercultural communicative competence and the importance of promoting such knowledge. In his book "*Teaching and assessing intercultural communicative competence revisited*" Byram (2021) divides his explanation of this term into describing the communicative aspect where he states that learners are able to communicate when they deploy relevant skills, attitudes knowledge and information in order to respond appropriately to the recipient and situation (p. 13). He describes interculturality as the learner's ability to explore the world, and to be able to meet diversity either through meeting foreign people or by traveling or moving to different parts of the world (p. 4). Intercultural competence is about the learner's ability to communicate with others by using the correct responses at the correct time, which in turn means that they possess knowledge connected to the topic. Byram and Doyé (1999) state the following about the *savoirs* and intercultural competence development in school:

A closer look at these four *savoirs* will show that they are relevant to any kind of interaction with someone from another social and/or ethnic group, even within one's own society and when the language is essentially the same with "only" differences of dialect and accent. Acquiring intercultural competence is and should be developed in all aspects of the school curriculum (Byram & Doyé, 1999, p.143).

1.1.2. The relevance of Intercultural competence connected to the Education Act, curricula and the guideline connected to the English subject

1.1.2.1. The Education Act

The Norwegian Directorate of Education and Training (2017) declares that “School shall base its practice on the values in the objectives clause of the education act” (p. 4). Further it is stated that the clause expresses values that are the foundation of democracy, and that they should help us to learn, live and work together in a world with a lot of complexities and an uncertain future (p. 4). Since the Education Act states something about how schools and teachers should operate when they teach, it is a good starting point to look at what the Act states.

It is natural to look at chapter one “Objectives, scope and adapted education, etc”, section “1-1. The objectives of education and training” which is comprised of multiple aspects that education shall uphold in their teaching. One aspect that schools and teachers shall ensure is that “education and training must help to increase the knowledge and understanding of the national cultural heritage and our common international cultural traditions” (The Education Act, 1998, §1-1). The document also declares that “Education and training must provide insight into cultural diversity and show respect for the individual's convictions” (The Education Act, 1998, §1-1). The Education Act adds that “The pupils and apprentices shall develop knowledge, skills and attitudes so that they can master their lives and can take part in working life and society. They shall have the opportunity to be creative, committed and inquisitive” (The Education Act, 1998, §1-1). In addition to practicing democratic activities the school and teachers need to focus on the learners critical thinking, the education act states the following: “The pupils and apprentices must learn to think critically and act ethically and with environmental awareness. They must have joint responsibility and the right to participate” (The Education Act, 1998, §1-1).

1.1.2.2. The Core Curriculum

The Core Curriculum applies to primary and secondary education and training (2017, p. 1). It contains the elements that learners should learn as preparations for actively participating as working adults (p. 1). In the chapter about values and principles it is declared that “School shall give pupils historical and cultural insight that will give them a good foundation in their lives and help each pupil to preserve and develop her or his identity in an inclusive and diverse environment” (The Norwegian Directorate of Education and Training, 2017, p. 5). The

curriculum shows that the knowledge presented above are highly important, and that they should be of focus in Norwegian schools. The chapter also includes that the learners should be able to use appropriate language, communicate and connect with other people after their primary education (p. 6). This shows that Norwegian schools shall focus their training on promoting knowledge connected to communication in order for the learners to become successful citizens. It is also added that human dignity, identity and cultural awareness as well as critical thinking and ethical awareness are important concepts to promote.

1.1.2.3. Curriculum in English (ENG01-04) & Competence aims after year 7

Teachers should not only base their training on the values in the core curriculum, but also the aims set in the English subject curriculum. The English subject curriculum asserts what elements the English subject should focus on, as well as the aims pupils at different levels should master. In the part about core elements the curricula mention that pupils should experience different cultures by communicating with others from around the world, regardless of linguistic or cultural background (The Norwegian Directorate of Education and Training, 2019, p. 3).

The Norwegian Directorate of Education and Training (2019) states that the English subject is important when it comes to the learners' development of cultural understanding, communication, all-round education and identity development (p. 2). It is further stated that the English subject shall ensure that pupils develop tools for communicating with others regardless of cultural or linguistic background (p. 2). Udir also adds that it is important to help the learners to develop an intercultural understanding of different ways of living, thinking and communication patterns (p. 2).

In addition to relevance and central values the English subject curriculum contains information about different interdisciplinary topics that should be focused on in school, topics such as Health and life skills and Democracy and citizenship. For this thesis the last topic is especially relevant. Udir (2019) states that it is important that teachers help pupils, they refer "to helping the pupils to develop their understanding of the fact that the way they view the world is culturally dependent" (p. 3). The English subject should therefore focus on developing communicative competence that enables the learner to speak with people with a different background in relation to "Democracy and citizenship". Udir also add that by promoting such knowledge you might prevent prejudice (p. 3).

The following competence aims are collected from the competence aims after Year 7. The aims are selected because they contain what the learners are supposed to know after their primary education connected to intercultural competence and indigeneity. The learners should be able to “express oneself in an understandable way with a varied vocabulary and polite expressions adapted to the receiver and situation” (p. 7). Further they should be able to “Initiate, maintain and conclude conversations about one's own interests and current topics” (p. 7). In addition to the aims above the learners should be able to “investigate ways of living and traditions in different societies in the English-speaking world and in Norway and reflect on identity and cultural belonging” (p. 8).

1.1.2.4. Guideline “Kunnskapsgrunnlag I engelsk”

In addition to releasing curricula that shows what teachers should focus on, The Norwegian Directorate of Education and Training published a guideline called “Kunnskapsgrunnlag i engelsk” that is supposed to aid the teachers in their teaching. This guideline document mentions that intercultural competence is a central part of primary education, and that it should be promoted through using texts in the classroom. It is further stated that texts open a road to the world, by including different meanings, views and opinions (The Norwegian Directorate for Education and Training, 2021, p. 69). This guideline shows that the usage of texts is useful when working with promoting knowledge in the English classroom. Thus, it deems texts related to indigenous peoples as both relevant and meaningful when promoting such knowledge. However, the teacher should be aware that there are materials out there that do not necessarily promote “good” or “right” knowledge connected to intercultural competence on its own. It is therefore necessary that the teacher knows how to use such texts in their teaching in a productive manner that leads to good knowledge promotion.

1.2. Motivation

Intercultural competence as a concept was introduced to me when my teacher education started in 2018. I did not learn much about the meaning and understanding of the concept at that time. It was fully introduced to me when I started my third semester, where my English teachers talked about intercultural competence and the meanings and values behind the term. Being introduced to the concept and the meanings behind the terms and knowledges within the field. A trail of thoughts started, where I tried to figure out what my own primary education taught

me about this topic. The conclusion was that the teachers used texts written about indigenous peoples, where we read and talked about the general knowledge provided by the texts. To give some examples, the knowledge in the text was related to the origin of the peoples, and otherwise general cultural and historical events or traditions surrounding the peoples. Learning about indigenous peoples this way only promoted general knowledge about others, it did not give me authentic representation of indigenous peoples and situations. It gave us information we could repeat, not necessarily to give us knowledge about communicating with people in our intercultural community.

This led to the question: can we use texts related to indigenous peoples as a more meaningful way that promotes both knowledge of and how to communicate with others? Not only people that are a part of indigenous cultures but all people. In addition to that I wondered if there are other ways of promoting knowledge about indigenous peoples? To get some answers my natural instinct was to get insight from teachers that work in the Norwegian English-language classroom.

Cushner and Mahon (2009) state that developing intercultural competence of learners in relation to the domestic context as well as the international sphere, requires that teachers and teacher educators have managed to attain the skill themselves. but that they are able to transmit the knowledge to the young people in their charge (p. 277). In other words, teachers need to be able to teach knowledge connected to intercultural competence in a way that makes the learners able to compete and function in a highly intercultural society. One could therefore look at teacher cognition related to teaching intercultural competence through the texts related to the indigenous perspective.

The section above suggests that intercultural competence is more than knowledge of different types of native people. But rather, that the learner should have knowledge about interculturality in a way that makes them able to communicate with people that are different from themselves. Thus, it includes knowledge about others while at the same time applying the skill of communicating, when interacting with others. This might mean that intercultural competence is not only explicit knowledge about other people but also being able to communicate that knowledge.

Looking at the primary education I received, as well as wondering if the teachers actively reflect on what knowledge they promote when teaching intercultural competence through provided texts, sparked the interest of writing about intercultural competence for my masters. I also strongly believe that it is highly important that learners in today's society need to have explicit knowledge about other cultures and indigenous peoples and how to communicate in English, in order to be successful participants of the society that they are growing up to be a part of.

1.3. Methodology

This thesis uses interviews as the method for conducting the research. Because I want to know more about English teachers' thoughts and opinions on intercultural competence through indigeneity. Through conducting interviews as the method for data collection it is believed that the teachers are given an opportunity to share their thoughts and opinions in a space where the teacher and researcher can learn together. In addition to questions about interculturality and indigeneity the teachers had the opportunity to share what learning materials they would or had used when teaching intercultural competence. The research method presented in this subchapter is further explained in chapter three "Methodology".

1.4. Thesis

This subchapter presents the thesis statement. It shows the main research question as well as the subordinate research questions. It ends with an overview of the entirety of this thesis.

1.4.1. Hypothesis

Many teachers of English at the upper primary level in Norway use texts written about indigenous peoples in the form of coursebooks to teach about intercultural competence and indigeneity. Both because the English subject curriculum states that they should, in addition to their lack of confidence and necessary knowledge to explore the usage of different types of texts. That enables learners to draw upon knowledge about intercultural competence and indigenous peoples in order to become productive members of an international community.

1.4.2. Main research question

«What are the views of teachers of English at the upper primary level in Norway on using indigeneity as part of interculturality?»

1.4.3. Subordinate research questions

- How do the teachers conceptualize the terms intercultural competence, exoticism and tourist perspective?
- In what ways do the teachers promote interculturality and indigeneity in their teaching?
- What are the teachers' attitudes towards using texts about indigenous peoples to promote intercultural competence?
- Which aspects of intercultural competence do the teachers prioritize in their promotion of intercultural competence?
- How do the teachers' views and opinions connect to Byram's model for intercultural competence?

1.4.4. Outline of thesis

In chapter one "Introduction" I introduce the paper, by including sections on relevance, motivation, thesis, main research question, hypothesis, thesis outline as well as limitations and concerns for the entirety of the thesis. In chapter two "Theoretical background & previous research" relevant theory, and previous research is introduced and linked to the thesis. Chapter three "Methodology" explains the method used for this paper, the process of preparation, my experiences with using it for data collection, as well as ethical limitations and concerns connected to the method. In chapter four "Results" the data and evidence collected from the interviews is presented. In chapter five "Discussion" I discuss the findings against the thesis statement and the relevant literature previously mentioned in the paper. In the last and final chapter "Concluding remarks" I try to gather the information and results into one cohesive summary of the discussion, where I answer the research questions to the best of my ability. The thesis ends with some statements on how to further promote intercultural competence and indigeneity in the Norwegian English- language classroom

2. Theoretical background and previous research

This chapter presents the theoretical framework for the thesis. It starts with a brief overview of relevant terms and concepts, for example, intercultural competence and indigenous peoples. Byram's model for interclutural competence is presented as the conceptual framework, where Hoff and Dervin's critique is presented after. This chapter also contains subchapters related to interclutural competence and indigeneity in the English subject as well as pedagogical approaches to working with the terms. The subchapter concludes with teacher cognition, previous research and a summary.

2.1. Relevant terms and expressions

2.1.1. *Intercultural competence*

Deardorff (2011) states that there is no one set terminology connected to intercultural competence and that it varies greatly from discipline to discipline. Some of the examples she raises are that social work uses the term cultural competence, and those who work within engineering use global competence (p. 65). Deardorff adds that she uses the term intercultural competence because it applies to all of the different fields that might use it. However, defining the term might be challenging, she states that it is important to recognize the efforts scholars have made in regards to this in the US (p. 66). She ends up defining intercultural competence as “effective and appropriate behavior and communication in intercultural situations” (p. 66).

Dypedahl and Lund (2020) connect intercultural competence to the school setting. Thus they define what a learner should know in connection to the term. They state that intercultural competence is the learners' ability to relate constructively to people that have other mindsets than themselves (p. 19). This also means that intercultural competence is connected to the everyday life of the pupil. They further state that the difference in mindsets is connected to diversity in general, which can be connected to political views, family background or life situations (p. 19).

2.1.2. Indigenous peoples and terminology connected to the indigenous

In order for the learners to have knowledge about intercultural competence, a starting point could be to introduce what being indigenous means, and how it might be defined. The International Labor Organization provided a general definition in the Indigenous and Tribal Peoples Act of 1989. Article 1 describes indigenous peoples as people with customs, rules and

or lives that distinguish them from other sections of the national community. An example of this could be the Sami people of northern Europe. Indigenous people can also be people in independent countries that descended from the populations who inhabited the country or regions of that country when it first developed (Indigenous and Tribal Peoples Convention, 1998, art 1).

In order for the learners to understand the concept of being indigenous, they also have to have knowledge connected to historical events, where otherness played a big part. “Otherness” is described as a continual process where a dominant in-group constructs out-group based on differences between themselves and the out-groups (Staszak, 2009, p. 43). Staszak adds that this construction is based on stigmatizing the other, thus it puts the out-group at risk of discrimination based on the attributes that makes them the out-group (p. 43). It is further stated that “the creation of otherness consists of applying a principle that allows individuals to be classified into two hierarchical groups (p. 43).

Staszak (2009) states that “exotism” “are characteristics of exotic things/places/ people” (p.43). Exotism is the geographical form of otherness where the elsewhere is considered abnormal in relation to the normal here. He adds that exotism is the result of a process with symbolic and material distance, where the foreign is mixed with the foreigner (p. 46). An example of such exotism is that the tropical landscape/culture is exotic while the West is not (p. 46). In the school setting exotism can be when the teacher presents the other cultures as exciting because they have other types of cultural expressions than what is known as normal. Villanueva (2020) describes exotism as the process where we represent a culture as exiting just because it is different from what is presented as “typical” or “normal” (p. 96).

James, A Banks (2004) describes a “eurocentric” view on the other, and uses the European explorations to the US as an example. There the European settlers “discovered” the Native Americans, it was believed that the Native Americans did not exist prior to the European discovery, thus they could claim the land as theirs (p. 243). Further he explains that this formed the view that the European people had on the other. That the culture of the other is accepted when it is convenient for the in-group (Europeans) (p. 243). This correlates with the “tourist perspective”, which can be described as an outsider who looks at the parts of a culture that is exciting and interesting from the perceptions that they bring with them from their own culture.

One can compare the “tourist perspective” to the information one gets from a travel brochure, generalized information, made for the reader to understand.

2.2. Conceptual framework of intercultural competence

This subchapter presents Michael Byram’s theory and model connected to intercultural competence. It shows the relation between *savoirs* and describes in detail what the different dimensions contain. Byram’s model has been criticized, by people like Hoff (2014) and Dervin (2016).

2.2.1. Michael Byram and Intercultural competence

Murray (2022) introduces Byram’s theory in her article about intercultural competence. She states that according to Byram there are multiple aspects that need to be fulfilled in order to develop intercultural competence. The aspects needed are attitudes connected to other cultures as well as being critical about one’s own culture and background, knowledge about how different groups and identities interact and function, communicative skills, and considering cultures from diverse perspectives, as well as skills in language acquisition (p. 3).

Byram and Doyé (1999) describe two abilities needed to be an intercultural speaker, which involves communicative competence and intercultural competence (p. 142). They present two models in connection to the skills presented above. Where the first model is “intercultural communicative competence” They divide the term into three aspects which are necessary for successful communication with others. It is divided into linguistic competence which is the learners’ ability to produce and understand language, sociolinguistic competence, the learners’ ability to understand the meaning of language and discourse competence, the ability to overcome difficulties of production and understanding (p. 142). The skills listed above are the competences they deem necessary for language (p. 142).

In addition to the model above Byram and Doyé (1999) present a second model connected to intercultural competence. In this version the model consists of five *savoirs*, which are listed as attitudes, knowledge, skills of interpreting, skills of discovery and interaction and critical cultural awareness (p. 142).

Byram (2021) states that the model aims to be accessible and useful for teachers in foreign language learning. In addition to this he also states that the model is not fixed and that the

teacher can change aspects from the model where they deem it necessary, as long as it is within the constraints of current and foreseeable future (p. 40). The goal of this model is that it helps the learners to communicate successfully with people that are different from themselves, culturally etc. The model is divided into the five *savoirs* mentioned above, that should help the learners acquire knowledge that helps them to communicate successfully with others. It is added that the different *savoirs* work together, and that one should see them as a part of a continual cycle. In order to communicate successfully the learner needs to draw upon all of the *savoirs*. Together they can be called “Dimensions of intercultural competence”. See figure 2.2.1. For an overview.

