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# MASTER'S THESIS

Representation of Indigenous Peoples in  
textbooks for year 8-10

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I confirm that the work is self-prepared and that references/source references to all sources used in the work are provided, cf. Regulation relating to academic studies and examinations at the Western Norway University of Applied Sciences (HVL), § 12-1.

## Abstract

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The aim of this thesis has been to examine the extent to which EFL textbooks succeed in meeting the guidelines set by LK20 about Indigenous peoples in the English subject after year 10. The thesis basis derives from theoretical approaches to culture, representation, both visual and textual, as well as representation of Indigenous peoples and Piaget's theory of cognitive development and how it relates to representation. The thesis also draws upon the basis of what a textbook in education is and what it implies, as well as what the curriculum has set as guidelines on Indigenous content. To analyse how authors and publishers have chosen to include Indigenous peoples in their EFL textbooks I chose mixed methods, incorporating both quantitative and qualitative methods. The methods chosen were content analysis and multimodal critical discourse analysis. Content analysis allows the researcher to analyse the contents of texts, both quantitative and qualitative. While a multimodal critical discourse analysis allows the researcher to study both visuals and text in ways language, with signs and symbols, are taken advantage of by authors in order to represent. The findings implies that some textbook does a better job than others when it comes to meeting the guidelines set by the LK20 curriculum. And even though all the textbooks include Indigenous peoples they do not always give a complete and in-depth representation on who Indigenous peoples are and what their culture, history, and societal life entails. An important finding was that the Norwegian Indigenous people are hardly mentioned in some textbooks, and not present at all in others, despite them being explicitly present in competence aims in LK20. That is why it is important for teachers to be critical of the textbooks used in education and that they do not necessarily mirror the guidelines set by LK20. And for teachers to add materials in addition to the textbook when necessary, in order to follow the guidelines set by the curriculum.

## Abstract in Norwegian

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Formålet med denne masteroppgaven er å utforske til hvilken grad lærebøker lykkes med å følge retningslinjene satt av LK20 om urfolk i engelsk faget etter 10.trinn. Avhandlingens teoretiske tilnærminger trekker frem teorier om kultur, representasjon, både visuell og skriftlig, samt representasjon av urfolk og Piagets teori om kognitiv utvikling og hvordan det kan relateres til representasjon. Oppgaven tar også utgangspunkt i hva en læreboks rolle er i utdanning og hva det innebærer, og presenterer også hvilke retningslinjer læreplanen har satt når det kommer til innhold om urfolk. For å analysere hvordan forfattere og utgivere har valgt å inkludere urfolk i lærebøkene sine har valget falt på 'mixed methods', som er både kvantitative og kvalitative metoder. Metodene som er valgt er innholdsanalyse og multimodal kritisk diskursanalyse. Innholdsanalyse lar forskeren analysere innholdet i tekster, både kvantitativt og kvalitativt. Mens en multimodal kritisk diskursanalyse lar forskeren studere både visuelle og skriftlige måter forfatteren bruker språk, ved hjelp av tegn og symboler, til sin fordel når det representeres. Funnene viser at noen lærebøker gjør en bedre jobb enn andre når det gjelder å oppfylle retningslinjene satt av læreplanen LK20. Et viktig funn er at det norske urfolket er nevnt minimalt i noen lærebøker, og er ikke til stede i andre. Og det til tross for at de direkte nevnes i kompetanse mål i LK20. Det er derfor viktig at lærere stiller seg kritiske til lærebøker som blir brukt i utdanning, og at de ikke nødvendigvis reflekterer læreplanens retningslinjer. Men også at lærere bør bruke andre materiell i tillegg til læreboka for å oppfylle retningslinjene satt av læreplanen.

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## List of abbreviations

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EFL: English as a foreign language

LK20: National curriculum 2020

LK20S: Sami national curriculum 2020

LK06: National curriculum 2006

IP: Indigenous people

IPs: Indigenous peoples

CDA: Critical discourse analysis

MCDAs: Multimodal critical discourse analysis

# 1.0 Introduction

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## 1.1 Background

“Representation is a crucial location of struggle for any exploited and oppressed people asserting subjectivity and decolonization of the mind” (Hooks, 1995, p.3).

In this study I have chosen to look at how Indigenous Peoples (IPs) are represented in textbooks in the English subject from year 8 to 10. The background for choosing this topic is that I am Indigenous. My family is part of the Sami people, and growing up in a non-Sami area you come to understand that people are not that well informed on Indigenous peoples. Everyone from young children to grown-ups has always shown curiosity towards me being Indigenous when being informed on the matter, asking a lot of questions about being Indigenous and about the culture. While others have used my Indigenous heritage against me through racist remarks like “Go back to where you came from!”. Both the positive feedback and curiosity as well as the prejudice I have experienced have one thing in common, a lack of knowledge about IPs. My experiences, and many other Sami peoples experiences, are reflected in a study called ‘Mihá’. The study from 2021 examined Sami youth’s mental health and among the results were that 95% of Sami young adults had experienced prejudice and that 3 out of 4 had experienced discrimination at least once throughout their life (Hansen & Skaar, 2021, p.144). IPs are both an explicit and implicit part of the curriculum, both the core curriculum, that includes all subjects across all school years, as well as the English subject in particular. The English subject curriculum has also stated that through the subject pupils shall develop intercultural competence and understandings of the world around them (Ministry of Education, 2019a). The subject curriculum also highlights how the subject shall prevent the development of prejudice among the pupils (Ministry of Education, 2019a). Ingeborg Mellegård and Karin Dahlberg Pettersen did research on curriculum practise in accordance with the previous curriculum (LK06), and how teachers understand and realise the new national curriculum (2012, pp.207-218). The research revealed that Norwegian teachers show complete trust in authors’ and publisher’s claim that their teaching material are written in accordance with the curriculum (Mellegård

& Pettersen, 2012, p.214). One participant even stated that the textbook was their 'bible'. This makes it apparent that the textbooks themselves are perceived as curriculum, and teachers then use the textbook as an already created manual (Mellegård & Pettersen, 2012, pp.214-215). Textbook publishers/authors often state in the beginning or the end of their textbooks that their material follows the guidelines set by the curriculum, but is this necessarily the case? When starting teaching studies I wanted to explore this topic, and wanted to investigate what textbooks actually taught pupils about IPs. While studying social studies I chose to focus on exactly that when having to write a research and development assignment (FOU). In that assignment I choose to examine how the Sami people were represented in social studies textbooks, and I come to find out that the information in most of the books were not adequate, and some were even misleading. Doing that assignment genuinely excited me, infuriated, and left me wanting to know more. That is why I wanted to broaden that assignment and choose to look at the representation of indigenous peoples in textbooks in the English subject for my master thesis.

