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Master's thesis

Sustainable development and indigeneity: Teachers of English in lower secondary school in Norway and their views on using indigeneity as a part of teaching sustainable development.

Bærekraftig utvikling og urfolkstilhørighet: Engelsklærere i ungdomsskolen i Norge og deres syn på bruk av urfolksfortellinger som en del av undervisningen i bærekraftig utvikling

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Abstract

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This thesis investigates the integration of Indigenous narratives within the context of sustainable development in English language teaching in lower secondary schools in Norway. As educational reforms emphasize interdisciplinary topics, the research examines English teachers' perceptions and implementing of Indigenous perspectives and sustainability in their curricula. Utilizing qualitative methods, the study conducts semi-structured interviews with teachers to explore their understanding of sustainable development and Indigenous narratives, as well as the teaching materials they employ. Findings indicate that while teachers recognize the importance of linking Indigenous knowledge with sustainable practices, they encounter significant challenges in integrating these narratives effectively into the teaching process, primarily due to limited resources and insufficient training. The study highlights the potential benefits of incorporating Indigenous perspectives to enrich the teaching of sustainability in English education, suggesting that such integration promotes a more inclusive and culturally diverse understanding of global sustainability challenges. It calls for enhanced curricular support and resources to equip teachers with the necessary tools to effectively navigate this interdisciplinary educational approach. This research contributes to the ongoing discourse on educational strategies that aims to foster informed, ethical, and inclusive global citizenship through enhanced engagement with Indigenous knowledge and sustainable development.

Norsk sammendrag

Tittel: Bærekraftig utvikling og urfolkstilhørighet: Engelsklærere i ungdomsskolen i Norge og deres syn på bruk av urfolksfortellinger som en del av undervisningen i bærekraftig utvikling

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Denne avhandlingen undersøker integreringen av urfolksfortellinger innenfor rammen av bærekraftig utvikling i engelskundervisning i ungdomsskolen i Norge. Etter som utdanningsreformen vektlegger de tverrfaglige temaene, tar denne forskningen for seg engelsklærerens oppfatninger og implementering av urfolksperspektiver og bærekraft i deres læreplaner. Ved å bruke kvalitative metoder gjennomfører studien semi-strukturerte intervjuer med lærere for å utforske deres forståelse av bærekraftig utvikling og urfolksfortellinger, samt undervisningsmaterialene de bruker. Funnene indikerer at selv om lærerne anerkjenner betydningen av å koble urfolkskunnskap med bærekraftige praksiser, støtter de på betydelige utfordringer med å integrere disse fortellingene effektivt i undervisningsprosessen, hovedsakelig på grunn av begrensede ressurser og utilstrekkelig opplæring. Studien fremhever de potensielle fordelene ved å inkorporere urfolksperspektiver for å berike undervisningen av bærekraft i engelskutdanningen, og foreslår at slik integrering fremmer en mer inkluderende og kulturelt mangfoldig forståelse av globale bærekraftutfordringer. Den oppfordrer til forbedret støtte til læreplaner og ressurser for å utstyre lærere med nødvendige verktøy for å effektivt navigere i denne tverrfaglige utdanning. Denne forskningen bidrar til den pågående diskursen om utdanningsstrategier som tar sikte på å fremme informerte, etisk og inkluderende globalt medborgerskap gjennom økt engasjement med urfolkskunnskap og bærekraftig utvikling.

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1. Introduction

This chapter serves as an introduction to underscore the significance of the research project. It delves into the driving force behind the study, drawing upon personal experiences and underpinning the rationale with theoretical arguments. It briefly outlines the structure of the thesis, including the primary research question and associated secondary inquiries. The chapter also presents a hypothesis that frames the conceptual basis of the research.

1.1 Motivation

I wish to give more content to the interdisciplinary topic sustainable development, in the context of the English subject. When working with sustainability in teaching praxis, my experience is that English often is excluded from the interdisciplinary curricular work. I then wondered how you could include English, and what competence aims would be helpful and insightful for sustainable development? One observation I made during the transition from the previous curriculum to the current (LK20), is that sustainable development is not stated as one of the interdisciplinary topics connected to the English subject (Norwegian Directorate for Education and Training [NDET], 2019, p. 3). This is, in experience, in conflict with the whole reason why there was an implementation of the interdisciplinary topic. The purpose of implementing interdisciplinary topics, as mentioned in 1.2.2.4, in my opinion all the subjects in schools have a place and can be used as tools to learn and work with the interdisciplinary topics.

Previously before starting with this thesis, I have immersed myself in Indigenous peoples' text, which helped inspire and form the focus of this thesis. Through this engagement with the topic earlier, both as a teacher and also as a student, I observed a notable absence of connection between Indigenous topics and sustainable development in the English as a Foreign Language (EFL) classrooms. This observation prompted me to question whether text related to Indigenous peoples could enrich the teaching of English by integrating them and their stories into the interdisciplinary topic of sustainable development.

One trend I have noticed the last couple of years, is the presence of Indigenous stories and narratives in a lot of popular culture, that young pupils and adults interact with. Even though these presentations of Indigenous peoples and stories are vague, in that they only brush the surface of the stories. Often, they present struggles or conflict from an historical aspect. The *Yellowstone* series, and its following mini-series *1883* and *1923*, all contain some sort of storytelling including or coming from a Native American, or First Peoples. Being life on an

Indian Reservation and residential school systems. Obviously, there is a need for critical thinking when interacting with texts like these, as it can help us differentiate between if it is real life stories and how the Indigenous peoples are being presented. You have both very *fortunate* and well-done texts, but also very *unfortunate* texts, where it is important to look at the content with a critical eye.

One thing we know about Indigenous cultures and ways of living, is that they have a close connection to nature and the universe around them, and this connection is something that would be worth looking deeper into when connecting Indigenous Peoples to sustainable development. As pointed out by the Anishinaabe (Native North American) scholar Debora McGregor (2004):

Indigenous people ask themselves what they can give the environment and their relationship with it. The idea of sustaining, maintaining, and enhancing relation with all of Creation is of utmost importance from an Indigenous point of view. (...) Indigenous people understand that with this special personal relationship with Creation comes tremendous responsibility; it is not something to be taken lightly. Creation is regarded as a gift. To be sustainable means to take responsibility and be spiritually connected to all of Creation, all of the time. Everyone and everything carry this responsibility and has duties to perform. All things contribute to the sustainability of Creation.

McGregor (2004) highlights an Indigenous worldview that integrates spiritual, ethical, and ecological dimensions in their interactions with nature. It emphasizes the importance of balance, reciprocity, and a deep sense of responsibility in maintaining a harmonious relationship with the natural world. The quote also communicates that sustainability is a harmonious and interconnected relationship with the environment that encompasses spiritual, ethical, and practical dimensions. It involves a deep sense of duty, reciprocity, and an understanding that the well-being of all living beings is intricately tied to the sustainability of the entire ecosystem. This all comes from the attitude towards Creation, regarding it as a gift, something to be grateful for and show humility towards.

As both a former pupil and now an educator, I've frequently encountered the Eurocentric lenses through which Indigenous peoples are typically taught about. We often delve into narratives of colonialism, imperialism, and the encounters with Indigenous communities and peoples during historical journeys. For instance, discussions frequently revolve around events like the Homestead Act in the USA, highlighting the mistreatment Indigenous peoples faced. While these topics hold significance, there's a distinct difference between learning *about* them and learning *from* them. Indigenous perspectives emphasize a reciprocal relationship with nature,

contrasting with the exploitation often associated with resource usage. They prioritize giving back to the environment, an approach reflected in reports like the State of the Environment (Cesswell et al, 2021), which underscores the importance of embracing Indigenous values for environmental protection and sustainable futures. This notion of learning from Indigenous practices isn't confined to political spheres; it can be applied to all spheres, even an educational one. The International Labour Organization (ILO) also promotes this attitude of learning from. The ILO champions Indigenous rights, recognizing their pivotal role in fostering inclusive sustainable development. It acknowledges Indigenous peoples as essential agents for driving change, leveraging their livelihood practices, traditional knowledge, and ways of life to tackle challenges like climate change. This approach aligns with the ambitious visions outlined in the 2030 Agenda for Sustainable Development, illustrating the potential for educational institutions to similarly embrace Indigenous perspectives in shaping a more sustainable future.

1.2 Relevance

1.2.2. Relevance connected to the Education Act, the core curriculum and the guideline connected to the English subject

1.2.2.1 The Education Act

The Ministry of Education and Research (2017) declares that “School shall base its practice on the values in the objective clause on The Education act” (p. 4). Additionally, it is mentioned that the clause articulates principles fundamental to democracy. These principles are intended to guide us in navigating the complexities of an uncertain future, fostering learning, harmonious living, and collaborative work in a world filled with intricacies (p. 4). Examining what the Education Act specifies about the operation of schools and the role of teachers provides a solid foundation for understanding how they should function in the teaching process.

Examining the first chapter “Objectives, scope, and adapted education, etc.” particularly section 1-1, “The objectives of education and training” reveals various aspects that education is expected to uphold in its teaching. Among these, schools and teachers are mandated to ensure that “education and training must contribute to increasing knowledge and understanding of the national cultural heritage and our common international cultural traditions” (The Education Act, 1998, §1-1). Additionally, the document emphasizes that “Education and training must offer insight into cultural diversity and demonstrate respect for individual convictions” (The Education Act, 1998, §1-1).

The Education Act further stipulates that “Pupils and apprentices should develop knowledge, skills, and attitudes to master their lives, participate in working life and society, and have the opportunity to be creative, committed, and inquisitive” (The Education Act, 1998, §1-1). Beyond engaging in democratic activities, schools and teachers are directed to prioritize learners critical thinking. The Education Act explicitly states, “Pupils and apprentices must learn to think critically and act ethically and with environmental awareness. They must shoulder joint responsibility and have the right to participate” (The Education Act, 1998, §1-1).

1.2.2.2 The Core Curriculum

The Core Curriculum is applicable to both primary and secondary education and training (2017, p. 1). It outlines the essential elements that learners should grasp to effectively participate in as working adults (p. 1). In this section, addressing values and principles, it is affirmed that “Schools 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” (Ministry of Education and Research, 2017, p. 5)

The curriculum underscores the significance of the mentioned knowledge and emphasized that they should be focal points in Norwegian schools. Additionally, the chapter emphasizes that learners should acquire the ability to use appropriate language, communicate effectively, and establish connections with others after completing their primary education (p. 6). This underscores the imperative for Norwegian schools to concentrate on training that enhances knowledge related to communication, thereby enabling learners to become successful citizens.

Furthermore, the curriculum stresses the importance of promoting concepts such as human dignity, identity, cultural awareness, critical thinking, and ethical awareness. These elements are deemed crucial for shaping well-rounded individuals through education.

1.2.2.3 Core Curriculum: Interdisciplinary topics

The purpose of the interdisciplinary topics in LK20 is to address societal challenges that require engagement and efforts from individuals on multiple levels. These topics cannot be solved in isolation; they necessitate collaboration from two or more school subjects, as “the knowledge base for finding solutions to problems can be found in many subjects, and topics must help the pupils to achieve understanding and to see the connections across subjects” (Ministry of Education and Research, 2017). The interdisciplinary topic Sustainable development goes beyond mere environmental awareness; it encapsulates a comprehensive understanding of the

intricate interplay between social, economic, and environmental conditions. As stated in the Core curriculum:

Sustainable development as an interdisciplinary in school shall help the pupils to understand basic dilemmas and developments in society, and how they can be dealt with. Sustainable development refers to protecting life on earth and providing for the needs of people who live here now without destroying the possibility for future generations to fill their needs. Sustainable development is based on the understanding that the social, economic and environmental conditions are interconnected. Our lifestyles and resource consumption have local, regional and global consequences.

At its core, sustainable development seeks to balance the urgent needs of the present without compromising the ability of future generations to meet their own needs, as the curriculum recognizes the far-reaching consequences of our lifestyles and resource consumption, stressing that our actions reverberate on local, regional and global scales (Ministry of Education and Research, 2017).

Furthermore, engaging with interdisciplinary topics empowers students to develop competencies crucial for navigating complex ethical dilemmas. The curriculum aims to instill in pupils the ability to make responsible choices and act ethically with a heightened environmental awareness. “The pupils must learn to understand that all individual activities and choices are significant” (Ministry of Education and Research, 2017). This underscores the significance of individual actions, emphasizing that seemingly small choices collectively contribute to significant impacts on the world. The pupils are not just passive recipients of knowledge; they are active participants in shaping a sustainable future. The curriculum also emphasizes the cultivation of competence, enabling them to take responsible action in addressing societal issues and making ethically sound decisions with an environmental perspective.

Technology has substantial impact on human beings, the environment and society. [...] While technological development may help solve problems, it may also create new ones. Knowledge about technology implies understanding which dilemmas may arise due to the use of technology, and how these can be dealt with” (Ministry of Education and Research 2017, p.17)

The interdisciplinary topic acknowledges the significant influence of technology on humanity, the environment, and society, highlighting its essential role in the subject matter. As the pupils explore the ways in which technological advancements can both solve problems and create new challenges, they develop a deeper understanding of the complexities surrounding

technology. By gaining knowledge about technology, students become skilled at recognizing dilemmas that arise from its usage. Moreover, the curriculum promotes critical thinking, encouraging pupils to analyze potential problems and seek solutions to minimize negative impacts.

1.2.2.4 Curriculum in English & Competence aims after year 10

The curriculum core elements highlight working with texts in English. The passage (NDET, 2019, p.3) emphasizes that the process of learning a language occurs through engagement with a various form of text in English. Furthermore, the term “text” is broadly defined to encompass “spoken and written, printed and digital, graphic and artistic, formal and informal, fictional and factual, contemporary and historical materials” (p.3). These texts may incorporate “writing, pictures, audio, drawings, graphs, numbers” (p.3) and other expressive forms, all combined to convey a message.

Engaging with such a diverse text in English serves as a means to enhance pupils understanding of linguistic and cultural diversity as it provides them with insights into different ways of living, thinking, and the traditions of Indigenous peoples. Through reflection, interpretation, and critical assessment of a wide range of English texts, pupils are expected to acquire language skills and deepen their knowledge of culture and society (NDET, 2019).

The ultimate goal is to foster intercultural competence among students enabling them to navigate and engage with various ways of thinking and communication patterns. This process contributes to building a foundation for understanding not only their own identity but also the identities of others in a context characterized by multilingualism and multiculturalism.

Teachers are encouraged not only to anchor their instruction in the values of the core curriculum but also to align with the objectives outlined in the English subject curriculum. The specific curriculum delineates the focal points and proficiency goals that students at various levels should attain within the English subject. Addressing core elements, the curriculum emphasizes that students should engage with diverse cultures by communicating with peers worldwide, transcending linguistic and cultural boundaries (NDET, 2019, p. 3).

The significance of the English subject is underscored by the NDET (2019), highlighting its pivotal role in learners' development of cultural understanding, communication skills, comprehensive education, and identity formation (p. 2). Emphasizing the importance of effective communication tools irrespective of cultural or linguistic differences, the curriculum asserts that the English subject is instrumental in equipping students for cross-cultural

interaction (p. 2). Furthermore, the curriculum stresses the need to foster an intercultural understanding, exposing learners to diverse ways of thinking, living and communication patterns (p. 2). Beyond addressing relevance and fundamental values, the English subject curriculum encompasses information on various interdisciplinary topics that merit attention in schools. Notably, topics such as Health and Life Skills and Democracy are outlined.

The following are relevant competence aims after-year 10, as they are selected because they contain what the learners are expected to know after their lower secondary education connected to indigeneity, sustainable development and intercultural competence. The learners should be able to “Explore and describe ways of living, ways of thinking, communication patterns and diversity in the English-speaking world” (p. 9). Furthermore, they should be able to “Explore and reflect on the situation of indigenous peoples in the English-speaking world and in Norway” (p. 9).

1.3 Methodology

In this thesis, interviews serve as the chosen method for conducting the research. This choice is driven by the desire to gain a deeper understanding of English teachers' perspectives and insight regarding indigeneity within the context of sustainable development. By employing interviews as the primary data collection method, it is anticipated that teachers will have the opportunity to express their thoughts and opinions in a collaborative space where both the teacher and researcher can mutually learn. Beyond exploring themes related to sustainability and indigeneity, these interviews might also afford teachers the chance to discuss the learning materials they have utilized or intended to use when instructing the learning of sustainable development. For a comprehensive exploration of the research methodology, please refer to chapter three, “Methodology”.

1.3.1 Teacher cognition. Beliefs and practices

This thesis begins by examining the connection between indignity and sustainable development, with a specific focus on the viewpoint of lower secondary school English teachers. Initially, there was uncertainty regarding the appropriate placement of this sections, as it did not align neatly with the theoretical framework chapter. However, considering that this discussion establishes the groundwork for subsequent methodological choices, it is strategically positioned to segue effefely into the methods section.

Borg (2003) defines teacher cognition as “the unobservable cognitive dimension of teaching-what teachers know, believe and think” (p.81). Borg emphasizes 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). Furthermore, Borg (2003) asserts that teachers' practices are influenced by various interacting and conflicting factors, and their cognitive development significantly shapes their classroom strategies. In essence, teachers are guided by their personal practical knowledge, which comprises professional expertise intertwined with personal beliefs and perspectives, consequently affecting how they teach certain subjects. Shavelson and Stern (1981 IN Başar, 2020) suggest that the intricate nature of teacher cognition profoundly influences their decision in both classroom settings and pedagogical practices. Moreover, the mindset of teachers plays a pivotal role in their openness to incorporate new information, research findings, and knowledge into their teaching approaches.

1.4 Thesis

This subchapter presents a thesis statement, showing the primary research question, alongside its subordinate research questions. It concludes by providing a preview of the overall scope of this thesis.

1.4.1 Hypothesis

Some teachers might find it challenging to engage with Indigenous Perspectives, as they could experience that their own understanding of the content and meaning might not be thorough enough to properly present the Indigenous Perspectives. They very much want to engage with the different Indigenous narratives, but because there is a vast variation of Indigenous perspectives, and as the Education act does not specify which, they would have a difficult time finding suitable content for the different classes and age groups.

1.4.2 Main research question

“What are the perspectives of English teachers in lower secondary school, on using text with indigenous narratives as a part of their teaching of sustainable development?”

1.4.3 Subordinate research questions

- How do teachers understand the terms “sustainable development”, “Indigenous” and “Indigenous narrative”?

- What types of teaching materials do the teachers use that are related to the topics mentioned above, and how do they experience working with teaching materials related to Indigenous peoples?
- Connecting sustainable development and Indigenous people, how would the teachers plan and organize teaching sessions, what materials would they include and how would they stay informed about resources related to the topics.

1.1.4 Outline of thesis

Chapter one sets the stage for the paper by addressing sections on relevance, motivation, thesis, main research questions, hypothesis, thesis outline, as well as limitations and concerns. In Chapter Two, entitled “Theoretical background & Previous Research,” relevant theories and previous research are introduced and connected to the thesis. Chapter Three, “Methodology,” elucidates the methods used for the paper, detailing the preparation process, experiences with data collection, and ethical considerations. Chapter Four, “Results,” presents the data and evidence gathered from the interviews. In Chapter Five, “Discussion,” the findings are analyzed in relation to the thesis statement and pertinent literature. Finally, in the conclusion chapter “Concluding Remarks”, the information and results are synthesized into cohesive summary, addressing the research questions to best ability.

2. Theory and previous research

This chapter presents the theoretical framework for the thesis. It is split into two parts: the first part is about sustainable development, a definition, and other definitions of the term. I will also present relevant theory about Education for Sustainable Development. The second part of this chapter I will present terminology and research about Indigenous peoples, and the terminology related to the term. This chapter also contains subsections on Indigeneity as part of the English subject and some Indigenous practices that one could utilize in an EFL classroom. The chapter concludes with subsections on teacher cognition, text and a summary.

2.1 Sustainable development

Sustainable development is something that affects us all in many different areas. Therefore, looking at the history of the concept is essential to understand the debate on the topic. The very definition of sustainable development became widely known through the final report *Our Common Future* published in 1987. This report was published by the World Commission on Environment and Sustainable Development, also known as the Brundtland Commission. Here sustainable development was defined as “Development that meets the needs of the present without compromising the ability of future generations to meet their own needs.” (World Commission on Environment and Development, 1987, p. 42).