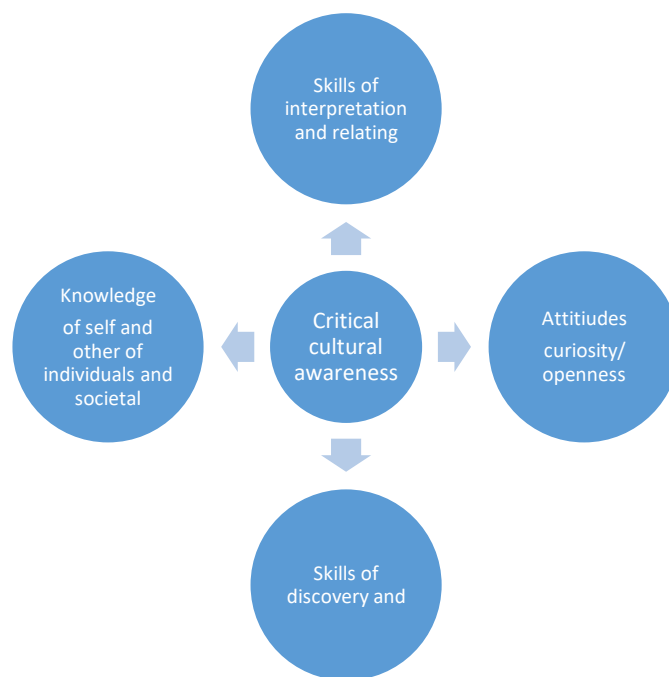


FIGURE 2-1: BYRAM’S MODEL OF INTERCULTURAL COMPETENCE (Byram, 2021, p. 44)

Attitudes

According to Byram the attitudes needed in order to successfully interact with people with different backgrounds than oneself is to be naturally curious and open, and be able to suspend judgment and disbelief with respect to the other people’s beliefs, meanings, values and behavior. If the interactor’s attitudes are driven by prejudice either negative or positive they almost always hinder mutual understanding between the participants of that conversation (Byram, 2021, p. 45). In addition to being able to be open and curious the participants must be open to critically analyze their own beliefs, ideas, values and behavior in order to view them from the viewpoint of the other participant.

Knowledge

Byram presents different types of knowledge as essential when it comes to cross-cultural encounters. Firstly, he mentions knowledge about one's own culture and social background, which happens both through socialization and education (Byram, 2021, p. 46). The second category of knowledge is knowledge about other cultures and social groups whether it is other groups within the same country or cultures and groups within other countries. This knowledge is often learnt through socialization within the social group the person belongs to, and is often in contrast to their own identity and national group (p. 47). An example of this is knowledge of the history of another country told through the history of one's own country. Which means that the reader learns of the story from their own perspective (p. 47).

If an individual knows about the ways in which their social identities have been acquired, how they themselves are a prism through which other members of their group are perceived, how they in turn perceive their interlocutors from another group, and how the process of communication and interaction itself modifies preceding perceptions and creates new identifications, that awareness provides a basis for successful interaction (p. 47).

In addition to the two types of knowledge above Byram also talks about a third type of knowledge known as knowledge about concepts and processes in interaction. It is described as theoretical knowledge about relationships in groups and the different group identities (p. 47). In order to possess this kind of knowledge the participants need to know something about how different people signal their identity, through different types of languages (plurilingualism, translanguaging) and written interactions (different types of texts such as books, messages and web produced media) (p. 48).

It is important to note that this knowledge by itself does not make the interaction successful, it needs to be accompanied with knowledge about how to act in different circumstances and situations, which connects knowledge to skills of interpreting and relating (p. 48).

Skills of interpreting and relating

The skill of interpreting and relating is formed by existing knowledge. What kind of knowledge and how much knowledge you need is often thought through formal education (p. 49). This skill differs from skills of discovery and interaction because the person only interacts with written text (documents) which removes the need for social interaction with an interlocutor (p. 49). A consequence of this is that the person can interact with the text at their own time which removes the constraints from the real-time interactions with interlocutors (p. 49).

Skills of discovery and interaction

The skill of discovery means that the person builds up specific knowledge as well as understanding of the meanings, beliefs, values and behavior that happens in particular phenomena, whether it is documents or social interactions (p. 49). Byram describes this skill as “the ability to recognize significant phenomena in a foreign environment and to elicit their meanings and connotations and their relationship to other phenomena” (p. 49). The skill of interaction is about managing the skills mentioned above in different situations with different interlocutors. The individual needs to draw upon existing knowledge in order to successfully interact with the interlocutor (p. 49). “It is this function of establishing relationships, managing dysfunctions and mediating which distinguishes an “intercultural speaker”, and makes them different from a native speaker” (p. 50).

Critical cultural awareness

According to Byram (2021) Critical cultural awareness “Is the ability to evaluate critically and on basis of an explicit, systematic process of reasoning” (p. 66). He states that the point of this is that the individual utilizes the attitudes knowledge, and skills they possess when interacting with others (p. 66). Byram and Doyé (1999) state that the language teacher should ensure that the learners uses their critical thinking to evaluate foreign behavior, beliefs and meanings in relation to their own, and that they use this ability to evaluate their own behavior, beliefs and meanings in the same way they evaluate others (p. 144). This contributes to the learners’ ability to decenter and to challenge what they previously have viewed as a natural way of living, thus understanding that their way of living is cultural and a subject for change (p. 144). One could say that the learners’ understand that their perspective is not the only one. By utilizing this skill, the learners become critically culturally aware, which makes them able to evaluate their own in relation to the other, thus they open up for change. (p. 144).

2.2.2. Critique of Byram's Theory

2.2.2.1. Fred Dervin's critique of Byram

In his critique of Byram's model for intercultural competence. Fred Dervin (2016). He focuses on the *savoirs*, attitudes, knowledge and critical cultural awareness. He states that attitudes should be far more than just showing curiosity and openness when it comes to the other, one could show something that one does not believe in. Dervin further adds that to him one should also be able to question their own attitudes toward the self and the other as well as ones performing of such acts (p. 76). Dervin also expresses that the *savior* of knowledge focuses on knowledge about one's own country and culture as well as of the country and culture of the interlocutor. This creates boundaries that one might want to question (p. 76). The third and last savoir Dervin questions is critical cultural awareness, and that the aspect exists because of the work that Byram did for the Council of Europe, and that the aspect reflect the views that Western activists have connected to human rights (p. 76).

2.2.2.2. Hilde Elisabeth Hoff's critique of Byram

Hoff (2014) states that Byram's model describes "the qualities required of "intercultural speakers", who are committed to turning intercultural encounters into relationships based on mutual respect and understanding" (p. 508). She further (2020) explains that "The fundamental premise of Byram's model is that insight into various aspects of "the foreign culture" enable the intercultural speakers to understand and anticipate how the other person in the intercultural encounter thinks and feels" (p. 73). She then states that this gives an essentialist view on culture. This means that the student uses general or stereotypical knowledge about a country, language to understand others cultural identity, rather than seeing the other as individuals like non-essentialists does (p.76). Hoff (2020) then hints that Byram's model on intercultural competence promotes shallow and generalized knowledge about the other, that fails to give the learners knowledge that promotes knowledge that makes the learner able to see the other as one individual and not necessarily a representative for their entire culture. Hoff (2020) states that non-essentialists view culture as dynamic and complex, because culture is constantly changing (p. 76). She adds that one should recognize contemporary societies as both multi-cultural and open ended. Thus, one cannot see culture as a static concept defined by shared concepts. Individuals are unique and are able to change roles based on the context, this should be considered in language learning contexts (p. 76). In her conclusion Hoff (2014) adds that the model Byram made teaches the learners to exude uncritical willingness, and to be tolerant and acceptable towards the other and that this might be counterproductive. She adds that training

learners to exhibit “correct” attitudes might promote material *bildung*, rather than developing independent and critical thinking learners (p. 514).

In addition to the cultural and individual aspect Hoff (2020) discloses that the idea of language and cultures are inseparable. A valuable part of intercultural learning can be to be able to see the relationship between the choices people make when they express themselves in relation to their cultural background (p. 76).

2.2.3. Research connected to intercultural competence

2.2.3.1. Identification and Assessment of intercultural competence as a student outcome of Internationalization

Darla K Deardorff’s article aims to show her first study on document consensus among top intercultural scholars on a definition and assessment methods of intercultural competence. The article aims to aid academic administrators to develop and assess students’ outcomes of internationalization (Deardorff, 2006, p. 261).

Deardorff (2006) states that there are multiple levels to intercultural competence and that teachers and scholars agreed that one could measure aspects of intercultural competence, but not holistically (p. 258). She also states that intercultural competence is in continual development, which indicates that there are multiple ways to understand the term, and what goes into developing skills connected to the term (p. 258). In addition to this she states that Intercultural competence and ways of assessing it needs to be revisited continually, because it changes almost like cultures do (p. 258).

Although Deardorff conducted her study to help scholars and academic administrators to identify different components of intercultural competence and how to assess it at those levels. The research can be said to have relevance for teachers and administrators at all levels of school. Deardorff (2006) states that a student can enter the model she presented on page 254 at any point. However, she states that the learners’ attitudes are a fundamental starting point in achieving intercultural competence (p. 255). She also states that the recommended assessment methods are qualitative (interviews, observation and case studies) (p. 258). One way of using this in lower levels of education could be to simulate interactions between the students and other people who differ from themselves, either from other cultures or from indigenous peoples.

Examples of such simulations could be games, chats or that the teacher has a network where they could skype another class, professor or creator. Here the teacher can assess the learners' attitudes, how they communicate based on the knowledge that the students are supposed to have.

2.3. Intercultural competence and indigeneity as a part of the English subject

Murray (2022) states that teaching about culture has been an element in the English subject for a long time. She adds that “We are transmitting not merely linguistic knowledge to our pupils, but also the knowledge and skills required to communicate successfully with people from diverse cultural backgrounds” (p. 1). She goes on to say that:

The inclusion of topics about indigenous history, society, cultures, and ways of thinking are relevant to EFL classrooms worldwide, because they are part of developing pupils' understanding of English-dominant cultures and of relations between peoples throughout the English-speaking world (Murray, 2022, p. 3).

Murray (2022) also states that teachers should portray individuals as moving from different roles depending on the contexts that they are in. and that it is important to also connect them to ourselves. “People from different national backgrounds may belong to similar cultures in relation to ways of living, interests etc.” (p. 4).

Dypedahl and Lund (2020) state that a good way of working with developing intercultural competence in the classroom should be to divide the term into smaller components which are easier to work with (p. 20). Thus, one could connect them to aims or goals that are much easier for the pupil to comprehend.

Holander and Høvik (2023) state that “the indigenous concept's transcultural content brings generalizations that could lead to stereotypes, which might exclude lesser known cultures, situations and indigenous peoples that solidify the negative stereotypes as the right knowledge to be promoted” (p. 299, my translation). They add that the English teachers today have access to texts that are diverse and outside of the premade textbooks that may present generalized and stereotypical information. To combat this, one could use texts produced by people with indigenous backgrounds (p. 300). Dypedahl (2020) writes that it is important to remember that even if the textbooks were to avoid including texts that do present stereotypical views of

indigenous peoples, that there are always stereotypical images that the learners will come across. It is therefore important that the teacher is aware and that they discuss, and provide the learners with nuanced and diverse sources at the same level as other groups of their society (p. 66).

Teachers can combat a lot of issues related to teaching intercultural competence and indigeneity by being open-minded and inclusive in their teaching. One problem is the view that they teach about the other. Murray (2020) states that the concept indigenous perspectives is included for the first time in the curriculum of 2020, but that the term is defined as one perspective, rather than multiple (p. 33). Which in turn means that the curriculum promotes a singular view of the other, which is problematic. She adds that it is obvious that diversity and variation means that there is more than one indigenous perspective, and that this should be reflected in the new curriculum (p. 33).

2.4. Pedagogical approaches to working with interculturality and indigeneity

When you are working with topics relating to indigenous peoples, one should consider using materials written and produced by indigenous peoples. This gives indigenous voices an equal weight to the majority voices (Murray, 2022, p. 4). She also states that it is smart to include indigenous works (literature, art, music, etc.) even when the topic is not directly linked to indigenous peoples. An example of this can be that one is teaching about sustainable development, where the topic is about building hydroelectric power where indigenous people reside. There are two stories to this, and Murray states that you can teach about intercultural competence if you include the indigenous aspect of this topic. By including the indigenous perspective, you give the pupils a more complete perspective on the matter (p. 4).

Murray (2022) introduces Banks' four level model for multicultural curricula. The model consists of four steps each deeper than the one before it. Level one is limited and often connected to certain days of the year or well-known people representing the group. Level two teaches more content but is often limited to one teaching module separate from the other course content. Level three gives the pupils unlimited insight because the teacher uses authentic materials produced by the indigenous peoples to teach about them. Level four is when the pupils actively participate in discussing issues and topics (p. 5).

Murray also states that any teacher teaching intercultural competence should aim to produce modules that lie within level three and four. Level three lets the learners actively engage with material from the minority group, while level four requires that the pupils use their existing knowledge to discuss how they can make a difference in their society to improve the conditions for minority groups (p. 6).

2.5. Teaching materials connected to promotion of intercultural competence

The teachers mention different types of materials that they would use in their teaching related to indigenous peoples and intercultural competence. This subchapter mentions some types of materials to teaching about intercultural competence.

2.5.1. Coursebooks as teaching materials

McGrath (2013) states that the importance of coursebooks as content is related to its values connected to communicative interactions, and information about targeted language and knowledge (p. 5). McGrath brings forth some benefits connected to coursebooks as the main source for information, where one of his main points is standardized information, and that they are visually appealing, cultural artefacts (p. 6). By cultural artefacts it is meant that the learners learn through texts with colorful depictions and pictures as support for the main texts (p. 6).

2.5.2. Using authentic materials

Dypedahl (2020) defines authentic materials as materials that are produced for specific situations outside of the classroom. Some examples can be novels, short stories, articles, lyrics, cartoons, etc. (p. 65) However, these materials play a different role in the classroom because they give the learners other ways of working with the materials produced for school, often represented by textbooks made for the language learners (p. 65). Dypedahl adds that it is important to remember that authentic materials are well suited for culture-specific learning (p. 65).

2.5.3. Literature to promote intercultural learning

Janice Bland (2020) states that “Interculturality means promoting dialogue and understanding between diverse cultural identities and the forging of links based on mutual respect. At the same time, reflection and critical thinking in familiar and unfamiliar contexts should be involved in all learning” (p. 69). She further adds that the literary teaching has been influenced by works

and culture from Britain, Australia and North America. And that this is over-represented in the language classroom, which means that authentic literature from other English-speaking countries is under-represented in the language classroom (p. 70).

Bland discloses that using appropriate texts besides relying on the course books can provide additional materials which can be used in important educational settings (p. 70). She also states that by recognizing that culture is fluid and changing, one could teach about the phenomena without being stereotypical (p. 71). Bland focuses on teaching the learners to change perspectives. In her opinion this helps the pupils to interact in unfamiliar sociocultural contexts. She adds that one way one could practice changing perspectives by entering different story worlds, where the learners follow different lives and stories through literary works (p. 71). Bland proclaims that “We must shift the focus from working *with literature* to the communicative process of reception, embracing *literature working on the reader*, and how the reader responds” (p. 72).

2.5.4. Films/videos for intercultural learning

Carolyn Walker (1999, as cited in Villanueva, 2020) maintains that films are especially suitable when it comes to English teaching, because the combination of sound and visuals is both an exciting and dynamic way of exposing learners to the English language (p. 90). Films are especially important in exposing the learners to authentic language, which is the closest the learners can come to a real encounter that otherwise is hard to recreate in the language classroom (p. 90). Villanueva (2020) declares that “precisely because film exposes learners to a wide range of situations it is especially suited for the development of intercultural competence” (p. 91). Roel (2010) concludes that teachers who use film as a part of their teaching, might experience that the combination between authentic language combined with the content of the film broadens the cultural competence and the language levels of the learners (p. 8).

Villanueva (2020) mentions that it is important to think about what makes a film a good representative for intercultural encounters. Is it stereotypical or does it promote exoticism? (p. 96). She adds that realizing that a film promotes simplified views of a culture does not mean that it cannot be used in education aimed at promoting intercultural competence. The teacher can use this situation to work with tasks that enable the learners to develop IC and critical skills

(p. 97). Villanueva lists the following as ways of working with intercultural competence development: rely on the specific possibilities that the media offers, elicit responses from the classroom, work with open questions, letting the learners ask questions, thinking of productive ways of tracking learners' progress (p. 98).

2.6. Previous research connected to interculturality and indigeneity

2.6.1. *Education, Indigenous Knowledges and Development in the Global south.*

Breidlid's (2013) research aims to show that there is a gap between the knowledge produced in the West and taught in the South. He states that there is something fundamentally wrong with teaching students Western made materials with little to no adaption to the country in which the pupils are from. The teachers teach in foreign languages that makes the gap even bigger, which is problematic for the learning outcomes of said pupils (p. 2).