## 1.2 Research question and purpose

The purpose to this master thesis is to research: The extent to which EFL textbooks succeed in meeting the guidelines set by LK20 about Indigenous peoples in the English subject after year 10. To investigate this thesis topic, I have come up with three research questions to aid me:

- How well do EFL textbooks contest stereotypical views of Indigenous peoples?
- Do EFL textbooks provide adequate coverage of Indigenous history, cultural expression and society?
- How much of the content features material contributed by Indigenous people?

The reason I have chosen to explore to what extent the textbooks are meeting the guidelines set by LK20 is because the textbooks themselves state that they are following the guidelines set by LK20, that is why it is of interest to examine if that is the case or not. I consider it to be relevant due to the recent transition from the old curriculum (LK06) to the new curriculum (LK20) that was in effect from the autumn of 2020. As a result of the new national curriculum, new textbooks have been made and published in order to correlate with the



curriculum and its competence aims. This is also a field that has been done little research on due to the fact that some textbooks in the English subject were not published until early 2022. The reason I have chosen to examine whether the textbooks contest stereotypical views of IPs is because a too generalised representation can lead to stereotyping. Further I have chosen to explore content based of history, cultural expression and society and whether they provide adequate coverage of those aspects. Giving a diverse portrayal of any group of people/culture is very difficult to pull off, however, giving a portrayal of dominant aspects within that group of people/culture can give us a better picture of said group/culture. Based on several references, including Dybedahl and Bøhn, as well as the core curriculum and the English subject curriculum I chose to incorporate the dominant aspects within three categories; history, society and cultural expression. I also find it important to examine if there are materials provided by IPs, which makes it possible for them to be able to represent them selves from their point of view, and not only by others. When allowing IPs to represent themselves it makes it possible for them to challenge the majority's image of IPs, their culture and so on (Smith, 2021, p.172).

### 1.3 Previous research

Relatively little research on the topic of Indigenous peoples in textbooks in the English subject has been done in Norway. Eun-Ji Amy Kim has written an article "Neo-colonialism in Our Schools: Representations of Indigenous Perspectives in Ontario Science Curricula" (2015). Kim wanted to explore the representation of IPs in their new curriculum that has attempted to add Indigenous perspectives in order to create more relevant curriculum for Indigenous students. Peter Ninnes published an article in 2000 "Representations of indigenous knowledges in secondary school science textbooks in Australia and Canada". Ninnes' purpose was to address the western perspectives in texts when it comes to ethnocentrism, racism and cultural imperialism. The author made use of discourse analysis to explore information on minority groups, with the focus on information provided by the Indigenous in texts. Paul Thomas, in his article from 2017 "The portrayal of non-westerners in EFL textbooks in Norway", finds that upper secondary school textbooks tap into topoi of Orientalism by representing non-western people as "others".

The research that is the most similar to mine, and which has been a guide for my own research, is Anouk Beentjes Ettema's master thesis: "A narrative analysis of multimodal representations of indigenous cultures in EFL textbooks" (2021). Ettema provides a multimodal narrative analysis of how Indigenous cultures are represented in EFL books in year 6, as well as focusing on whether the representation is adequate in developing pupils' intercultural competence. Despite Ettema's research being published after the renewal of the curriculum (LK20), the thesis concentrate mainly on the old curriculum (LK06) and the textbooks associated with it. Ettema concludes that textbooks representations of IP do not enhance pupils' intercultural competence, because they are simplistic, homogenous, stereotyping and inadequately represent the diversity of Indigenous people.

Cecilie Waallann Brown's master thesis "Visual Representations of Indigenous Cultures in English Foreign Language Textbooks" (2016) analyses whether images contradict or contribute to the curricular aims on culture. Brown's main focus on cultural stereotyping, power relations and identification levels, and her main method is visual content analysis. Brown's thesis concludes that there is a strong emphasis on traditional clothing when representing IPs in images. IPs are rarely pictured in a modern setting. Another striking find is that there is a big difference in how photos of IPs was shot, in contrast to how photos of the majority is shot. Brown concludes that the images in the EFL textbooks directly contradict the cultural aims set by the curricula.

Anette Christine Axelsen's master thesis "The Portrayal of Minorities and Multiculturalism in EFL Textbooks for Upper Secondary School" (2021) examines the portrayal of minorities and multiculturalism in Britain and the United States in EFL textbooks used in Norwegian upper secondary schools. Axelsen focuses on textbooks published prior to the implementation of the new curriculum (LK20), her focus on the portrayal of minorities and multiculturalism is to my own thesis. Similarly to Ettema's study, Axelsen's thesis focus on both the written and visual portrayals of the people in question, and engages the issue of intercultural competence. Axelsen looks at how multiculturalism and minority culture are portrayed through using qualitative and quantitative mixed-research methods. Axelsen concludes textbooks tend to focus on conflicts and disagreements within a multicultural society. The

images of minorities often depicted them in traditional clothing and in traditional festivals, as well as depicting the conflicts.

Part of the originality of this study lies in how it has been conducted by an Indigenous individual. This is of significance because having Indigenous issues being explored by IP it challenges the dominant image the majority has created of IPs and their culture (Smith, 2021, p.172). There is also cultural involvement when it comes to research, which makes our cultural foundation essential in doing research (Kovach, 2009, pp.115-116). Because of that the relationship I have with my Indigenous heritage it will be useful in guiding me in my research. Furthermore, my thesis focuses on looking at the new curriculum from 2020 and the textbooks that correlate with it, no one else have done yet. Some of the previous research done on the subject has focused only on one school year when analysing textbooks. However, I have found it important to look at all the books from the same age range. With age range I mean that curriculum competence aims are grouped into years, such as after year 4, after year 10 and so on. Since the competence aims within the age range include several different school years not all books within the age range contain content on Indigenous peoples in each volume. For instance, a textbook from year 8 from one publisher contains IPs, while a textbook from another publisher contains content on IPs in its year 10 book and not year 8. Some researchers have looked only at texts, and others have examined only images. I consider it important to look at text and images together, like Ettema (2021). This provides a more wide ranging and detailed discussion of how Indigenous people are represented in EFL textbooks designed for the Norwegian classroom.

#### 1.4 Outline of thesis

This thesis has five chapters. After the introduction, there is a theoretical discussion in which I present my theoretical background. The theoretical chapter gives an insight into textbook theory, the curricula, cultural studies, representation and representation of Indigenous peoples, and also Piaget's theory of cognitive development. After the theory chapter, I present the methods used for my analysis, and explain why I have chosen them. At the end of the chapter, I review these methods in order to view possible limitations and considerations. For the next chapter I have chosen to combine the results of the analysis as well as the discussion, since I find this to be the most efficient and structured way to present

the matter. In the analysis and discussion section, I work through my findings in relation to the theoretical background and the thesis and research questions previously explored in the thesis. Finally, the conclusion discusses the implications that can be taken from this study and also come with suggestions for further research.