The commission was clear that this was an ambiguous definition, opening for interpretations. But as the American economist, Herman Daly stated “agreement on an unclear definition is better than disagreement on a clearly defined definition” (Holden & Linnerud, 2021, p. 71, my translation based on their translation).

The construct of sustainable development underwent a nuanced and broadened evolution subsequent to the release of *Our Common Future*. A prevailing trend emerged wherein scholarly discourse increasingly incorporated considerations pertaining to the social, economic, and environmental dimensions of this theoretical framework. The conceptual maturation finds its roots in the seminal report of the World Commission on Environmental and Development, wherein a delineation is made regarding economic expansion characterized by concomitant social and environmental sustainability (World Commission on Environmental and Development, 1987, p. 11). These dimensions are reflected in models of sustainable development, providing a framework for understanding what sustainable development entails and what aspects are emphasized within the concept.

Langhelle (2020) posits the contention that sustainable development constitutes a normative conceptualization delineating a global trajectory of development that integrated environmental and developmental considerations. The challenges we face revolve around the continued existence of humans and other living beings on Earth. He raises the question about how we can meet the needs of the growing world population without damaging the environment to the detriment of future generations (Langhelle, 2020, p. 141). Trædal (2021) also explains that sustainability education can be normative because it aims to contribute to concrete societal changes while developing the agency of students who are decision-makers of the future (p. 268).

2.1.1 Cultural sustainability

Cultural sustainability refers to the practices, traditions, languages, knowledge, and values that societies seek to maintain and preserve for future generations. It is an aspect of sustainability that focuses on ensuring that cultural heritage, diversity, and wisdom of communities are protected and continued. Cultural sustainability is intertwined with environmental, economic, and social sustainability, acknowledging that a holistic approach to sustainable development includes not just the physical environment and economic development, but also the cultural aspects that define human identity and community. According to UNESCO “culture provides the necessary transformative dimension that ensures the sustainability of development process” (UNESCO, 2019).

Järvelä (2023) argues that cultural sustainability is essential for ensuring the transformative dimension for the sustainable development processes, a perspective supported by UNESCO. The article posits that sustainable development, originally defined through ecological, economic, and social dimensions, must also include a cultural dimension to fully address the challenges of contemporary supranational risks like climate change, pandemics, and military conflicts (p.1-2). Järvelä highlights that cultural sustainability involves not just the preservation of cultural heritage but also the promotion of cultural diversity and the transmission of cultural knowledge. It is tied to the concept of adaptive capacity, referring to a community's ability to respond to environmental and social changes and challenges. This capacity is grounded in local knowledge, practices, and social cohesion, and is crucial for developing strategies for sustainable living.

Järvelä calls for integrating cultural sustainability into broader sustainable development strategies, stressing the role of education, health, sustainable industries, food systems, and sustainable cities in fostering a culture that supports sustainability (p.8). They also underscore the importance of local participation and governance in enhancing cultural sustainability and adaptive capacity advocating for approaches that respect and leverage local cultural knowledge and practices.

2.1.2 Sustainable development in the Core Curriculum

Sustainable development today holds a central position in the new curriculum, LK20. It is presented as an interdisciplinary topic, meaning that sustainable development should and can be explored through issues in various subjects in school (Ministry of Education and Research, 2017). The argumentation for the importance, purpose, and desired effect of this theme for education are outlined in the overarching part of the curriculum. It states among other things, that “sustainable development as an interdisciplinary topic in schools is intended to facilitate students understanding of fundamental dilemmas and trends in society, and how they can be managed (Ministry of Education and Research, 2017).

The curriculum's definition of the term remains consistent with that of the Brundtland Commission but is complemented by the curriculum with more description of what the term entails. An example of this could be “sustainable development is based on understanding the interconnections between social, economic, and environmental conditions” (Ministry of Education and Research, 2017). Klein (2020) explains in the book *Sustainable Development in Schools* that the most central intention with the curriculum renewal is that subjects should be updated in line with societal changes (p.7). We also see that along with the curriculum renewal, similar changes are occurring internationally. For instance, the United Nations [UN] and OECD emphasize the role of education in developing a holistic understanding and competence for the future. In many other countries, similarly to Norway, sustainable development is now being given a clearer and more significant place in curricula (Klein, 2020, p.10).

The overarching part of the curriculum also describes the goal of education within sustainable development. Among other things, it states in the curriculum that “students should develop competences that enables them to make responsible choices and act ethically and environmentally aware” (Ministry of Education and Research, 2017). In addition to this, through their education, students should gain an understanding that the actions and choices of the individual matter, and that there is a connection between technology and the social, economic, and environmental aspects of sustainable development (Ministry of Education and Research, 2017).

2.2 Previous research sustainable development

2.2.1 Different definitions of sustainable development

The term “sustainable development” encompasses various definitions, each allowing for a diverse interpretation due to their broad nature. Arler (2015) joins others in challenging the notion's definition of *needs*. Arler posits that while most may agree that sustainable development involves preserving something, denoted as *X*, at a certain level, the question arises: what precisely is this *X*, and for whom and why should it be preserved?

Within many definitions of sustainable development, there exists the premise that meeting present generations' needs should not impede future generations from meeting their own. However, the term *needs* remain ambiguously defined (Arler, 2015, p.32). For instance, the Brundtland Report suggests that individuals in developing nations should not only fulfil their basic needs but also aspire to an improved quality of life (World Commission on Environment and Development, 1987, p.18). Nonetheless, Arler (2015) contends that there must be a limit to the extent of needs committed to ensuring all future individuals can fulfil them.

Should the goal be for future generations to maintain the same living standard as the current populace, significant challenges arise in the defining of the collective "we". This poses particular difficulties when considering global averages, potentially resulting in a decline in living standards for individuals in affluent nations (Arler, 2015, p.32). If sustainable development entails meeting the basic needs of all future inhabitants, along with satisfying legitimate aspirations for an enhanced quality of life comparable to the world's most prosperous countries, substantial adjustments would be necessary (Arler, 2015, P.37). Key inquiries that Arler believes merit consideration include determining the appropriate level of *needs*, identifying the reference point for defining this level, specifying the demographic scope of this level's applicability, and discerning the essential values and assets with preserving.

The UN's understanding of sustainable development mirrors that of the Brundtland Report, defining it as "Development that meets the needs of the present without compromising the ability of future generations to meet their own needs" (UN, 2019). This definition particularly emphasizes addressing the basic needs of the impoverished and fostering opportunities for improved livelihoods. Additionally, it underscores the necessity of respecting nature's limits in the present to ensure its capacity to sustain future generations. This comprehensive concept encompasses three dimensions: environmental and climate concerns, economic factors, and social considerations. It's the intricate interplay among three dimensions that determines the sustainability of any given endeavor (UN, 2019).

2.3 Education for sustainable development

A fundamental change is needed in the way we think about education's role in global development because it has a catalytic impact on the well-being of individuals and the future of our planet. [...] Now more than ever, education has a responsibility to be in gear with 21st century challenges and aspirations, and foster the right types of values and skills that will lead to sustainable and inclusive growth, and peaceful living together (Irina Bokova, former director-general of UNESCO, 2016).

Education for sustainable development (ESD) equips individuals across various age groups with the requisite knowledge, competencies, ethical principles, and proactive capacities essential for navigating complex, interrelated global issues such as climate change, biodiversity loss, unsustainable resource utilization, and societal disparities. This educational approach empowers individuals of varying ages to exercise informed judgement and engage in both individual and collective endeavors to effect societal change and the conscientious stewardship of the planet. ESD is characterized as an enduring educational journey integral to the fabric of high-quality education. It serves to augment cognitive, socio-emotional, and behavioral faces of the learning process, encompassing not only educational content and outcomes but also pedagogical approaches and the overall learning environment. (UNESCO, 2023).

2.3.1 Education about, for, in and as sustainable development

Sinnes (2015) authored the first Norwegian contribution to ESD. Drawing from research in natural and social sciences on climate and sustainability, along with her experience as a teacher educator, she created an introductory book on ESD. This practical resource serves as a valuable foundation for further exploration. Additionally, her book *Action, Takk!* (Sinnes, 2020) features narratives for young adults engaged in sustainable endeavors, offering insights for education based on their actions.

Sinnes outlines four essential aspects for teaching about sustainable development. Despite the broad scope of the field, there is a consensus on several facets of education that advance ESD. These aspects are categorized as teaching *about* sustainable development, teaching *for* sustainable development, teaching *in* sustainable development, and teaching *as* sustainable development.

2.3.1.1 Education *about* sustainable development

The first aspect involves educating about sustainable development, which hinges on having relevant subject knowledge and staying abreast of the latest information on the topic. Pupils require a profound comprehension of the challenges at hand (Sinnes, 2020, p. 29). They also need to grasp that researchers may hold differing views on the best solutions and that various considerations can complicate decision-making. For instance, complex issues like the balance between wind farm development and nature conservation demand an understanding that there may not be definitive right or wrong answers, with personal morales and values playing a crucial role in decision-making (Sinnes, 2020, p.30). Furthermore, Sinnes notes the evolving nature of knowledge related to climate and sustainability, presenting a challenge for teachers to keep pace. Particularly daunting is the task of finding relevant materials amidst the vast amount of information available, especially with it comes to textbooks (Sinnes, 2015, p.37). Moreover, teaching about sustainable development must embrace interdisciplinary approaches, given that climate and sustainability issues cut across various dimensions: societal, economic, and scientific perspectives all demanding exploration. These dimensions often intertwine, making it challenging to untangle them. Practical implementations of interdisciplinary education faces hurdles due to the compartmentalization of subjects and the traditional emphasis on testing within disciplinary boundaries rather than across them. The division of both curriculum and textbooks along subject lines further complicates interdisciplinary teaching for many educators (Sinnes, 2015, p. 38).

2.3.1.2 Education *for* sustainable development

The second aspect concerns education for sustainable development, aimed at equipping students with the ability to lead sustainable lives and make informed sustainable decisions. Within the framework of ESD, there's a strong emphasis on ensuring that teaching remains relevant to students, enabling them to comprehend global interconnectedness and make sustainable decisions. It's essential for students to actively engage in shaping a more sustainable society during their school years, whether by understanding consumers influence or by altering their own lifestyles towards sustainability (Sinnes, 2015, p. 50).

Despite our extensive knowledge of global conditions, it appears challenging to shift our behaviors to counteract negative trends. Hence, literature on ESD outlines a range of competencies deemed essential to educate pupils as active participants in a rapidly changing world. In the Norwegian context, the Ludvigsen Committee has identified key competencies crucial for pupils' future readiness. These competencies stand out in ESD literature as they prioritize developing pupils' capacity to contribute to a sustainable future. They include fostering creativity, fostering critical thinking, fostering systems understanding, nurturing communication and collaboration skills, and prompting sustainable living practices with reduced consumption (Sinnes, 2015, p.40).

2.3.1.3 Education *in* sustainable development

The third aspect involves education within sustainable development, utilizing local surroundings and nature as educational tools. Teaching sustainability encompasses understanding the interconnectedness between environmental issues and societal impacts. To prevent sustainability challenges from appearing abstract to pupils, Sinnes suggests linking these issues to the local community and real-life learning scenarios (Sinnes, 2015, p.39). The objective here is for schools to enable students to recognize the relevance of their classroom knowledge to their ability to address local and global issues. Public discussions, nearby cafes, forests, or local stores serve as viable learning environments to connect theoretical sustainability concepts with tangible, everyday experiences. Additionally, integrating media and current events into teaching can make the subject matter more relatable and bridge the gap between classroom learning and real-world issues. Sinnes argues that by contextualizing education in this manner, students can better grasp how they can actively contribute to addressing emerging challenges. Understanding that they play a role in both the problem and the solution is crucial for empowering students to engage meaningfully in sustainability efforts (Sinnes, 2020, p. 31).

2.3.1.4 Education *as* sustainable development

The final aspect revolves around education as a driver of sustainable development. Here, schools are envisioned as active contributors to practical sustainability initiatives. They play a crucial role in instilling sustainability practices into everyday school life. Examples include adopting eco-friendly transportation for school activities, like biking. Implementing effective waste management strategies and educating students about the sustainable operation of facilities like the cafeteria. By integrating these practices, students are empowered to make sustainable choices within their school environment (Sinnes, 2015, p.48). Encouraging student involvement initiatives yields greater impact than merely implementing top-down measures (Sinnes, 2020, p.32). Hence fostering student democracy and engagement is paramount. Schools can also pursue environmental certification to formalize their commitment to sustainability. Demonstrating these sustainable practices to students reinforces the alignment of between what is taught and what is practiced within the school community (Sinnes, 2015, p.49).

These four dimensions underscore the need for an interdisciplinary approach to education. The aim for ESD is to equip students with the skills required for learning sustainable and fulfilling lives in the future. Therefore, multifaceted competencies such as systems thinking, problem-solving, collaborative, communication, creativity, future-oriented thinking, and critical analysis is pivotal in empowering students to drive societal change towards sustainability (Sinnes, 2015, p. 37).

2.4 Critical thinking and sustainability

Jegstad et al. (2019) argue that ESD should equip the pupils to become responsible citizens. This means they need not only subject knowledge but also the ability to think critically and actively engage in decision-making. Critical thinking and ethical awareness are integral aspects of the educational framework outlined in the curriculum renewal (LK20). Critical thinking is defined within this framework as:

The teaching and training shall give the pupils understanding of critical and scientific thinking. Critical and scientific thinking means applying reason in an inquisitive and systematic way when working with specific practical challenges, phenomena, expressions and forms of knowledge. The teaching and training must create understanding that the methodologies for examining the real world must be adapted to what we want to study, and that the choice of methodology influences what we see (Ministry of Education and Research, 2017b)

In addition to this, critical thinking is included in the new competence definition, we can find in curriculum renewal “The competence concept also includes understanding and the ability to reflect and think critically in subjects (...)” (Ministry of Education and Research, 2017b). The core curriculum is it made clear that the purpose of the teaching is that the pupils apply what they learn to make informed choices “School shall help pupils to be inquisitive and ask questions, develop scientific and critical thinking and act with ethical awareness (Ministry of Education and Research, 2017c).

Despite differing views on how the concept should be put into practice, there is a consensus that critical thinking is crucial for making informed decisions in life, as well as being essential for active participation in democracy (Jegstad et al, 2019). Additionally, Straume (2017) highlights the importance of having strong critical reading skills to navigate what she refers to as the biased headlines found in the media such as “candles pollute mor than driving a car” or headlines suggesting that waste sorting in ineffective. Understanding the underlying meaning of such headlines, she suggests, requires both a deep understanding of the subject matter and critical literacy to prevent them from causing confusion, denial, or trivialization (Straume, 2017, pp-15-16).

The nature of critical thinking sparks considerable debate within academic circles. In academic discourse, it is question whether it soley involves cognitive prowess or if it should also encompass attitude development, suggesting that understanding should translate into readiness to act accordingly. Ott (2019) references a study done by the American Psychological Association, where experts in critical thinking aimed to define its essence. They converged on six key skills, namely interpretation, analysis, evaluation, inference, explanation, and self-regulation (Facione, 1990 IN Ott, 2019. p.32). Ott also cites a study by Hasslöf, Lundegård, and Malmberg (2016), who interviewed teachers to discern the competencies they deemed crucial for students to acquire though education for sustainable development. The findings underscored the pivotal role of critical thinking. Teachers perceived its objective as evaluating habits, behaviors, and viewpoints through a sustainability lens. (Ott, 2019, p.32).

Sustainable development and critical thinking are prominent terms often discussed in the public discourse surrounding education, and educational reform. Anneli Ott (2019) notes that it's unsurprising that both of these terms have been emphasized in the curriculum reform. In her article "Critical thinking and Sustainability in Curriculum Reform" she explores how the concept of critical individuals is intertwined with the aim of educating for a sustainable society (Ott, 2019).

Although there's consensus on critical thinking importance in ESD, there exist diverse approaches to the subject. Ott (2019) highlights three teaching traditions that represent distinct perspectives on integrating critical thinking within sustainability: the fact-oriented tradition, the normative approach, and the pluralistic perspective. Understanding these traditions can offer valuable insights into how my informants' approach critical thinking and Indigenous knowledge when teaching about sustainable development (Ott, 2019, p.33).

2.4.1 Fact-oriented tradition

Sustainable challenges are approached as scientific matters within the fact-based tradition of ESD. Here, the emphasis lies on imparting knowledge to foster an understanding of sustainability issues. This teaching method is characterized by being instructor-led, aiming to transfer established knowledge to students with the assumption that they will develop their own opinions and act competently through this knowledge (Ott, 2019, P.33) While knowledge serves as the foundation for exploration and argumentation, the exploratory and action-oriented aspects are often relegated outside the classroom, leaving little space for critical thinking within the framework. While having updated knowledge is crucial for students to discuss and analyze sustainability-related issues, resolving these complex problems requires more than just information. It demands reflection, ethical awareness, and judgment to enable students to articulate their own perspectives on these challenges.

2.4.2 Normative tradition

Values and value education take center stage in the normative ESD tradition. Here societal attitudes and values are aimed at steering our lifestyle towards a more environmentally friendly direction. Thus, education within this tradition serves as a means to socialize students into specific predetermined values (Ott, 2019, p.34). These values are derived from facts negotiated by experts and politicians. From a democratic standpoint, this implies that the process of selecting the “correct” values is restricted to a select few and precedes value education. In essence, students are not involved in discussions regarding sustainability. Consequently, the notions of sustainable development (Ott, 2019, p.35). Additionally, this tradition overlooks the complexity of issues that cannot be addressed solely through factual knowledge. Moreover, sustainability challenges are so multifaceted that determining the “right” values become challenging.

2.4.3 Pluralistic perspective

The aim of the pluralistic ESD tradition is to empower students with the skills to explore, discuss, and advocate for solutions towards more sustainable societies and lifestyles (Ott, 2019, p.35). Within this framework, sustainability issues are seen as highly intricate, lacking any single objective or straightforward solution. Consequently, critical thinking becomes pivotal as a means to evaluate and address these complex challenges. Through discussion, students are encouraged to grasp and assess diverse perspectives on sustainability, ultimately devising potential sustainable actions. The emphasis on exploration and democratic principles is intended to foster a deeper understanding of sustainability topics. Knowledge serves as a cornerstone in this tradition, providing the basis for evidence-based arguments that challenge or endorse various viewpoints. However, criticism is directed towards defining actions based on the process from which they arise, potentially diluting the original ideological essence of ESD. This raises questions about the compatibility of these democratic principles inherent in this tradition with the ideals of sustainable development.

2.5 Indigenous peoples and terminology connected to the Indigenous

Indigenous peoples refer to distinct ethnic or cultural groups that are native to a particular region, often with historical ties to the land they inhabit. These communities are considered the original inhabitants of a specific area and have unique cultural, social, and often spiritual identity that sets them apart from the broader national or dominant societies in which they reside. The International Labor Organization, through the Indigenous Tribal Peoples Act of 1989, also broadly defines Indigenous peoples in Article 1 as those with distinctive customs, rules, or ways of life setting them apart from other sections of the national community. An example is the Sami people of northern Europe. Moreover, Indigenous people can also include those in independent countries whose ancestry traces back to the original inhabitants when the country or specific regions first developed, as outlined in the Indigenous and Tribal Peoples Convention of 1998 (Article 1).

International bodies, such as the United Nations, also recognize the importance of protecting the rights and well-being of Indigenous peoples. Furthermore, the UN states that Indigenous peoples stands as one of the most marginalized and vulnerable groups globally. The global community acknowledges the necessity for specific measures to safeguard their rights and preserve their unique cultures and lifestyles (UN, 2015). But it is worth noting that the UN, has refrained from adopting a formal definition of “Indigenous Peoples”, opting instead for what the UN terms as “modern understanding” drawn from UNPHII. *Who are Indigenous Peoples?* (2023):

- Self-identification as Indigenous Peoples at the individual level and accepted by the community as their member
- Historical continuity with pre-colonial and/or pre-settler societies
- Strong link to territories and surrounding natural resources
- Distinct social, economic or political systems
- Distinct language, culture and beliefs
- From non-dominant groups of society
- Resolve to maintain and reproduce their ancestral environments and systems as distinctive peoples and communities.

(United Nations, 2023)

Comprehending the notion of indigeneity requires learners to delve into historical events where the concept of “otherness” played a significant role. Staszak (2009) defines “otherness” as an ongoing process where a dominating in-group constructs an “out” group based on perceived differences. This construction involves stigmatizing the other, putting the out-group at risk of discriminating due to attributes that designate them as different. Staszak emphasizes that the creation of otherness involves classifying individuals in hierarchical groups (p. 43).