Breidlid (2013) states that an alliance between Western and Southern scholars might help to readjust the asymmetry between us and the other (p. 30). He writes that we need an alternative knowledge system to supplement what he calls Western hegemonic knowledge that drives the current education system, cultural expressions and economic thinking down a one-way path of ideology and epistemology (p. 197). The solution to this could be double, or multiple descriptors, an example of this could be information from multiple sources such as texts developed by people from that group. He supports this argument by stating that it is important to provide students from the south with a space that liberates history, culture, and epistemological orientation, because when the content presented to the students are related to them, will increase the learning thus closing the gap between school and home (p. 197). The results of the study conclude that we need to change the classrooms into a decolonizing space where the school's role is to provide a framework that helps the students to critically evaluate the information. He also adds that it is equally important to include texts from the Global South (p. 198).

Breidlid's research connects to this study because it shows that by giving pupils access to materials made for them by people with the same language might give a deeper understanding of one's own or other cultures, thus the learning outcome heightens. By including a wider set of sources, it broadens the competence of the pupils and might help with the development of

critical awareness, which can be used in discussions that help the pupils with intercultural interactions.

2.6.2. Visual Representations of Indigenous Cultures in Norwegian EFL Textbooks

The purpose of the research conducted by Cecilie Waallaan Brown and Jena Habegger-Conti (2017) was to look at the visual representation of indigenous cultures in four textbooks made for Norwegian lower secondary schools, and whether or not the pictures in the textbooks contribute to, or contradict the aims within the English subject curriculum (p. 17). In their introduction they state that:

Textbook images provide an immediate window into what another culture is like and may thus help students to achieve the aim of intercultural competence in the foreign language classroom. However, as will be shown textbook images of other cultures may contribute to and reinforce stereotypes rather than challenging discriminatory beliefs (Brown & Habegger-Conti, 2017, p. 16).

The results of their study concluded that the textbooks tend to depict indigenous cultures as one sided, thus stereotypical. By reducing the cultures to a few specific superficial characteristics, rather than giving insight to the otherwise complex parts of said culture (p. 30). Further, they state that the textbooks give the pupils a closer relation to the white participants than the indigenous counterpart of the story, “the authority invested in schools and textbooks as disseminators of knowledge, and the heavy reliance of textbooks in the Norwegian ESL classroom compounds the effect of these images” (p. 30).

In order to develop greater interactions, understanding and respect between different peoples (including the majority and the minority peoples) it is important to encourage the development of intercultural competence (Brown & Habegger-Conti, 2017, p. 30). However, the usage of textbooks produced for schools as the only or main source of texts related to indigenous peoples might not be the best way of developing ICC. An example of this is presented in their findings where they show that over 50 % of the images show indigenous peoples in a traditional setting, with no hints to the modern world. This might suggest that the indigenous peoples have not modernized in any way (p. 23). To support this finding, they argue that repeated representation of indigenous peoples in their traditional settings can run the risk of increasing existing

stereotypes, like indigenous peoples being primitive and unable to assimilate into the modern world (p. 23).

In addition to raising the importance of teaching pupils about indigenous peoples, they state that the teacher runs the risk of enforcing stereotypes and a sense of otherness by using such textbooks. The pictures offer little to no diversity, thus enforcing the gap between us and them. They conclude their article as follows “the images in the four EFL textbooks analyzed in the current study to a large degree are potential carriers of myths and ideologies which directly contradict the general cultural aims of English language learning in Norway” (p. 30).

To sum up this research, one could say that the aims of the textbooks are well intentioned, but that they lack diverse ways of working with knowledge about indigenous peoples. And that as teachers, one should be aware of this. A way of combating the continuation of stereotyping and keeping the us and them views can be to include materials made by indigenous peoples.

2.7. Teacher cognition

This thesis focuses on English teachers at the upper primary level and their thoughts and opinions on intercultural competence development in relation to indigeneity. Thus, it begs for a definition of teacher cognition as well as its role connected to such a topic. Borg (2003) defines teacher cognition as “the unobservable cognitive dimension of teaching-what teachers know, believe and think” (p. 81). Borg notes that “teachers are active thinking decision-makers who make instructional choices by drawing on complex, practically-oriented, personalized, and context-sensitive networks of knowledge, thoughts and beliefs” (p. 81).

Borg states that the practices of teachers are shaped by a wide range of interaction and conflictive factors. Thus, the teachers’ cognition development influences their classroom practice (p. 91). In other words, teachers are influenced by their own cognition on how they practice teaching, how they promote knowledge and how they manage their classes. In short “personal practical knowledge” (p. 91) This means that teachers possess knowledges connected to the profession. But they also are affected by their own personal beliefs and opinions, which may affect the way they teach certain topics. Shavelson and Stern (1981, as cited in Başar, 2020) state that the complex nature of teacher cognition is said to have influence on the decisions made by teachers both in class and in their pedagogical and instructional practices (p.

60). In addition to that, the mindset of the teacher plays a big role in whether or not the teacher is susceptible of change connected to new information, research and knowledge.

2.8. Previous research connected to teacher cognition

2.8.1. *International trends in language didactic research*

Haukås and Vold (2012) disclose that multilingualism plays a big part when it comes to the development of tolerance and understanding between people with different backgrounds (p. 395). They add that the language subjects are perfect arenas for development of intercultural competence (p. 395). The shift from culture-oriented knowledge to intercultural competence reflects an ongoing development of the culture aspect of language didactics, where the focus is shifting from the cultural aspect to being interculturally oriented (p. 395).

Haukås and Vold (2012) further state that the traditional teaching is connected to teaching factual knowledge connected to history, daily lives, literature and custom of the target language area (p. 395). The knowledge the learners are left with in this type of approach is often limited to generalizations and stereotypes (p. 396). Haukås and Vold further disclose that the intercultural approach today aims to create room for the learners to experience other cultures, thus making the learners able to perceive the world from the perspective of the other and comprehend their perspectives (p. 396). The approach implies that one deals with intercultural competence in a way that manages to integrate language and culture in the teaching (p. 396).

East (2012), Young & Sachdev (2012) (as cited in Haukås and Vold, 2012) found that teachers in the language classroom to this day still focus on the traditional cultural view and that the teaching does not focus on giving the learners awareness connected to inter cultural competence or critical cultural awareness (p. 396). Through the studies done by the researchers above Haukås and Vold disclose that all of the teachers showed positive attitudes toward intercultural competence, but that they lacked necessary knowledge or tools in order to practice it in their teaching (p. 396).

In addition to including research connected to teachers Haukås and Vold include the fact that the teaching material used in the teaching plays a role as well. They use East (2012) as an example where the study was how Latin-America is presented in four different textbooks the conclusion was that the information they presented was generalizing, superficial and tourist-

generated, in addition to lacking Latin-American voices and not focused on letting the learners discuss the content (p. 396).

2.8.2. Addressing the intercultural via task-based language teaching: possibility or problem?

Martin East (2012) states that a primary goal in language learning worldwide is to develop learners' proficiency in communicating with first language (L1) speakers of the targeted language. A part of this communication is related to being able to interact appropriately with the first language speaker. He discloses that the intercultural dimension needed to do so is frequently neglected (p. 56).

To give some examples, East shows that two of the teachers interviewed looked at culture as what he calls an artefact. The teachers saw culture and language as something that can be separated, even though they showed interest connected to it. He disclosed "therefore, treating culture as "artefact" meant that it could, to a large extent, be separated from language learning. In these cases, it could become (or continue to be) an addendum to the process of language acquisition" (p. 63). East also found out that a lot of teachers in the early years of education focused on teaching culture through excitement, enjoyment and motivation. The focus still was connected to factual knowledge about other cultures in relation to festivals or food (p. 63).

The study concludes that there should be more focus on TBLT (task-based language teaching) in schools. East states that there is a need for advocates that promote TBLT work in language teaching and that it has a potential to help learners develop intercultural communicative proficiency. He proves his statement through the example of "virtual exchanges" where the learners are able to learn language and culture at the same time when they are interacting with others. East concludes with the following statement: "it is possible to address the intercultural through TBLT, although this will require developing teachers' thinking to help them to understand that communicative language proficiency includes an intercultural dimension" (p. 70).

2.9. Summary

This chapter has presented the theoretical framework for this master's thesis, it touches upon theory connected to intercultural competence, and indigenous peoples and their connection to the English classroom. It describes IC and indigeneity's connection to the English subject,

pedagogical ways of working with the themes as well as a brief section on teaching materials. Since the research is connected to teachers' views, there are also subchapters connected to teacher cognition, and research connected to that.

Interclutural competence is a difficult term to give an exact and precise definition for, both because scholars struggle to agree on one unifying definition, and because different fields use the terms in different ways according to their work. Deardorff (2011) manages to gather one definition that is usable, she defines intercultural competence as “effective and appropriate behavior and communication in intercultural situations” (p. 66). When it comes to the classroom perspective Dypedahl and Lund (2020) define interclutural competence as the learners' ability to relate constructively to people that have other mindsets than themselves (p. 19). The latter definition by Dypedahl and Lund corresponds with Deardorff's general definition of the term. The indigenous are described in The Indigenous and Tribal Peoples act of 1989 as people that differ from the main inhabitants of a country by culture or customs (Indigenous and Tribal Peoples Convention, 1998, art. 1).

Michael Byram presents a model for promoting intercultural competence, where he presents five *savoirs* that aid teachers on what they should promote in their teaching to educate learners that are able to become competent adults. However, his model has been assessed by other scholars where Dervin and Hoff is critical towards what Byram's model actually accomplishes. See subchapter chapter 2.2 “Conceptual framework”.

This chapter also includes a subchapter on what role intercultural competence and indigeneity has in relation to the English subject, where it is revealed that it has for a long time, and that it will continue to do so. Murray (2022) shows that such topics are to be included because they develop pupils' understanding of other cultures and relations between different peoples (p. 4). Pedagogical approaches to working with interculturality and indigeneity are presented to show that there are ways teachers can work with the topic in order to promote IC in a correct manner. Before the chapter concludes, it also presents teacher cognition, which can be described as the teachers' thoughts and evaluations of their own practices. Borg (2003) class teacher cognition as the teachers' “personal practical knowledge” (p. 91).

3 Methodology

Chapter three “Methodology” presents the method used to conduct the research. The presentation of the study includes an overview of the methods, the design of the study where sample, instrument and procedure are presented. The chapter includes preparations, experiences with conducting interviews and the process of transcribing them. This chapter concludes with a discussion of the validity, reliability and ethical considerations in relation to the chosen method, as well as a brief summary of the entirety of the chapter.

3.1. Design of the study

Postholm and Jacobsen (2018) describe interview as a method in their book *Forskningsmetode for masterstudentene i lærerutdanningen*. They state that the knowledge is produced between the researcher and the interview subject (p.117). In other words, the researcher might find new information on the matter that they are researching when they interact with an informant. It makes it possible to get knowledge from other peoples’ knowledge connected to topics and fields. In this case the interaction with the informants gives data on what teachers think about intercultural competence, connected to interculturality and indigenous peoples thus connecting the method to the research questions.

The focus of this research is to look at teachers’ views connected to intercultural competence and indigeneity. Hence, the most valuable form of interviewing would be narrative and semi-structured form. Postholm and Jacobsen (2018) state that the semi-structured interview is often used when the researcher wants to get a deeper understanding of the participant’s views and opinions (p. 121). The method gives the researcher a way to get information that would be impossible if the interview was fixed, because it opens up for asking questions outside of the interview guide if necessary. Postholm and Jacobsen (2018) add that the semi-structured interview allows the researcher to ask different types of questions that can be formulated in the moment (p. 121).

Since this study focuses on the opinions of a selection of English teachers working in year 5-7 (the upper primary level), in connection to their opinions on teaching intercultural competence through different teaching materials related to indigenous people. It is valuable to use the semi structured interview both because it allows the researcher to ask multiple questions in addition to it allowing the researcher to ask questions from what the participant tells them. Thus, creating

an opportunity for a deeper understanding of the participants answers, including giving the participants opportunities to express additional views and reflections connected to the questions. The point of the study is to show and discuss the teachers' views connected teaching to IC and interculturality.

3.2. Sample

The following subchapter contains the convenience sample which shows the choices made in recruiting the different participants, the concealment of their identities, brief background about the participants as well as a section about confidentiality and informed consent.

3.2.1. Convenience sample

The sample in this research consists of four English teachers working at the upper levels of primary school. Three of the teachers have 30 credits or more, while one of the participants did not have any credits. One of the teachers worked with year 5 students, while one worked at year 6 and three of the four participants worked with year 7 learners.

The aim of the study is to reveal what English teachers in Norwegian classrooms think about intercultural competence and indigeneity as a part of the English subject. This study is mostly comprised of teachers who have education connected to the English subject, however one of the participants does not (see table 3-1). The unfortunate yet true reality in the Norwegian school system is that teachers often teach subjects that they have little to no education related to. One could therefore argue that by including teachers without formal English education into the research might show a more representative picture of teachers working in the English classrooms around the country. The criteria the teachers had to meet in order to participate was that they actively work as an English teacher at the upper primary level. This thesis is about teachers working within the English field in upper primary schools, and that needs to include all educators whether they have education or not.

Postholm and Jacobsen (2018) claim that it is necessary to keep the informant anonymous. And that it is especially important to keep the informant anonymized when the research is qualitative, because it is easier to figure out who the informant is. Examples of anonymization can be to give the informant pseudonyms (p. 250). Christoffersen and Johannessen (2018) Support the statement made by Postholm and Jacobsen (2018) in chapter four "Forskerens

Etiske og Juridiske Ansvar” where they mention that it is important to preserve the informant’s anonymity. Often in the form of a pseudonym (p. 46). In this thesis the informants are kept anonymous by giving them aliases (See table 3-1). Because it gives the reader a relationship with the informant, which might help them comprehend the statements and answers given by the different informants. In addition to giving them aliases all of the transcriptions are written in “Bokmål” to make sure that the answers made by the informants are unrecognizable to people who may know the participants.

Informant:	Gender	Age	English education:	Grade
I1: Francis	Male	44	30. Credits	7
I2: Kristian	Male	27	0. Credits	6
I3: Trine	Female	43	30. Credits	7
I4: Ariana	Female	49	120. Credits	5 & 7

TABLE 3-1: Overview OF PARTICIPANTS AND THEIR BACKGROUND

3.2.2. Confidentiality and informed consent

In order to gather informants, I had to register my research project named “Interculturality and indigeneity: Teachers of English at the upper primary level in Norway and their views on using indigeneity as part of teaching interculturality” at the official site for conducting research projects in Norway, formerly known as “The Norwegian Center for Researching Data” (NSD) now known as “Sikt”.

After the registration and approval (see Appendix 1 and 2), I reached out to possible participants, which resulted in a total of four informants. Two of the teachers got the “information slip” and interview guide in person, while the two other participants got the documents by mail. The documents mentioned contained all the information in order for the participants to safely participate in the project (See Appendix 3 and 4).

The most important information in the information slip is that it is voluntary to participate, and that the participant stays anonymous at all times of the process, both in the interviews and in the master’s thesis. It is especially important to keep the informants anonymous both because I know some of the participants and because the informants can be recognized and/or held accountable by employers, colleagues or parents if views collide. The information letter also

stated that the teachers at any time can withdraw from the project, without any reasoning (See Appendix 3).

3.3. Instrument

The instrument used to collect data for this research project was semi structured interviews. According to Ringdal (2020) the purpose of interviewing should be to shed light on the researcher's research questions and hypothesis (p. 243). Thus, it is necessary that the informant works within the field that is being researched. Brinkmann and Kvale (2015) describe the semi structured interview as "a planned and flexible interview with the purpose of obtaining descriptors of the life world of the interviewee" (p. 367).

Tjora (2021) states that using a semi-structured interview to gather data allows the informant to elaborate and reflect on the questions asked by the researcher (p. 127-128). This might suggest that the answers given by the participant are well thought through. Since I am focusing on teachers' own views connected to teaching intercultural competence through texts related to indigenous peoples, it was important that my questions were open, non-leading and that they left room for the teachers' own interpretations (see appendix 4).

3.4. Interview procedure

Prior to conducting the interviews, it was decided that the interviews were going to be recorded by audio recording. Because of regulations this meant that the interviews needed to be recorded through an application called "Diktafon" which uploads interviews to an encrypted page, which protects the audiophile from possible intruders, thus keeping the informants' anonymity safe.

Brinkmann and Kvale (2015) state that the researcher frees themselves from just focusing on the answers the participant gives, when they record the interviews. Thus, giving the researcher the ability to focus on the interview as a whole (p. 205). In addition to this they disclose that audio recording makes it easier for the researcher to revisit the interviews, which makes it easier for the researcher to include all of the important results (p. 205). To supplement my audio recordings, I decided to write down the information that I thought was important to make sure was included in the thesis.

As mentioned in "confidentiality and informed consent" the informants got access to the interview guide prior to the interview, both to give them the opportunity to prepare, as well as

making the questions known in order for them to be comfortable in the interviews. Two of the interviews were conducted at the workplace of the teachers, whereas the other two were conducted through zoom. The interview guide was mostly followed as is, with some variation at times. For the fact that the teachers gave answers that covered multiple questions, or that they needed other formulations/variations of the questions in order to provide a successful answer.