## 2.0 Theory

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### 2.1 Curricula

The term curriculum can be understood in different ways, especially due to its different definitions across the borders of the world. In the Nordic context it is customary for the state to construct and manage the curriculum (Imsen, 2016, p.265). Gunn Imsen defines the curriculum as the directive for teachers and schools to follow on what the education shall consist of (2016, p.265). The curriculum provides information about the form and content of subjects, in the different school grades, as well as providing information about how many hours are taught (Imsen, 2016, p.265).

In the 2020/2021 school year, the new national curriculum was implemented in school classrooms across Norway. It is necessary for education policy and the curriculum to respond to ongoing changes and new challenges in multiple aspects of contemporary life (Utdanningsdirektoratet, 2021b). This means the pupils' competence pupils related to today's standards and expectations. The curriculum expresses the competence the pupils are going to achieve through their education (Utdanningsdirektoratet, 2021a). Learning how to learn is essential due to it being fundamental in learning in the future, and throughout our lives (Utdanningsdirektoratet, 2021b). Pupils have of course been learning for generations, but what is implied is that it is important to learn skills and tools that help us to continue learning beyond the period of school attendance. The biggest change from the previous curriculum (LK06) is the change to a new core curriculum (overordnet del), which previously was the general part (generell del) (Utdanningsforbundet, n.d). The core curriculum is the foundation when it comes to the educational system, and it includes all subjects and all pupils (Utdanningsdirektoratet, 2021a). The core curriculum includes descriptions of the values and principles on which all teaching and training shall be based (Utdanningsdirektoratet, 2021a). The second change from the old curriculum is that the new curriculum is shorter in comparison (Utdanningsdirektoratet, 2021a). The amount of competence aims is reduced, and the content has become more open for interpretation than previously. The Ministry of Education (Kunnskapsdepartementet) has also added three interdisciplinary topics (2017):

- Health and life skills

- Democracy and citizenship
- Sustainable development

The final substantial change from the old curriculum is a new emphasis on in-depth learning and a strengthening of pupil participation (Utdanningsforbundet, n.d).

### 2.1.1 Curricular requirements on Indigenous peoples

The Sami people are present throughout the national curriculum. Also, Sami pupils have the right to learn their language in school, no matter where in the country they reside (Utdanningsdirektoratet, 2020). All pupils in primary, middle and lower-secondary school (grunnskolen) in Sami conducted areas have the right to learn the Sami language of that area, as well as learn other subjects in the medium of Sami (Utdanningsdirektoratet, 2020). Sami pupils also have their own curriculum (LK20S). Though not all pupils in Norway have the right to learn Sami, they are all going to learn about the Sami (Utdanningsdirektoratet, 2020). The Sami people are implemented in the core curriculum (overordnet del), as well as the subjects individually (Utdanningsdirektoratet, 2020). The core curriculum explain that Sami people are an official Indigenous people, and that the constitution says the Norwegian state is accountable for maintaining and evolving Sami languages, culture, and society (Ministry of Education, 2017). It is the responsibility of schools to ensure that Sami pupils' rights to learn their language, and learn in their language are upheld (Ministry of Education, 2017). The national curriculum states: "Through the teaching and training the pupils shall gain insight into the indigenous Sami people's history, culture, societal life and rights. The pupils shall learn about diversity and variation in Sami culture and societal life." (Ministry of Education, 2017). Sami content is manifested through competence aims (kompetansemål), and in the "about the subject" part in different subjects. Sometimes Sami content is explicitly stated, while at other points it is stated implicitly (Utdanningsdirektoratet, 2020). For instance, in social studies competence aims after year 10 mention the Sami people explicitly like this: "explain the policy of Norwegianization of the Sami people and national minorities, and the injustices they have been subjected to, and thus reflect on what consequences this has had and has on both the individual and societal level" (Ministry of Education, 2019b). Sami content can also be interpreted as being an implicit part of other competence aims like this: "reflect on equalities and inequalities in identities, ways of life and cultural expressions,

and discuss the opportunities and challenges related to diversity” (Ministry of Education, 2019b). Schools have the authority to decide for themselves when and how the teaching shall happen.

In the English subject Indigenous people are present in the ‘about the subject’ both explicitly and implicitly. Under ‘Relevance and central values’ in the English subject curriculum it states more indirectly:

English shall help the pupils to develop an intercultural understanding of different ways of living, ways of thinking and communication patterns. [...] The subject shall develop the pupils’ understanding that their views of the world are culture-dependent. This can open for new ways to interpret the world, promote curiosity and engagement and help to prevent prejudice (Ministry of Education, 2019a).

Under ‘Core elements’ in the ‘About the subject’ section of the English subject curriculum Indigenous peoples are more directly mentioned than previous:

Working with texts in English helps to develop the pupils’ knowledge and experience of linguistic and cultural diversity, as well as their insight into ways of living, ways of thinking and traditions of indigenous peoples. By reflecting on, interpreting and critically assessing different types of texts in English, the pupils shall acquire language and knowledge of culture and society (Ministry of Education, 2019a).

Indigenous peoples can be interpreted as being included implicitly in competence aims from after year 4, which state:

- Talk about some aspects of different ways of living, traditions and customs in the English-speaking world and in Norway
- Learn words and phrases and acquire cultural knowledge through English-language literature (Ministry of Education, 2019a).

After year 7 IPs are still present implicitly:

- investigate ways of living and traditions in different societies in the English-speaking world and in Norway and reflect on identity and cultural belonging (Ministry of Education, 2019a).

It is not until after year 10 that IPs are presented explicitly in a specific competence aim. There are also two other competence aims that could be interpreted as being implicitly appropriate when talking about IPs:

- Explore and reflect on the situation of indigenous peoples in the English-speaking world and in Norway.
- Explore and describe ways of living, ways of thinking, communication patterns and diversity in the English-speaking world.
- Explore and present the content of cultural forms of expression from various media in the English-speaking world that are related to one's own interests (Ministry of Education, 2019a).

The first competence aim listed immediately above is the that I am focusing especially on in my thesis. It should be noted that this competence aim has been altered from the LK06's equivalent which stated:

- Describe and reflect on the situation of indigenous peoples in English-speaking countries.

The most notable change from LK06 to LK20 is the inclusion of Norwegian Indigenous people.