Furthermore, Staszak (2009) “exotism” pertains to the distinctive characteristics of exotic entities, locations, or individuals (p. 43). It manifests as a geographical manifestation of otherness, positioning the elsewhere as abnormal in contrast to the perceived normalcy of the present location. Staszak further contends that exotism emerges from a process involving both of the symbolic and material distance, wherein the foreign becomes intertwined with the figure of the foreigner (p. 46). Illustrated by the example that tropical landscapes and cultures are labelled as exotic while the Western counterparts are not (p. 46), exotism, in an educational context, may manifest when educators portray other cultures as intriguing merely because they exhibit cultural expressions different from what is conventionally deemed normal.

2.5.1 Different definitions of Indigenous peoples

When discussing Indigenous peoples, it is crucial to use inclusive language that respects their diverse cultures, histories and identities. In Breidlid & Krøvel (2020) book on the topics on Indigenous knowledge and sustainable development, contains a variety of definitions and understandings of the terms, recognizing its variation. In the introduction of the book, they give examples of how the definitions can differ depending on context and place. One of the definitions they highlight is from Breidlid (2013):

not only defined as people of indigenous minorities, like the Indians in the Americas, the Sámi in the circumpolar North, or minority indigenous groups in Asia or Oceania, but also the majority population in Africa that originated long before the colonization process of the 19th and 20th century

They also highlight Tuck & Yang (2012, p. 6) definition of Indigenous Peoples:

are those who have creation stories, not colonization stories, about how we/they came to be in a particular place- indeed how we/they came *to be a place*. Our/their relationships to land comprise our/their epistemologies, ontologies, and cosmologies

These two definitions, and many others fall under UNPHII (see 2.4) understanding of the term. From this viewpoint, Indigenous knowledge is associated with collective endeavors for autonomy, characterized by unique social, economic, or political structures, as well as distinct languages, cultures, and beliefs. Frequently, these endeavors have placed Indigenous Peoples, in conflict with formidable adversaries such as states, governments, and transnational corporations that Breidlid & Krøvel illustrates further in their book (Breidlid & Krøvel, 2020, p. 3).

Breidlid & Krøvel elaborates further that in an African context, Indigenous knowledge, aligning with a broader understanding of Indigenous Peoples, often encompass not only the knowledge of Indigenous minority groups, but also that the majority of peoples in sub-Saharan Africa. This broader interpretation has significant implications particularly in the education system, where there is a growing call for the integration of Indigenous knowledge and language into classrooms to address the prevailing learning challenges across the continent (p.3). One key aspect one should be aware off to highlight in regards Indigenous African peoples, is that although many Native Africans can be considered to be Indigenous, in the sense that they originated from Africa (like all Homo sapiens), identity as “Indigenous peoples” in the modern application, is more restrictive. Not all African ethnic group claims to be Indigenous. But groups and communities that claim this recognition are those who, because of a variety of environmental and historical circumstances, have been placed outside of the dominant state systems.

Breidlid & Krøvel also references Goduka (2000), highlighting a shared characteristics among Indigenous knowledges, through varied in nature (hence its plural form), is their holistic nature, acknowledging the interconnectedness between the spiritual and the secular realms (p.3). Elaborating on this, Indigenous knowledge integrates various aspects of life, including spirituality, ecology, social organization, and cultural practices. It recognizes that all elements of existence are interconnected and mutually influence each other. They also highlight Greenwood (2005, p. 554):

The foundation of Indigeneity, then, are comprised, in part, of values that privilege interrelationships among the spiritual, the natural and the self: reflect a sacred orientation to place and space; encompass a fluidity of knowledge exchanged between past, present and future, thereby allowing for constant and dynamic knowledge growth and change; and honor language and orality as important means of knowledge transmission.

Indigeneity is rooted in foundational values that emphasize the interconnectedness of the spiritual, the natural, and the self. Indigenous cultures hold a sacred orientation to place and space, revering ancestral lands and ecosystems as imbued with the spiritual significance. Knowledge within Indigenous communities is dynamic, flowing fluidly between past, present and future, enabling constant growth and adaptation. Central to this exchange is the honor of language and orality, recognizing their vital role in transmitting wisdom, culture, and identity across generations. Together, these values shape a holistic worldview that fosters resilience, cultural continuity, and harmony with the environment among Indigenous peoples worldwide.

2.5.2 Indigenous Knowledge (IK)

Indigenous knowledge, cultivated over centuries through experiential learning, keen observation, and intimate relationships with local environments, stands as a cornerstone in the pursuit of sustainable development. Its significance is particularly evident when viewed alongside the Sustainable Development Goals (SDGs) established by the United Nations in 2015 (UN, 2021). Comprising 17 interconnected goals, the SDGs provide a universal framework to address pressing global challenges, such as poverty, inequality, climate change, environmental degradation, peace, and justice. Achieving these ambitious objectives necessitates harnessing every available reservoir of wisdom, including Indigenous knowledge systems. UNESCO (2018) defines IK as:

Local and indigenous knowledge refers to the understandings, skills and philosophies developed by societies with long histories of interaction with their natural surroundings. For rural and Indigenous peoples, local knowledge informs decision-making about fundamental aspects of day-to-day life

Mazzocchi (2020) similarly to UNESCO, writes that IK represents a rich reservoir of wisdom and understanding centuries through direct observation and general transmission. It encompasses environmental practices intricately linked with cultural norms and social customs, forming an integral part of Indigenous identity. These practices, which thrived prior to colonization, enable communities to judiciously utilize their surroundings, navigate external changes, and sustain resilience and adaptability over time (Berkes, 1999; Gadgil et al., 1993 IN Mazzocchi 2020).

Mazzocchi highlights an example from Niamir-Fuller (1998) using the Sahelian herding systems:

Sahelian herding systems [...] which are practiced in a fringe environment where rainfalls are very variable and the scientific management systems perform badly. These systems encompass seasonal migrations, which are adapted to environmental unpredictability, for enabling the rotation of grazing lands and maintaining sustainability. The Sahelian herders follow simple rules-of-thumb for tracking environmental conditions, focusing on a few variables, like the length of grazing routes or the distance between grazed areas. Through flexibility in decision making, they are able to adapt to the highly variable environment of the semi-arid ecosystem.

At the heart of Indigenous knowledge lies an intricate understanding of local ecosystems. This understanding enables Indigenous communities to maintain harmonious relationships with nature, thereby promoting environmental sustainability (SGG 15). Traditional agricultural practices, for example, prioritize ecological balance and biodiversity conservation, offering valuable insights into achieving SDG 2 (Zero Hunger) and SDG 12 (Responsible Consumption and production). Similarly, Indigenous fisheries practices provide sustainable models that address concerns of overfishing, contributing to SDG 14 (Life Below Water).

IK plays a significant role in addressing climate change (SDG 13). Drawing from their firsthand experience with climate fluctuations, many Indigenous communities have developed adaptive strategies deeply rooted in their understanding of local environments. These strategies, whether through resilient construction methods or the cultivation of drought-resistant crops, offer valuable insights for broader adaptation and mitigation efforts in response to climate change.

However, integrating IK with the SDSs poses challenges, primarily due to the vulnerability of Indigenous communities to external pressures. Factors such as land encroachment, deforestation, and rapid industrialization often disrupt these communities, leading to the erosion of their traditional way of life and the knowledge it embodies. It is essential to recognize, respect, and incorporate Indigenous perspectives into the broader development discourse to not only achieve the SDGs but also preserve the invaluable wisdom that Indigenous communities offer.

2.5.3 Indigeneity as part of the English subject

The inclusion of topics about indigenous history, society, cultures, and ways of thinking are relevant to the 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).

In the evolving landscape of educational content focusing on Indigeneity, in the essay by Holander and Høvik (2023) they discuss the transcultural aspects of Indigenous studies in educational context. They argue that while aiming to embrace a global perspective, such content might inadvertently generalize and foster stereotypes, thus marginalizing lesser-known Indigenous cultures and peoples. This generalization risks turning negative stereotypes into what is perceived as accepted knowledge, sidelining the unique identities and histories of various Indigenous groups (p.299). To counteract this issue, they advocate for the inclusion of diverse texts, particularly those authored by individuals with Indigenous backgrounds, as resources for English teachers. This approach aims to present a more nuanced and accurate portrayal of Indigenous peoples, moving beyond the confines of standardized textbooks (p.300).

Echoing these concerns, Dypedahl (2020) highlights the challenges within education regarding stereotypes of Indigenous peoples. Even as textbooks strive to avoid stereotypical depictions, learners may still encounter such stereotypes through various media. Dypedahl stressed the importance of teacher awareness and the proactive discussion of these stereotypes. He suggested that educators provide students with access to a wide range of nuances and diverse sources that represent Indigenous peoples equivalently to other societal groups, thus fostering a more comprehensive and respectful understanding (p. 66).

Addressing the representation of Indigeneity in education, Murray (2022) critiques the curriculum renewal, for its approach to incorporating “Indigenous perspectives”. She discusses that the curriculum tends to present a singular, homogenized view of Indigenous perspectives, thereby failing to recognize the diversity and complexity within Indigenous communities. Murray argues that this oversimplification is problematic and advocates for a curriculum that reflects the rich diversity and variety viewpoints found among Indigenous peoples, ensuring that educational content accurately mirrors the multifaceted nature of Indigenous identities and experiences (Murray, 2022, p.33).

In a broader context, Barrett (2013) discusses the dynamic natures of all cultures, including Indigenous ones. They emphasize that cultures are constantly evolving due to historical events, interactions with other cultures, and internal contestation over meanings, norms, values, and practices. This perspective challenges the static and monolithic representations often found in educational materials, underscoring the need for teaching approaches that recognize and adapt to the fluidity and change inherent to cultural identities (Barret, 2013, p.3).

2.6 Previous research connected to Indigeneity

2.6.1 Examples of sustainable Indigenous practices

The wisdom of Indigenous peoples around the world has long been celebrated for its profound understanding of the interconnectedness between humanity and nature. Embedded within Indigenous cultures are intricate systems of knowledge and practices to promote sustainability, harmony, and resilience within ecosystems. Among these cultures, the Aboriginal peoples of various regions have developed a rich tapestry of sustainable practices deeply rooted in their spiritual and culture traditions.

Aboriginal perspectives, with respect to traditional environmental knowledge as well as sustainability concepts, can be integrated into curricula in order to help teachers and students understand the importance of an education towards a sustainable society (Manitoba Education and Training, 2000, p.2).

<p>Mother Earth as a Life-Giving Force</p>	<p>In many Aboriginal languages “Mother Earth” is depicted as a living person. If the inhabitants of this world continue to desecrate her, then she will no longer be a life-giving force</p>
<p>Laws of Nature</p>	<p>There was a time and season for all life-sustaining activities. Animal were not killed during their reproductive cycles</p>
<p>Life-Sustaining Elements of the World</p>	<p>Air: the essential element of humans and all life forms. It also is the means by which one thinks and speaks.</p> <p>Earth: provides food and many other life-sustaining materials and resources</p> <p>Fire: provides heat and light. The Sun is fire.</p> <p>Water: cools and nurtures, makes life and growth possible.</p> <p>Balance among the four basic elements, the innate capacities of humankind, and the life-</p>

sustaining elements of nature makes it possible to live well and comfortably.

**Interrelationships and
Interconnectedness**

Take no person, animal, or thing for granted. Everyone and everything have a role and a place

Table 2-1: ABORIGINAL SUSTAINABILITY CONCEPTS IN MANITOBA EDUCATION AND TRAINING, 2000

Mazzocchi (2020) delves into the rich and multifaceted Indigenous perspectives on sustainability, presenting a stark contrast to dominant Western conceptual frameworks. Through a comprehensive exploration, he illuminates the intricate Indigenous practices underpinned by deeply rooted attitudes and through patterns, advocating for their integration into the broader discourse on sustainability.

A foundational aspect of IK-systems highlighted by both Mazzocchi (2020) and (Manitoba Education and Training, 2000) is the principle of interconnectedness and interdependence. This worldview posits that all elements of the universe, including humans, nature and other entities, are intrinsically related and mutually dependent, fostering a profound respect for the natural world and its ecological balance. Integral to this interconnectedness is the ethos of reciprocity and caretaking. Indigenous cultures, Mazzocchi (2020) elucidates, maintain a symbiotic relationship with nature characterized by a mutual exchange of care and respect. This relationship is actively preserved through practices that emphasize sustainable engagement with the environment, embodying the principle of giving back to nature to uphold its harmony and vitality.

An attitude of giving marks a significant departure from the Western tendency of extraction, underscoring Indigenous approaches to sustainability. This perspective prioritizes the replenishment and nurturing of the environment through responsible actions that sustain natural cycles (Mazzocchi, 2020).

Furthermore, Mazzocchi presents that respectful interaction with nature is a cornerstone of IK-systems. He details practices that ensure the sustainable harvesting and conservation of natural resources, treating every component of the ecosystem with dignity and consideration. These practices demonstrate a sophisticated understanding of and adaptation to local ecosystems. Central to Indigenous thought is the belief in learning from nature. IK, as Mazzocchi articulates, is a dynamic accumulation of wisdom, gained through centuries of observation and interaction with the natural world, emphasizing the importance of living in harmony with the environment.

Incorporating sustainable Indigenous practices into teaching sustainable development is essential for several reasons, particularly in valuing IK, understanding the interconnectedness with nature, as highlighted in Mazzocchi and Manitoba Education and Training, and supporting Indigenous rights and participation.

Firstly, highlighting Indigenous practices recognizes IK as a vital component of sustainability wisdom. This acknowledgement bridges traditional and scientific understandings, illustrating the significance of Indigenous contributions to environmental stewardship (Mazzocchi, 2020). It challenges the dominance of Western-centric models and affirms the importance of diverse knowledge systems in crafting sustainable solutions. Secondly, Indigenous practices embody a profound sense of interconnectedness with the natural world, teaching us the importance of relationships and reciprocity in sustainability. This perspective enriches the sustainability discourse, moving beyond technical and economic considerations to include ethical and philosophical dimensions. It encourages a holistic approach that sees sustainability as a way of living in harmony with nature (Mazzocchi, 2020).

Lastly, teaching about Indigenous sustainability practices supports the recognition of Indigenous rights and their crucial role in global sustainability efforts. It emphasizes the need for including Indigenous peoples in decision-making processes, respecting their sovereignty, and acknowledging their long-standing contributions to environmental conservation. This approach promotes a more inclusive and equitable path toward achieving global sustainability goals.

2.7 Text

A comprehensive interpretation of the term “text” within an academic framework entails a broad conceptualization that extends beyond conventional written or printed language to encompass various modes of communication and expressions. Traditionally, “text” refers to written or printed words on a page, but in contemporary sense, it extends beyond that to include various mediums such as verbal language, visual language, visual images, audio recordings, gestures, symbols, and even non-verbal cues like body language. Essentially a text can be anything that communicates information, ideas, emotions, or concepts, whether it's a novel, a painting, a film, a speech, a piece of music, or even an advertisement.

This expansive definition recognizes the diversity of human expression and the multitude of ways in which meaning is conveyed and interpreted across different communitive modalities.

2.7.1 Indigenous narratives

Indigenous narratives are stories and oral histories passed down through generations within Indigenous communities, encompassing a diverse range of forms such as myths, legends, fables, poetry, songs, and modern stories and accounts. Alexander et al. (2011) describes Indigenous narratives as critical components of traditional ecological knowledge (TEK). These narratives are characterized as cumulative bodies of knowledge, practice, and belief that evolve through adaptive processes and are passed down through generations by cultural transmission. They encompass a deep understanding of the relationship among living beings, including humans, and their environment (p.478).

For example, Alexander et al (2011) discusses how Indigenous narratives have historically recorded observations of climate change, which often precede scientific measurements, especially in regions with sparse scientific data. These narratives provide valuable insights into the localized effects of global climate changes and are increasingly being recognized for their potential to enhance scientific understanding and contribute to global assessment.

Mikhailovic and Pavil (2011), discuss the intricate and profound connection between Indigenous narratives, spirituality, and their ancestral lands. These narratives are not merely stories or folklore; they are vital expressions of cultural identity and spirality, illustrating the deep bond Indigenous peoples have with their environment. Indigenous spirituality is closely tied to the land, with sacred sites often holding significant spiritual importance that influences their religious practices a cultural expression. These sites are not only places of spiritual power but also serve as pivotal centers where cultural rites, ceremonies, and laws are enacted and passed down through generations. This relationship highlights the concept that the land itself is alive and imbued with spiritual presence, integral to the cultural and spiritual lives of Indigenous communities (pp. 56-58).

Mikhailovic and Pavil also detail how these spiritual connections to the land are recognized under contemporary legal frameworks such as native title claims, which acknowledge the traditional rights of Indigenous peoples to their ancestral lands. This legal recognition is crucial for the protection of sacred sites and the continuation of cultural and spiritual practices that are essential for the well-being and identity of Indigenous communities. The preservation of Indigenous spiritual and cultural practices is vital for not only the sustainability of these communities but also for the rich cultural heritage they contribute to the broader society (pp.56-58).

2.7.2 Authentic materials/indigenization of teaching materials

Using authentic Indigenous texts is crucial for several reasons. Authentic text offers direct and genuine insight into Indigenous cultures, fostering a more accurate understanding from the source, as they show insights into their histories, traditions, and worldview. Secondly, they play a vital role in decolonizing our minds by challenging stereotypes and prompting cultural diversity. According to Dypedahl (2020), authentic materials refer to those created for real-world context outside the classroom, such as novels, articles, cartoons, and lyrics. However, within the classroom, these materials serve as a distinct purpose by providing learners with alternative ways to engage with the subject matter, diverging from the standardized content often found in textbooks tailored for language learners. Dypedahl emphasizes that authentic materials are particularly beneficial for culture-specific learning purposes (p.65).

In other words, authentic materials have a lot to offer, it is important to remember to utilize this potential. While they play a central role in language learning in general, they can be particularly well suited for culture-specific learning. This is because they give students the chance to put themselves in other communication situations than the typical learner situation, and this can help them decenter mentally to another context

By engaging with narratives, perspectives, and knowledge rooted in indigenous voices, we actively challenge and reshape preconceived notions that may have been shaped by colonial stereotypes. Dypedahl (2020) explains that interacting and studying the history of peoples that have been victims of stereotyping and prejudice is important for several reasons. He explains “It sheds light on the possible consequences of intolerance and negative attitudes, and it also illustrated how the behavior and attitudes of dominant groups in a society result in low status for some minorities.”.

Murray (2022) also discusses that the use of authentic materials, involves a deliberate effort to present Indigenous peoples as active narrators of their own stories, rather than subjects studied from an external perspective. By doing so, educators can help students understand the diversity and complexity of Indigenous societies, moving beyond stereotypical representations to a more nuanced appreciation of Indigenous peoples contemporary and historical experiences. Such an approach is pivotal for rectifying the historical imbalances in representation and power that have long marginalized Indigenous perspectives in an educational context (p.3-4).

This can, for example, be applied to the potential loss of knowledge about nature. In context where certain Indigenous communities are marginalized or discriminated against, their traditional knowledge about nature may be disregarded or devalued. The neglect or dismissal of their insights and practices regarding the environment can lead to the loss of valuable ecological wisdom and practices. Dypedahl (2020) also underscores the importance of recognizing and respecting diverse perspectives and knowledge systems, including those related to nature, to prevent loss of vital ecological understanding.

2.7.3 Multimodal text

Multimodal text is a form of communication that utilizes multiple modes, such as written language, images, sounds, and gestures to convey meaning. Munden (2021, p.382) defines multimodal text as

We talk of visual (images), aural (sound) and verbal (textual) modalities. A multimodal text is there for a text that makes use of more than one of these modalities, most usually images and words. It includes films, digital games [...]. Though the term 'multimodal text' is relatively new, multimodal text are not.

Løvland (2010), like Munden, writes a multimodal text is one that conveys meaning through the combination of different modes. She adds that the definition suggests that a mode is a distinct, countable element. While it may seem straightforward to categorize a text into various modes, in reality, it's easier to identify a text as multimodal than it is to determine which specific modes are at play. She adds that challenges arise because what constitutes a mode varies depending on the communication context and cultural norm. Something meaningful in one context may not hold the same significance in another (p. 1).