All interviews were conducted in Norwegian, both because of practical and methodological reasons. Firstly, it might be easier to conduct interviews in the same language that all of the participants use on a daily basis. Secondly, using a language that the teachers use on a daily basis may have enabled the teacher's ability to elaborate and provide detailed responses in regard to their own teaching practices. This approach to conducting interviews might allow a more in-depth exploration of the teachers' experiences and perspectives, as well as a more nuanced understanding of their practices.

3.4.1. Transcribing the interviews

Brinkmann and Kvale (2015) suggest that one should let a typist transcribe the interviews, but however they acknowledge that many transcribe their own interviews (p. 206). As a student conducting this project I have transcribed the interviews myself due to practical constraints. I have prioritized highlighting the teachers' thoughts and intended meanings over producing a completely naturalistic transcription. This decision was made because the thesis focuses on what teachers think and mean rather than linguistic aspects. As a result, I have not transcribed all of the "eh", stops and other pauses, yet focusing on capturing the essence of the teacher's responses. Brinkmann and Kvale (2015) claim that it is not necessary to include pauses, stops and filler words, when one is researching the meaning present in the statements of the respondent (p. 209).

In addition to denaturalizing the transcripts, the transcriptions were also written in "bokmål". Because some of the teachers have recognizable dialects or accents. This was done to keep the informants/participants anonymous, which is a crucial part of conducting research focusing on peoples' opinions.

3.4.2. Data analysis

As stated multiple times the interviews focus on the participants thoughts and meanings connected to intercultural competence and indigeneity, in addition to the low number of participants. It brings forth a qualitative data analysis, because it looks at the four participants' views. Qualitative data analysis can be described as follows:

an approach to documents that emphasizes the role of the investigator in the construction of the meaning of and in, texts. There is an emphasis on allowing categories to emerge out of data and or recognizing the significance of the context in which an item being analyzed. And the categories derived from it appeared (Clark and others, 2021, p. 612).

As stated by Anker (2020) one analyzes the data even before you start coding the materials. The first step was to transcribe the material (p. 17). Kvale and Brinkmann (2015) describe transcription as the process where you move the data from oral form to written form (p. 206). Transcriptions are a central part of getting ready to code the materials, because one structures the data in written form, which makes it easier to move back and forth when coding the data. Each interview was transcribed immediately after they were conducted, to make sure that the coding process was efficiently conducted.

Following the transcription, the process of coding began. I conducted the analysis from the key concepts outlined by the questions in the interview guide (see Appendix 4), which means that the codes were derived from the themes and topics present in the interview guide and the chapter two "Theoretical background and previous research". The focus of the theoretical chapter is intercultural competences place in the Norwegian English classroom, and Byram's model for intercultural communicative competence, as well as how to work with IC and assessment. The themes provided the framework for the predetermined codes presented in figure 3-1.

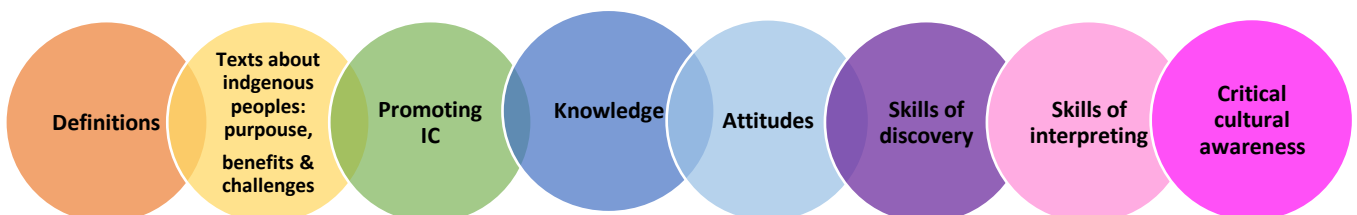


FIGURE 3-1: PREDETERMINED CODES FOR THE ANALYSIS OF INTERVIEWS

The coding was done in the coding program NVivo which made the process of coding comprehensible and easy to keep organized. The system in NVivo works in a way that sorts all of the informants into the code in a systematic order, into different pages that could be opened simultaneously. After uploading the different transcriptions into the program, I highlighted different parts of the answers and put them into the predetermined corresponding codes. The table below gives a detailed overview of the different codes, what they consist of and examples from the interviewees that correspond with the different codes.

Code	Description	Example
Definitions	How do the teachers define “intercultural competence”? How do the teachers define “exotism”? How do the teacher define “tourist perspective”?	Kristian: “I think about knowledge, curiosity, historical perspectives maybe, how cultures meet, affect and blend with each other” Trine: “The doctrine of teaching about other cultures”
Texts about indigenous peoples	What are the teacher’s thoughts, connected to the usage of texts about indigenous peoples? What is the purpose? Are there benefits and challenges of using such texts?	Ariana: “I think that we teach texts about indigenous peoples to promote knowledge of history, knowledge of language, in relation to differences that exists in our world today” Francis: “I would like to say that it strengthens the learners, because it is likely that they encounter many people, also groups that they do not know of”. Francis: “there is a possibility that there is a challenge by using texts about indigenous peoples, because you do not necessarily get a proper view of them”.
Promoting IC through indigenous peoples	How the teachers would organize a class or a project connected to the intercultural competence. What activities do they promote? What materials would they use?	Trine: “I think that I would use an activity called think and write, I write a word on the board and the learners write what they know”. Kristian: stated that “the material you use depends on what indigenous peoples you teach, but that he often uses music and videos”.
Knowledge	What knowledge is important to the teacher connected to IC & indigeneity?	Francis: “I think that it is our job to inform and enrich the learners about this” Trine: “To understand the world how it is today, you need to have knowledge connected to history”.
Attitudes	What attitudes do the teachers express? What attitudes do the teachers promote?	Kristian: stated that it is important to promote positive attitudes. “I try to find something that wakes an interest in the learners, and at the same time give them perspectives on indigenous peoples”. All of the teachers: express that it is important to be positive

Skills of discovery	What skills of discovery does the teacher promote?	Trine: “I think it is important to show the learners parallels, which might give the learners a broader perspective on the whole thing
Skills of interpreting	What skills of interpreting does the teacher promote?	Kristian: “After that I show them something that I think is cool, that might open for the possibility that the learners might find something they can relate to”.
Critical cultural awareness	Do the teachers promote critical cultural awareness?	Francis: “It is important that we give them knowledge and that we discuss the knowledge we give to the learners”.

TABLE 3-2: INTERVIEW DATA ANALYSIS

3.5. Validity and reliability

This subchapter presents the concerns present in using interviews as a method for collecting data. It also shows how I worked around the apprehensions presented.

3.5.1. Validity

Postholm and Jacobsen (2018) state that internal validity shows to what degree the project matches previous research and theory (p. 229). In chapter two “Theoretical framework and previous research” I try to connect the thesis to previous research.

Postholm and Jacobsen (2018) describe external validity as to what degree the findings can transfer to other fields (p. 238). One example of this can be to what extent the results I get through interviewing four teachers from two different schools can be transferred to other teachers of English. In other words, is it fair that the views and opinions of the teachers interviewed are representative for English teachers in upper primary school? The views and opinions of a select group of teachers can not directly represent all teachers but rather serve as an indicator on what teachers could mean about this topic, and maybe open for more research.

3.5.2. Reliability

Postholm and Jacobsen (2018) connect reliability to whether or not other researchers can reproduce the results or the project (p. 223). Because the project is qualitative, it means that it has a minor scope. However, it is not necessarily set that they will get the same results as I did. However, there is a high possibility that they would get results that are related to mine if they conduct the research in the near future.

3.6. Ethical considerations

This subchapter presents important considerations connected to this research project, the relationship between the informant and the interviewee and the portrayal of the respondent.

3.6.1. The relationship between the researcher and the informant

Christoffersen and Johannessen (2018) state that the relationship between the informant and researcher might be positively or negatively affected by the characteristics of the researcher. By this they mean the physical attributes such as age, gender and ethnicity to the researchers past experiences with conducting interviews (p. 82). It was therefore important to make sure that the participants had access to all the information they needed in order to successfully participate.

Brinkmann and Kvale (2015) state that there is a power asymmetry between the researcher and the informant, because the researcher often has scientific competence where he or she controls the situation and what is going to happen when (p. 37). Since I was the one who was responsible for the way that the interviews were going to be conducted it was especially important to make sure that the participant felt comfortable and that they had the opportunity to prepare for the situation.

3.6.2. Portrayal of the respondent

After conducting the interviews, the transcription of the answers from the interviews began. Brinkmann and Kvale (2015) state that one ethical concern connected with interviewing is the transcription and whether or not it accurately represents the oral statements given by the participant (p. 85). In order to combat this, the respondents were anonymized through aliases. By doing that the participant cannot be connected to the project, which saves them from being accountable for the information present in the transcription of their statements. It is also decided that the full transcripts from the interviews will not be added as appendices at the end of the thesis. This was decided in order to further protect the identity of the participants. In addition to anonymizing the participants as well as not including the full transcripts. It was made sure that the participants knew that they could resign from the study at any time, no matter the reasoning behind the resignation.

3.7. Limitations

This study only includes a handful participants who work as English teachers at year 5-7. The participants were not chosen because of particular interest connected to interculturality and indigeneity. The teachers were selected because they work as English teachers and not by their interests or formal education (See Table 3-1). Thus, implying that the teachers' responses are only representative for the exact participants in this study. However, the results can be used as a pointer on how other English teachers of year 5-7 views connected to interculturality and indigeneity.

Another limitation is that the topic in itself can be viewed as daunting or difficult. Throughout the process of gathering informants a total of six schools were contacted, with the hope that there would be six participants who would want to partake in this study. All of the schools initially showed interest, so did the teachers until they saw the interview guide. A lot of the teachers then responded with "I do not see myself as qualified enough to partake in the interviews". By the end of the gathering process I was left with four participants from two schools. Which makes the data collected lesser than what it would have been with six participants. Thus, the results are only representative for the teachers that were interviewed. One could therefore argue that the results would have been more representative if there were multiple participants from different schools and regions included in the research.

Because interviews were used to gather data, the thesis is limited to the teacher's thoughts and opinions on interculturality and indigeneity. Since the teachers were not observed, it is impossible to comment on how the teachers actually work with intercultural competence through indigeneity in the EFL classroom.

3.8. Summary

This chapter has presented the overall design of the study, the preparations needed to conduct the research, as well as providing information about the teachers interviewed. Further, this chapter has presented the procedure for conducting interviews, as well as my experiences with transcribing and analyzing the data gathered from the interviews. This chapter has also presented validity and reliability, ethical considerations as well as the limitations present in this project.

The method chosen for this thesis was interviews, where the instrument was semi-structured interviews. That meant that the interview guide did not need to be used in chronological order, but rather as a tool to keep the conversation going. To make the transcription easier Nettskjema and the application Dikafon was used to record the interviews, in addition to writing down remarks in a book specifically for this thesis. Prior to the interviews I conducted a pilot study, where I interviewed a fellow student. The aim of this study was to become comfortable as an interviewer, as well as getting a different perspective of the questions in the interview guide. This was done in order to change the questions were necessary, in addition to getting insight to where it was needed with follow-up questions.

The projects validity is connected to previous research as well as how the data collected and shown in this thesis can be connected to other fields. The ethical considerations present in this study are whether or not the participants are portrayed in a meaningful and right manner.

4. Results

This chapter presents the results from the collected in the interview process. The findings are presented in a systematic order, based on the way the data was coded. As stated in chapter three “Methodology” the different categories are based on both the interview guide and Byram’s model for working with developing intercultural communicative competence. See subchapter 2.2.1 “Michael Byram and Intercultural competence”. The participants’ answers are distinguished by different aliases that represent them, see sample chapter three “Methodology” for an overview of the participants.

Some of the sections in this chapter lack results, because the teachers did not give answers that corresponded with the code. Some of the results are presented in multiple codes, because the answer fits with more than one category. As stated in chapter 3 “Methodology”, all of the interviews were done in Norwegian, which means that all of the transcriptions are in said language. Thus, all of the statements used as examples for the results are interpretations of what the teachers said translated into English.

4.1. Definitions

This subchapter focuses on showing the teachers definitions of the three terms mentioned below. The terms are divided into new subchapters in order to keep the results organized and easy to read.

4.1.1. Intercultural competence

The informants were asked about what intercultural competence meant to them. Some of the teachers were unsure about what the term entailed. However, almost all of the teachers connected intercultural competence to both “knowledge” and “culture” Trine stated that intercultural competence is “the doctrine of learning about other cultures.” Kristian elaborated on the term, he stated that intercultural competence relates to “knowledge, curiosity, historical perspectives and how different cultures meet and blend with each other”. Ariana said that she thinks that “intercultural competence is related to knowledge in relation to familiarity, to different cultures and that she often relates it to language, more specifically to the English subject”. Francis stated that he was a bit unsure about what intercultural competence means, he ended up connecting it to multiculturalism, stating that it relates to “knowledge and experiences that you bring from your own culture”.

Later in the interview Trine stated that historical knowledge is important, it helps the pupils to develop perspectives that might aid them in understanding certain issues of today's societies, both nationally and internationally. She stated the following:

In order to understand the world, it is important to know something about the history of the world. An important part of that is the different types of indigenous peoples in countries like Norway, Australia and really all of the different countries around the world. By teaching historical knowledge like that, we help our students to get a perspective that understands the racism happening in the United states today.

Ariana stated that she thinks that teaching knowledge about differences might help the pupils. She said that she thinks that "it is important to teach knowledge about differences to the children. That they learn to learn from each other and that it is important to broaden the children's horizons".

4.1.2. Exotism

None of the informants explained what they think that exotism means, they more or less just talk about benefits and challenges that the term brings. Some of the informants skipped the term all together. An example of that is Trine who stated the following "Exotism, I have never heard of that before, so I do not know anything about it". Which is evidence all on its own. However, some of the informants tried to give an explanation on what they assumed that exotism means, both with and without guidance by me. The subsequent section shows the information gathered from the participants.

When asked the question about exotism Francis stated that he thought that the term can be positive for the indigenous peoples if they are able to claim the term and use it in a way that benefits them. He used the example of tourism in the north, as a way of income for the Sami peoples. The following is his experience and example: "I am from a town up north where the Sami peoples have made an entire industry on being exotic". "That it is to them a way of sharing as well as getting an income. At least that is the way that I look at exotism". In addition to this he stated that school is a place where you can give the pupils additional knowledge about the indigenous peoples. "school becomes a counterbalance to the tourist industry in the north, because we tell the learners that not all of the Sami people work within the field of the reindeer

industry”. Francis seems like he sees a positive aspect of exotism. Kristian also does that but he stated that the term might be a bit unfortunate through the following statement “The term can become less fortunate because it promotes negative connotations on the indigenous peoples in question”.

4.1.3. Tourist perspective

The same issues are present with the term “tourist perspective” as the ones present with the term “exotism”. The teachers tried to explain their views connected to it, but the results were lacking. The following section shows the answers that the teachers ended up giving despite struggling with the term.

Ariana described the tourist perspective as close to the textbook definition as you can come. She stated that the tourist perspective equals to “someone from the outside who comes to a place like a tourist, which means that they do not get the entire picture of that place. You might only get the information which is exciting and not necessarily representative for the place or group”. Trine supplemented the definition by adding her own interpretations of the term where she used glasses as a way of explaining the somewhat unfortunate side of the tourist perspective. She stated that “one of the downsides to the tourist perspective might be that you put on some sort of glasses that give a perspective that you are better than them because you feel sorry for them”. Kristian stated that he prefers to use the tourist perspective when he teaches about indigenous peoples in Years 5-7. He stated that “I prefer that you use the tourist perspective as opposed to exotism”

4.2. Using texts related to indigenous peoples in school

This subchapter presents the purpose, benefits and challenges of using texts about indigenous peoples in the Norwegian English-language classroom. The question was: A lot of English teachers in the Norwegian school use texts related to indigenous peoples, because the subject curricula mention that pupils should have specific knowledge about them. What do you think is the purpose of that? The teachers were also asked about benefits and challenges of using texts about indigenous peoples in their teaching.

4.2.1. Purpose

Some of the teachers did not clearly state what they think about the reasoning for teaching intercultural competence through texts about indigenous peoples. However almost all of them said that the purpose of using text might be to promote “historical knowledge” connected to the indigenous peoples. Ariana stated that historical knowledge as well as knowledge connected to language can be promoted by using such texts. “I think that we teach texts about indigenous peoples to promote knowledge of history, knowledge of language, in relation to differences that exist in our world to this day”. Trine took it a bit further by connecting the historical knowledge to the world that we live in today. “I think the purpose is composed of multiple aspects. However, you need to know something about history to understand how the world is the way it is today”. Francis stated that he thought that one should focus on teaching about indigenous peoples whenever one can. “I feel that it is important to learn about indigenous peoples in all the settings that you can, because they have been victims of oppression. And that is why I think that you should work with texts about indigenous peoples”.