## 2.2 Textbook theory

The textbook has been used throughout the history of education (Grepperød & Skrøvset, 2012, p.225). Since textbooks create a common academic frame of reference, even though the different textbooks can vary some in contents, they become a part of our cultural heritage (Grepperød & Skrøvset, 2012, p.227). And even though there has been a massive change in world when it comes to the way we consume knowledge using the internet, the textbook is still, without a doubt, the most important learning resource (Imsen, 2016, p. 425). The curricula are the basis of the textbooks and are written for pupils and the teaching itself (Grepperød & Skrøvset, 2012, p.225). The textbook could be said to be the teachers' closest companion (Grepperød & Skrøvset, 2012, p.226), and as earlier stated in the introduction, as the teachers' 'bible'. Naturally it would be difficult, challenging, and not to say time consuming, if teachers would have to gather all the materials they would need to



use in their teaching in accordance with the curricula set by the government. The textbooks are a practical and easy way for the contents of school subjects to be gathered and structured for classroom use (Grepperød & Skrøvset, 2012, p. 226). The organisation and contents of textbooks reflect how their authors have interpreted the curricula for the subjects concerned (Imsen, 2016, p.425). The textbook is used as a way to convey knowledge, and as a way of evaluating their knowledge, often through tests (Grepperød & Skrøvset), 2012, p.227). Another important way of using the textbook is through the pupils themselves working with the book. Grepperød and Skrøvset refers to a study of textbook usage, which reveals that the textbook is used in individual work half of the time (2012, p.227).

Creating textbooks requires a lot of work and involves an array of people, from authors and publishing editors, to people responsible for layout, and so on (Nordkvelle, 2016, pp.275-276). It is challenging writing and composing a textbook, and the process consists of a lot of issues that need to be managed (Utdanningsnytt, 2010). Everything within the textbooks needs to be chosen. For instance, what concept they want to use in the textbooks and how do they choose to interpret the curricula. A great deal of topics and themes are concentrated in few pages, consequently there will not be room for everything the topics and themes consist of (Utdanningsnytt, 2010). Because there will not be room for everything, authors will have to choose what is in, and what is out. An important aspect of creating these textbooks is that the editors/publisher has the final say (Utdanningsnytt, 2010).

In a survey conducted in Sweden and Norway, teachers are said to be content with how the textbooks comply with the curriculum and its contents. This gives the textbooks power of legitimacy, and some sort of guaranty that they do comply the curricula's aims. However, it is also important that teachers are critical of the materials available for use in teaching and for educational purposes more generally. Even though the textbook can never replace the teacher, in a lot of cases a great textbook can make up for bad teaching, according to Imsen (2016, p.428). Grepperød and Skrøvset argue that even the worst textbook can be valuable in the hands of a great teacher, while an exceptional textbook can perform badly in the

hands of an unskilled teacher (2012, p.242). Imsen refers to the Swede Lennart Berglund, who has created a list of criteria that can aid teachers when it comes to the evaluating the usage of textbooks. One of the criteria in particular is relevant to this thesis:

- Is the content presented objectively? How does the book address controversial topics? Is it done in a balanced way, or are there political, religious, or cultural biases that persist in the textbook without it being explicitly expressed? Do the chosen images and illustrations support the textual content, or are they misleading? (Imsen, 2016, p.426)

When debating whether or not to use the textbook, Drew and Sørheim argue that the best way to resolve the issue is to combine the textbook with additional materials (Drew & Sørheim, 2016, p. 130). This is because doing without the textbook will result in a lot of time-consuming work for the teacher, as well as require the teacher to have the skills to prepare a wide range of suitable materials (Drew & Sørheim, 2016, p. 130). When teachers manage without the textbook and create their own materials Drew and Sørheim claim that it can result in a well-rounded arrangement tailored to be highly relevant and appropriate for the pupils (2016, p.130). However, teachers can also end up producing materials that are not cohesive (2016, p.130).

### 2.3 Cultural studies

There are multiple ways of defining culture. A standard way of defining culture is a shared way of behaving, thinking and communicating (Dypedahl & Bøhn, 2019, p.164). 'Culture' can be further explained by it referring to groups of people that share distinct beliefs, values and attitudes, and share views of the world, styles of communication and behavioural patterns. Nevertheless, it is important to emphasize that even though not everybody within one culture shares all the same traits, mindset and behaviours, their environment has influenced them. Culture can also be in different settings or groupings within a nation, for example popular culture, youth culture, local culture and family culture to name a few. This form of definition is a more 'social science' or an 'anthropological' way of defining culture (Hall, 1997a, p.2). In cultural studies, culture is defined as shared meaning, or shared language.

Language is essential as a means to communicate, to produce and exchange meaning within groups. People in the same culture will have the approximately same way to interpret the world and thus express themselves, their thoughts, and feelings in a similar manner in a way that it could be understood by others within the same cultural sphere (Hall, 1997a, p.2). When saying culture is shared meaning and language, it might sound a bit too cognitive and narrow. However, when people talk about language within cultural studies, they refer not only to spoken or written language (like Norwegian, English and so on), but also to multiple additional forms of expression, such as body language, facial expressions, and further visual images and sounds (Hall, 1997a, p.4). When talking about language this broad it actually implies that we talk about 'cultural codes'. By 'cultural codes' it is explained as using the same 'systems of representation'. This again is a way to explain our inner mind, which is not easily explained, through concepts, images, and emotions (Hall, 1997a, p.4). To explain what is not easily explained we use words to 'stand in' or 'represent' those concepts. The key to culture is 'shared meaning', and we communicate meaning through representation. We represent through the way we chose interpret events, objects and, of course, people (Hall, 1997a, p.3). Meaning is constructed through the way we express what we think and feel about different things, essentially how we represent them. I will explore further the concept of representation in the next part of my thesis.

### 2.3.1 Representation

Encyclopaedia Britannica has several definitions for representation, among them are these (Britannica, 2022):

- Something (such as a picture or symbol) that stands for something else.
- A painting, sculpture, etc., that is created to look like a particular thing or person.
- The act of presenting or describing a person or thing in a particular way.

In this part of the thesis, I will explain and explore these definitions. This is to make it clear what representation actually is, and how representational discourses work within texts and what consequences they have. Representation is the key factor when it comes to answering my research questions and explaining the purpose of the thesis.

I have already established the importance of representation and what role it plays within culture. How we use representation to express meaning is essential to culture. Stuart Hall explains the relationship between language and representation in a well-founded way:

The simple answer is that languages work *through representation*. They are ‘systems of representation’. Essentially, we can say that all these practices ‘work like languages’, *not* because they are all written or spoken (they are not), but because they all use some element to stand for or represent what we want to say, to express or communicate a thought, concept, idea or feeling. [...]. These elements – sounds, words, notes, gestures, expressions, clothes – are part of our natural material world; but their importance for language is not what they *are* but what they *do*, their function. They construct meaning and transmit it. [...]. They don’t have any clear meaning in *themselves*. Rather, they are vehicles or media which *carry meaning* because they operate as *symbols*, which stand for or represent (i.e. symbolize) the meanings we wish to communicate (1997a, pp. 4-5).