Løvland, exemplifies this with the deliberate use of religious colors may lack meaning within a culture that is unfamiliar with or disregards the associated conventions. In such situations, it's possible to alter the use of color without changing the religious significance.

2.9 Summary

This thesis delves into the integration of sustainable development and Indigeneity within EFL-classrooms, presenting a comprehensive exploration across several key themes: the concept and evolution of sustainable development, the importance of cultural sustainability, the role of EDS, and the significance of incorporating Indigenous perspectives and knowledge.

Sustainable development is introduced through its historical development, highlighted by *Our Common Future*. This concept, intentionally broad, encourages a multifaceted interpretation that encompasses social, economic, and environmental dimensions. This thesis also emphasizes the inclusion of cultural sustainability as essential to holistic sustainable development, advocating for the preservation of cultural heritage and practices.

This thesis outlines ESDs multifaceted approach, including education about, for, in and as sustainable development. Each facet offers a distinct lens, through which sustainability can be integrated into educational practices, aiming to equip students with the necessary competencies to address global challenges. The importance of integral IK and practices into sustainability education is underscored, showcasing their vital role in achieving sustainable development goals. Through examples of Indigenous sustainability concepts, the thesis argues for the inclusion of Indigenous perspectives in educational content, enriching the pupils understanding of environmental stewardship.

Furthermore, I examined the role of text in education stressing the need for authentic materials and multimodal text to provide students with diverse and culturally relevant content.

In conclusion, this chapter presents a nuanced analysis of the intersections between sustainable development, Indigeneity, and education. It advocates for an interdisciplinary approach that recognizes the complexity of sustainability issues and the value of IK. By fostering critical thinking to the development of educational strategies that inspire informed action towards a sustainable and inclusive future.

3. Methodology

This chapter encompasses an outline of the methodologies used, the studies design encompassing details regarding the sample, instruments, and procedures. Additionally, the chapter delves into the preparatory steps, the experiences associated with conducting the interviews, and the subsequent transcription process. The chapter culminates with a

comprehensive examination of the method validity, reliability and ethical considerations. A concise summary of the entire chapter is also provided.

3.1 Design of study

Postholm and Jacobsen (2018) expand on the interview as a research method. They assert that the generation of knowledge occurs through the dynamic exchange between the researcher and the informant (p. 117). In simpler terms, the researcher has the opportunity to uncover fresh insights related to their research topic during the course of their interaction with the informant. This interaction facilitates the acquisition of knowledge that is nested within the experiences and expertise of others, extending to various subject matters and domains.

This process, in practice, enables researchers to tap into the reservoir of knowledge held by their interview subjects, especially in my case, concerning subjects related to Indigenous peoples and sustainable development. Consequently, the method of interviewing becomes a channel that seamlessly connects with the core research questions, shedding light on the perspectives of educators regarding interplay between Indigenous peoples and sustainable development.

The focus of this research is to look at teachers' views connected to using Indigenous narratives in teaching sustainable development. Therefore, the most valuable interview format is the narrative and semi-structured approach. Postholm and Jacobsen (2018) state that the semi-structured interview methods is frequently employed when researchers aim to delve deeper into the informants perspectives and opinions (p.121), as it provides us with a means to gather information that would be unattainable in a rigidly structured interview, as it offers flexibility to pose questions outside the predefined interview guide, when the need arises. Postholm and Jacobsen (2018) further highlights that semi-structured interviews afford researchers the opportunity to pose diverse, spontaneously formulated questions (p.121).

Because this study focuses on thoughts and opinions of a selection of English teachers working in years 8-10 (the lower secondary school), in connection to their opinions in teaching sustainable development through different texts or content related to Indigenous people. It is valuable to use semi-structured interviews to allow the researcher to ask multiple questions, in addition to allowing the researcher to ask questions, based on what the informant tells them. This creates an opportunity for a deeper understanding of the informant's answer, including giving the informant an opportunity to express additional reflections and views connected to

the questions. The point of this study is to discuss and show the informants views connected to teaching sustainable development and ingenuity.

3.2 Sample

The following section contains the convenience sample, that shows the choices made in recruiting the different informants, anonymizing their identities, brief background of the informants as well as a section on confidentiality and informed consent.

3.2.1 Convenience sample

The sample in this research, consists of four English teachers in lower secondary school. In lower secondary schools it is a norm to have 60 credits or more to teach English. One of the teachers I interviewed is still in teacher education training but substitutes regularly for English teachers in primary, and both upper and lower secondary school.

The aim of the study is to reveal what English teachers in EFL classrooms think about sustainable development and indignity as part of the English subject. This study is comprised of teachers who have an education connected to the English subject, but with different amounts of credits (see table 3-1). I would argue that incorporation teachers without a formal English education into the research could present a more comprehensive portrayal of educator's operation in EFL-classrooms nationwide. The prerequisite for teachers to participate was their active engagement as English teachers at the lower secondary schools. Therefore, this thesis focuses on education within the English field in lower secondary school, encompassing all individuals in this role, regardless of their educational background.

Informant	Age	English Education	Grade
1. Lyanna	24	60.Credits	8 th Grade
2. Corwyn	28	60.Credites	8 th Grade
3. Aric	25	45. Credits	Substitute
4. Jorah	40	180. Credit	10 TH Grade

Table 3-1: PARTICIPANTS AND THEIR BACKGROUND

Postholm and Jacobsen (2018b) argue for the necessity of maintaining informant anonymity, particularly stressing its significance in qualitative research where identifying informants might be more straightforward. They propose anonymization methods such as assigning pseudonyms to protect the informant's identity (p.250). Christoffersen and Johannessen (2018) also echo this viewpoint, emphasizing the importance of safeguarding informant anonymity, often achieved through the use of pseudonyms (p.46). This thesis aligns with these principles by employing aliases for the informants, as illustrated in table 3-1. The use of aliases aims to establish a reader-informant connection, facilitating a better understanding of the informants' statements and responses. Additionally, all the transcriptions are presented in “Bokmål” to ensure that participants' answers remain unidentifiable to those familiar with the individuals involved.

3.2.2 Confidentiality and informed consent

In order to gather and interview informants, I had to register my research project named “Sustainable development and indigeneity: Teachers of English in lower secondary school in Norway and their views on using indigeneity as a part of teaching sustainability” at the site for conducting research projects known as “Sikt”.

After the registration and approval (Appendix 1), I reached out to possible informants, that resulted in four number of total informants. All of the teachers received the “information slip” and interview guide digitally but choose themselves how to sign and return the slip. The documents mentioned contained all the information the informants would need to participate safely in the project.

The key details highlighted in the information paper are as follows: Participation is entirely voluntary, and participation will maintain complete anonymity throughout the entire process, including interviews and the final master thesis. Ensuring informant anonymity is of utmost importance, not only because I may be acquainted with some of the informants but also due to the possibility of informants being identified or faced with consequences from employers, colleagues, or parents if their views are in conflict with prevailing opinions. Additionally, the information letter clarifies that teachers can withdraw from the project at any point, without the need for providing a specific reason (Appendix 2).

3.3.3. Instrument

The tool used to collect the data for this study was semi-structured interviews. The purpose of interviewing should be to shed light on the researcher's research questions and hypothesis. Thus, it would be necessary for the informant to be working in the field that is being researched. Brinkmann and Kvale (2015) describe semi-structured interviews as “a planned and flexible interview with the purpose of obtaining descriptors of the life world of the interviewee” (p.367).

3.4 Interview procedure

Before starting the interviews, it was determined that the interviews were going to be recorded. Adhering to regulations, this required the use of the “*Diktafon*” application, which securely uploads interviews to an encrypted site. This precaution safeguards the audio files from potential intruders, ensuring the confidentiality and anonymity of the informants.

Brinkmann and Kvale (2015) emphasize that recording interviews allows the researchers to move beyond merely concentrating on participants responses, enabling a holistic focus on the entire interview process (p.205). Furthermore, they highlight that audio recording facilitates the revisiting of interviews, simplifying the task of incorporating all crucial findings into the analysis (p.205). To complete my audio recordings, I opted to document key information that I deemed important, ensuring its inclusion in the thesis.

As outlined in 3.2.2, the informants were provided access to the interview guide before the interview. This serves several purposes: allowing them to prepare and familiarize themselves with the questions, and to enhance their comfort during the interviews. The interviews took place at the teachers' workplace. The interview guide was generally adhered to, with occasional deviations, and on the spot improvised questions. This was attributed to instances where the informants' offered responses that addressed multiple questions or required alternative formulations/variations to elicit successful answers. I made sure that all the topics were discussed, but it was at different parts of the interviews the topics were discussed. Several of the questions from the interview guide also got a change of wording during the interviews, when it was appropriate for that moment. It's worth noting that there were moments when maintaining a good balance between guiding the interview in the right direction and giving the informants space to express themselves freely was challenging. Tanggaard & Brinkmann (2012, p.32) proposed using structured questions like “Now I'd like to discuss another topic.”

I employed this technique several times to ensure all areas were addressed. Additionally, throughout the interviews, I posed follow-up questions in sections where I sought further elaboration from the informants.

All interviews were conducted in Norwegian, driven by both practical and methodological considerations. Firstly, conducting interviews in the language spoken daily by all participants can enhance ease of communication. Secondly, employing the language used in their everyday lives may have facilitated teachers in articulating detailed responses regarding their teaching practices. This interviewing approach is designed to facilitate a more comprehensive exploration of teachers' experiences and perspectives, fostering a nuanced understanding of their practices.

3.4.1 Transcription

Brinkmann and Kvale (2015) propose utilizing a typist for interview transcription, although they acknowledge that many individuals transcribe their own interviews (p.206). I used *Nettskjema* transcribing program, but as the transcribing program often misheard words and expressions, practical constraints led me to combine parts of the automatic transcription and my own transcription of the interviews. I have prioritized emphasizing the teachers' thoughts and intended meanings over producing a completely naturalistic transcription. This decision stems from the thesis focusing on understanding what teachers think and mean, rather than linguistic aspects. Consequently, I have omitted certain elements like “eh”, stops, and pauses, concentrating on capturing the essence of the teachers' responses. Brinkmann and Kvale (2015) assert that including pauses, stops, and filler words is unnecessary when researching the meaning within respondents' statements (p.209).

In addition to destigmatizing the transcripts, they were also transcribed in “Bokmål” to address the recognizable dialects or accents of certain teachers. This measure was taken to preserve the anonymity of informants/participants, a critical aspect when undertaking research that delves into people's opinion.

3.4.2 Data analysis

As mentioned, the interviews center on the participants' thoughts and meanings associated with sustainable development and indigeneity. Furthermore, due to the limited number of participants, the study entails a qualitative data analysis, delving into the perspectives of the participants. Qualitative data analysis, in this context, can be characterized as follows:

An approach to documents that emphasizes the role of the investigator in the construction of the meaning of an 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)

Kvale and Brinkmann (2015) define transcription as the conversion of data from oral to written form (p.206). Transcriptions play a crucial role in preparing for coding, as they involve structuring the data in written form, facilitating seamless navigation during the coding process. Each interview was transcribed promptly after its completion to ensure an efficient coding process.

After completing the transcription, the coding process started. The analysis was conducted based on the key concepts outlined in the questions from the interview guide (Appendix 3). In essence, the codes were derived from the themes and topics found in both the interview guide and Chapter two. The themes served as the foundation for the predetermined codes, as illustrated in table 3-2.

The coding was done in the program f4analyse, which made the process of coding comprehensive and easy to keep organized. Since I transcribed the interviews beforehand, I just imported the text into the program and assigned the codes to the parts of the texts by highlighting and assigning. The table below gives an overview of the different codes, and what questions they consisted of, and examples from the informants that correspond with the different codes.

Code	Description	Example
Definitions	How does the teacher define “sustainable development”?	Lyanna: “Being about these three dimensions, social, economic and environmental”
	How does the teacher define “indigenous”?	
	How does the teacher define “Indigenous narratives”?	Jorah: “I think about the first people who lived in different places”

<p>Teaching material related to sustainable development</p>	<p>What type of teaching material do you use that is related to sustainable development?</p> <p>What topics or themes within sustainable development do you find yourself focusing on with your teaching material?</p>	<p>Corwyn: “There is a focus on water”</p> <p>Lyanna: “United Nations”</p>
<p>Teaching material related to the Indigenous</p>	<p>What topics or themes with Indigenous texts do you think are common?</p> <p>What type of teaching material do you use, that is related to Indigenous narratives?</p> <p>Are there any challenges you face in integrating Indigenous perspectives into the curriculum?</p> <p>How do you experience working with teaching material that are related to Indigenous peoples?</p>	<p>Aric: “Some recurring topics and themes are that they often have been suppressed...”</p> <p>Corwyn: “It is often connected to the land”</p> <p>Jorah: “We used texts from the textbooks called Crossroads...”</p>
<p>Connecting sustainable development and the Indigenous</p>	<p>Can you think of examples where the sustainable development principles align with traditional Indigenous knowledge?</p> <p>Can you describe how you would plan and organize a teaching session on sustainable development and Indigenous peoples?</p> <p>What teaching material would you include when planning and organizing a teaching session on sustainable development and Indigenous perspectives?</p>	<p>Lyanna: “Tradition where they use nature in a way that is more sustainable.”</p> <p>Jorah: Film analysis, comparative study, group activities and critical reflection.</p> <p>Corwyn: “Preservation of non-materialistic aspects, like language, culture and traditions”</p>
<p>Teacher's attitudes</p>	<p>How do you stay informed about new Indigenous resources before</p>	<p>Corwyn: common sense and critical thinking</p>

incorporating them into your teaching material?	Aric: “Not specifically. It's just through teacher
Are there any collaborative efforts or networks you engage with to exchange ideas and resources related to Indigenous narratives and sustainable development, in education?	colleagues or student colleagues and so on” Lyanna: Importance of considering the sources credibility and reliability

TABLE 3-2: INTERVIEW DATA ANALYSIS

3.5 Validity and reliability

This section presents the concerns in using interviews as a method for collecting data. I also show how I choose to work around the issues presented.

3.5.1 Validity

In accordance with Postholm and Jacobsen (2018b) findings, they assert that internal validity serves as an indicator of the extent to which a project aligns with existing research and theoretical frameworks (p.229).

Furthermore, Postholm and Jacobsen (2018b) describe external validity as to what degree the findings can transfer to other fields (p.238). An illustration of this concept relates to the degree to which the insight obtained from interviewing X teachers across two distinct schools can be generalized to encompass a broader population of English teachers. In essence, one must consider whether it is reasonable to regard the perspectives and viewpoints expressed by the interviewed teachers as reflective of the entire community of lower secondary school English teachers. The perspectives and opinion of a specific group of teachers do not inherently encompass the entirety of the profession, but rather function as a signal regarding the potential sentiments of educators of this subject, potentially warranting further research.

3.5.2 Reliability

According to Postholm and Jacobsen (2018b), reliability is connected to the potential for other researchers to replicate the projects results (p.223). Given the qualitative nature of the project, its scope may be somewhat limited. Nevertheless, it is not guaranteed that these researchers will obtain identical results as mine. However, there is a strong likelihood that their findings will exhibit a connection to mine if they undertake similar research in the near future.

3.6 Ethical considerations

This section presents considerations made connected to this research project, the relationship between informant and researcher and the portrayal of the respondent.

3.6.1 Relationship between the researcher and the informant

Christoffersen and Johannessen (2018) emphasize that the dynamics between the informant and the researcher could be influenced positively or negatively by various attributes of the researcher. These attributes encompass physical characteristics like age, gender and ethnicity, as well as the researcher's previous interview-related experiences (p.82). Therefore, it was crucial to ensure that participants had full access to all the requisite information to facilitate their successful participation.

Brinkmann and Kvale (2015) posit that there is a power asymmetry between researcher and informant, as the researcher often enters the interview with scientific competence, where he or she controls the situation and what is going to happen at what point (p.37). Given my responsibility for conducting the interviews, it was of particular importance to ensure that the participants felt at ease and were provided with the opportunity to prepare for the interviews.

3.6.2 Portrayal of the respondent

After the completion of the interviews, the transcription process of the interview responses commenced. Brinkmann and Kvale (2015) underscore an ethical concern associated with interviews, particularly regarding the accuracy of transcription in representing the participants' spoken words (p.85). To address this concern, responders will be anonymized using aliases to prevent their association with the project, thereby shielding them from potential accountability for the information presented in the transcription of their statements. Furthermore, there will be choices made to not include the completed transcripts as appendices at the end of the thesis, as a measure taken to further safeguard the participants identities.

In addition to anonymizing the participants and including full transcripts, it was essential to inform the participants that they had the option to withdraw from the study at any point, regardless of reason.

3.7 Limitations

The thesis is constrained by the utilization of interviews as the primary data-gathering method, focusing solely on the perspectives and opinions of teachers regarding sustainable development and indigeneity. The absence of observational data on the teachers precludes any commentary on their actual implementation of sustainable development through indigeneity in the EFL-classroom from an epistemological standpoint.

Another limitation of this study stems from the challenges in participants recruitment, attributed to the perceived complexity of the subject matter. In the initial phase, an attempt was made to engage at least six individuals from various schools, aiming to ensure a diverse and representative sample. While there was initial interest from all contacted schools and potential informants, a noticeable decline in enthusiasm occurred after they received and reviewed the interview guide, suggesting the daunting nature of the subject may have deterred broader participation. Consequently, the studies' findings are derived from a limited number of respondents, limiting their representativeness. The inclusion of a more extensive and varied group of participants, spanning different schools and regions, would likely have yielded more comprehensive insights, enhancing the representativeness and depth of the research outcome. Could for example include informants of Indigenous ethnicities for more authentic answers connected to the Indigenous.

From the start I also considered conducting the interviews in English instead of Norwegian, due to me not wanting to misinterpret the data gathered. At the end I weighed in that I rather wanted authentic answers from the informants in Norwegian, and them being comfortable during the interview and giving authentic answers. This sentiment was well received by the informants, and the interviews were conducted in such a way that some terms and expressions were said in English but conducted in Norwegian mainly.

3.8 Summary of chapter

This chapter delves into the design and methodology employed in the research focusing on the utilization of interviews to gather insight into the perspective of English teachers on the interplay between Indigenous narratives and sustainable development. Postholm and Jacobsen (2018) are cited to underline the dynamic exchange between researcher and informant, emphasizing the value of interviews in generating fresh insights from participants. The

narrative and semi-structured interview approach is chosen to delve deeper into the informants' perspectives, allowing flexibility to explore diverse viewpoints.

The sample comprises English teachers in lower secondary schools, or the informants, selected based on their engagement with the subject. The research aims to uncover the informants' views on integrating Indigenous narratives into sustainable development education. Anonymity is ensured through pseudonyms and confidentiality measures, aligning with ethical considerations highlighted by Postholm and Jacobsen (2018) and Christoffersen and Johannesen (2018).

The interview process is meticulously detailed, emphasizing the importance of recording interviews for comprehensive analysis. The interviews, conducted in Norwegian, facilitate effective communication and nuanced responses from the informants. Transcription, utilizing both AI on *Nettskjema*, and manual methods, prioritizes capturing the essence of informants' responses while maintaining anonymity. Data analysis involves coding key concepts derived from interview themes and questions, facilitated by the software tool f4analyse.

Validity and reliability are addressed through alignment with existing research frameworks and potential for replication by other researchers. Ethical considerations encompass the power dynamics between researcher and informant, as well as ensuring accurate portrayal and protection of the informants' identities. Limitations are acknowledged, including the reliance solely on interviews and the potentially daunting nature of the subject matter. Despite these constraints, the research strives for authenticity and depth in capturing the informant's perspective on the integration of Indigenous narratives in EDS.

4. Results

In this chapter I aim to present the findings from the interviews. The informants and their pseudonyms were previously presented in chapter 3, table 3-1: participants and their background. The informants' names are Aric, Lyanna, Corwyn and Jorah. This chapter is presented in the same chronological manner as presented in table 3-2: interview data analysis. My informants understood “text” in the broader definitions as outlined in section 2.6.

In 4.1: I will present the informants understanding of how they would define the terms “sustainable development”, “Indigenous”, “Indigenous narrative” and highlight some themes and topics the informants regard as common in the context. This is followed with 4.2: Using text related to “sustainable development”, similarly with 4.3: Using text related to Indigenous peoples in school, I present the text, different factors the informants express as key to successfully teach each topic separately.