4.2.2. Benefits

The teachers related the benefits to language promotion, relevance and giving learners necessary skills in order to interact with others who differ from themselves. Kristian stated that one purpose might be “It is like two birds with one stone. You get to use English as a language, while they at the same time work with a potentially relevant topic or issue in the same language that they most likely will interact with others”. Francis touched upon the fact that knowledge about different groups might strengthen them in intercultural encounters. This is his statement “I would like to say that it strengthens the learners, because it is likely that they encounter many people, also groups that they do not know of”. Another benefit of working with texts about indigenous peoples might be that the learners can work with the themes presented in texts about indigenous peoples interdisciplinary. Ariana presented it this way “I see that one of the benefits is the interdisciplinary learning, it is easier to learn when the materials are known”. Which can mean that you could work with one text in both English, Norwegian and social science to give an example.

4.2.3. Challenges

The teachers did not give the same answers when asked about what the challenges connected to teaching texts about indigenous peoples. Francis and Ariana were the ones that talked about the issue of using texts made by a third party about other peoples. Francis connected it to being

problematic because it might not promote the correct views of that group. “There is a possibility that there is a challenge by using texts about indigenous peoples, because you do not necessarily get a proper view of them”. While Ariana stated that the texts produced promote our interpretations of that group. “It is like you say produced by a third party, which makes the content non-authentic. Which means that the texts are our interpretations of the indigenous peoples”.

Three of the teachers stated that one of the challenges that they are most worried about when using English texts to promote knowledge, is the level of knowledge that the learners exhibit. Ariana stated the following, “one of the professional challenges is the language knowledge of the learners, they need to have some degree of interest in order to benefit from such teaching”. Trine added to this result by stating that the words and expressions might be advanced and therefore challenging for the learners. “Even though the materials might be known to them, the words and expressions used might be hard, and daunting to the pupils, which is a challenge in itself. Francis was mostly concerned with the learner’s ability to express what they learn in the English language, and that he often retorted to discussing this in Norwegian. “When we are about to discuss such topics and themes in English class, one of the main issues I encounter is the student’s ability to express their opinions in English. Therefore, a lot of this teaching happens in Norwegian”.

Kristian did not mention challenges such as the ones mentioned above, but he did bring an important observation to the discussion of using texts about indigenous peoples in school, which is how interesting it is for the learners. There are more interesting ways to work with gaining knowledge about indigenous peoples. The following is his statement: “there are often other ways of approaching such a theme that might be more motivating for the students”.

Ariana also added that she got another view on the sources that she uses. She stated in the interview that she often uses texts from the Norwegian English books in her teaching, and that she previously thought that that was enough. However, she stated that other sources might be as good. One challenge then is that the resources she was provided with are textbooks and that they should continue to use them. This was her statement: “Based on the resources we have in Norway, there are not a lot of materials produced by the source”.

4.3. Promoting intercultural competence through indigenous peoples

This subchapter presents the teachers opinions on how they would organize a class or different classes based on teaching intercultural competence through teaching about indigenous peoples, it also presents the materials that they would use.

4.3.1. Organization

All of the teachers stated that they would use texts in some way when teaching about indigenous peoples. Three of the teachers would use texts written about indigenous peoples from textbooks as a starting point, where they would work further with the topic in multiple different ways. Two stated that they would work with it as a project, where the other two just talked about one class, like the question stated.

Francis and Trine both talked about one class. Francis stated that he would include a text about indigenous peoples somewhere in the class, while Trine stated that she would work with the text after she had figured out what the learners already know about the topic. Francis mentioned that it is nice to include a video on the topic “I think it is nice to include a film/video on the topic, because it might be beneficial to get information from another format than reading. When working with a video I would give the pupils some tasks that they need to identify in the video or in the text”. He further stated that the tasks are there to help the learners to focus when working with the different materials that he provides them with. Later, he mentioned that he would have included a written aspect to the class as well, where the focus is learner-based production. “I would want them to imagine that they are a part of the situation presented in a text, where they could describe what they think about the situation”. He also wanted them to work creatively as well. Trine also stated that she would focus on written work. “I think that I would use an activity called think and write, I write a word on the board and the learners write what they know”. And that she would want the learners to work with the text themselves by working with tasks connected to the text, where they also draw pictures that correspond to the text and the tasks. She also added that she would include oral activities, where she would read for the learners, and that they repeat what she read to them. She stated this to give an example of one oral activity.

Ariana talked about an interdisciplinary project, concerning Norwegian, social science and English. The teachers distributed the content into the different subjects. She said that they

developed the project because of the Sami people's national day. She stated that they focused on teaching the children about Sami culture in Norwegian. The learners could choose between different indigenous peoples in social science where they made posters that they would put up on the classroom walls. In the end they were supposed to make tables where they compared the different groups, in order to see the similarities and differences between the different groups.

Kristian also talked about working with interculturality and indigeneity in a project. He stated that he would work with it over time, where he starts with working with a text about the indigenous peoples in question from a textbook. He says this about the text "I would use a text which provides the learners with a visitors perspective, where there is a person who goes on a trip to visit the indigenous peoples, because to me it is important to make the learners interested by making them curious about the group". Then he mentioned that he likes to give the pupils an alternative way of working with the material. And that he often uses his own interests as a way to provoke interest in the pupils. "I like to influence the room with me being interested in the topic either musically, including symbols or even religion for that matter. As long as it makes the learners interested in what we are working on". In addition to this he stated that he thought that it is beneficial to include videos where a representative from the group presents something, for example cultural expressions like music, clothing or tools that are representative for the group.

4.3.2. Teaching materials

The teachers were asked to give a brief explanation on what teaching materials they either have used or felt that they could use, when teaching about indigenous peoples. Some of the teachers mentioned a lot of materials, while others mentioned some types of materials.

Trine stated that she would keep textbooks, made for the age group she is teaching at a specific time "I mostly use textbooks, made for the age group I am working with, but sometimes I also use the internet. However, that is hard because you need to make sure that the content is good enough to use as teaching material". She also added that she uses the internet resources that are provided by the publishing companies behind the textbooks.

Kristian stated that he thinks that what materials one has access to depends on the group of indigenous peoples one plans on teaching about. However, he mentioned that he often tries to

include cultural expressions into his teaching. “You can almost always find expressions such as music, texts, pictures, tools, clothing, etc”.

Francis stated that he would use materials such as text, videos/movies and tasks in order to work with intercultural competence and indigeneity, through his explanation on how he would work with this in class.

Ariana stated that her focus is to use projects as a way to work with such topics, she added that she uses PowerPoints or posters, where the learners need to present what they have learnt to each other. She also uses Kahoots, where the learners make their own Kahoots based on what they are taught, where they present it in front of class. “I see that this works for upper primary learners, that the end result or presentation motivates the learners to work with the materials used.

4.4. Byram’s model for intercultural communicative competence

This subchapter presents what the teachers focused on when answering my questions. What parts of the model do the different teachers focus on teaching based on their answers in the interviews?

4.4.1. Knowledge

As presented in chapter two “Theoretical background and previous research”, knowledge consists of knowledge about one self, the other, how to communicate with individuals and society. The results presented here are what kinds of knowledge the teachers promote in their teaching through the answers they gave in their interviews. All of the teachers focused more or less on knowledge about the indigenous peoples, some of them added that it is important that the learners also have knowledge about indigenous peoples in Norway. This means that the teachers focus on teaching the second category of knowledge related to knowledge about groups of people that differ from them, both in their own country and the rest of the world. Below are the statements that confirm this result.

Francis focused a lot on informing the learners about the indigenous peoples both from Norway and other countries. He stated that “I think that it is our job to inform and enrich the learners about this”. He also stressed that in his opinion it is important to learn about indigenous peoples

in multiple contexts, because they have been suppressed for a longer period of human history. He indicated that a way of combating this is through teaching knowledge connected to indigenous peoples through the following statement “It is important that learners learn about it, in order to prevent indigenous peoples from more suppression”.

Francis also claims that knowledge about history in connection to indigenous peoples are important, to get a view of their previous practices. “I also think that one cannot erase history from teaching, you need to see the origins behind the indigenous peoples, what they did to survive to give an example. That is an important part of history in my view”. Trine also focused on promoting the second category of knowledge, she stresses that it is an important part of today’s society. See the following statement:

To understand the world how it is today, you need to have knowledge connected to history, then knowledge about indigenous peoples from Norway and the rest of the world. It gives us a wider understanding, and therefore the tools to understand for example the racism in The United States today.

Kristian stated that he thinks that it is nice to include a text from the English textbooks when they are starting to work with indigenous peoples in school. “I think that it is nice to start with a text from the textbooks, where we have the perspective of a visitor, with general knowledge about the indigenous peoples”.

4.4.2. Attitudes

Attitudes is described as the ability to stay curious, open and able to suspend one’s own beliefs and judgments when interacting with the other. The teachers did not necessarily mention attitudes specifically in their answers. Thus, the results connected to this *savoir* is a bit vague. The following paragraph contains how the teachers promote attitudes in their teaching, while the next paragraphs show the teachers, attitudes connected to this *savoir*.

Trine talked about her own communication skills and that it is important to her to be positive and engaging when teaching about indigenous peoples. This might affect the learner’s attitudes towards people that are different from themselves. She included that parallels between the learners and the indigenous peoples might broaden the learners’ understanding of the group. Kristian stated that it is important to find something that the learners can relate to, which might

promote positive attitudes in relation to the indigenous peoples. He used instances of culture as examples like music, sports, clothing or art. “I try to find something to wake an interest in the learners, and at the same time give them a perspective on the indigenous peoples”, which might be a good way to get the learners interested in the indigenous peoples that they are learning about.

The teachers showed their own attitudes towards teaching about indigenous peoples through the aspects that they focused on teaching about. Francis, for instance, was really concerned with teaching the pupils about connections between indigenous peoples in Norway and the world. Kristian wanted to focus on relating the indigenous peoples to the interest of his learners, while Trine talked about her own body language and communication style connected to teaching. Ariana believed that the usage of other text types, such as film clips could be a way that the learners should learn from each other as a way of teaching about indigenous peoples. All of these factors might affect the attitudes of the learners when they are interacting with others in the present and the future.

Francis concluded his interview with the following statement:

It is natural to me to focus on teaching the learners about indigenous peoples from the countries that we are learning about. Indigenous peoples should be a natural and visible part of the country. I think that I am extra interested in this because I come from the north, where it is important to show how the Sami people have been treated.

4.4.3. Skills of discovery and interaction

The skill of discovery and interaction means that the learners’ build specific knowledge connected to the other, which they can draw upon when they are interacting with the interlocutor. This skill is developed by interaction with a text or an interlocutor.

All of the teachers provide their learners with multiple angles of incidence when working with intercultural competence and indigeneity. All of them talked about multiple ways of working with texts, through reading, tasks and what I interpret as reading to find. Underneath are some of the stamens and examples the teachers gave me in connection to skills of discovery and interaction.

Francis stated “I think that I would have a written bit, where the learners need to learn about and relate to in order to participate”. Kristian stated that “I think that it is important to explore them, how do they separate from each other, how do we see this historically, but at the same time see it in relation to the modern times, and how this works in relation to each other”. He added that he would find some sort of video where a representative from the indigenous group explains a part of their culture, like clothing, important symbols and tools to give some examples. In addition to giving the learners access to information he added that he wants his learners to use the information they get. He included that he wants them to explore the themes.

Ariana mentioned that “I think it is important to show the learners parallels, which might give the learners a broader perspective on the whole thing”. “We use a lot of project work in school, where the goal is to either make a PowerPoint presentation or a poster that the learners are supposed to present to the rest of the class”. When the learners work in such a way, they are able to find specific information about the indigenous peoples that they might need in an interaction with an interlocutor.

4.4.4. Skills of interpreting and relating

This skill is presented as one of the skills from education. It is based on interacting with texts, which means that the learner does not interact with the other in a social interaction. However, they need to interact with the text in a way that gives them the possibility to relate to and interpret the content within the text. As presented above all of the teachers would use texts when working with indigenous peoples, but some of them would also use film clips or videos to give the learners other angles of incidence.

Francis stated that it was important to him to try to show the learners the parallels between the Sami people of Norway and the Native Americans in the US. He indicated that the children might relate to the indigenous peoples of the US because they can see the similarities between the two groups of indigenous peoples. He stated early in the interview that he would like for the learners to try to describe themselves in relation to a text. The learners are supposed to try to put themselves in the situation, which might draw upon the skill of interpretation and relation in order for the learners to write the text. Trine did not mention parallels between indigenous peoples of Norway and other parts of the world. She stated that she is concerned with the gap between what the learners of upper primary school are supposed to learn in relation to indigenous peoples and what they actually manage to learn. Her solution to this is drawing

parallels, see the following statement: “If you as a teacher manage to draw on parallels in your teaching, you might broaden the understanding and perspective on indigenous peoples”. Which can be interpreted as drawing parallels from what is known to what they are learning.

Kristian furthered what Francis and Trine is onto in his thought process in drawing parallels with something known and something unknown. He wanted to relate the learner’s interests to something from the indigenous peoples. He stated the following: “After that I show them something that I think is cool, that might open for the possibility that the learners might find something that they can relate to”. Later in his statement he used the football boys as an example, where he believes that they could find a footballer that comes from an indigenous background. He wanted the learners to look at whether or not the player has some kind of ritual within the team, or to investigate further to figure out the background of the player in question. By doing this he manages to relate the player with an indigenous background to the interest of his learners, this might make the learners more interested in learning about the indigenous peoples.

Ariana mentioned that she thinks that learners need support in the form of pictures in addition to texts when they are working with different topics. In her example she talked about using a series from NRK where kids with different religious and nonreligious backgrounds switch places for a period of time. She then stated that this was something that interested the children, both because they were within the same age range as those in the TV series and at the same time that they could see how they lived their lives. The kids then interpreted the data in front of them and related it to the lives of the children on screen. Ariana mentioned that the example presented was not from an English class, but that one could use a similar approach in that subject as well. Ariana also added that she believes that it is important that the learners get to know the content but that they also manage to interpret and compare it to their own perspectives. This might be possible through using videos that show both the familiar and the unknown in relation to each other, at the same level that the learners are capable of comprehending.

4.4.5. Critical cultural awareness

Critical cultural awareness is all about utilizing the knowledge learnt through the previous *savoirs* to interact successfully with the other. Some of the teachers stated that it is important for them to make sure that the learners interact with the texts in multiple ways.

Francis stated “It is important that we give them knowledge and that we discuss the knowledge we give to the learners”, which might indicate that the learners draw upon multiple dimensions or *savoirs* in order to be a part of a discussion about what they have been working with. Kristian takes it a bit further than Francis by stating that he deems it necessary to explore the themes present in the different texts. The following is his statement: “I think that it is important to explore them, how do they separate from each other, how do we see this historically, but at the same time see it in relation to the modern times, and how this works in relation to each other”. The last bit is especially interesting, where he stated that it is important to compare history to modern times and how things work in relation to each other. In doing so it is possible to draw on multiple *saviors* at the same time.

Trine stated “By utilizing parallels I think that you give the learners the possibility to gain a greater understanding of it as a whole”. This might give the pupils some of the tools they need in order to be able to draw upon multiple devices in order to be critical. Ariana added to this point in her statement that concludes with the importance of interpretation and comparing the themes to their own perspectives.

4.5. Summary

This chapter presented the results gathered from the data collected through the interview process. It focusses on showing how the teachers define the three following terms intercultural competence, exoticism and the tourist perspective. It also shows what the teachers think about why one should teach intercultural competence through indigeneity, and how it is connected to the curricula, in addition to showing their reflections on teaching it. A big part of the results presents the teachers’ views and opinions through using Byram’s model “a model for intercultural communicative competence” to show whether or not the teachers’ reflections can be related to the contents of that model. The following paragraphs sums up the essence of this chapter.

All of the teachers defined aspects of intercultural competence that they found important, the most mentioned aspect was knowledge, in relation to history and general knowledge about the indigenous peoples. In addition to that, almost all of the teachers related intercultural competence to culture. None of the teachers talked about the communicative aspect of intercultural competence. Some of the teachers decided to talk about the tourist perspective,

while others talked about exotism. The two teachers who talked about exotism saw the term as something positive, almost like a marketing strategy. However, one stated that the term might be unfortunate. When it came to the tourist perspective the same attitude was evident, the teachers looked at it as a good way of general information, but that also this term might fall short.

When the teachers were asked about what the purpose of using texts about indigenous peoples in school was, all of the teachers mentioned “historical knowledge” connected to indigenous peoples. The teachers defined language promotion, relevance and development of skills as beneficial parts of teaching about indigenous peoples through texts written about them. They defined the following aspects as challenging: the third-party view of another group, promotion of faulty views, the academical level of the learners in relation to terms and expressions, learner’s motivation and faulty resources.

When asked about how they would organize a class around interculturality and indigeneity, and what materials they would use all of the teachers stated that they would use texts in the class. Two of the teachers stated that they would make a project out of it instead of one class. The teaching materials that the teachers mentioned that they had used or would use include texts, videos, group projects, and tasks related to a video or text.