One of the definitions already mentioned through Encyclopaedia Britannica is how representation works when something stands in for something else (Britannica, 2022). This is some of the basics of representation, because the world we live in is abstract, and the word ‘tree’ with the letter T-R-E-E, for example, stands in as a representation for the thing that we call a tree in nature (Hall, 1997b, p.21). The word ‘tree’ does not have any connection to what we call ‘tree’ in nature, it does not resemble it, nor does the English word sound like it (Hall, 1997b, p.21). This is a way of using something to represent something else by using written or oral signs, which is called indexical (Hall, 1997b, 20). Visual signs, like an image, painting, or some sort of reproduction, of for instance a tree, are called iconic signs (Hall, 1997b, p.20). The symbols and signs are not a tree but resembles it and gives us associations to a real tree in nature. I have already explained how people within the same culture share the same ‘cultural codes’ and the same concepts of ideas and beliefs. People can also share the same codes of meaning, such as the word ‘tree’. Meaning is not in the word we use, it is not even in the thing or person used to represent (Hall, 1997b, p.21). Meaning is what we give it, what we fix it as, something we add to the word, to the representation (Hall, 1997b, p.21). With time this has become something we do not even give any thought to, it has become natural (Hall, 1997b, p.21). The code gives us the ability to set up a system between

the objects, thing or person and give it meaning through language, this happens in a way that when we hear the word 'tree', we do not imagine the letters T-R-E-E, but the code tells us that in the English language and in our culture we know this to be a tree in nature (Hall, 1997b, p.21). Meaning is also relational. This means that we can distinguish meaning between signs by their different codes (Hall, 1997b, p.27). The colours assigned to traffic lights for instance, red, yellow, green would be useless if not for the codes that differentiate them from one another. We also give the signs a symbolic function, like how we know the colour red symbolizes 'stop', 'danger' or 'passion', while the colour green represents 'go', 'environment' and 'jealousy' (Hall, 1997b, p.26). This is meaning that has been assigned and fixed through culture and codes, and which we all universally act after (Hall, 1997b, p.26).

### 2.3.2 Discourse – A system of representation

Michel Foucault studied discourse as a system of representation (Hall, 1997b, p.44). He explained that discourse is a way to represent knowledge with the help of language. The word discourse has been interpreted in various ways. Some explain that discourse is a section of language that can be grouped together as a unit of text, often in sentences that are grammatically tied to one another (Habibie, 2018, p.13). Discourse is also not only viewed as text, but it is important to view the text in its context, that is discourse (Habibie, p.3). Critical discourse analysts contend that language is not neutral, that it always has a purpose or a backside, even though discourses might come off as neutral (Machin & Mayr. 2012, p.5). The words chosen in a discourse has a purpose (Machin & Mayr. 2012, p.5), and the words can change the meaning, the representation, in a discourse. This I will explain further in the methods of my thesis under 'Multimodal critical discourse analysis'. The words chosen in a discourse become the way we might recognize and distinguish people and their actions (Machin & Mayr, p.79). Different chosen words can serve different purposes, for instance psychological, social, and political purposes, based on the narrative the author has chosen (Machin & Mayr, 2012, p.77). For example, let's choose headlines like these:

"Criminal killed in house fire"

"Family father died in fire".

The sentences are seemingly similar in its contents, but different words are chosen for different purposes. The person in the fire is represented differently by the chosen words. When referring to people there are different ways of representing them. One way is by personalisation and impersonalisation. By impersonalisation, certain cases and issues can be more easily concealed, and to give more weight to a statement (Machin & Mayr, 2012, pp.79-80). Machin and Mayr highlight who often uses impersonalisation; “We often come across the same process when politicians say ‘Our nation believes...’, or Britain will not be held responsible...’. This serves to conceal who actually believes what and who is responsible in each case” (2012, p.80). Sometimes people are represented as individuals or as a part of a collective (Machin & Mayr, 2012, p.80). When people are represented as individuals the writer humanise sthem (Machin & Mayr, 2012, p.80). Consequently, this allows a writer to choose who to humanise and who not to. Another means of representation is through specification and genericisation. When people are put through genericisation they are often labelled as ‘types’ (Machin & Mayr, 2012, p.81). Newspapers can take advantage of generic terms in order to angle a story in terms of race. Another way to be generic is to refer to people by their role or title, by functionalisation (Machin & Mayr, 2012, p.81). Through functionalisation one can also come of as more official, more important, more senior, it can exude legitimacy (Machin & Mayr, 2012, p.81). Subsequently the opposite could also be said when using functionalisation. Nomination however can come off as more personal. For instance, one can refer to a police officer by their title ‘police officer’ (functionalisation) or refer to them by name (nomination). We can evaluate people differently based on their functionalisation. To use honorifics is another way to exude importance (Machin & Mayr, 2012, p.82), and when not used, a lack there of. People can also be referred to as a feature, this reduces them to objects and objectifies them (Machin & Mayr, 2012, p.83). People can also be anonymised. One way for people to anonymised is, for example, when a newspaper does not want to reveal their sources (Machin & Mayr, 2012, p.83). Another reason to use anonymisation is when not wanting to be specific or too detailed about a situation. When not wanting to be specific one can quantify people through aggregation (Machin & Mayr, 2012, p.83). This could be to not give specific figures when presenting statistics. When giving wage descriptions like ‘few’, ‘many’ or ‘some’ readers never get to actually know the specifics (Machin & Mayr, 2012, p. 83). Authors can invoke particular ideas and ideologies in their audiences by the use of pronoun and nouns, the use of ‘use’ versus ‘them’, creating a

division (Machin & Mayr, 2012, p. 84). The use of 'us' and 'them' is problematic because doing so makes statements vague and hides implicit statements and power relations (Machin & Mayr, 2012, p.84). Using 'us' could give the reader the impression that the writer's thoughts and ideas are theirs, and as a consequence also create a division towards the 'other' (Machin & Mayr, 2012, p.84). What is present in a text is of course of importance, but what is missing is just as essential (Machin & Mayr, 2012, p.85). This is called suppression and exclusion (Machin & Mayr, 2012, p.85 & 102). These are some ways people, events and other situations could be represented and the ways words that are chosen can manipulate that in question. How people are represented can sway our opinion on them.