The purpose of 4.4: Bridging the gap between Indigenous text and sustainable development, is to see how the informant's definitions of the term sustainable development changes when put in the context of the Indigenous and how they would connect the two in a teaching scenario.

Several sections within this chapter lack results due to insufficient responses from the informants when analyzed and connected to the codes. Additionally, certain results are illustrated across multiple codes, as they align with more than one category. Notably, as stated in Chapter 3, all interviews were conducted in Norwegian, necessitating the transcriptions to be in the same language. Consequently, all statements utilized as examples for the results are translated by the current author, of the informants' remarks translated into English by the researcher.

4.1 Definitions

4.1.1 Sustainable development

Jorah emphasizes the global scope and generational responsibility of sustainable development, stating, “it means the idea of governing society, progression for the greater good of people and the world. This applies to all people, not just us in the Western countries where things are generally very good.” He envisions an ideal future, saying “Ideally, they should have a similarly good life and live even better in harmony with the world than we do”. Jorah and

Lyanna both highlight the global nature of sustainable development, with Jorah emphasizing governance and progression, while Lyanna focuses on the interconnected dimensions.

Lyanna directly articulated the multifaceted nature of sustainable development, stating “I have the most common definition. It is about being able to meet our needs and use the earth in a way that not only satisfies our needs but also ensures the needs of future generations are met.” She underscores the interconnectedness of dimensions saying, “in addition to being about these three dimensions: social, economic and environmental. Sustainable development is not just one of these dimensions, but all three of them together. One must look at them as a whole.”

Both informants Aric and Corwyn share a similar background in social and natural sciences, respectively. Aric's considerations of social rights, which he can more easily reflect on now in adult age, align with Corwyn's perspective on preserving non-materialistic elements in society. Aric shares the following: “I often see it in the light of social sciences, as that is where I have worked the most with sustainable development. I think a lot about social structures, about climate; specifically, the climate crisis, and the environment.” He reflects on his evolving perspective, adding, “It’s only in recent times that I have been thinking more and more about the social rights of groups and individuals as well.”

Corwyn shares the following: “For me it involves a somewhat obvious materialistic and scientific background. The idea that our resources are limited and that we shouldn't overuse them”. He expanded on his perspective when considering Indigenous peoples, noting “That we have some non-materialistic, very valuable things to preserve in our society. Namely, language and culture, and other such non-materialistic things”. Corwyn highlights the fact that sustainability applies not only to resources and the environment, but also to the symbolic parts of life, like culture. “The value of diversity and language and culture and tradition is also sustainable, in addition to this being about resources and resource management”.

Informants Jorah, Aric and Lyanna acknowledge the intergenerational aspect, emphasizing the importance of meeting current needs without compromising the needs of future generations. As previously stated by Jorah: “Ideally, they should have a similarly good life and live even better in harmony with the world than we do”. Referencing the younger generation of people.

4.1.2 Indigenous

Jorah, Aric, Lyanna, and Corwyn provide diverse perspectives on the concept of Indigenous, often using the term Indigenous Peoples to shed a light on their own understanding of the term and challenges associated with it. Jorah succinctly highlights the historical aspect, considering those who initiated population as Indigenous; “I think about the first people who lived in different places, to put it simply. Those who initiated populations, began populating the land areas.”

As previously mentioned in 2.4, the term “Indigenous” encompasses various interpretations, as also reflected among the informants. Indigenous peoples are often seen as those who have historically inhabited a particular region, predating colonialism, and the establishment of national borders. Most of the informants express what is considered a UNPHII definition of the term, as previously mentioned in 2.4.

Aric, on the other hand, views Indigenous people through the lens of old culture, noting the positive aspect of their long-standing presence and immediately connecting the term to the Sami people when thinking of Norway. Lyanna offers a nuanced perspective, focusing on the temporal element. She sees Indigenous people as those who settled in an area before national borders were drawn, often forming a minority with distinct cultures and traditions. But Lyanna does also reflect on the fact that in some other parts of the world, like South America, the Indigenous peoples are in the majority. This aligns with Aric's emphasis on the historical continuity of Indigenous cultures.

Corwyn on the other hand, compared to the other informants introduces a more critical viewpoint, emphasizing the challenges associated with the term “Indigenous”. He points out how the term has a dependency on a clear definition of scientific use and notes its contrast with Western colonialist societies, particularly those that emerged during imperialism. Corwyn continues:

... but I think for those who identify with being Indigenous, the term is very valuable to them, especially in politics and such. So, one should not take that away from them either, so there must be a distinction between Indigenous and nationality. And it must be tied to either ethnicity and culture and language, because otherwise, I don't see how you can use it.

Corwyn raised the issue of the term's complexity highlighting the difficulty in its application and the need for a careful distinction between Indigenous identity and nationality. He finished with stating that it is “Not easy to use.”

4.1.3 Indigenous Narratives

The provided responses from the informants do not explicitly address how they define “Indigenous narrative”. But the informants do share some insights into their thoughts on Indigenous perspectives, narratives, and associated themes. In summary, the informants do collectively highlight the importance of narratives in conveying Indigenous perspectives. Where thorough fostering empathy, exploring cultural backgrounds or presenting stories deeply connected to nature.

Jorah reflects on his thoughts when considering Indigenous perspectives, particularly those of Aboriginals and the first Americans. He recalls reading stories by authors from these populations during university, revealing, “I think about Aboriginals and the first Americans, and I think of stories that I read when I was in university by authors from these populations. And then I also think about the fact that I read too little of them.” Jorah acknowledges a potential gap in his understanding and exposure to Indigenous narratives. Lyanna remarks that Indigenous Narratives are texts where the Indigenous perspective is in focus. It is about Indigenous people, their stories and culture and where they live.

Aric associated Indigenous texts with nature and distinct religious or belief systems. Furthermore, he suggests that the narratives serve as explanations of the real world through a lens rooted in nature.

4.1.4 Themes and Topics in Indigenous text

The informants provided insights into common themes and topics associated with Indigenous content, offering a multifaceted view of the narratives that often emerge in discussions about Indigenous peoples. Jorah points out the frequent theme of oppression towards Indigenous peoples, acknowledging that it might be a potentially stereotypical way to think of how Indigenous peoples are represented. Additionally, he notes a distinctive focus on harmony and the environment, which sets Indigenous literature apart from other genres.

Similarly to Jorah, Aric identifies the recurring theme of oppression faced by Indigenous peoples, expressing concern that this perspective is often overly emphasized. He emphasizes the richness of individual Indigenous culture and history beyond victimization, particularly highlighting the unique aspects of their food culture and dining traditions, “I also think about

food-culture as I am very interested in food as well. But it is very easy to highlight the uniqueness of Indigenous people in the way they prepare food, and often the act of gathering around the dining table, that involves certain rituals or traditions specifically tied to it.”

Lyanna delves into the cultural aspects of Indigenous content, focusing on practices and attire. In an educational context, she states that there is a strong emphasis on clothing, especially traditional attire or costumes. She uses the Norwegian Sami people to give examples, mentioning the specific book called *Lappjævel* that is about Dante who had to attend a boarding school, illustrating the recurrence of certain narratives in educational materials.

Corwyn highlights the strong connection of Indigenous narratives to the land. The significance of geographical locations, such as Uluru (Ayers Rock) in Australia, is emphasized. Themes of displacement, diaspora, and the impact of colonialism contribute to a prevailing sense of powerlessness and oppression in these narratives, stating “a sense of powerlessness and oppression in a way. And, of course, there are familiar bonds that are broken and separated, people being forced into camps. These are dark themes”.

If I were to pick out and highlight the common themes and/or topics it would be themes of **oppression**, reflecting on the historical challenges faced by Indigenous peoples, as noted by Jorah, Aric and Corwyn; **connection to land**, emphasizing the deep connection of Indigenous narratives to land, and often in reference to specific geographical locations, and **unique cultural aspects** like food-culture, dining traditions and traditional attire.

4.2 Using text related to sustainable development

In this section, the results derived from the informants' reflections on sustainable development will be presented. Firstly, specific examples of texts and content will be showcased, illustrating how resources are utilized and teachings is conducted, accompanied by reflections on the underlying rationales. Furthermore, examples of activities pertaining to teaching sustainable development and their associated purposes will be incorporated.

4.2.1 Where the informants find their resources

Webpages	Other
UN.org	Subject aid
	- Games
Skolestudio.no	- Posters

Skolen Min	Social Studies textbooks
<i>Aktør</i>	NRK - <i>Oppsynsmannen</i>
Youtube	News - VG.no - NRK.no

Table 4-1: Examples of resources given by the informants connected to sustainable development

Most of the informants like and rely on using real-life examples when teaching about sustainability. The informants agree on the fact that real-life examples make the concept of sustainable development, and sustainability, more tangible and relatable to the pupils' everyday lives. Some of the real-life examples the informants point to nationally is The Fosen case, and locally about windmills in Stange county. By connecting sustainability concepts to current events or local issues, the pupils are more likely to become engaged and interested in learning, as real-life examples can spark curiosity and encourage critical thinking. Informant Lyanna prefers to use real-life examples to make it more relevant for the pupils and encourages her pupils to actively use and look to news outlets to find examples of current events. Making is as easy as possible, both for her and her students “Either I present it myself, or sometimes I also let the pupils find examples, because there is a focus in the new Education Act for the students to research themselves”.

Aric reflects on why he finds it easy to use real-life examples and states “Yes, I think it's best to take things from reality and often something that is relevant today, because it is easier to relate to, in addition to that, it doesn't become so distant for the students often, and for myself for that matter.” Aric explains that it is with real-life examples you also can point directly to consequences, and also to examples where sustainability issues have been dealt with in a productive and good way. There seemed to be similar mindsets on where the informants would draw their resources and information from when compiling information to work into teaching sessions. There are some differences in using curriculum-based textbooks. Corwyn explains that because he is a relatively newly educated teacher he does rely on use schoolbooks, both old physical books and digital books though Skole Studio. He does this because the books have

several topics that are related to sustainability, both with more scientific approaches and in a vague materialistic way. Informant Jorah uses both older school textbooks and online resources. If Lyanna were to use textbooks, she prefers them used after the new Education Act, while informant Aric disagrees:

I try to avoid using textbooks, as I experience them as quite outdated. The schools I have been to at earlier have had the same textbooks and such from when I myself attended primary and lower secondary school. The perspective on sustainability has changed a lot in the last 10 to 15 years since I attended lower secondary school, and because of that I find it easier to use resources that I manage to build up myself from the internet.

The informants also play a lot on engagement both from themselves and their pupils, Aric shares that when he was younger was an activist who was very engaged in issues regarding sustainability. This left him with an information bank where he could draw things from. He does on the other hand, now that he is an adult, he reflects that there is more to sustainability than just the environment, referencing other dimensions like social structures and rights.

4.2.2 Activities on teaching sustainable development

I asked all of my informants how they would approach the teaching of sustainable development. Lyanna explains how she would begin by defining the concept, by either herself or her pupils figuring it out depending on their age group. She emphasizes the multidimensional nature of the concept and would early on introduce the model of the three circles- the social, economic, and environmental dimensions. Lyanna aims to dispel the misconception that sustainable development is solely about the environment. Stating “it's not just about the environment... there is more to sustainable development than just the environment.”

To facilitate learning, Lyanna utilizes various resources, including both physical and digital textbooks. She mentions that school libraries and other digital resources also cover a range of topics related to sustainability, allowing her pupils to choose for themselves a variety of materials to work with. In addition to this, Lyanna underscores the importance of using diverse teaching methods to engage students. To complement traditional teacher materials, she likes to incorporate visual aids, such as films, documentaries and YouTube videos, in order to show real-life examples. Lyanna's approach to teaching sustainable development involves defining the concept, emphasizing its multidimensional nature, incorporating real-world examples, and

utilizing various teaching resources and methods to engage students and deepen their understanding of sustainability.

All of the informants shed light on activating engagement from the students when teaching about sustainable development. Jorah creates lessons based on the class he is teaching there and then:

It depends on the class, as we often see a difference in the classes' engagement. If it is a class with several students who are politically interested and active, then perhaps we can start with something that is in the media

Jorah, like Lyanna, prefers to refer to and use real-life examples to peak the pupils' interest but does visit traditional topics when teaching about sustainable development, such as energy sources. Aric also refers to and teaches a lot about sustainable and renewable energy.

4.2.3 What purpose does teaching sustainable development serve

Lyanna explains that the reason why she teaches sustainable development is broken up into three core concepts: economic, environmental and social. She emphasizes the importance of teaching sustainable development by highlighting that it encompasses more than environmental concerns, by introducing the pupils to three dimensions of the topic:

I feel like that many have a misconception that sustainable development is only about the environment, or primarily. But there are two other dimensions, social and economic, which are crucial

She further explains that she starts with that early on in the teaching process so that her pupils can gain knowledge and understanding. She emphasizes the interconnectedness of the dimensions and the need for a holistic approach to address issues regarding sustainability. This approach helps the students gain a broader understanding of sustainable development and its relevance to various aspects of society, including social equity and economic prosperity.

Aric points out : “One should not always paint everything black; I feel that it is important that you can bring out examples from the world where things are done right”. Positive examples of sustainable practices can inspire students to take action and make a difference in their own lives. By showcasing success stories, teachers can motivate students to adopt more sustainable behaviors.

4.3 Using text related to Indigenous peoples in school

This section presents results from the informants' reflections on integrating Indigenous narratives and perspectives in their teachings. Initially specific examples of texts and other online sources will be presented. The focus will then shift to how teachers would integrate the mentioned texts and what their purpose would be, elucidating the intention behind their incorporation.

4.3.1 Where the informants find their resources

In the interviews some of the informants referred to specific web-based resources that they thought would contribute to teaching materials, give didactic tips and provide texts with Indigenous narratives they would use when teaching about Indigenous peoples.

Webpages	Text
Dembra.no	Australia - <i>Rabbit Proof Fence</i>
Untitled webpage with Sami storytelling	America
Forskning.no	- <i>Killers of the Flower Moon</i> - <i>Brother Bear</i>
Youtube.com	- <i>Round the fire to Sitting Bull</i> - <i>Burn My Heart at Wounded Knee</i>
Skolenmin.no	Aotearoa/New Zealand - Haka Dance
	Pacific Islands - <i>Moana/Vianna</i>

Table 4-2: Examples of resources given by the informants connected to Indignity

Aric is the informant that mentioned the untitled website that focuses on the Sami perspective. “I remember there being a page for stories that are assigned for the different grades. Some were short Sami narratives, while others were more complex and detailed.” Corwyn likes to incorporate films to visually engage students, but he elaborates on how this could be done more effectively, stating “While we can't watch lengthy films like *Killers of the Flower Moon*, we

can watch summaries and trailers.[..] I use YouTube to showcase The Haka and dances from New Zealand, and even Disney films like *Moana* or *Brother Bear*, to portray Indigenous traditions”.

Jorah highlights the frequent use of texts from older English textbooks, focusing on the book *Crossroads*. He specifically mentions stories from *Around the Campfire by Sitting Bull*, which serve to elucidate various concepts and costumes. Interestingly, Jorah states that these narratives often transition into discussions about the present-day circumstances of the Sami people, particularly within the context of current day social aspect of the education for more than just the English subject but all of the subjects.

4.3.2 Integrating Indigenous perspectives in the curriculum

In exploring the integration of Indigenous perspectives into the curriculum Corwyn emphasized the importance of comparative analysis. Corwyn notes the significance of examining Indigenous groups from different regions, prompting students to confront universal themes of discrimination and marginalization. “It is important to realize that it is a Norwegian issue as well,” Corwyn asserts, highlighting the global relevance of Indigenous struggles.

Furthermore, Corwyn advocates for a nuanced approach that delves beyond surface-level cultural appreciation. While lower secondary education often celebrates Indigenous cultures through language, dance, and tradition, Corwyn believes that acknowledging the darker chapters of history is equally crucial. “I often like to incorporate the darker parts”, he explains, emphasizing the value of confronting uncomfortable truths for a more comprehensive understanding. However, despite the perceived alignment of Indigenous topics with interdisciplinary learning, Corwyn acknowledges a challenge in defining the scopes of the Indigenous into education. This ambiguity may hinder efforts to develop cohesive and inclusive curriculum materials.

Lyanna echoes Corwyn's sentiments, observing a disparity in available resources between Indigenous perspectives and other educational themes like sustainable development. “I experience that there is not as much,” Lyanna reflects, highlighting the need for increased education material about Indigenous peoples and accessibility to quality Indigenous education materials.

Aric, on the other hand, grapples with the responsibility of accurately representing Indigenous communities in non-Indigenous education. “I am very worried about misrepresenting any group or ethnicity,” Aric admits, underscoring the need for culturally sensitive pedagogy. Aric

concerns highlights the importance of cultural humility and ongoing self-reflection in educational practice. Moreover, Aric critiques the limited portrayal of Indigenous peoples in existing teaching materials, citing a tendency to homogenize and oversimplify their histories. “There is so much more to them,” Aric contends, emphasizing the need for diverse and nuanced perspectives in educational resources.

Ultimately, integrating Indigenous perspectives into the curriculum requires a multifaceted approach that addresses historical injustices, fosters cultural understanding, and ensures respectful representation. By acknowledging the challenges and complexities involved, educators can work towards creating inclusive learning environments that honor the rich diversity of Indigenous cultures and experiences.

4.3.3 Why

Not all the informants went into detail on what they believed were or could be a purpose of including Indigenous narratives, but the informants did give some insight on what they believed they wanted their pupils to achieve.

Corwyn expresses the significance of narratives in fostering empathy and understanding among students. He states, “Stories, films, and narratives help students empathize with other people, develop historical empathy, or empathy with individuals who are different across borders and time.” He emphasizes the importance of narratives portraying individuals from different cultural backgrounds, especially those from non-Western societies, providing non-Eurocentric perspectives. In simpler terms, he outlines the value of stories from diverse viewpoints.

Jorah adds to this perspective, highlighting the unique engagement Indigenous narratives offer students. He remarks “It’s almost exclusively positive, I believe. I don’t think I have any negative experiences with it. It tends to resonate with the pupils in a different way than other topics”. Jorah attributes this resonance to the distinct content of Indigenous narratives, which expose pupils to cultures, customs, and beliefs different from their own. He suggests that this exposure automatically makes Indigenous narratives more engaging compared to familiar topics.

Jorah’s perspective underscores the importance of Indigenous narratives in broadening the pupils’ perspectives and engaging them in learning experiences that are culturally diverse and intellectually stimulating. By encountering stories and perspectives that differ from their own, pupils can develop a deeper understanding of and appreciation for cultural diversity, enriching their educational journey.

Lyanna, however, shares a different perspective. She finds it challenging to connect Indigenous narratives to her teaching due to the struggle of aligning them with the competence aims for the subject. Lyanna's experience highlights the complexities educators may encounter when attempting to incorporate Indigenous narratives into the curriculum. Despite the challenges, the insight she shares underscores the importance of finding meaningful ways to bridge Indigenous narratives with educational objectives promoting cultural diversity and inclusivity in the classroom.

4.4 Bridging the gap between Indigenous texts and sustainable development

Exploring sustainable development through the lens of indignity unveils nuanced perspectives. The discussions with the informants, explored the intersection of sustainable development principles with Indigenous knowledge. The informants' contributions included valuable teaching materials that blend these themes together. Some informants also provided concrete examples of activities that merge both concepts.

4.4.1 Definition of sustainable development in light of Indigenous knowledge

Sustainable development, when considered in the context of Indigenous peoples, takes on a deeper significance, as Jorah suggests. He reflects on the inherent connection between Indigenous communities and sustainable living practices. “Those who invented sustainability must have been Indigenous peoples.” Jorah highlights the historical wisdom ingrained in Indigenous cultures, where harmony with nature was imperative for survival. This perspective underscores the vital role of Indigenous knowledge in shaping sustainable practices, sharing that Indigenous people's mindsets toward nature, their ideas, and thoughts, might have been lost and that we should adopt and apply to our own sustainable practices.

Lyanna echoes this sentiment, emphasizing the inherent sustainability embedded within Indigenous traditions: “They often have a tradition where they use nature in a way that is more sustainable.” Lyanna advocates for incorporating Indigenous perspectives into education, recognizing the importance of showcasing how Indigenous peoples achieve sustainability through their lifestyles and practices.