The teachers were not asked about Byram’s model for intercultural competence. However, I have categorized their answers in relation to what kind of knowledge the teachers promote through how they answered the different questions. The teachers focused on promoting knowledge, attitudes, and skills of interpreting and relating. The teachers focused mostly on teaching knowledge about indigenous peoples, even though some answers also fulfilled the dimension of discovery and relating as well as critical cultural awareness. One might argue that the focus is on knowledge about indigenous peoples, because of the age range of the learners. From their answers, it all in all seemed like it was important to all the teachers that the learners become welcoming, interested and critically thinking adults, that master interactions between people within the same group as well as in intercultural encounters.

5. Discussion

This chapter discusses teachers of English at the upper primary level and their views on using indigeneity as a part of teaching interculturality. The discussion is based on the results gathered in the interview process. The participants' answers are discussed in relation to the theory and previous research presented in chapter two "Theoretical background and previous research". This chapter is organized by the subordinated research questions presented in chapter one "introduction" section 1.4.3. "Subordinate research questions." The chapter aims to show the relation between presented theory and the gathered results. In addition to this it discusses how to promote intercultural competence through knowledge about the indigenous.

Since the thesis is based on teachers' views connected to intercultural competence and indigeneity, it is necessary to comment on the fact that this research in its entirety is based on teacher cognition. Borg (2003) explains this as unobservable yet necessary part of the teacher's life. In short teacher cognition is connected to the teachers' views and thoughts about their own practices. This means that all of the results are based on teacher cognition, which makes it the basis and a background for the discussion. This chapter discusses the teachers' answers about their practice or hypothetical practice in relation to theory and previous research in order to figure out what teachers see as important in connection to intercultural competence and indigeneity.

5.1. Definitions

5.1.1. Intercultural competence

Deardorff (2011) explains that intercultural competence in general varies from discipline to discipline (p. 65). Her definition of an intercultural competent person, is when someone who is able to exude appropriate behavior and communicate in the intercultural situations that they are in (p. 66). This term is general and speaks for a multitude of disciplines. Dypedahl and Lund (2020) explain the term in relation to education and school, stating that intercultural competence is the learners' ability to relate to people with different mindsets than themselves, where the differences are connected to all things different than themselves, e.g. background or family situation to name a few (p. 19).

As previously stated in chapter four "Results", the teachers were asked to define intercultural competence from their own perspectives. The result showed that the teachers struggled to define

the term, some of them stated that they lacked experience in using it, or that it was an entirely new concept to them. Nevertheless, several of the respondents connected intercultural competence to competence related to knowledge of the other and to culture, both knowledge about one's own culture and to the culture of the other. The answers that the teachers gave indicated that learners need to have knowledge connected to indigenous peoples in order to develop knowledge in relation to intercultural competence.

Intercultural competence is not just about knowledge about the other, it is about how the learners use the knowledge that they have in order to communicate appropriately with the other (Dypedahl & Lund, 2020, p. 19). The teachers focus on promoting knowledge either related to experiences that the learners bring from their own culture as, Francis stated, or knowledge connected to historical perspectives as Kristian stated. But none of the teachers mention knowledge connected to communication and tools needed for communication as a part of the term.

5.1.2. Exotism

Exotism is when one views something as exotic often in relation to things, places or people. It is ongoing when people look at something that is different from themselves as something abnormal. (See chapter two section 2.1 "Relevant terms and expressions"), for Staszak's definition of the term. The teachers were asked about what they think that exotism is, to which none of them explicitly stated what they thought that the statement entailed.

Trine mentioned that she did not know what the term meant or consisted of. Thus she stated that she could not say anything about it. Which is a result all on its own. How are you supposed to know that you promote the right attitudes needed to meet the other, with curiosity and respect if you do not know what the term means.

Francis stated that he thought that exotism can be used as a way for the indigenous peoples to profit off their cultural background and history. He connected exotism to the Sami people and how they "sell" their culture as something exciting and exotic in order to profit off it. Here one could state that Francis has knowledge about what the term entails, but that he has decided that it is positive rather than negative. And that there might be several sides to the term. The example is that it can be positive and even profitable, when the indigenous peoples themselves choose to what degree their culture is going to be exotic.

Kristian is initially also positive toward the term, he reflected on it and decided that the term can be unfortunate because it might promote negative connotations towards the indigenous group as a whole. This reflection can be connected to the definition made by Staszak (2009) which states that by teaching about peoples through a general perspective, one teaches the learners that the exciting and exotic part of the indigenous peoples represent the entirety of the group. Thus, forgetting that they are individual people that make individual choices.

5.1.3. The Tourist perspective

Ariana related the tourist perspective to people visiting places getting the information that a tourist could get from a tourist brochure. She adds that the information that is learnt is exciting and not necessarily representative for the place or group. This corresponds with the definition of Banks (2004) definition of the term “eurocentric view” of the other. See chapter two “Theoretical background and previous research” section 2.1.2. “Indigenous peoples and terminology connected to the indigenous” for the definition and its relation to the tourist perspective. Trine adds to the definition made by Ariana by stating that the negative sides to such a view on the other might be that one promotes attitudes that makes the learner feel that they are superior to the indigenous people, because they are different then themselves. And that the way that the learners live is the norm.

However, one of the teachers mentioned that the tourist perspective could be advantageous when initially learning about the other. Because the learners get the most exciting information about the indigenous peoples, that may spark an interest in learning more about the other. Kristian stated that it is better to teach such information rather than prompting exotism.

5.2 Using texts related to indigenous peoples in school

5.2.1. Purpose

The Norwegian Directorate of education and Training (2019) declares that all learners should develop tools for communicating with others regardless of their linguistic or cultural background (p. 2). In addition to this the chapter states that learners should be able to do so after their primary education. This connects intercultural competence and indigenous peoples to the Norwegian education system; however, it does not connect intercultural competence to the English subject. The Norwegian Directorate for Education and Training connects

intercultural competence through the statement that says that learners should through the English subject learn tools that help them with intercultural encounters (p. 2). This means that the purpose of intercultural competence is to aid the learners' when communicating with others who differ from themselves.

Interclutural competence is comprised of multiple aspects which consists of knowledge and linguistic aspects. One way that teachers approach teaching about intercultural competence is through indigenous peoples, which was the angle of incidence. As found in the previous section intercultural competence is a part of school where it is intended to prepare the learners for a life as functional members in an intercultural world.

The teachers were asked what purposes they saw by promoting interclutural competence through texts about indigenous peoples. The most prominent answer the teachers gave was that texts about indigenous peoples promote "historical knowledge". This aspect can be connected to one of the five *savoirs* from Byram's model. Byram (2021) describes that the savoir of knowledge, shall promote knowledge about the self and the other. (see chapter two "theoretical background). The teachers mentioned that the texts can be used to promote knowledge about the people in question, to make the learners understand the world as it is. In addition to the fact that it is important to know about people that have been oppressed, and that their stories should not be forgotten. In a sense one could say that the teachers look at texts about indigenous peoples as a starting point for the learners. They get experiences and information about the other, that could aid them in intercultural encounters. Kristian stated that he would work with indigenous peoples in multiple ways, and that texts about them are a good starting point for the learners to gain knowledge. It could therefore be argued that the purpose of teaching texts about indigenous peoples serve as a starting point for development of intercultural competence in the learners.

5.2.2. Benefits

Benefits in this setting are categorized as the positive sides to teaching interclutural competence through texts about indigenous peoples. When the teachers were asked about the purpose of intercultural competence promotion in texts about indigenous peoples, the teachers were positive. However, when they were asked about the benefits their answers were few. The three most prominent answers from the teachers ended up being language promotion, connecting it to relevance and the skills needed for interaction with the others. Francis stated that learning

about the other might strengthen the learners in intercltural encounters. (See subchapter 4.2.2. “Benefits” in chapter four “Results”) for a more detailed picture of the teacher’s views on benefits.

The first benefit that the teachers mentioned was language promotion. Texts about indigenous peoples are often tailormade for learners at the specific levels that they are in. The language is understandable, it often introduces new words with explanations at the level of the learners. See McGrath’s definition of benefits of using course books in school, subchapter 2.5.1. “Coursebooks as teaching materials”. It could be contended that authentic texts are not produced for the purpose of language promotion. Consequently, the degree of language promotion might be affected, because the learners’ use their time to decipher the text rather than practicing the new information that they are meant to acquire.

The second benefit presented by the teachers was relevance, both to history and to the present. The teachers connected it to knowledge in order to understand the history of oppressed peoples and to understanding the world picture. See section 4.2.2. “Benefits” for the teachers’ reasoning for relevance and how it can be directly linked to the Core Curriculum (2017) where it is stated that schools are tasked with giving learners both cultural and historical knowledge, which are supposed to aid them in a diverse environment. This can also be connected to the English subject curriculum after Year seven, where it is stated that learners should investigate and reflect on different cultures and ways of living in the English-speaking world (see subchapter 1.1.2. “The relevance of intercultural competence connected to Norwegian curricula and the Education Act, second paragraph).

The teachers also stated that using texts about indigenous peoples promote the skills needed to interact with others. Because they learn about the other, thus developing understanding and knowledge. Byram’s model as presented in chapter two “Theoretical perspectives and previous research” presents five *savoirs* which are supposed to help the learners in their interaction with others. In this case the teachers use the information the learners get from the texts as a base for knowledge needed in order to interact with others. It can be connected to Byram’s (2021) *savoir* knowledge. The texts give the learners information about others which can aid them in interactions. However, this benefit is a bit controversial. The *savoir* of knowledge alone cannot aid learners in encounters. The teachers also need to promote positive attitudes and develop the learners’ sense of critical thinking (see subchapter 2.2.2. critique of Byram’s theory). If the

teachers are able to connect critical thinking to the texts used in their teaching, they are more likely to promote the skills needed to interact with people that have different cultural, ethnic and sociocultural backgrounds.

5.2.3. Challenges

Although the teachers seemed positive there was no denying that there were challenges with using texts about indigenous peoples to promote intercultural competence. Some of the challenges were connected to the texts themselves and their contents, while others were concerned the language proficiency of the learners. The teachers mentioned multiple aspects as challenging. One of the aspects two of the teachers mentioned was that the texts are produced by a so called third party. Both because it promotes our views on the other in addition to a possibility of promoting wrongful views of the group that the learners are supposed to learn about.

Three of the teachers stated that they struggled with using texts that are in English, because of the language proficiency of the learners, whether in connection to difficult terms and expressions, the interest level of the learner, or their ability to express themselves in English. One solution for this is to implement authentic texts, where the learners get multiple ways of working with the topic. As stated by Dypedahl (2020) one way of implementing knowledge about the other is to use authentic texts, (see subchapter 2.5.2. “Using authentic materials”). To supplement the coursebooks, one could use videos, pictures or even look at the language aspect. Maybe one could focus on teaching difficult terms (new terms) before one reads the texts about the group.

One of the teachers mentioned that there are more interesting ways of working with indigenous peoples and intercultural competence than learning about them through texts written about them. For instance, one could use texts that are produced by people with indigenous backgrounds as Murray (2022) recommends. Texts can be viewed as more than texts about something. The term can include films, pictures, videos and literature to name a few. As suggested by Dypedahl (2020), using materials made outside the classroom, might provide the learners with useful learning situations (see subchapter 2.5.2 “Using authentic materials”).

As stated above, scholars and researchers of the English-language classroom mention that it is useful to implement works that are not made specifically for the classroom setting. Thus, it begs for teacher's competence in outsourcing materials, which might not be available in school.

Ariana stated that she thought that it was challenging to use other sources than what is provided by the school (course books). Trine said that to her it is hard to supplement sources from the internet, because she has to fact check the source and otherwise find out whether or not the source is appropriate. She prefers to use the textbook simply because it has been approved to use as a teaching material. Both of the teachers put the responsibility on to the school and what materials they purchase. My interpretation is therefore that the teachers remove themselves from their responsibility of being updated and able to implement different sources of information into their teaching.

As implemented by Borg (2003) the teacher's cognition is shaped by their practices. Both Trine and Ariana work at the same school and both mentioned this as a challenge, while Kristian and Francis did not see outsourcing as a challenge in their daily practice. Shavelson and Stern (1981, as cited in Başar, 2020) proclaim that the teachers cognition affects their decisions thus, their teaching style, recourse use and other decisions are affected by this. One could therefore interpret that Trine and Ariana both are a part of a school system that are focused on using traditional teaching materials, while Francis and Kristian are not.

When asked about what challenges they saw about using texts about indigenous peoples none of the teachers initially thought about teaching stereotypical views or promoting the tourist perspective. This might be negative when it comes to promoting intercultural competence, which is about promoting learners that are able to communicate with others, without judgment as stated in the Core Curriculum (see chapter one "Introduction" section 1.1.2. "The relevance of intercultural competence connected to Norwegian curricula and The Education Act"). The texts might affect the learners' attitudes towards the other. Attitudes as stated by Byram (2021) is about being open towards the other, and being naturally curious. If the learners are presented with texts about the other written from a third party, it might teach them that their view of normal is better than the culture of the other. Hoff (2014) criticizes Byram's model for being faulty, she mentions that the knowledge aspect fails to give the learners views that show them that there are multiple ways to represent people. One way of representing them is not representative for all, it is needed to remember that people are fluid and ever changing, thus

one text about a group cannot represent all, (see section 2.2.2.2. “Hilde Elisabeth Hoff’s critique of Byram”).

5.3. Promoting intercultural competence through indigenous peoples

5.3.1. Lesson planning

According to Murray (2022), interclutural competence has been a part of the English subject for a long time. She adds that the theme is important in educational settings, because it helps the learners in intercultural interactions, see subchapter 2.3. “Intercultural competence and Indigeneity as a part of the English subject”. In addition to being an important part of the English subject for a time, the Norwegian Curricula mentions different abilities and knowledge aspects that the learners should have after their education is finished (see subchapter 1.1.2 “The relevance of intercultural competence connected to the Norwegian curricula and The Education Act”). The relevance of intercultural competence is implemented by Haukås and Vold (2012) who state that language subjects are perfect arenas for development of intercultural competence (p. 395). In relation to the importance of intercultural competence I wanted to know how the teachers would implement the topic in a lesson. The teachers were therefore asked about how they would conduct a lesson connected to intercultural competence and indigeneity.

Depending on the way that the teachers interpreted the question the answers they gave can be divided into two groups. The first group consists of two teachers who talked about how they would work with interculturality and indigeneity in one class, while the other group consists of the other two teachers who that they would work with intercultural competence as a project. As mentioned in chapter two “Theoretical perspectives and previous research” section 2.2. “Conceptual framework of intercultural competence” intercultural competence is something that needs to be worked with over time. Hence a project approach to the topic might promote more competence in the learners.

5.3.2. Teaching materials

Dypedahl (2020) states that it is beneficial to incorporate authentic texts in the English classroom (p. 65). By including such texts, one opens up for multiple ways of working with a topic. One of the teachers used the learner’s interests as a starting point, (see chapter four “Results” subchapter 4.3.1 “Organization”). He explained that he would try to find a point of interest in both himself and the learners. His examples were connected to music or interests,

where both examples are materials outside of the texts in the coursebooks. This opens up for multiple ways of working with the theme intercultural competence and indigeneity.

When the teachers were asked about how they would organize a class, all of them mentioned working with texts made for the English classroom, as a starting point or as the main part of their class. McGrath (2013) supports the usage of coursebooks as the main source for information because it includes the targeted knowledge and language for the age group (p. 5). Haukås and Vold (2012) mention that the knowledge promoted through traditional teaching is often both stereotypical and generalized. Thus, the teacher needs to combat this. This is supported by Brown and Habegger-Conti (2017) who found through their research that textbooks tend to depict the indigenous as one sided, thus stereotypical (see subchapter 2.6.2. “Visual representations of Indigenous Cultures in Norwegian EFL Textbooks”).

Besides mentioning texts from course books, the teachers mentioned lots of different materials such as texts, pictures, music, videos and movies to name a few. Bland (2020) states that using literature from outside the classroom provides the learners with new ways of working with culture (p.70). By working with literature from outside the classroom the learners get the opportunity to change perspectives, and thereby learn empathy. The changing settings and storylines helps the pupils with understanding different settings and cultures. From what Bland states one could see that emerging in the literary world within the book allows the learners to think critically about their own and the new, thus they work on learning critical cultural awareness.

The teachers also mentioned videos and films as methods they could use in their teaching. None of the teachers mentioned why they would use films or videos, besides it being interesting and a way of working with the theme without reading. Villanueva (2020) declares that films are the closest one can come to recreating authentic language situations in the classroom (p. 91) This means that films allow the learners to listen to the English language as it is intended to be spoken.

There are other aspects to movies and films besides language promotion that connects especially well to the English subject and intercultural competence and indigeneity, which according to Walker (2020) is because the combination between sound and visuals are immersive and exciting ways of exploring the English language, (see chapter two section 2.5.4.