Another way of representing could be through transitivity. What people are portrayed as doing, and to whom and how, is what Machin and Mayr refers to as transitivity (2012, p.104). This differs from what I have just explained. Earlier I have explained how people themselves are described in order to represent them, transitivity on the other hand shows how people, event, situation, and so on, are presented through what is happening and how that is depicted. Transitivity can make it known to the reader who is playing what role in a section of a discourse, and who that then impacts. (Machin & Mayr, 2012, p.104). Machin and Mayr refers to Halliday who illuminates how transitivity is essential when it comes to making meaning, the reason behind being that language's grammar is a system of options the author has chosen in the circumstances involved (2012, p.104). What this does in practice is show how authors chooses the linguistics used, and it always has significance (Machin & Mayr, 2012, p.104). An analysis of transitivity mainly reveals who is the participating part, and who is the affected part (Machin & Mayr, 2012, p.104). Transitivity is not only an important part in revealing what is present through actions in text, but what is not appearing on the clauses is also a powerful basis (Machin & Mayr, 2012, p.105). This is so powerful, because authors can create a narrative which can emphasize or de-emphasize whomever or whatever they want based on the narrative they wish to construct (Machin & Mayr, 2012, p.105). For example when the people narrated as the 'good guys' have done something bad, this might be hidden by their role being reduced in the sentence (Machin & Mayr, 2012, p.105). This can for instance be done by them being in a passive sentence, when the agency is being kept implicit or when they are mentioned later in the sentence (Machin

& Mayr, 2012, p.105). Transitivity works through three aspects of meaning that are of interest when discussing representation. These are (Machin & Mayr, 2012, p.105):

- **Participants.** Participants include both the 'doers' as well as the 'done-tos'.
- **Processes.** Process is presented through verbs and verbal groups.
- **Circumstances.** Circumstance answers the three questions: Where, when and how's. Circumstance can be adverbial groups or prepositional phrasing.

Machin & Mayr further explains how Halliday parts processes into six different types: Material, mental, behavioural, verbal, and existential (Machin & Mayr, 2012, p.105). I will present some of the relevant ones. In **material processes** it is about an action, and there is usually an acting agent and goal (Machin & Mayr, 2012, p.106). Sometimes the goal is not clear and sometimes the acting agent can seem to be gone (Machin & Mayr, 2012, p.106). When looking at text it is especially important to look at who is the person that acts, and whos' responsibility is being diminished or obscured (Machin & Mayr, 2012, p.106). When representing ethnic minorities, which obviously include IPs, they are generally portrayed as active agents when doing something that is considered negative (Machin & Mayr, 2012, p.106). On the other hand, they are portrayed as passive when things are being done against them. And while minorities are highlighted when doing something of less approval, when people of higher status, such as authorities and service people their role might be reduced by either their role being diminished in a passive sentence, or them being mentioned later in the sentence (Machin & Mayr, 2012, p.106). In the **mental processes** and are verbs used in mental processes, like 'thinking', 'hearing', 'fearing' (Machin & Mayr, 2012, p.107). Mental processes can serve as the reader feeling empathy towards the person using mental processes, or it can give a perception of the inner minds, thought and feelings of the person using it (Machin & Mayr, 2012, p.107). Machin and Mayr describes existential processes as "[...] represent that something exist or happens [...]" (2012, p.110). it is usually accompanied with verbs like 'to be', which are also preceded by 'there is', 'there are', or something similar (Machin & Mayr). This is a way of nominalising an acting by turning it into a noun, instead of 'to attack' it becomes 'an attack' (Machin & Mayr, 2012, p.110). Obscuring the acting agent as well and responsibility can be the effect of using existential processes (Machin & Mayr, 2012,



p.110). Nominalisation does not only remove the people responsible, and with it the responsibility (Machin & Mayr, p.140). Nominalisation can also make it seem like events just happen (Machin & Mayr, 2012, p.140). These processes can help us reveal who the text see as the active or passive in a clause (Machin & Mayr, 2012, p.111). The active person is the one 'doing', while passive is more often represented with the mental processes (Machin & Mayr, 2012, p.111).

### 2.3.3 Representation through images

Representation through images can happen through the same discourses as the written and spoken (Machin & Mayr, 2012, p.7). Images can also contribute meaning to a text in addition to being stand-alones (Machin & Mayr, 2012, p.8). An important aspects of representing through images is the way distance and angles are used, as well as depicting people as individuals or in groups, or whether the depiction is generic of specific. When it comes to the distance in which people are placed in images people who are depicted closer in order for the viewer to feel closer to the person depicted, like an inner circle with friends, and could also pull the viewer closer to the experience depicted (Machin & Mayr, 2012, pp.97-98). An image more in the distance could be looked as more observing, while being closer brings the viewer closer to what is going on in the image, or closer to the people or person photographed (Machin & Mayr, 2012, p.98). A person depicted closer in the frame could be a way of showing the persons inner mind and feelings (Machin & Mayr, 2012, p.97). Further distance on the other hand is a way of distancing oneself from the person depicted (Machin & Mayr, 2012, p.97). When adding eye-contact with the person depicted, it can show openness and sincerity, while looking a different direction can show more objectivity (Machin & Mayr, 2012, p.97). Had an image with eye-contact been used with a person who is far away it could tell of loneliness and isolation. Angles can help give us a perspective, if for example a person is viewed from the back, or something is pointed directly at the viewer of an image (Machin & Mayr, 2012, p.99). Angles like looking down or up at someone can give a number of effects in photographs and images (Machin & Mayr, 2012, p.100). While looking up at someone in an image can radiate power, a downward angle can show vulnerability (Machin & Mayr, 2012, p.100). When using the same height as the person in an image, it could be interpreted that this is an ordinary person (Machin & Mayr, 2012, p.100). When

people are depicted in groups or as individuals it could serve an ideologic purpose (Machin & Mayr, 2012, p.100). When people are grouped together it could give the impression that these people are homogenous, that they are all the same (Machin & Mayr, 2012, p.101). This type of depiction of groups of people can undermine that complexity of these individuals (Machin & Mayr, 2012, p.101). While groups connote homogeneity, people depicted individually exude individuality (Machin & Mayr, 2012, p.101). The next visual effects have a big impact on especially the topic of representing minorities, and in this thesis in particular, IPs. That is the use of generic and specific depictions. Machin and Mayr explain “In images people can be depicted as individuals or specific people” (2012, p.101). What is expressed through this statement is that people can be depicted as just people, people who happen to be black, or people who happen to be Indigenous (Machin & Mayr, 2012, p.101). On the other hand, however, they can be depicted as types of people within a group through stereotypical representations (Machin & Mayr, 2012, p.101). In the instance of IPs this could be while wearing Indigenous regalia, like the Sami peoples gákti. The individuality of the people depicted disappears, while the group that categorises them defines them instead (Machin & Mayr, 2012, p.101). Exaggerations could also be used when depicting groups in such instances of representation, often in cartoons, for instance in exaggerated facial expressions (Machin & Mayr, 2012, p.101). Though stereotypes can be useful in some instances (more on that in ‘2.3.5 Representation of the Indigenous), in other instances it could be prejudicial, derogatory, and even racist (Machin & Mayr, 2012, p.101).

#### 2.3.4 Representation of the Indigenous

According to the UN there are approximately 370 million Indigenous people spread across the world in seventy countries (United Nations, n.db). Since IP are so diverse the UN has not created an ‘official’ definition of the term Indigenous peoples. However, they have compiled a list of points and created an understanding based on these criteria (United Nations, n.db).:

- 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
- Form non-dominant groups of society
- Resolve to maintain and reproduce their ancestral environments and systems as distinctive peoples and communities.