Aric delves into the intersectionality of sustainable development and Indigenous rights, emphasizing the need for dignified participation in society: “To define sustainable development

is a process towards a more solid and dignified participation in society, especially when it comes to Indigenous rights.” Aric highlights the marginalization of Indigenous knowledge in centralized education systems emphasizing the importance of valuing Indigenous perspectives in sustainable development initiatives. Aric exemplifies this:

Indigenous knowledge has somewhat been sacrificed in favor of teaching in the Western way or being educated through centralized education systems. This comes at the expense of knowledge that Indigenous peoples often process.... Africa, for example, to educate the population, and instead of drawing examples from local environment, examples are still drawn from the River Thames, instead of using natural surroundings from their Indigenous local areas.

He concludes the reflection stating that pupils would not learn about the area where the Indigenous people they learn about live, but about other places like those of the colonizers of an area.

Corwyn expands the non-materialistic aspects of sustainability, emphasizing the preservation of culture, like language and tradition within Indigenous communities. Furthermore, Corwyn illustrates the conflict between sustainable development goals and Indigenous rights through examples like the Fosen case, where renewable energy initiatives encroach upon Indigenous practices.

Moreover, Corwyn highlights the potential for policies aligned with Indigenous values to promote sustainability: “One can also have policies that are sustainable for cultures and languages and other such non-materialistic things.” This underscores the importance of recognizing the Indigenous perspectives in shaping sustainable development strategies.

Collectively, these perspectives underscore the intrinsic link between Indigenous knowledge, sustainable development, and the preservation of cultural heritage. The informants reflect on this, stating that by recognizing and incorporating Indigenous perspectives, society can move towards a more holistic approach to sustainability that respects both the environment and diverse cultures that inhabit it.

4.4.2. How does the definition of sustainable development change

The concept of sustainable development is multifaceted, with varying perspectives offered by the informants in two different contexts (subchapter 4.1.1 and 4.4.1). Yet common themes

emerge across both sets of reflections, therefore it would be relevant to address how the informants' definitions change when the terms are put in different contexts. The different contexts being sustainable development in its own right, and sustainable development connected to the Indigenous.

There are some common themes across the two definitions. One is a generational responsibility, where the informants emphasize the importance of meeting current needs without compromising the needs of future generations. This acknowledgement underscores the long-term implications of sustainable development practices and the imperative of intergenerational equity. Another is the recognition of Indigenous knowledge. Despite differences in emphasis, both sets of definitions recognize the intrinsic link between Indigenous knowledge, sustainable development, and the preservation of cultural heritage. The informants advocate for incorporating Indigenous perspectives and knowledge, into shaping sustainable development strategies, underscoring the importance of holistic and inclusive approaches.

There are also very clear differences. In 4.1.1, informant Jorah emphasizes the global scope and generational responsibility of sustainable development, envisioning an ideal future where all people live in harmony with the world. To contrast that, in 4.4.1, Jorah and Lyanna delve into the significance of Indigenous knowledge in sustainable development, highlighting the inherent sustainability embedded within Indigenous traditions.

While both in 4.1.1 and 4.4.1 everyone seems to acknowledge the importance of Indigenous rights in sustainable development, Aric expands on the intersectionality of sustainable development and Indigenous rights. There is an emphasis on the need for dignified participation and valuing Indigenous perspectives, illustrating how centralized education systems often marginalize Indigenous knowledge, hindering sustainable development initiatives.

Corwyn's definition of sustainable development is different from the other informants' understanding of the term, as he emphasizes the preservation of non-material aspects, like language and traditions within Indigenous communities. He highlights cultural sustainability, instead of the environmental aspect of the term.

While differences in emphasis and perspectives exist between the two sets of definitions, common themes of generational responsibility and recognition of Indigenous knowledge underscore the importance of holistic and inclusive approaches to sustainable development. There is an understanding that by acknowledging these commonalities and differences, society can

work towards a more equitable and sustainable future that respects both the environment and diverse cultural heritage.

4.4.3 Activities

Jorah shared that he has some experience in connecting Indigenous narratives and sustainable practices. In teaching about the topics, he shared that he employs a multifaceted approach designed to engage students and foster critical thinking. He uses Australia as a base, showing the Rabbit Proof Fence, facilitating an immersive experience that sets the stage for deeper exploration. From there discussions ensue, centering on the contrasting perspectives of Indigenous communities and the Western world regarding their relationship with the environment.

Jorah would encourage his pupils to analyze and compare the discovered viewpoints, noting differences in attitudes towards nature, cities, and resource exploitation. Small group activities play a crucial role in this process, as it would provide students with opportunities to reflect on the film and discussions. Jorah shares that after this part, the pupils would be tasked with generating their own questions related to the film, encouraging independent thought and deeper engagement with the material.

Critical thinking would be important throughout these activities, as the pupils would be prompted to consider the practical implications of Indigenous perspectives on sustainable development. They are challenged to evaluate what can be learned from Indigenous people's relationship with nature and how these insights might inform contemporary environmental practices. Of particular interest is the exploration of lost attitudes towards nature that Indigenous communities may still possess. Students examine the potential applicability of these attitudes in modern, Western societies that are heavily reliant on production, pondering whether integrating such perspectives could enhance current sustainability efforts.

Jorah weaves together film analysis, comparative study, group activities and critical reflection to provide students with a comprehensive understanding of sustainable development and Indigenous perspectives. With this approach, Jorah aims to cultivate not only knowledge but also a deeper appreciation for diverse ways of relating to the environment.

Lyanna presents a different approach to teaching about the topics, and advocates for a student-centered approach that begins with understanding Indigenous perspectives and integrating

concepts of sustainable development into their context. Lyanna's approach emphasizes the importance of defining key terms such as Indigenous perspectives and sustainable development as well as recognizing the diversity of Indigenous groups across the world.

To deepen understanding, historical exploration is introduced, examining past instances of human interaction with nature, and assessing the sustainability of these practices. This historical context serves as a foundation for further inquiry into what lessons can be gleaned for contemporary sustainable development efforts. Lyanna proposes that engagement with case studies or student-led presentations can be used as a means of applying theoretical concepts to real-world scenarios. By assigning each group a specific Indigenous community to study, students are encouraged to explore how different cultures have traditionally interacted with their natural environment.

Like Jorah's approach to his activities, Lyanna also focuses on group activities, facilitating collaborative learning and encouraging students to delve into the nuances of Indigenous perspectives on sustainability. Through guided discussions, students are encouraged to identify challenges in applying Indigenous practices to broader societal contexts and to critically evaluate the implications, both positive and negative, of these practices.

Ultimately, Lyanna's focus remains on empowering students to take ownership of their learning journey, with the instructor providing guidance and structure while allowing ample room for independent exploration. By fostering a deeper understanding of sustainable development and Indigenous perspectives, Lyanna's activities aim to equip the pupils with the critical thinking skills necessary to navigate complex environmental challenges in the modern world.

4.5 Teacher cognition/attitudes

In this section, we address two key questions regarding the incorporation of Indigenous perspectives into education. Firstly, we explore how the informants stay informed about new Indigenous resources before integrating them into teaching materials. Secondly, we examine collaborative efforts and networks the informants engage with to exchange ideas and resources related to Indigenous narratives and sustainable development in education.

4.5.1 Staying informed

When it comes to staying informed about new content regarding Indigenous peoples, the informants emphasize the importance of critical thinking, cross-referencing sources, and assessing credibility.

Corwyn highlights the significance of common sense and critical thinking, along with seeking out multiple sources to verify information. Reflecting on a recent news story about Indigenous skeletons in Canada, Corwyn stresses the necessity of confirming reports from various sources. “I was so shocked by this that I kind of checked multiple news sources simultaneously, and they all confirmed the same thing,” Corwyn recalls, underlining the importance of cross-checking information.

Aric suggested investigating the source behind the information, particularly when it comes from websites. He advises scrutinizing the background of the website and looking for involvement from Indigenous individuals or organizations. “It's often the case that it's the Indigenous people themselves, for example, who are involved in filling the information gap they have identified”, Aric explains, emphasizing the value of Indigenous voices in producing authentic content.

Lyanna stressed the importance of considering the sources' credibility and reliability. While acknowledging the challenge of verifying information from distant regions without contacts. Lyanna emphasizes comparing the information with other sources and assessing its consistency, taking similar considerations as Corwyn. She also notes that deviations from established traditions might raise doubts about the authenticity of the content.

Jorah echoes the sentiment of relying on credible sources and emphasizes the need for independent research, especially when encountering new material about Indigenous peoples. While acknowledging the acceptance of historically established texts in educational materials, Jorah suggests that newer sources require thorough investigation and cross-confirmation to ensure accuracy.

Overall, the informants advocate for cautious approaches to consuming and utilizing information about Indigenous peoples. They stress the importance of critical evaluation, cross-referencing, and seeking input from Indigenous voices to ensure the authenticity and reliability of the content they use in teaching materials,

4.5.2 Involvement

The responses from our informants regarding their involvement in collaborative efforts or networks related to Indigenous content and sustainable development, the findings vary. Lyanna expressed difficulty in specifying organizations but mentioned the possibility of seeking advice from colleagues. Aric similarly noted engagement through interactions with teachers and student colleagues. Jorah highlighted potential involvement in forums where he is in continuing education, and the forums of the university he is attending abroad.

Corwyn, on the other hand, primarily relies on discussions with colleagues, including former study mates turned teachers, and emphasizes interdisciplinary collaboration within the teaching community. While Corwyn does participate in some teacher-oriented groups on social media, he does not actively participate or engage in larger academic communities.

The lack of engagement in formal organizations or networks suggests that these informants primarily rely on informal channels for selecting relevant teaching materials. Without access to specialized communities or resources dedicated to these topics, they may face challenges in finding comprehensive and culturally sensitive materials. This could potentially limit the diversity and depth of resources available to them, potentially impacting the richness and inclusivity of their teaching practices. However, their reliance on informal networks, such as colleagues and former classmates, suggests a willingness to collaborate and share resources within their immediate circles, which can still contribute positively to their teaching endeavors.

4.6 Summary

The examination of sustainable development and Indigenous concepts reveals a multifaceted understanding shaped by diverse perspectives and experiences. Sustainable development, as articulated by the different informants, underscores the global responsibility of governing society for the greater good of all individuals and the planet. This comprehensive approach encompasses social, economic and environmental dimensions, emphasizing their interconnectedness. Moreover, there's a shared acknowledgment of the intergenerational aspect, stressing the importance of meeting present needs without compromising the needs of future generations. Perspectives on sustainable development evolve, reflecting considerations ranging from social rights to resource management, highlighting the complexity of achieving sustainable outcomes.

Regarding Indigenous concepts, interpretations vary, encompassing historical continuity, cultural identity, and the complexities of terminology. Indigenous peoples are perceived as those who historically inhabited regions before colonialism, with distinct cultures and traditions. However, challenges arise in defining and utilizing the term “Indigenous”, particularly in distinguishing it from nationality and ethnicity. Perspectives range from historical considerations to critical examinations of its complexities, underscoring its significance in political contexts.

Indigenous narratives serve as a crucial vehicle for conveying Indigenous perspectives, fostering empathy, and exploring cultural backgrounds. These narratives spotlight Indigenous people, their stories, cultures, and profound connections to nature. However, gaps in exposure and representation are acknowledged, indicating a need for more inclusive storytelling and representation of Indigenous voices. Themes within Indigenous texts reflect a rich tapestry of experiences, encompassing both historical oppression and resilience. There's a prevalent emphasis on the deep connection to the land and specific geographical locations, alongside significant cultural practices such as traditional attire, food, culture, and dining traditions. But concerns about potential stereotyping and the need for nuanced representation underscore ongoing challenges in accurately depicting Indigenous experiences and narratives.

In essence, the synthesis of these perspectives underscores the complexity and richness of sustainable development and Indigenous concepts. It highlights the importance of diverse voices and experiences in shaping understanding and promoting inclusive approaches to sustainability and cultural representation. Furthermore, practical implementation strategies, such as utilizing real-life examples, selecting appropriate resources, engaging students through various activities, and fostering critical thinking skills, are crucial for effectively incorporating these concepts into education. Collaborative efforts and networks play a vital role in supporting educators in this endeavor, facilitating the exchange of ideas and resources related to Indigenous narratives and sustainable development. Overall, the commitment to incorporating Indigenous perspectives into education reflects a broader aim to create inclusive learning environments that honor diversity and promote holistic understanding.

5. Discussion

This chapter revisits the core question of our research: “What are the perspectives of English teachers in lower secondary schools on using texts with Indigenous narratives to teach

sustainable development?”. Through the insights of the informants, we explore the integration of Indigenous perspectives and IK into the curriculum- not just as a means to enrich the education, but as a vital component of teaching sustainability as an interdisciplinary topic. This discussion delves into how such text can foster a deeper understanding of environmental stewardship and cultural inclusivity, reflecting on the transformative potential these narratives hold for shaping global citizens prepared to address future challenges.

5.1 Definitions

5.1.1 Sustainable development

The informants' views on sustainable development align well with the foundational theories established by the Brundtland Commission and further evolved in subsequent academic discourse. The emphasis on the global scope and generational responsibility mirrors these long-standing definitions and supports the integral approach to sustainability that includes social, economic, and environmental dimensions. This broad alignment demonstrates that contemporary educational practices continue to reflect these core principles, reinforcing their relevance and applicability. The challenge to existing theories likely arises from the evolution needs and complexities of contemporary societies. As global challenges become more intricate and interconnected, the educational responses to these challenges must also evolve. Some of the informants' emphasis on cultural sustainability reflects a response to global multicultural interactions and the recognition of diverse cultural values as integral to holistic sustainability efforts. This perspective may challenge existing theories by advocating for a more expansive view of what sustainability encompasses, driven by a need to address all facets of human experience in sustainability efforts.

Jorah's emphasis on the global scope and generational responsibility of sustainable development mirrors the initial definitions put forth by the Brundtland Commission in 1987. This alignment underscores a continued relevance of the principle that sustainable development is not a localized or short-term consideration but a global, long-term commitment to the well-being of future generations. Similarly, Lyanna's articulation of sustainable development as a multifaceted concept that balances social, economic, and environmental dimensions reflects the nuanced evolution of the term over the decades, as scholars and policymakers have sought to integrate these interconnected aspects to a coherent framework for action.

Aric and Corwyn's insights bring to light the importance of including social rights and non-materialistic elements, such as culture and language, in discussions of sustainability. This broadened understanding aligns with more recent academic discourses, notably Järvelä (2023), which argue for a holistic approach to sustainability, one that includes cultural sustainability alongside environmental, economic, and social considerations. This perspective is further reinforced by UNESCO (2019), highlighting the transformative potential of culture in achieving sustainable outcomes.

The emphasis by the informants on preserving non-materialistic elements of society, such as language culture, offers a practical illustration of cultural sustainability in action. This emphasis on cultural aspects enriches the educational discourse on sustainability by demonstrating how schools can serve as platforms for promoting cultural diversity transmitting cultural knowledge and fostering a sense of identity and community among students. Such efforts also align with UNESCO's assertion (2019) of the transformative dimension of culture in sustainability, suggesting that educational practices should not only address environmental and economic challenges but also nurture the cultural foundations of society.

The practical implications of these findings are significant for the field of education. They suggest that curricula need to be adaptable and inclusive of various dimensions of sustainability to prepare students for the complex challenges they face in the future. Educators are called to foster not only knowledge but also critical thinking, ethical reasoning, and cross-cultural understanding among the pupils. On a broader scale, embedding cultural sustainability into education has implications for community cohesion and global cooperation. By understanding and respecting cultural diversity, future generations are better prepared to work collaboratively across cultural and national boundaries to address global sustainability challenges.

5.1.2 Indigenous

The insights provided by Jorah, Aric, and Lyanna predominantly align with the established theories and definitions regarding Indigenous peoples. These definitions typically emphasize historical continuity and cultural distinctiveness, which are key aspects recognized by international legal frameworks like the UN and ILO. For instance, Jorah's view of Indigenous peoples as the first inhabitants echoes the foundational aspects of historical continuity. Similarly, Aric's association of Indigeneity with longstanding cultural practices, aligns with the notion of cultural distinctiveness that is critical in most academic and legal descriptions of Indigenous identity.

Corwyn introduces a critical perspective that, while ultimately supporting the need for nuanced understanding, challenges the practical application of rigid definitions. His viewpoint is particularly insightful as it points to the complexities' involved in defining Indigenous identity in a manner that is both scientifically robust and culturally sensitive. Moreover, Lyanna's observation about Indigenous peoples being the majority in some regions, such as in many parts in South America, challenges the often-implicit assumption in Western-centric definition that Indigenous groups are always minorities. This suggests a significant expansion of the conceptual framework to accommodate different geopolitical and social realities.

The discussion around the majority versus minority status of Indigenous peoples, as highlighted by Lyanna, contributes new dimensions to the understanding of Indigeneity. It prompts a reconsideration of policies that are traditionally geared only towards minority groups. Additionally, Corwyn's emphasis on the difficulties associated with the term Indigenous brings to light the operational challenges in its application, thus urging a re-evaluation of how these definitions are employed in policy-making and academic discourse.

It is worth mentioning that the insight from the informants, while valuable, have limitations in their generalizability and reliability due to the specific cultural and regional context of the informants. The subject nature of their narratives may not represent all Indigenous experiences, and the lack of comprehensive data restricts the universal applicability of these insights. Additionally, the qualitative, narrative based methodology limits the ability to generalize findings for broader policymaking. The scope also does not cover all dimensions affecting Indigenous identity, pointing to the need for further, more extensive research.

The perspectives discussed have several practical implications for policy, education, and community engagement. Firstly, they underline the necessity for policy and legal frameworks to be adaptable to diverse understandings of Indigenous identity. This flexibility is crucial for developing effective laws regarding land rights, cultural preservation, and political representation. Secondly, the insights suggest that educational systems should incorporate a broader and more inclusive curriculum that reflects the diverse realities of Indigenous peoples, respecting both their majority and minority statuses. Finally, the focus on self-identification and community acknowledgement as essential elements of Indigenous identity supports a more participatory approach in policymaking, advocating for direct engagement with Indigenous communities to ensure their rights and identities are respected and validated.

5.1.3 Indigenous narratives, themes and topics

The discussion surrounding Indigenous narratives, as elucidated by the informants, not only corroborates several existing theoretical frameworks but also introduces novel perspectives that question traditional views. The insights concerning the fundamental importance of land and nature by Indigenous stories strongly support research like those of Mikhailovich and Pavil (2011), who highlight the spiritual and cultural connections that Indigenous peoples maintain with their environments. This relationship is vividly reflected in the informants' accounts, such as Jorah's recollection of stories, mainly *Rabbit-Proof Fence* (and other texts) that connects Aboriginals, and other first nations peoples with their ancestral lands, reinforcing the idea that these narratives serve as essential expressions of Indigenous identity and spirituality.

While traditional theories and research often emphasize the conservation and transmission of ancient knowledge, the focus of the informants on traditional themes such as oppression and the impact of colonialism presents a dynamic interpretation of Indigenous narratives. These narratives are portrayed as evolving responses to present-day challenges, illustrating a complex interaction between tradition and modernity within Indigenous communities. For instance, Aric's association of Indigenous text with nature and distinct belief systems, alongside his observations that these narratives serve as explanations of the real world through a nature-rooted lens, underscores this nuanced interaction. This perspective, which is less frequently highlighted in academic literature, suggests that Indigenous narratives are not static relics of the past but are active, living expressions that adapt to and reflect contemporary realities.

Furthermore, the informants contribute fresh insights that could enrich our understanding of Indigenous narratives, and the themes and topics in them, by underscoring modern themes like environmental degradation and cultural richness through unique practices such as food culture and traditional attire. Particularly in educational contexts, this focus offers a new lens through which to view how Indigenous identities are expressed and perpetuated in daily life and interaction. Lyanna's remarks about Indigenous narratives centering on Indigenous people, their stories, and culture, particularly in educational materials that provide a deeper more nuanced view of Indigenous culture, suggest that they are not merely historical but are active, living expressions of community and identity.

Moreover, the emphasis on oral storytelling and the transmission of knowledge and beliefs underlines the importance of supporting cultural practices that sustain these traditions. This

could motivate specific initiatives to document and disseminate these narratives within educational systems, ensuring their continued vibrancy as part of the Indigenous heritage.