“Films or videos for intercltural learning”). Films and movies are good ways of working with IC because it adds a visual aspect aside from what a literary work could do. As Roel (2010) stated. Teachers that use films might experience a broadened language and cultural competence level from their pupils. This is underlined by Deardorff (2006) who states that one way of promoting intercultural competence in the learners is through simulations through games, chats etc. see subchapter 2.2.1.1. “Identification and Assessment of intercultural competence as a student outcome of Internationalization”.

As previously mentioned Dypedahl (2020) states that it is beneficial for learners that teachers implement authentic texts in their teaching. Breidlid (2013) conducted research connected to teaching materials made in the West used in the South. The conclusion of the study showed that the learners learnt more when they got access to sources made by scholars of the same culture, (see subchapter 2.6.1. “Education, Indigenous Knowledges and Development in the Global South”). This result can be used in the Norwegian English classroom, if the learners get access to sources made by people with first hand experiences they might get correct information about the culture or indigenous peoples that they are learning about. Thus, developing their intercultural competence.

5.4. Components of intercultural competence

5.4.1. Attitudes

Deardorff (2006) claims that developing the learners’ attitudes is a fundamental starting point of achieving intercultural competence. This skill is also highlighted by Byram and Doyé (1999) who presents multiple models for intercultural competence, the first one mentions aspects connected to language promotion, the last model connects to the five *savoirs* needed to communicate successfully with others. The first savoir mentions attitudes as a crucial part of intercultural competence see subchapter 2.2.1. “Michael Byram and Intercultural competence”. Byram (2021) describes attitudes as the learners’ ability to stay curious and open towards differences, and that prejudice at any level affects the interaction negatively (Byram, 2021, p. 45). The results showed that the teachers did not explicitly mention the learners’ attitudes. However, they mentioned how their own attitudes affect the learners. The research further showed that the teachers focused on being positive towards the themes that they are teaching, thus linking their own attitudes to the attitudes of the learners (see section 4.4.2. “Attitudes”). This brings forth the dimension of teacher cognition. Borg (2003) state that the teachers actively

show that it is important to them to be positive role models and that their attitudes affect their learners. Which is a part of promoting good attitudes in their learners.

One could therefore say that the participants of this study actively work with attitude promotion through their own attitudes towards the other. Thus, they connect attitudes to the principles of being good teachers rather than theory connected to intercultural competence and the English subject.

5.4.2. Knowledge

Byram (2021) describes the *savior* of knowledge as giving learners knowledge about their own culture, other cultures and knowledge about concepts and processes in interaction, see chapter two “Theoretical perspectives and previous research” subchapter 2.2.1. “Michael Byram and intercultural competence” and the section about knowledge. Through this research it was found that the teachers mainly focus on promoting knowledge about the other, where they connect the knowledge promotion to texts about indigenous peoples. The teachers argue that they use such texts in their teaching because it gives the learners historical knowledge.

Francis mentioned that he focused on connecting the indigenous peoples of Norway to his teaching. His reasoning was that it is important for the learners to know about them, and be able to compare the indigenous peoples of Norway to indigenous peoples of the English-speaking world. Thus, he shows that it is important for him to promote knowledge about the other group as well as promoting knowledge connected other groups within their own country (Byram, 2021, p. 46) (see subchapter 4.4.1. “Knowledge” second paragraph chapter four “results”).

Kristian added that he often starts new themes with a text from the coursebook, because it gives the learners general knowledge about the other, which plays right into the critique of that Dervin (2016) and Hoff (2014; 2020) on Byram’s model. The knowledge the teachers promote through usage of texts written about the other might affect the learners negatively because the material can promote stereotypical knowledge about the other.

5.4.3. Skills of interpreting and relating

All of the teachers use texts as mentioned multiple times in this thesis, both in the current chapter, as well as in chapter Four “results”. Francis stated that the learners might learn from working with parallels, showing them the similarities and differences might help the learners

to relate to the other. To let the learners try to view themselves in the situation they are put in, and that they try to relate to the other. Which correlates to Byram's five *savoirs*, where he states that skills of interpreting and relating is knowledge that learners get when interacting with texts. (see subchapter 2.2.1 "Michael Byram and intercultural competence" section "three skills of interpreting and relating").

The learners can use the knowledge they obtain in order to relate to the stories of the indigenous. If the teachers let the learners ask questions about what they are presented with, the learners might manage to interpret the information and relate the information to their own situation. In addition to the texts from the course books one could argue that the learner's skills of interpreting and relating might be heightened if they also interact with authentic materials (Dypedahl, 2020, p. 65). Texts that are made outside the classroom for other uses than the teaching situation might portray the indigenous in a more holistic manner than the ones from the classroom. Bland (2020) points out that interculturality is about understanding cultures and identities and forging mutual respect between the peoples in the interaction (see subchapter 2.5.3. "Literature to promote intercultural learning"). One could therefore argue that materials made with different intentions than classroom use, may promote aspects beyond the acquisition of general and stereotypical knowledge about the indigenous.

By implementing literature from outside the classroom in the teaching of intercultural competence and indigeneity the teacher can introduce the theme with a text from the coursebook, with general information and then introducing literature or films and videos made by the indigenous peoples where the learners can compare the texts and then try to relate to the indigenous after. Holander and Høvik (2023) add that implementing materials made by indigenous peoples might combat stereotypical views presented in coursebooks (see subchapter 2.3. "Intercultural competence and indigeneity as a part of the English subject").

5.4.4. Skills of discovery and interaction

Skills of discovery and interaction differ from skills of interpreting and relating, because this *savoir* open up for interactions outside of the texts introduced in the classroom. See subchapter 2.2.1. "Michael Byram and Intercultural competence" section five "skills of discovery and interaction". The current skill does not need to take place in school, it is about the learners' ability to discover and interact with the other in a natural and often unforeseen situation.

However, the teacher can give the learners tools in order to successfully interact with the other through working with the theme in multiple ways.

Through the result chapter it is shown that the teachers provide the learners with multiple angles of incidence, which means that the learners get multiple ways of working with intercultural competence and indigeneity. In short, the teachers promote intercultural competence through writing tasks, videos, exploration of the topic and project works. One could therefore say that the teachers promote the learner's ability to discover and interact with the other by letting the learners actively engage with a multitude of sources and activities. Kristian stated that it is important to him that the learners explore the topic and that they learn to use the information that they get in interactions with others.

East (2012) mentions that task-based learning promotes both intercultural and communicative competence. He states that one way of working with this is through virtual exchanges. One could therefore argue that virtual exchanges provide learners with the ability to interact with the other, and discover multiple aspects of their culture, and at the same time develop language- and intercultural competence.

5.4.5 Critical cultural awareness

Again, referring to Byram's model (2021) critical cultural awareness is about the learners' ability to think critically in relation to their own and the other and to draw upon all of the *savoirs* in order to communicate effectively with others (see subchapter 2.2.1. "Michael Byram and intercultural competence" section five "critical cultural awareness"). The answers the teachers gave in relation to this savoir is that it is important to them that the learners are able to discuss what they learn and connect the contents of the lessons to their own lives and experiences (see subchapter 4.4.5. "Critical cultural awareness"). In a way one could then say that the teachers focus on connecting the materials about indigenous peoples to the lives of the learners. Thus, exercising and practicing an aspect of critical cultural awareness.

In addition to connecting the learner's perspectives to the themes the teachers are teaching, they also stated that it is important to them that the learners work with intercultural competence in multiple ways. Multiple ways could be understood as multiple angles of incidence, for example a multitude of sources (teaching materials) both made for the classroom and authentic texts as mentioned by Dypedahl (2020), or different types of activities in relation to the themes. The

activities used need to be related to the learners' opinions and reflections, where they are challenged to draw upon the different *savoirs* in order to think critically. An example of this can be to set up virtual exchanges as mentioned by East (2012). By challenging the learners to think critically the teachers may combat the singular view of indigenous peoples as presented by Murray (2020) in subchapter 2.3. "Intercultural competence and indigeneity as a part of the English subject".

5.5. Summary

This thesis's main concern is to look at teachers' views connected to interculturality and indigeneity. The thesis focuses on what purposes the teachers see by using texts about indigenous peoples, often in the form of course books. Did the teachers see any benefits from such teaching? Are there challenges as well? In addition to that this chapter discusses to what degree the teachers promote the different *savoirs* from Byram's model on intercultural competence. It also discusses how teachers can work with indigeneity through interculturality both in organization and teaching materials.

Based on the discussion it is clear that all of the teachers in some way or another focus on interculturality and indigeneity, and that they want to work with the theme. To them it is important to use texts about indigenous peoples at the primary level because it builds the foundation for future development. One could therefore say that the teachers focus mainly on one part of the knowledge aspect of Byram's *savoirs*, where the focus is about gaining knowledge about the other. The problem however with this is that course books made for Norwegian learners by Norwegian scholars might misrepresent the indigenous peoples, thus promoting stereotypical, exotic and tourist perspective views on the other. It is therefore the teacher's job to try and avoid such promotions of the view of the other.

The second argument is that it is not possible to create appropriate values according to Byram's five *savoirs*, without giving the learners background knowledge about other peoples. One could therefore try to implement other ways of working with interculturality and indigeneity, by using multiple angles of incidence that give the pupils multiple sources of information, for example, Dypedahl's suggestion of using authentic texts, such as videos and literary works made outside of the classroom. One could even take it a bit further by trying to find resources that are directly linked to the source as mentioned by Høvik and Holander (2023).

Even at the lower levels it is important to focus on all the aspects of Byram's model, that includes the fifth and last savoir that focuses on being critically and culturally aware. One can in theory use texts from coursebooks if one includes the second argument with supplementing additional information to the learners, and informing the learners about the text that they are going to read and at the same time implementing tasks that allows the learners to reflect, think critically and discuss the contents of the text, as mentioned by Villanueva (2020) regarding using films for intercultural competence promotion.

From the answers that the teachers gave it is hinted that the focus of interculturality and indigeneity lies within three of Byram's savoirs, knowledge, interpreting and relating and critical cultural awareness. They also touch upon attitudes, but mostly their own attitudes and how those influence their learners.

6. Concluding remarks

This chapter summarizes the conclusions presented in the discussion and connects the conclusions to the research question "What are the views of teachers of English at the upper primary level in Norway on using indigeneity as part of interculturality?". In addition to answering the main research question and the subordinated research questions. This chapter also presents a conclusion in relation to the hypothesis presented in chapter one "Introduction" The chapter also presents suggestions on how future researchers can further the research within this field. In order to get clearer answers on the teachers views in addition to heightening the

validity. The chapter ends overarching concerns and limitations, as well as my reflections related to my thesis as well as the process of writing a master's thesis.

6.1. Conclusions

This subchapter presents the conclusions connected to the main research question in addition to the subordinate research questions as well as the hypothesis.

6.1.1. The teachers' definitions of intercultural competence, exoticism and the tourist perspective

After analyzing the results of the research and discussing them, it was discovered that the teachers shared similar definitions of the terms related to the research topic. It is present that they to some degree struggle with defining both exoticism and the tourist perspective. Despite this result, later findings from other questions, showed that the teachers knew more than what was initially presented. And that they focused on promoting positive attitudes towards the other, that does not necessarily promote exoticism and the tourist perspective. Therefore, one could say that the teachers do know the terms without being able to give an exact definition of them. Thus, it might be beneficial to give teachers opportunities to gain knowledge about important terminology mentioned in the curricula. When the teachers gain knowledge about subject specific terminology they may become confident in teaching topics that relate to said terminology.

6.1.2. The teachers' promotion of interculturality and indigeneity

The teachers were asked to reflect on using texts about indigenous peoples, they gave multiple benefits as well as challenges. The benefits mentioned were language promotion, interdisciplinary work, historical relevance, relevance to the present and knowledge about the other. The challenges presented were faulty content in the texts, language proficiency of the learners and outsourcing other teaching materials. This shows that there is no one way of working with intercultural competence and indigeneity, and that there are benefits with teaching materials I initially viewed as unfortunate. Whereas the challenges showed that it is not just connected to the content but also the dimension of the learner's competence level as well as the teacher's knowledge connected to finding other sources.

As stated above the teachers were positive towards teaching interculturality and indigeneity. The statements that they gave were compared to the five *savoirs* in Michael Byram's model for

intercultural competence. The teachers touched upon multiple aspects of the model. However, their main focus for teaching intercultural competence in Year 5-7, is to give the learners knowledge about the indigenous, and to some degree knowledge about indigenous peoples of Norway.

The results also showed that the teachers focused on skills of interpreting and relating, where the focus was to promote the learners' ability to relate new information to the known "normal" of their own lives. They also focused on the learner's ability to think critically, both in regard to the past but also the present.

In addition to the dimensions above, the teachers also indirectly promoted attitudes towards the other through their own attitudes. The participants stated that it was important to them that they themselves were positive and interested when engaging with topics related to intercultural competence and indigeneity. Because they felt that their own attitudes might affect the learner's attitudes towards the indigenous, thus giving the learners a positive outlook towards the other.

6.1.3. Materials and activities

When asked about what materials the teachers would use in relation to interculturality and indigeneity, the teachers mentioned a multitude of different materials. Through the discussion by looking at relevant theory, it became clear that it is important to use multiple types of materials to promote intercultural competence, since it gives the learners multiple ways of working with the topic that they are going to learn. Dypedahl (2020) presented authentic materials as a good way of promoting intercultural competence. Bland (2020) and Villanueva (2020) presents literature and films as adequate materials to use in intercltural competence promotion. Literature is a good way of working with intercultural competence and indigeneity because the learners learn to empathize with the characters and to understand something from other perspectives. One could say the same for films, but that they in addition to literature provide the learner with multiple details, example sound, speech, picture etc. in order to enhance the story.

Anyone can read a book or watch a film without gaining much from it. The key to intercultural competence and indigeneity knowledge is how one connects the materials to the learners. One could let the learners reflect and discuss the themes presented in the literature or films in order

for the pupils to relate to the content. Thus, developing knowledge that helps them in intercultural encounters.

However, one of the teachers stood out from the rest because he emphasized finding materials on his own, and using it where it was appropriate. This teacher did not have any formal education connected to the English subject. Yet he focused on using authentic materials as a supplement to the coursebooks. One should not try to identify which factors made him different from the rest, but they can correlate to the age of the participant and that generation's connection to using the internet as a source for information. One participant is not enough to draw conclusions on the matter. I would therefore like to suggest that in future research it may be interesting to investigate teachers' attributes and interests in relation to making choices about their teaching.

6.1.4. Teachers views on using indigeneity as a part of interculturality

All of the teachers interviewed for this master's thesis, spoke of intercltural competence and indigeneity as an important part of the learners' education towards becoming competent and functioning members of today's intercultural society. They emphasized promoting knowledge about indigenous peoples, most of them used texts from coursebooks as their main source for information. The reasoning behind these choices varied from not thinking much about other ways of working with it, to the lack of access to other types of materials.

6.1.5. Conclusion regarding the hypothesis

The hypothesis states that: Many teachers of English at the upper primary level in Norway use texts written about indigenous peoples in the form of coursebooks to teach about intercultural competence and indigeneity. Both because the English subject curriculum states that they should, in addition to their lack of confidence and necessary knowledge to explore the usage of different types of texts. That enables learners to draw upon knowledge about intercultural competence and indigenous peoples in order to become productive members of an international community.

After conducting the research and analyzing the results of this study, many points from the hypothesis still stand, however not exactly like it is. The research shows that the teachers use texts from the coursebooks to teach IC and indigeneity, but that they also supplement their

teaching with multiple other sources of information. Some of the times they show that they actively choose, other times it is an unconscious decision. Either way the solution to this could be to make the teachers aware of their own practice and to give them the necessary knowledge in order to make informed choices.

6.1.6. Conclusion regarding the main research question

To conclude this thesis, teachers of today are interested and concerned with promoting intercultural competence. However, the teachers in this thesis still promote the traditional cultural view, concerned with using coursebooks as the main focus point in their teaching. My research found the exact same as East (2012), who he found that teachers are positive toward intercultural competence but that they often promote traditional cultural views.

6.2. Suggestions for further research

Since the research conducted in this thesis is limited to only four teachers, there is no doubt that the evidence presented in chapter four findings are limited to the four teachers who participated. Thus, the conclusion can only represent those specific teachers. However, this provides future researchers with a possible trend within teacher-cognition connected to intercultural competence and indigeneity in the Norwegian classroom.

To prove or disprove the conclusion presented in the thesis I strongly suggest that further researchers focus on collecting quantitative data, whether it is through detailed surveys, questionnaires or multiple minor interviews. By collecting more data, it is easier to comment on what teachers in the Norwegian English classroom actually think about this topic and how they work with such a theme in school.

In addition, the previous statements I strongly suggest that the future researcher include questions that are pointed towards detailed information connected to how the teachers work with such topics in class. It might even be helpful to observe some teachers on how they work in order to compare it to the teachers own reflections, the data might become more valid, because the researcher observes the teachers and can therefore compare the teacher's statements to their practice.