An important aspect of indigenous identity is the right of self-determination and self-identification, which also is reinforced through several human rights, according to the UN (United Nations, u.db). In addition to IP's unique languages and culture, they have a special relationship and connection to their ancestral land (United Nations, u.d-a). Sustainability and the usage of natural resources are closely intertwined in their cultural traditions and beliefs, and their traditional knowledge on the topic is considered invaluable (United Nations, u.db). IPs, and other minorities and marginalised groups of the society, have had to fight for political power (United Nations, u.db). IPs have had to fight to be recognised, for instance their right as IPs, their culture and identity and the right to their territories, and that within those areas (United Nations, u.db). IPs finally got their recognition when 144 states accepted the United Nations Declaration on the Rights of Indigenous Peoples on 13 September 2007 (United Nations, u.da). There were four countries that voted against the declaration, Australia, Canada, New Zealand and the United States, in spite of being home to Aboriginal and Torres Strait islanders, First Nations, Maori and Native American populations. Subsequently, all four countries reversed their opinion and supported the Declaration (United Nations, u.da). Several other countries chose not to participate at all, including Russia (United Nations, u.da), which is part of the Sami's ancestral home. Despite the efforts of the declaration, and other international forums, IPs still endure difficulties, including political, economic, and cultural exclusion (Government, 2015).

Difference is important to meaning, because without it meaning does not exist (Hall, 1997c, p.234). 'Things' cannot be understood on their own, they need to be seen in relation to other 'things' in order to be differentiated from something else. For instance, how do we know the colour black if not to use other colours, like white or red, to differentiate it? Opposites are often presented through examples of either-or extremes, which do capture diversity, but they can also be a reductionist way of establishing meaning (Hall, 1997c, p.235). By being reduced to opposites and being 'put into boxes' the groupings can be

reduced and over-simplified (Hall, 1997c, p.235). It is also revealed that these oppositions are rarely neutral, and they channel uneven relations of power (Hall, 1997c, p.235). These oppositions of difference carry a relation of power with them, how for instance the power relation is between the differences such as men vs. women, upper class vs. lower class and white vs. black (Hall, 1997c, p.235). The majority, or 'white people' as Moreton-Robinson refers to the European colonisers, are rarely given characteristics of their culture according to race, like minorities or under-privileged groups has had to do, because they are 'raceless' (Moreton-Robinson, 2004, p.79-80). They are considered the norm, and therefore there is no need for them to be explained further, they are therefore invisible and unmarked. Meanwhile people like the Indigenous are given characteristics and made visible through their characteristics, and their difference from the majority and 'raceless' (Moreton-Robinson, 2004, p.80). The 'white' majority was the universal distinction of humanity, which made it possible to distinguish IPs racially and as the 'other' (Moreton-Robinson, 2004, p.77). The way humanity was measured was by whiteness. Holliday, Kyde and Kullman described the 'othering' as something distinguished from what is considered 'normal' or the 'norm', something that is different, or even alien (2010, p.2). This is way of differentiating the normal 'us' from the abnormal 'other'. This is method of power, which distinguishes the 'superiority' and 'civilization' of one group as the 'us', while the latter 'other' is given the opposite qualities (Holliday et al, 2010, p.2). 'Othering' reduces people to objects (Dahl, 2013, p.70). Indigenous peoples have been represented as the 'other' in discourse by the 'white' majority since the early 1700s (Moreton-Robinson, 2004, p.76). Captain James Cook famously 'discovered' Australia and took possession of the land in the name of Britain in 1770. He and the first British settlers, who arrived with the First Fleet in 1788, considered Aboriginal peoples 'uncivilized', due to their nomadic nature and lack of technology, and on that basis he justified his claim to the Aboriginal sacred land as his own (Moreton-Robinson, 2004, p.76). Since the eighteenth century, Aboriginal people have been represented as, among others, lazy, drunken, childish, dirty, treacherous, untrustworthy, shameful and savage, as well as cunning and noble (Moreton-Robinson, 2004, p.76.). The same terms are often associated with other IPs that have been to the essence of their 'race' (Hall, 1997c, p.245). Being reduced to a few simplified essentials is what characterise stereotypes (Hall, 1997c, p.249). Hall explains how ethnic stereotyping works: "Stereotyping reduces people to a few, simple, essential characteristics, which are represented as fixed by Nature." (1997c,

p.257). Stereotypes are a way of using assumptions and simple generic characteristics of groups as a way of defining them (Dahl, 2013, p.67). Stereotyping is a way of furthering the 'othering' by facilitating a divide in what is acceptable and normal and what is not, which facilitates the stereotypes as the latter (Hall, 1997c, p.258). When certain characteristics are mentioned over and over again it is given some sort of legitimacy, despite its essence being truthful, partially true or even false (Dahl, 2013, p.67). Often people ignore the characteristics that challenge stereotypes (Dahl, 2013, p.67). People's perceptions of stereotypes are also rarely their own observations, but rather are generated the same way gossip is spread (Dahl, 2014, p.67). As gossip, these stereotypical perceptions are easily fermented and persistent, regardless of their truthfulness (Dahl, 2013, p.67). One Native American woman, Kenzie Allen, said this on the issue on the representation of Pocahontas and Sacajawea, in the Atlantic in 2015:

I've struggled with Disney's Pocahontas as a source of pain and stereotype. Both Pocahontas and Sacagawea are often held up as heroines in the Western perspective, their stories reduced to kinder details rather than serving the interest of the dominant culture. Yes, there is visibility in telling their stories, but it is a tainted visibility, a false reality rendered through the dominant culture, which seeks to ameliorate, always, the horrific methods by which they came to occupy an entire nation's worth of landmass (Bodenner, 2015).

Dahl notes that stereotypes can be both positive and negative, in a complicated world stereotypes can make it easier for people to understand by categorizing them. However, it is still important to view stereotypes critically and get a better understanding of the group that is being stereotyped, it all depends on how stereotypes are being applied (Dahl, 2013, pp.67-68). Dahl therefore refers to organisational researcher Nancy Adler who has compiled a list on when stereotypes can be proven useful (Dahl, 2013, p.68, Adler, 2003, p.6):

- *Consciously* held. The person should be aware that he or she is describing a group norm rather than the characteristics of a specific individual.
- *Descriptive* rather than evaluative. The stereotype should describe what people from this group will probably be like and not evaluate those people as good or bad.
- *Accurate*. The stereotype should accurately describe the norm for the group to which the person belongs.

- *The first best guess* about a group prior to having direct information about the specific person or persons involved.
- *Modified*, based on further observation and experience with the actual people and situations.