The insight from the informants paints a compelling picture of how Indigenous narratives serve as a vital tool for cultural expression and survival. By both aligning with and challenging existing frameworks these insights do not merely expand our understanding of Indigenous epistemologies but also highlight the practical significance of these narratives in educational contexts. The integration of these stories into educational frameworks emerges as a critical step towards acknowledging and respecting the intricate identities and histories of Indigenous people. As we delve into both the enduring and emerging themes within these narratives, we gain a richer, more dynamic understanding of Indigenous cultures, both past and present, emphasizing the crucial role these stories play in shaping and reshaping Indigenous identities amidst global changes and challenges.

5.2 Using text related to sustainable development

5.2.1 Sources and types of educational resources

The use of a wide range of both digital and traditional resources by the informants in sustainable development teaching supports existing theories of EDS, particularly in the emphasis on the multidimensional approach to learning. This approach, as established by frameworks such as those outlined by the Brundtland Commission, encourages the integration of economic, environmental, and social dimensions into educational settings. The varieties of resources highlighted by the informants, ranging from organizations like the United Nations and online platforms like YouTube to traditional textbooks and local news, supports the theory that diverse educational materials enhance learning and help students understand complex sustainability issues in a holistic manner.

The informants' strategies corroborate the ESD's emphasis on using real-world examples and digital media to make learning more relatable and engaging, as exemplified in Sinnes (2015) and Ott (2019), thus supporting the theoretical framework that promotes an interdisciplinary and integrative approach to sustainable education. For instance, Lyanna's method of incorporating current news into classroom discussions exemplifies Sinnes' advocacy for a contextualized and practical approach to teaching about sustainability aiming to make complex issues tangible and relevant to students.

While supporting existing theories, the diverse approaches taken by the informants also provide new insights into how ESD can be applied in varying educational contexts. Aric's use of personal and local issues as teaching tools adds a personal dimension to the broader theory, illustrating how individual experiences can enhance the relevancy and impact of sustainability education, a notion supported by Langhelle (2020), who discusses the normative conceptualization of sustainable development within educational frameworks. But the reliance on a broad spectrum of resources, including digital media and real-life/real-time examples, challenges the traditional textbook-centric approach and underscores a shift towards more dynamic learning environments, as noted by Trædal (2021), in his discussion on the normative aspect of sustainability education. This indicates a growing recognition of the need for educational methods that adapt to contemporary issues and student engagement styles.

5.2.2 The informants' approach to teaching sustainable development, in light of ESD

In the educational realm of sustainable development, the innovative teaching approach adopted by the informants Lyanna and Jorah offers concrete instances of theoretical concepts in action. These approaches not only corroborate but also extend the theoretical models outlined in foundational texts and contemporary academic discourses on sustainable development.

Lyanna initiates her sustainable development lessons by engaging students in defining the concept themselves, which reflects a learner-centered approach emphasized in modern education theories. This strategy supports the principles from the Brundtland Commission's definition of sustainable development, advocating an understanding of that meets current needs without compromising future generations. By allowing the pupils to explore the definition of based on their maturity, Lyanna fosters a direct, personal engagement with the topic, thereby enhancing comprehension and retention. Furthermore, her focus is on the multidimensional nature of sustainable development- incorporating environmental, social, and economic. And environmental aspects- aligns with the evolved understanding that these interconnected dimensions are crucial for comprehensive education in sustainability, as discussed by Langhelle (2020) and Trædal (2021). Also, by utilizing the three-circle model, she helps her students grasp the interconnected of these dimensions, addressing the interdisciplinary challenges noted by Sinnes (2015). Her use of diverse teaching resources and methods, including digital and physical texts, films and interactive discussions, also leans towards "teaching *for* sustainable development", as this approach aims to equip students with the knowledge and skills to make informed decisions and engage actively in sustainability efforts,

reflecting Sinnes emphasis on empowering students to contribute actively to sustainable futures.

On the other hand, there is Jorah's adaptive teaching method, which tailors lessons to the dynamics of each class and incorporates current media topics, exemplifies “teaching *in* sustainable development”. By making the subject matter relevant to the pupil's immediate environment and current global issues, Jorah helps them see the direct application of classroom knowledge to real-world challenges. This method would be crucial for helping students understand their role in sustainability, as they can see the impact of their actions and discussions in a tangible context. While less directly mentioned, the potential for Jorah's approach to evolve into “teaching *as* sustainable development” exists if his methods were extended to involve students in school-wide sustainability initiatives or projects that mirror the sustainable practice they learn about. This would align with Sinnes' view of schools as active participants in promoting sustainability through everyday practices and decisions.

Both Lyanna and Jorah's teaching strategies offer practical implementations that support and extend the theories proposed by Sinnes. They show a comprehensive approach that covers multiple aspects of ESD, particularly in engaging students actively and contextually. Their methods support the theory, but also challenge it by demonstrating highly adaptive, responsive approaches that might be more effective in today's rapidly changing educational and global landscape. By employing these varied methods, they contribute new insights into the application of EDS, showing that flexibility, pupils' engagement, and contextual learning combine to offer critical and effective education in sustainable development. The insight from the informants suggests that EDS theory could further emphasize the importance of adaptability and relevance, enhancing traditional models to better prepare students for the complex, multifaceted challenges of sustainability in the 21st century.

5.2.3 Reflections around the purpose

Incorporating the insights from the LK20 curriculum into the teaching attitudes of Lyanna and Aric offers a richer perspective on the purpose of teaching sustainable development in schools. The curriculum emphasizes that sustainable development should be approached as an interdisciplinary topic, crucial in equipping students with a holistic understanding of how the three dimensions (economic, environmental, and social) intersect. This aligns closely with Lyanna's method of teaching, where she focuses on broadening the pupil's perception and understanding of sustainability beyond the environmental dimension. Lyanna's aims to correct

misconceptions and foster a holistic view are supported by the curriculum's intention to have pupils understand fundamental societal dilemmas and trends. This educational strategy ensures that students are not only aware of the complexity of sustainability challenges but are also prepared to navigate and address these issues effectively. However, while Lyanna focuses on broadening the pupils' understanding and correcting misconceptions, the curriculum also stresses the development of competencies for making responsible and ethical decisions. This might suggest a slight gap in Lyanna's approach if it does not explicitly address how pupils can apply their knowledge in practical, ethical decisions, a key component of the curriculum's goals.

Aric, on the other hand, adds to this educational framework by using positive examples to inspire pupils. His approach supports the curriculum's aim of fostering ethical and environmentally aware individuals. Aric's focus on showcasing success stories aims to cultivate optimism and motivate the pupils to engage in sustainable practices. This method resonates well with the curriculum's objective but might overlook the curriculum's emphasis on understanding and managing fundamental societal dilemmas and trends. By focusing primarily on success stories, there is a risk of an overly optimistic portrayal that may not fully prepare students for the complexities and setbacks involved in sustainable practices.

Moreover, both the informants' methods align with the global trends in education, as reflected in international focus by bodies like the UN and OECD, and highlighted in curriculum changes across many continents, as shared by Klein (2020). This global perspective reinforces the importance of their approaches but also suggests the need for a balance between positive examples and the gritty realities of sustainability challenges. Furthermore, while the curriculum underscores an interdisciplinary approach, it could be argued that merely incorporating sustainability in various subjects might not ensure deep integration or understanding. There is a potential shortfall if the application of these interdisciplinary insights into real-world scenarios isn't adequately emphasized, a gap that could be addressed by both Lyanna's and Aric's approaches as they ensure their teaching methods encourage not only awareness but also practical application in diverse contexts.

5.3 Using text related to Indigenous peoples in school

5.3.1 Resources connected to the Indigenous

The integration of web-based resources and multimodal content by teachers to incorporate Indigenous text into their curriculum can be seen as a practical application of the theoretical insights on the use of authentic materials, as discussed by Dypedahl (2020) and Murray (2022). The informants in this study provide a vivid illustration of how digital and authentic resources are used to facilitate a deeper understanding of Indigenous cultures and contribute to a more inclusive educational environment.

Aric's utilization of the webpage dedicated to Sami storytelling reflects an essential aspect of using authentic text in education. By selecting narratives appropriate for different grade levels, Aric aligns with Dypedahl perspective on authentic materials, which are created for real-world contexts and are crucial for cultural-specific learning. This method not only brings genuine Indigenous narratives into the classroom but also ensures that these narratives are accessible and relevant to the pupils at various developmental stages.

Corwyn's approach to incorporate films and videos, like *Moana* and excerpts from *Killers of the Flower Moon*, uses multimedia as a dynamic tool to engage pupils visually and emotionally. This strategy supports Murray's emphasis on portraying Indigenous peoples as active narrators of their own stories, rather than passive subjects. By using platforms like YouTube to showcase Indigenous dances and narratives, Corwyn helps pupils experience and understand Indigenous traditions and perspectives, thereby challenging stereotypes and enriching their cultural appreciation.

Jorah's use of traditional texts and stories, such as those from *Around the Campfire to Sitting Bull*, to transition into discussions about the contemporary circumstances of the Sami people, exemplifies the dual educational value of authentic text. These narratives not only educate students about historical contexts but also connect them to current social realities, fulfilling Dypedahl's assertion that authentic materials should provide learners with alternative, culturally rich ways to engage with subject matter beyond standardized textbook content.

Together, these examples from the informants demonstrate a conscious effort to decolonize the minds and promote cultural diversity through education, as outlined by the theoretical framework. By actively incorporating authentic Indigenous text and multimedia resources into their teaching, these educators are not just imparting knowledge but are also facilitating a transformative learning process. They enable pupils to decenter from their usual learning

contexts and immerse themselves in culturally and historically significant materials, which is vital for fostering a comprehensive and empathetic understanding of global cultures, especially marginalized Indigenous communities. But, integrating Indigenous texts into the existing curriculum can be complex, particularly when it comes to aligning them with curriculum standard learning outcomes. Jorah's method, for example, of using traditional texts to bridge historical and contemporary Indigenous issues, illustrates the need for curricula that are flexible enough to include diverse cultural perspectives without marginalizing them. Ensuring that students engage with and respect Indigenous narratives is another significant challenge. There is always the potential for cultural misunderstandings or disinterest, which can be counterproductive to the goals of cultural diversity and empathy.

Addressing some of the challenges previously mentioned requires thoughtful educational policies that support the integration of Indigenous perspectives into schools. This could include funding for resource development, professional training programs, and curriculum guidelines that prioritize cultural inclusivity and diversity. To enhance the authenticity and impact of the material used, there should be active involvement from Indigenous communities in the creation and review of educational content. This collaboration can help ensure that the materials are not only accurate but also resonate with the lived experiences and values of the communities they represent. None of the informants for example, mentioned having experience with visits from or visiting Indigenous peoples, which would be a splendid way of using authentic materials from authentic sources.

While the focus is on Indigenous narratives, the strategies and methods mentioned can serve as a model for incorporating other marginalized and underrepresented groups, like national minorities, people of different disabilities, gender, and identity into educational content. This approach encourages a more comprehensive and inclusive education system that respects and reflects the diversity of the global population.

5.3.2 Integrating Indigenous Perspectives in Education

Murray (2022) emphasizes the relevance of Indigenous history, society, cultures, and ways of thinking in EFL classrooms. This inclusion is crucial not just for understanding English dominant cultures but also for appreciating the complex interactions between people across the English-speaking world. This global perspective supports Corwyn's advocacy for comparative analysis, which enables students to explore universal themes of discrimination and marginalization, thereby recognizing that these issues are not confined to any single region,

Indigenous peoples are present all over the world. Holander and Høvik (2023) delve into the transcultural aspects of Indigenous studies, cautioning against content that may inadvertently generalize and foster stereotypes. This concern is raised by Aric, who worries about the responsibility of accurately representing Indigenous communities without perpetuating homogenized and oversimplified views. Both perspectives highlight the importance of employing culturally sensitive pedagogies that promote deeper, more accurate understanding of Indigenous peoples. Dypedahl (2020) notes the challenges posed by stereotypes, which are often perpetuated through various media, despite efforts to avoid such depictions in textbooks. This observation echoes Lyanna's concern over the disparity in available resources, which can hinder the effective integration of Indigenous content. Both points advocate for increased accessibility to diverse, updated, relevant and high-quality educational materials that provide a balanced portrayal of Indigenous cultures and histories.

Murray (2022) criticizes the oversimplification of Indigenous perspectives with curriculum development, calling for an approach that acknowledges the diversity and complexity of Indigenous communities. Similarly, Barrett (2013) discusses the dynamic nature of all cultures, including Indigenous ones, underscoring the need for educational materials and approaches that adapt to cultural changes and contestations over meaning and values. This could also include teaching about and discussing the topics from a different angle, like from an environmental and sustainability point of view.

Integrating Indigenous perspectives into the curriculum requires a multifaceted approach that addresses historical injustices, fosters cultural understanding, and ensures respectful representation. By acknowledging the challenges and complexities involved, teachers can work towards creating inclusive learning environments that honor the rich diversity of Indigenous cultures and experiences. This approach not only educates but also respects and enriches the educational experience for all pupils, preparing them to engage thoughtfully and respectfully with diverse cultures in our interconnected world.

5.3.3 The purpose of including Indigenous topics

The perspectives shared by the informants on including Indigenous topics in education, alongside insights from Dypedahl (2020), illuminates how these narratives can enrich the learning environment and contribute to decolonizing the mind and curriculum. Corwyn highlights the critical role of Indigenous narratives in fostering empathy among students. By

presenting stories from diverse cultural backgrounds, especially non-Western societies, students develop a deeper understanding of and empathy for people who differ from them across time and borders. This exposure to non-Eurocentric perspectives is vital in broadening pupils' comprehension of a range of human experiences.

Jorah notes the unique engagement that Indigenous narratives bring to the classroom, capturing pupils' interest by exposing them to unfamiliar cultures, costumes, and beliefs. This distinct content resonates with pupils differently compared to more familiar topics, deepening their appreciation for cultural diversity and enriching their educational journey. However, Lyanna highlights practical challenges in integrating these narratives, pointing out the difficulty of aligning Indigenous stories with the competence aims of subjects. Despite these challenges, the importance of finding meaningful ways to bridge Indigenous narratives with educational objectives remains clear, aiming to promote cultural diversity and inclusivity in the classroom. One way, as highlighted by the informants, is through using authentic materials. Dypedahl (2020) supports the use of authentic Indigenous materials as powerful mechanisms for decolonizing curricula and granting students a more comprehensive understanding of Indigenous communities.

This approach helps correct historical imbalances and fosters a broader appreciation of cultural diversity. Appreciating the evolving nature of Indigenous narratives can guide the development of an educational program that supports the inclusion and representation of these communities. Recognizing the importance of these narratives in contemporary Indigenous life can lead to more informed and culturally responsive educational practices.

Corwyn's reflections also delve into the strong connections of Indigenous narratives to the land and significant geographical locations, like Uluru. He underscores the potential for these stories to inform place-based education, enhancing the pupils' understanding of Indigenous connections to specific landscapes and the historical context of these relationships. This integration not only enriches the curriculum, but also empowers pupils to engage with and respect the deep historical and cultural significance of Indigenous places and their narratives.

Together, these insights suggest a multifaceted approach to educational practice, including curriculum development that adapts to include Indigenous narratives, support for educators through training and resources, and policies that foster the inclusion of these important perspectives. By addressing these areas, educators can harness the benefits of including Indigenous narratives, fostering a more emphatic, engaged and culturally aware student-body.

5.4 Bridging the concepts

The core of this thesis is connecting or bridging the two concepts of indigeneity and sustainable development. Thus far, the focus has been to clearly define and discuss the two concepts: Sustainable development and Indignity in their own context, and then to connect them as one intertwined topic covering both.

5.4.1 Bridging the concepts: Definitions

The informants have insights into the integration of IK with sustainable development, revealing how the perspectives can enrich and expand our understanding of sustainability. Jorah points out that Indigenous communities are likely the original practitioners of sustainability, emphasizing that these practices are deeply embedded within their traditions and cultures, necessary for their survival and harmony with nature. Lyanna has a similar view, advocating the inclusion of Indigenous perspectives in educational contexts to highlight sustainable practices inherent in Indigenous traditions. This is not just about environmental sustainability but a holistic approach that includes the cultural and spiritual dimensions of these communities. I experienced that many of the informants', worried about stereotyping Indigenous cultures and their cultural practices, but for many Indigenous and First Nations peoples, nature is a part of their existence, or way of living.

Aric addressed the intersectionality of sustainable development with Indigenous rights, stressing the importance of respectful and dignified integration of IK in mainstream education and policy making. He highlighted a frequent sidelining of Indigenous perspectives in favor of Western-centric educational models. Meanwhile, Corwyn focused on the preservation of non-material aspects of sustainability, such as language and culture, which are often at risk from development projects that do not consider the rights and practices of Indigenous communities. Corwyn is interesting because he has a different angle than the other informants. He connects attitudes, language, and actions as central compared to the other informants who highlight the physical practices. Corwyn has a point, as the way Indigenous peoples talk about, and act in nature, would also be important attributes to discuss when it comes to sustainable practices.

Integrating these insights with the theoretical framework enhances the discussion. For instance, recognizing Indigenous practices as a vital component of sustainability wisdom bridges traditional and scientific understanding, challenging the dominance of Western-centric methods (Mazzocchi, 2020). This acknowledgment affirms the importance of diverse

knowledge systems in crafting sustainable solutions and approaches. Moreover, Indigenous practices teach the importance of interconnectedness and reciprocity with the natural world, which enriches the sustainability discourse by including ethical and philosophic dimensions, encouraging a holistic approach to living in harmony with nature (Mazzocchi, 2020).

Additionally, promoting education about Indigenous sustainability practices supports the recognition of Indigenous rights and emphasizes their crucial role in global sustainability efforts. It underscores the need for including Indigenous peoples in decision-making processes, respecting their sovereignty, and acknowledging their contributions to environmental conservation. However, this discussion also exposes some weaknesses in the current approach to integrating IK with sustainable development. The positive connections highlighted by the informants may sometimes overshadow the complexities and challenges of reconciling different worldviews and practices; The risk of romanticizing Indigenous practices without addressing the real political and socio-economic inequalities that affect these communities. The emphasis on integrating IK can also lead to its commodification or tokenization, where these practices are adopted superficially without genuine commitment to the underlying values of respect and reciprocity.

Thus, while the integration of Indigenous perspectives into sustainability is enriching and necessary, it requires careful and respectful handling to avoid exploitation and ensure that these approaches genuinely contribute to a more inclusive and equitable path toward achieving global sustainability goals. This discussion points towards a more comprehensive view of sustainability that appreciates and utilizes the full spectrum of human knowledge and experience.

5.4.2 Bridging the concepts: Limitations

It was clear that the bridging of the concepts gave a different understanding of the term sustainable development, especially when incorporating IK into its definition. This approach enriched the discourse but also introduced specific complexities and potential drawbacks. One challenge is the complexity and scalability of Indigenous practices, which are rooted deeply in specific cultural and environmental contexts, making it difficult to apply them broadly across different or larger settings. This specificity might limit the global applicability of the previously presented sustainability strategies.

Furthermore, while the inclusion of IK broadens the scope of sustainability, it can sometimes lead to the marginalization of other perspectives. For instance, the focus on cultural

sustainability and Indigenous rights could overshadow critical aspects like technological innovation and urban planning, which are also vital for addressing global environmental challenges. All aspects are important, and because there are not any clear guidelines on what to prioritize in teaching, the choice up to each specific teacher. The integration of Indigenous knowledge into sustainability curriculum also faces institutional hurdles that can dilute the effectiveness of these initiatives. The nuanced aspects of IK would then be at risk of being lost in the process of curriculum formulations, leading to implementation that may not fully capture the intended benefits of Indigenous practices. Moreover, the transmissions of many Indigenous practices are through oral traditions or lived experiences rather than formal documentation, which poses challenges in systematically studying, preserving, and integrating these practices, and thus other forms of content other than these texts would be favored.

Another concern is the risk of cultural essentialism. By emphasizing Indigenous perspectives, there's a possibility of viewing Indigenous communities stereotypically as inherently ecological or spiritual, which oversimplifies the diverse dynamic nature of these cultures. This essentialism can result in approaches that does not fully address the real and varied needs of Indigenous communities.

5.4.3 Bridging the concepts: activities

In the context of education, particularly in the intersection of sustainable development and IK, it is important with creative teaching approaches and activities that can enhance the pupils' understanding and engagement. Jorah and Lyanna both shared their preferred approaches, that they believe not only expose their pupils to complex concepts, but also immerse them in the narratives that make their ideas tangible and relatable. Their strategies, though distinct in their application, are united by a common goal: to bridge traditional IK with sustainability practices through engaging educational activities.