A suggestion for further research can therefore be to make a research project where the researcher observes the teachers over a period of time, where they work with such a topic. In

addition to the suggestion above the researcher could “accompany” the in-depth interviews and observations with a survey that teachers across the country could answer. In that way one would get more input on the matter, thus you could draw upon a more generalized conclusion. That could be summarized as multiple teachers in Norway views intercultural competence and indigeneity as, instead of only suggesting and hinting to a trend amongst teachers.

Lastly, I would like to bring forth the fact that teachers working within primary education often teach subjects they have no education related to. Thus, it would be interesting to do a comparative study on teachers with formal education and without formal education, in order to look at differences between them.

6.3. Overarching limitations and concerns

Because the research examines teachers’ perspectives connected to a concept, that does not have one set definition. The definition has multiple different interpretations according to the different fields, both in connection to how to teach and understand the concept. one needs to be aware that there might be misinterpretations both from the informants as well as my own understanding of the concept. It is also worth mentioning that the definitions and understandings presented and promoted in this paper might be subject for further development in the future.

It is important to acknowledge that not all of the teachers that were interviewed may share the same understanding of intercultural competence and indigeneity as I do, or that they may not have encountered the concept before. Therefore, they might need more guidance throughout the interview, which might impact or alter their answers. Some of the teachers may provide valuable insights based on their experiences rather than theoretical knowledge. This can be shown through how they talk about their classes and work.

The participants have access to the interview guide prior to the interviews, in order for them to familiarize themselves with the themes and topics present within the questions. Thus, giving the teachers the opportunity to prepare for the interview. However, this could also result in less authentic responses and affect the conclusions drawn in this thesis, because they get time to prepare their answers in advance.

Another limitation of the research is the small sample size, as I only interviewed four teachers. Which means that the results can only say something about the specific perspectives of the four teachers. However, it can give some indicators on how English teachers in Norway work with promoting indigeneity through the indigenous perspective.

The last and most present concern is that a total of six schools were contacted in order to get informants to participate in my interviews. A lot of the teachers firstly showed interest until they read the interview guide (see Appendix number 2). Some of the teachers ended up not wanting to participate. The most common reason was that they felt uncomfortable with talking about intercultural competence, because they felt that their knowledge and experiences with the term or field was lacking. Thus, my research went from originally conducting six to a total of four conducted interviews. This means that I have less data to analyze, which in turn means that the strength of the evidence presented is limited to the views of the interview subjects.

6.4. The researcher's reflections

Looking back at the process of writing a master's thesis, there are several thoughts and reflections that I feel are worth noting. First and foremost, it is important to acknowledge that it has been challenging to write a paper of this magnitude, and the chapters of this thesis bear the evidence of this challenge. There are certain aspects of this thesis I am satisfied with, there are others that I feel less content with, and I believe that this is reflected in the thesis. Overall, I am proud of the work and effort I have put into my master's thesis.

Secondly, it is important to note that a seasoned researcher would gather more data from the informants than what I managed to do. At times some of the responses from the teachers were short or inconclusive. A seasoned researcher would ask follow up questions or reformulate their question where they felt that the respondent missed. Whereas I in the beginning struggled with picking up where I felt that the respondent did not answer the questions that they were asked. Which might have resulted in lesser data to analyze, because I failed to obtain more information from the respondent. At the same time, it is important to add that most of the results gave input that is valuable for this research, even when the answers where short.

Thirdly, it is important to add that the extent of the research was affected by the number of participants. Initially it was intended that a total of six teachers were going to participate in the

study. However, the total amount of participants ended up being four teachers. One cannot speculate as to why, but as presented earlier in the paper, many teachers did not want to participate because they felt that they did not have enough competence connected to this field. Which resulted in less data to gather crucial evidence from in order to heighten the validity of this research.

Despite the negative connotations in the previous sections, I am overall satisfied with the outcome of my master's thesis. The experience has allowed me to learn more about the skill of being a good listener, and to better extract valuable information from the statements given from the participants. Moreover, I am confident that my research has contributed fresh viewpoints connected to intercultural competence, indigeneity and teacher cognition. In hindsight, the setbacks and challenges that I have encountered during the writing of this thesis have enabled me to gain a deeper appreciation for research and its role in enhancing our understanding of complex topics. Such as, how to teach intercultural competence through indigenous peoples in order to promote knowledge that enable the learners to be well functioning members of today's intercultural society.

7. Literature

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8. Appendices

8.1 Appendix 1: Approval of research project

31.10.2022, 13:54

Meldeskjema for behandling av personopplysninger

[Meldeskjema](#) / [Interculturality and indigeneity: Teachers of English at the upper pri...](#) / Vurdering

Vurdering

Referansenummer	Type	Dato
907862	Standard	27.10.2022

Prosjekttittel

Interculturality and indigeneity: Teachers of English at the upper primary level in Norway and their views on using indigeneity as part of teaching Interculturality.

Behandlingsansvarlig institusjon

Høgskolen i Innlandet / Fakultet for lærerutdanning og pedagogikk / Institutt for humanistiske fag

Prosjektansvarlig

Knut Øystein Høvik

Student

Eva-Marie Asprusten

Prosjektperiode

04.10.2022 - 01.07.2023

Kategorier personopplysninger

Alminnelige

Rettslig grunnlag

Samtykke (Personvernforordningen art. 6 nr. 1 bokstav a)

Behandlingen av personopplysningene kan starte så fremt den gjennomføres som oppgitt i meldeskjemaet. Det rettslige grunnlaget gjelder til 01.07.2023.

[Meldeskjema](#)

Kommentar

OM VURDERINGEN

Personverntjenester har en avtale med institusjonen du forsker eller studerer ved. Denne avtalen innebærer at vi skal gi deg råd slik at behandlingen av personopplysninger i prosjektet ditt er lovlig etter personvernregelverket.

Personverntjenester har nå vurdert den planlagte behandlingen av personopplysninger. Vår vurdering er at behandlingen er lovlig, hvis den gjennomføres slik den er beskrevet i meldeskjemaet med dialog og vedlegg.

VIKTIG INFORMASJON TIL DEG

Du må lagre, sende og sikre dataene i tråd med retningslinjene til din institusjon. Dette betyr at du må bruke leverandører for spørreskjema, skylagring, videosamtale o.l. som institusjonen din har avtale med. Vi gir generelle råd rundt dette, men det er institusjonens egne retningslinjer for informasjonssikkerhet som gjelder.

TYPE OPPLYSNINGER OG VARIGHET

Prosjektet vil behandle alminnelige kategorier av personopplysninger frem til den datoen som er oppgitt i meldeskjemaet.

LOVLIG GRUNNLAG

Prosjektet vil innhente samtykke fra de registrerte til behandlingen av personopplysninger. Vår vurdering er at prosjektet legger opp til et samtykke i samsvar med kravene i art. 4 og 7, ved at det er en frivillig, spesifikk, informert og utvetydig bekreftelse som kan dokumenteres, og som den registrerte kan trekke tilbake.

Lovlig grunnlag for behandlingen vil dermed være den registrertes samtykke, jf. personvernforordningen art. 6 nr. 1 bokstav a.

PERSONVERNPRINSIPPER

Personverntjenester vurderer at den planlagte behandlingen av personopplysninger vil følge prinsippene i personvernforordningen om:

- lovlighet, rettferdighet og åpenhet (art. 5.1 a), ved at de registrerte får tilfredsstillende informasjon om og samtykker til behandlingen
- formålsbegrensning (art. 5.1 b), ved at personopplysninger samles inn for spesifikke, uttrykkelig angitte og berettigede formål, og ikke behandles til nye, uforenlige formål

<https://meldeskjema.nsd.no/vurdering/632c9545-45b9-450a-ae91-993abf597733>

1/2

8.2. Appendix 2: Updated version of project approval

30.01.2023, 14:46

Meldeskjema for behandling av personopplysninger



[Meldeskjema](#) / [Interculturality and indigeneity: Teachers of English at the upper pri...](#) / Vurdering

Vurdering av behandling av personopplysninger

Referansenummer	Vurderingstype	Dato
907862	Standard	25.01.2023

Prosjekttittel

Interculturality and indigeneity: Teachers of English at the upper primary level in Norway and their views on using indigeneity as part of teaching Intrerculturality.

Behandlingsansvarlig institusjon

Høgskolen i Innlandet / Fakultet for lærerutdanning og pedagogikk / Institutt for humanistiske fag

Prosjektansvarlig

Knut Øystein Høvik

Student

Eva-Marie Asprusten

Prosjektperiode

04.10.2022 - 01.07.2023

Kategorier personopplysninger

Alminnelige

Lovlig grunnlag

Samtykke (Personvernforordningen art. 6 nr. 1 bokstav a)

Behandlingen av personopplysningene er lovlig så fremt den gjennomføres som oppgitt i meldeskjemaet. Det lovlige grunnlaget gjelder til 01.07.2023.

[Meldeskjema](#)

Kommentar

Vi viser til endring registrert i meldeskjemaet. Vi kan ikke se at det er gjort noen oppdateringer i meldeskjemaet eller vedlegg som har innvirkning på vår vurdering av hvordan personopplysninger behandles i prosjektet.

OPPFØLGING AV PROSJEKTET

Vi vil følge opp ved planlagt avslutning for å avklare om behandlingen av personopplysningene er avsluttet.

Kontaktperson: Line Raknes Hjellvik

Lykke til videre med prosjektet!

Vil du delta i forskningsprosjektet

Interculturality and indigeneity: Teachers of English at the upper primary level in Norway and their views on using indigeneity as part of teaching Interculturality.

Dette er et spørsmål til deg om å delta i et forskningsprosjekt, hvor formålet er å finne ut hva engelsklærere fra mellomtrinnet tenker og mener om bruken av tekster knyttet mot urfolk for å lære om interkulturell kompetanse. Dette skrivet inneholder informasjon om prosjektet slik at du kan føle deg trygg på å delta. Vedlagt er også en intervjuguide slik at du er kjent med tematikken i spørsmålene som stilles på selve intervjudagen.

Formål

Formålet med dette prosjektet er å finne ut hva engelsklærere på mellomtrinnet i Norge mener om hvordan undervise interkulturell kompetanse, og da med fokus på bruken av urfolksperspektiver og urfolkstekster og hvordan lærere jobber med dette i praksis. Funnene etter gjennomført intervju vil deretter brukes i min masteroppgave om interkulturalitet og urfolksperspektiver. Prosjektets problemstilling lyder som følger på engelsk:

«What are the views of teachers of English at the upper primary level in Norway on using indigeneity as part of interculturality? »

Hvem er ansvarlig for forskningsprosjektet?

Høgskolen i Innlandet ved Fakultet for lærerutdanning og pedagogikk er ansvarlig for prosjektet.

Hvorfor får du spørsmål om å delta?

Du får spørsmål om å delta, fordi jeg ønsker å finne ut hvilke syn engelsklærere har om tematikken nevnt ovenfor. Totalt vil jeg i dette prosjektet gjennomføre intervjuer med fire engelsklærere som jobber på 5. til 7. trinn.

Hva innebærer det for deg å delta?

Om du velger å delta i prosjektet mitt, vil du bli bedt om å delta anonymt i et intervju der jeg enten møter deg på arbeidsplassen, eller et annet sted du føler er passende for deg å gjennomføre intervjuet. Under intervjuet vil jeg både ta notater samt gjennomføre lydopptak, gjennom en sikker diktafon-applikasjon. På denne måten sikres din anonymitet.

Det vil ta ca. 30 minutter å gjennomføre intervjuet. Formen er semistrukturert, hvilket betyr at jeg på forhånd har utformet en intervjuguide med spørsmål knyttet til tematikken. Intervjuet vil likevel være av en slik natur at det vil være rom for å snakke utenom de forhåndsformulerte spørsmålene. Du får tilgang på intervjuguiden i forkant av selve intervjuet.

Det er frivillig å delta

Det er frivillig å delta i prosjektet. Hvis du velger å delta, kan du når som helst trekke samtykket tilbake uten å oppgi noen grunn. Alle dine personopplysninger vil da bli slettet. Det vil ikke ha noen negative konsekvenser for deg hvis du ikke vil delta eller senere velger å trekke deg. Dersom du velger å delta vil ikke intervjuet påvirke dine arbeidsforhold, fordi intervjuet er anonymt.

Ditt personvern – hvordan vi oppbevarer og bruker dine opplysninger

Vi vil bare bruke opplysningene om deg internt, til veiledning og sensur. Vi behandler opplysningene konfidensielt og i samsvar med personvernregelverket.

Underveis i prosjektet er det kun lydopptak av stemme lagret på nettskjema via Universitetet i Oslo, som vil bli brukt. Det betyr at lydfilen fra intervjuet oppbevares der, gjennom en kryptert database, slik at kun jeg og mine veiledere vil ha tilgang til lydopptakene. Ellers vil du bli anonymisert fordi du ikke nevnes eller lagres med navn. Derfor vil intervjuet få en kode slik at jeg kan identifisere hvilket intervju som tilhører hvilken informant.

Hva skjer med personopplysningene dine når forskningsprosjektet avsluttes?

Prosjektet vil etter planen avsluttes 1. juli 2023. Informasjonen lagres i Nettskjema, dette fordi Høgskolen i Innlandet anbefaler at studenter som gjennomfører intervjuer i forskning skal benytte denne programvaren, fordi lydfilene lagres på en kryptert side, noe som sikrer lydfilene fra intervjuene. I tillegg vil intervjuene fjernes når masteroppgaven er bestått og prosjektet fullført.

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 Personverntjenester vurdert at behandlingen av personopplysninger i dette prosjektet er i samsvar med personvernregelverket.

Dine rettigheter

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

- innsyn i hvilke opplysninger vi behandler om deg, og å få utlevert en kopi av opplysningene
- å få rettet opplysninger om deg som er feil eller misvisende
- å få slettet personopplysninger om deg
- å sende klage til Datatilsynet om behandlingen av dine personopplysninger

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

- Høgskolen i Innlandet, Fakultet for lærerutdanning og pedagogikk ved veileder Knut Øystein Høvik (knut.hovik@inn.no; 62 51 76 41) eller personvernombud Usman Asghar (usman.asghar@inn.no; 61 28 74 83)

Hvis du har spørsmål knyttet til Personverntjenester sin vurdering av prosjektet, kan du ta kontakt med:

- Personverntjenester på epost (personverntjenester@sikt.no) eller på telefon: 53 21 15 00.

Med vennlig hilsen

Knut Øystein Høvik & Eva-Marie Asprusten

Samtykkeerklæring

Samtykke kan innhentes skriftlig (herunder elektronisk) eller muntlig

Jeg har mottatt og forstått informasjon om prosjektet, «Interculturality and indigeneity: Teachers of English at the upper primary level in Norway and their views on using indigeneity

as part of teaching Intraculturality», **og har fått anledning til å stille spørsmål. Jeg samtykker til:**

å delta i intervju

Jeg samtykker til at mine opplysninger behandles frem til prosjektet er avsluttet

(Signert av prosjektdeltaker, dato)

8.4. Appendix 4: Interview guide

Interview guide

1. When you hear the word “Intercultural competence”, what does that mean to you?
(Når du hører begrepet “Interkulturell kompetanse” hva innebærer det for deg?)
2. A lot of teachers in the Norwegian school use texts related to indigenous peoples because the subject curricula mention that pupils should have specific knowledge about them, what do you think is the purpose of that? (Mange lærere i den norske skolen bruker tekster som omhandler urfolk i engelskundervisningen, fordi det står i læreplanene at elever skal ha kunnskap om urfolk, hva tenker du er målet med det?)
3. What advantages do you see by using those kinds of texts? (Hvilke fordeler ser du ved å bruke slike tekster i engelskundervisningen i skolen?)
4. What challenges do you see by using those kinds of texts? (Hvilke utfordringer ser du ved å bruke slike tekster i engelskundervisningen i skolen?)
5. Can you describe how you would plan or organize a teaching session on interculturality? (Kan du fortelle meg om hvordan du ville organisert en time rundt interkulturalitet?)
6. What methods and classroom activities would you use when teaching interculturality and indigeneity? (Har du eksempler på hvilke metoder og aktiviteter du ville brukt i slike timer?)
7. Which types of material do you use, that are related to interculturality and indigenous peoples? (Hvilke typer læringsressurser bruker du når du underviser rundt slik tematikk?)
8. What does “exotism” and “tourist perspective” mean to you? (Hva betyr eksotisme og turistperspektivet for deg?)
9. How do the terms mentioned above correlate to the usage of texts related to indigenous peoples? (Hvordan mener du at begrepene ovenfor henger sammen med bruken av urfolksrelaterte tekster?)
10. How can teachers use texts related to indigenous peoples in schools that promote positive knowledge related to Intercultural competence? (Hvordan kan lærere bruke tekster knyttet mot urbefolkning for å promotere god kunnskap knyttet til Interkulturell kompetanse?)
11. Last but not least, do you have any thoughts or opinions related to the things we have discussed throughout this interview? (Har du noe du vil legge til i samtalen, som du ikke føler kom tydelig frem gjennom de andre spørsmålene?)