Both Jorah and Lyanna's methods contribute to the existing theory by applying interdisciplinary approaches and actively engaging students in critical thinking and problem-solving regarding sustainable development. They introduce new aspects of applying IK and Indigenous narratives in understanding sustainability, which can enrich the theoretical framework by highlighting the importance of cultural dimensions in sustainability education.

Their approaches challenge existing theory by demonstrating that sustainability education can effectively integrate narrative and case-based learning, moving beyond traditional textbook methods. The informants seem to acknowledge how Indigenous narratives are created and

passed down through generations and want to find ways to apply this to their teachings, the negative part being that there are no guidelines on how to use these texts in a classroom setting. This can encourage further applications of the theory to include more diverse and innovative educational practices that accommodate different learning styles and cultural backgrounds. In summary the pedagogical strategies of the informants not only fit well within the framework outlined by Sinnes (2015), but also enhance these frameworks by Integrating IK, thereby providing a richer, more comprehensive approach to teaching sustainable development.

5.5 Summary of discussion

This study centers on the perspective of English teachers in lower secondary schools regarding the use of texts with Indigenous narratives in teaching sustainable development. This discussion reveals that the informants recognize the dual value of these texts: enriching the curriculum with diverse cultural insights and embedding sustainable practices through IK. Key findings indicate that texts featuring Indigenous narratives provide a multidimensional approach to teaching, aligning with the principles of sustainable development defined by the Brundtland Commission and further supported by other academic discourse. The informants value these texts for their ability to interweave cultural, economic, and environmental themes, presenting a holistic view of sustainability that is essential for fostering informed, responsible global citizens.

Furthermore, the discussion touched on the importance of cultural sustainability, highlighting how schools serve as critical arenas for promoting cultural diversity and transmitting cultural knowledge. The insights suggest that educational practices should extend beyond environmental and economic challenges to nurture the cultural foundations of society, aligning with UNESCO's emphasis on the transformative role of culture in achieving sustainable outcomes. Challenges in integrating these narratives into mainstream education are also discussed, including the potential for cultural misunderstandings and the difficulty of aligning Indigenous content with standard learning outcomes. However, the benefits, such as increased empathy and cultural awareness among students, outweighs these challenges, suggesting a strong case for the inclusion of Indigenous perspectives in educational settings.

In summary, the use of Indigenous narratives in teaching sustainable development in lower secondary schools is viewed positively by the informants. They believe that these narratives not only complement the teaching of sustainable development but are crucial for developing a

comprehensive curriculum that respects and reflects cultural diversity and equips students to face global sustainability challenges effectively.

6. Conclusion

This chapter encapsulates the findings from the discussions and connects them to the research questions, “What are the perspectives of English teachers in lower secondary school on using texts with Indigenous narratives in teaching sustainable development?”. It addresses the main and subordinate research questions and reflects on the hypothesis introduced in Chapter One. Additionally, this chapter offers suggestions for further research in this field.

6.1 Summary of key finding

6.1.1 Main research question

In exploring the perspectives of English teachers in lower secondary schools regarding the use of text with Indigenous narratives as part of their sustainable development curriculum, the research highlights a profound appreciation and endorsement of this educational approach. The informants view the integration of Indigenous narratives as a crucial component of the curriculum, which significantly enriches the teaching of sustainable development. The informants acknowledge that Indigenous narratives provide unique insights into the interconnection between humans and nature, presenting a worldview that encapsulates sustainability not only in environmental terms but also in cultural and social dimensions. By incorporating these texts, teachers aim to expand pupils understanding of global and local environmental issues through the lens of Indigenous wisdom and practices, which often exemplify sustainable living.

Moreover, the use of these narratives supports a more inclusive curriculum that respects and promotes diversity, helping students appreciate and learn from cultural perspectives different from their own. This educational practice is seen as essential for fostering empathy, cultural competence, and critical thinking- qualities that are integral to the concept of global citizenship. The informants also report that these texts serve as a powerful tool for engaging pupils with complex concepts of sustainability in a relatable and impactful manner. They note that stories and narratives are particularly effective in capturing the imagination of young learners, making abstract sustainability topics more tangible and emotionally resonant. The informants also report that these texts serve as a powerful tool for engaging pupils with complex concepts of sustainability in a relatable and impactful manner. They note that stories and narratives are particularly effective in capturing the imagination of young learners, making abstract sustainability topics more tangible and emotionally resonant.

To summaries, English teachers in lower secondary school value Indigenous narratives for their capacity to deeply integrate cultural, ecological, and social insights into the teaching.

6.1.2 Hypothesis

This thesis sought to explore the challenges faced by teachers in integrating Indigenous perspectives into their practices. The hypothesis that some teachers might find it challenging to engage with Indigenous perspectives due to a lack of thorough understanding and a variability in perspectives was substantial through the findings. Many of the informants did share a clear understanding of the term and curricula around sustainable development, but the area that was the most challenging was around Indigenous peoples. Many of the informants expressed a strong desire to incorporate diverse Indigenous narratives into their teachings. However, they encountered significant obstacles due to the broad spectrum of Indigenous cultures and the vague guidelines provided by curriculum, which does not specify which perspectives to include.

These findings underscore the need for clearer policies and more structured support systems to aid the teachers. By failing to specify which Indigenous perspectives should be included, the curriculum inadvertently places a burden on teachers to identify suitable content that is both respectful and relevant. This situation not only hinders the effective integration of IK into our education system but also impacts the authenticity and depth with which these narratives are presented to pupils of all ages.

6.1.3 Subordinate research questions

6.1.3.1 *Definitions of terms*

The informants articulate nuanced definitions of key terms that reflect both personal insights and scholarly perspectives. The term “Indigenous” refers to groups with historical connections to a region from before colonialism, characterized by unique cultural, linguistic. And traditional attributes are deeply linked to their land and environment. “Sustainable development” is understood as a holistic concept that integrates social, economic, and environmental aspects aimed at meeting the present needs without compromising future generations, emphasizing the preservation of both material and cultural values. “Indigenous narratives” are described as vital oral histories and stories passed through generations within Indigenous communities, encapsulating traditional ecological knowledge and deep human-nature relationships. These narratives are treasured for their educational value and their profound implications for

sustainability. Together, these definitions highlight the interconnectedness of cultural heritage and environmental stewardship within sustainable development, underlining the significant role of IK and traditions.

6.1.3.2 Teaching materials related to the term

In examining the types of teaching materials used by the informants related to Indigenous narratives within the sustainable development framework, it is evident that educators employ a diverse array of resources, including textbooks, multimedia presentations, and storytelling. They express a positive experience in utilizing these materials, highlighting their effectiveness in facilitating a deeper connection with the subject matter. The integration of resources that focuses on Indigenous perspectives not only enriches the curriculum but also aids in fostering a more inclusive and comprehensive educational environment. Educators note that these materials encourage students to consider sustainability from multiple viewpoints, thereby enhancing their critical thinking and empathy towards different cultures. The feedback from the informants underscores the value of these culturally enriched resources in promoting a more nuanced understanding of sustainability, rooted in respect for and appreciation of IK and contributions.

6.1.3.3 Connecting the concepts

In connecting sustainable development with Indigenous perspectives, the informants demonstrate a strategic and resourceful approach to planning and organizing their teaching sessions. They typically design their lessons to include a variety of materials such as Indigenous authored texts, documentaries, and interactive digital content all aimed at providing a broad and authentic view of Indigenous cultures and sustainability practices. The informants emphasize the importance of using accurate and respectful resources, often consulting Indigenous community leaders and educators to ensure cultural authenticity and relevance. Additionally, they engage in continuous professional development and leverage online platforms and scholarly articles to stay informed about the latest resources and pedagogical strategies. This proactive approach not only enriches the educational experience but also ensures that the teaching delivery is both informative and respectful of IK. Through thoughtful planning and commitment, to cultural integrity, these educators effectively integrate these critical themes into their curriculum, thus preparing students to understand and address global sustainability issues from a well-rounded perspective.

6.2 The researchers' reflections

The process of composing this master's thesis has illuminated several crucial insights regarding academic research in the field of education. The task of drafting a comprehensive paper that addresses complex themes such as sustainability and indigeneity within education presented substantial challenges. The chapters of this thesis detail these difficulties and demonstrate the scope of the investigative effort required.

The methodology employed in this study, while thorough, reveals certain limitations inherent to qualitative research conducted with a small cohort of informants. Experienced researchers might have navigated these limitations differently, potentially extracting more nuanced data from the informants. The brevity and ambiguity of some responses occasionally hindered deeper inquiry, suggesting that an alternative approach or additional training in qualitative interviewing techniques might have yielded more substantial data.

Furthermore, the scope of the research was constrained by the number of participants who ultimately engaged in the study. The initial design intended for a broader sample size of six to ten informants; however, only four participated. This limited participation was partly due to perceived inadequacies in expertise and availability among potential informants, affecting the data volume and impacting the study's overall validity.

Despite these challenges, the findings of this thesis contribute valuable perspectives to the academic discourse on how English teachers in Norway integrate Indigenous narratives into lessons on sustainable development. The study highlighted the complexity of such integration and underscored the need for structured educational frameworks and clearer guidelines. Additionally, the research process has refined my own analytic skills, particularly in data interpretation and the application of theoretical frameworks to practical educational contexts. These insights not only advance academic understanding of the integration of indigeneity in educational settings but also enhance the discourse on educational practices in multicultural and diverse environments.

6.3 Limitations, concerns, and recommendations.

This study explores viewpoints on a concept that does not have a standardized definition, which can differ across various disciplines and pedagogical methods. It is crucial to acknowledge the possibility of misinterpretations arising from both the participants and my own interpretation

of the concept. Furthermore, the definitions and understandings presented in this research are expected to develop and be honed in subsequent investigations.

It is essential to recognize that the teachers interviewed may not all hold the same perspectives on sustainable development and indigeneity as I do, or they might be unfamiliar with these concepts. As a result, they could require additional support during the interview, potentially influencing their responses. Additionally, some teachers might offer meaningful insights derived from their practical experience instead of theoretical understanding, as evidenced by their discussions about their teaching practices and professional environment.

The informants were given access to the interview guide before the interviews to allow them to become acquainted with the themes and questions they would encounter, thus enabling them to prepare for the discussion. Only one of the informants created and brought notes to the interview, and the others said they mostly “mentally prepared” themselves. Ideally, prior preparation would lead to less spontaneous responses, potentially impacting the authenticity of the data and the conclusions of this thesis. Nonetheless, the results may provide some indication of how English teachers in Norway approach promoting indigeneity through sustainable development and vice versa.

Given that this thesis exploits interview data exclusively from only four teachers, the findings presented in Chapter four inherently reflect the experiences and perspectives of only these participants. Consequently, the conclusions drawn are representative solely of these individuals. Therefore, due to this limited number of participants, there is an opportunity for future research to explore potential trends in teacher cognition related to sustainable development and indigeneity within the Norwegian classroom. To validate or challenge the thesis conclusion, I recommend that future researchers prioritize gathering other types of data through surveys, questionnaires, or a series of brief interviews. By obtaining more extensive data, it will be more feasible to understand the perspectives and approaches of teachers in Norwegian EFL-classrooms regarding this topic and their methods of integrating this theme into their teaching. One suggestion could also be to focus on one of the topics, either sustainable development or indigeneity individually and use the collected research to create one whole piece of research to bridge the concepts more clearly.

Furthermore, I strongly recommend that future researchers design questions aimed at gathering detailed information about how the teachers address these topics in their classrooms. Observing teachers directly as they work could also enhance the validity of the data. Such observations would allow researchers to see what the teachers do, and then compare the teachers' self-

reflections with their actual classroom practices, potentially yielding a more accurate comparison and providing richer insights.

For future studies, I would also recommend a longitudinal research project where the researcher(s) observe(s) teachers over a period of time as they engage with the topic. Additionally, complementing these in-depth interviews and observations with a survey could enrich the dataset. This approach would enable a broader collection of insights, facilitating a more generalized conclusion about how multiple teachers across Norway perceive sustainable development and indigeneity, rather than merely suggesting a trend among a few educators.

7. Literature

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8. Appendices

8.1 Appendix 1: Approval of research project

12.05.2024, 19:35

Meldeskjema for behandling av personopplysninger



Vurdering av behandling av personopplysninger

Referansenummer

243675

Vurderingstype

Standard

Dato

30.10.2023

Tittel

Sustainable development and indigeneity

Behandlingsansvarlig institusjon

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

Prosjektansvarlig

Gjertrud Flermoen Stenbrenden

Student

Aicha Nordli

Prosjektperiode

01.08.2023 - 01.09.2024

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 01.09.2024.

[Meldeskjema](#)

Kommentar

OM VURDERINGEN

Sikt 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. Vi har nå vurdert at du har lovlig grunnlag til å behandle personopplysningene.

FØLG DIN INSTITUSJONS RETNINGSLINJER

Det er institusjonen du er ansatt/student ved som avgjør hvordan du må lagre og sikre data i ditt prosjekt og hvilke databehandlere du kan bruke. Husk å bruke leverandører som din institusjon har avtale med (f.eks. ved skylagring, nettspørreskjema, videosamtale el.).

Personverntjenester legger til grunn at behandlingen oppfyller kravene i personvernforordningen om riktighet (art. 5.1 d), integritet og konfidensialitet (art. 5.1 f) og sikkerhet (art. 32).

MELD VESENTLIGE ENDRINGER

Dersom det skjer vesentlige endringer i behandlingen av personopplysninger, kan det være nødvendig å melde dette til oss ved å oppdatere meldeskjemaet. Se våre nettsider om hvilke endringer du må melde: <https://sikt.no/melde-endringer-i-meldeskjema>

OPPFØLGING AV PROSJEKTET

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

Lykke til med prosjektet!

8.2 Appendix 2: Information slip

Vil du delta i dette forskningsprosjektet?

Sustainable development and indigeneity: Teachers of English in lower secondary school in Norway and their views on using indigeneity as a part of teaching sustainability.

Dette er spørsmål til deg om å delta som informant i et forskningsprosjekt, hvor formålet er å finne ut av hva engelsklærere fra mellomtrinnet tenker og mener om å bruke innhold med urfolksperspektiver til å lære elever om bærekraftig utvikling. Dette skrivet inneholder informasjon om prosjektet slikt at du kan føle de trygg på å delta. Nederst i dokumentet er også en intervjuguide slikt at du får mulighet til å bli kjent med tematikken i spørsmålene som blir stilt ved selve intervjuet.

Formål

Formålet med dette prosjektet er å finne ut av hva engelsklærere på mellomtrinnet i norske skoler mener om å undervise bærekraftig utvikling, med fokus på bruken av urfolksperspektiver, samt urfolkstekster, og hvordan lærere jobber med dette i praksis. Funnene etter gjennomført intervju vil deretter brukes i min masteroppgave om bærekraftig utvikling og urfolksperspektiver. Masteroppgavens problemstilling lyder som følgende på engelsk: **“What perspectives do English teachers in lower secondary school have on using texts with indigenous narratives as a part of sustainable development?”**

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 hvilket syn engelsklærere har på tematikken nevnt ovenfor. Totalt vil jeg i dette prosjektet gjennomføre intervjuer med fire til seks engelsklærere som jobber på 8-10 trinn.

Hva innebærer det for deg å delta?

Om du velger å delta i prosjektet mitt, blir du bedt om å stille opp i et intervju der jeg møter deg på arbeidsplassen, eller et annet sted du føler er passende for deg å gjennomføre intervjuet.

Under intervjuet vil jeg ta notater samt gjennomføre lydopptak gjennom en sikker diktafon-applikasjon. På denne måten sikres din anonymitet.

Det vil ta ca. 30 min 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

Deltakelse i intervjuet er helt frivillig. Selv om du har gått med på å delta kan du når som helst trekke samtykke uten grunn. I et slikt tilfelle vil all informasjon og personopplysninger slettes umiddelbart. Det vil ikke ha noe negative konsekvenser for deg hvis du ikke vil delta eller senere velger å trekke deg. Dersom du deltar vil ikke intervjuet påvirke dine arbeidsforhold, fordi intervjuet er anonymt.

Personvern

Intervjuets innhold og oppgaven som helhet vil være anonymisert. Personopplysningene behandles konfidensielt og i samsvar med personvernsregelverket. Vi vil bare bruke opplysningene om deg internt, til veiledning og sensur. Notater og opptak fra intervjuet oppbevares utilgjengelig for andre. Dersom det kommer frem personopplysninger i intervju vil disse kodes slik at de kun kan gjenkjennes av meg og veiledere.

Prosjektet vil etter planen avsluttes 1. juli 2024. Informasjonen lagres i nettskjema via Universitetet i Oslo, fordi Høgskolen i Innlandet anbefaler at studenter som gjennomfører intervjuer i forskning skal benytte denne programvaren. Lydfilenes lagres på en kryptert side, noe som sikrer lydfilen fra intervjuet, slikt at kun jeg og veilederen vil ha tilgang til lydopptakene. Ellers vil du bli anonymisert fordi du ikke nevnes eller lagres med navn. I tillegg vil intervjuene fjernes når masteroppgaven er bestått og prosjektet fullført.

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 personregelverket.

Dine rettigheter er:

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

- Å rette opplysninger om deg som er feil eller misvisende

- Innsyn i hvilke opplysninger vi behandler om deg, og få utlevert en kopi av opplysningene
- Å få slettet personopplysninger om deg
- Å sende klage til SIKT om behandling av dine opplysninger

Etter endt prosjekt vil notatene fra intervjuet makuleres og opptak slettes etter at oppgaven er levert og godkjent. Oppgaven skal leveres 15. mai 2024.

Hvor kan jeg finne ut mer?

Dersom du har spørsmål til studien eller ønsker ytterligere informasjon, kan du kontakte oss på:

- Høgskolen i Innlandet, Fakultet for lærerutdanning og pedagogikk ved veileder Gjertrud F. Stenbrenden (gjertrud.stenbrenden@inn.no, 92 41 97 62) og veileder Cameron A. Sharp (cameron.sharp@inn.no, 97 46 21 12)
- Høgskolen i Innlandet, personvernombud

Har du spørsmål knyttet til Personverntjenesten 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

Cameron Sharp, Gjertrud Stenbrenden og Aicha Nordli

Samtykkeerklæring

Samtykke kan innhentes skriftlig (herunder elektronisk) eller muntlig

Jeg har mottatt og forstått informasjon om prosjektet, “What perspectives do English teachers in lower secondary school have on using texts with indigenous narratives as a part of sustainable development?”, og har fått anledningen til å stille spørsmål. Jeg samtykker til:

Å delta i Intervju

Jeg samtykker at mine opplysninger behandles fram til prosjektet er avsluttet

(Signert prosjektdeltaker, dato)

8.3 Appendix 3: Interview guide

Interview guide

1. When you hear the word sustainable development, what does that mean to you?
 - 1a. How would you define sustainable development and why do you think it is important in the context of Indigenous communities?
2. When you hear the term Indigenous, what does that mean to you?
3. When you hear the term Indigenous narrative, what does that mean to you?
 - 3a. What topics or themes with Indigenous texts do you think are common?
 - 3b. Can you think of examples where the sustainable development principles align with traditional Indigenous knowledge?
4. What type of teaching material do you use, that is related to sustainable development?
 - 4a. What topics or themes, within sustainable development, do you find yourself focusing on with your teaching materials?
 - 4b. Do you incorporate real-world examples or case studies into your teaching materials?
5. What type of teaching material do you use, that is related to Indigenous narratives?
 - 5.a Are there any challenges you face in integrating Indigenous perspectives into the curriculum?
6. How do you experience working with teaching materials that are related to Indigenous peoples?

7. Can you describe how you would plan and organize a teaching session on sustainable development and Indigenous peoples?
8. What teaching material would you include when planning and organising a teaching session on sustainable development and Indigenous perspectives?
9. How do you stay informed about new Indigenous narratives and resources that you can use in your training?
 - 9a. How do you verify the authenticity and reliability of new Indigenous resources before incorporating them into your teaching material?
 - 9b. Are there any collaborative efforts or networks you engage with to exchange ideas and resources related to Indigenous narratives and sustainable development, in education?
10. Do you have any other thoughts, opinions or comments related to the things we have discussed throughout this interview?