On the other hand, Dahl suggest that the opposite of those Adler has mentioned above can be said to be harmful stereotypes (2018, p.68). This also shows how close stereotypes are intertwined with prejudice. Dahl describes prejudice as ‘frozen’ stereotypes, when someone ‘pre-judges’ a group of people (2013, p.69). Encyclopaedia Britannica defines prejudice as this:

prejudice, adverse or hostile attitude toward a group or its individual members, generally without just grounds or before sufficient evidence. It is characterized by irrational, stereotyped beliefs. In the social sciences, the term is often used with reference to ethnic groups (see also racism), but prejudice can exist toward any manner of person or group on the basis of factors that have nothing at all to do with ethnicity, such as weight, disability, sexual orientation, or religious affiliation (Nolen, 2010).

With stereotypes as the baseline, it is easy for those stereotypes to be turned into prejudice and for that prejudice to turn into ‘othering’ (Dahl, 2013, p.70). Culturism, or sometimes referred to as culturalism, can then become a consequence of the ‘othering’ of people within a group (Dahl, 2013, p.71). Individuals within a group share different aspects of that culture with one another, and then characterize these individuals by those cultural aspects (Holliday et al, 2010, p.26). It becomes a problem when those aspects or elements of culture become bigger than the individuals (Holliday et al, 2010, p.26). People might have a tendency to use these cultural ‘labels’ as a definition and a reasoning for these individuals actions and behaviours (Dahl, 2013, p.71). That is what culturism is. Sometimes when individuals act not according to what people assume is their culture, when it comes to culturism, these people would be seen as something outside their culture rather than as complex humans (Holliday et al, 2010, p.27). Culture can because of this be misused in de-evaluate and discriminate groups of people based on their culture and use their culture as a way of legitimating discriminatory behaviours (Dahl, 2013, p.72). This is a basis of power used to discriminate against groups of people in incidents like sexism and racism (Dahl, 2013, p.72). It is a

common stereotype that IPs are viewed as drunk, it becomes tied to their nature, their culture. IPs are drunk, period. While if other people were viewed as drunk they would have been given more of an explanation as to why they were drunk (Dahl, 2013, p.72). Because the drunk Indigenous stereotype is commonly repeated, it turns into prejudice. The reproduction of this perceived truth about culture it turns into culturism. This has then been turned into something that has become homogenous and central to IPs culture across the world, and that is essentialism. These then 'common' characteristics of a group then again turns back into stereotypes, and we have gone through what is called the circle of Essentialism (Dahl, 2013, p.72).

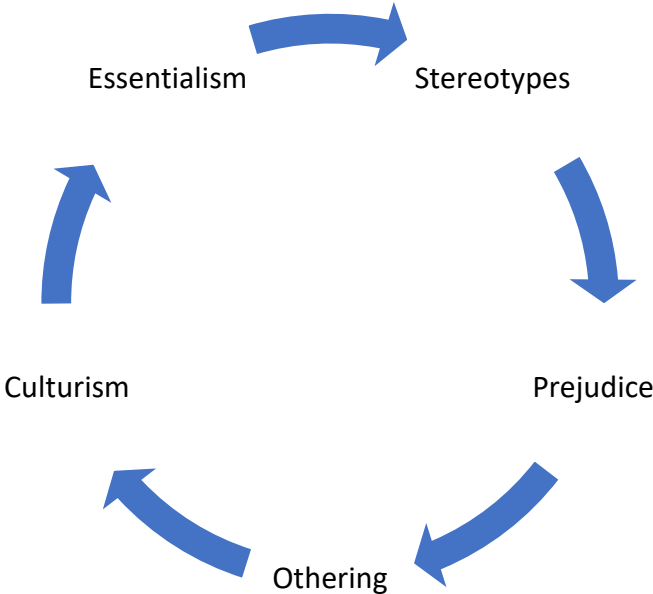


Figure 1: Circle of essentialism

IPs have used social media to break the circle of Essentialism by challenging stereotypes of Indigenous cultures on different platforms. A CBS News article from 28 January 2021 reported that over the previous past few months short video clips uploaded by #NativeTikTok had more than 1.3 billion views on the social-media mobile application TikTok (Cohen, 2021). PBS News reported on 1 October 2021 that the hashtag #NativeTikTok had increased to more than 3.4 billion views, and that #IndigenousTikTok had more than 605.5 million views (Cole, 2021). The Canadian TikToker, performer, artist and cultural educator James Jones, who belongs to the Cree Indigenous people, has more than 2.4 million

followers on TikTok behind the username @notoriouscree, as of January 2021 (Cohen, 2021). He explains he uses the TikTok platform to show people worldwide that IP's are not relics of the past, but in fact still here (Cohen, 2021). He further emphasises that TikTok makes it possible to view a lot of Indigenous creators everyday life. TikToker Brett Mooswa, behind the username @brettstoise tells PBS News that his mantra is "laughter is good medicine" and that his TikTok addresses Indigenous issues and advocates for justice (Cole, 2021). A big part of Sherry McKay's TikTok, under username @sherry.mckay, is to challenge myths about Indigenous cultures and educate people on Indigenous history (Cole, 2021). She believes a big part of why Indigenous creators are producing accurate Indigenous content is because of the terrible and inaccurate representation of IP (Cole, 2021). Indigenous TikTok only gives an insight into Indigenous peoples and their culture to the world, but also makes it possible for other IPs to feel more pride, confidence and empowerment in their cultural heritage (Cohen, 2021, Cole, 2021). Platforms like TikTok makes it possible for IP to show the world that they are more than the stereotypes that often and long have distorted perception of who they are (Cohen, 2021).

## 2.4 Theories of learning

When communicating culture it is important we acknowledge the differences among those of the same cultural groupings in order for communication to be an effective exchange (Hall, 1997a, p.11). In other words, there is no point in teaching pupils anything if they don't have the basis for understanding the material. And this is where learning theories come into the picture. Jean Piaget's theory of cognitive development explains an aspect of learning, or development, that corresponds well with other theories I have already established in this study. In this part of the thesis I explain how Jean Piaget's theory of cognitive development fits with the already established theory of representation, such as generalisation and stereotyping. His theory encompasses different aspects of learning and looks at how people acquire knowledge and develop, the basis of his theory, as well as the four stages of development. I limit this discussion to the basis of his theory, since that part of the theory can be applied directly to my study.



#### 2.4.1 Cognitive development theory

Jean Piaget (1896-1980) was a Swiss researcher who originated his research of natural science in biology, but later turned to the more the contemporary philosophical and psychological research of the time (Imsen, 2014, p.148). The basis of his theory is how people, and in particular children, acquire knowledge and develop, which happens through three important functions: representation, process and motivation (Imsen, 2014, p.149). I will expand upon representation and process further. Learning is a process from the physical world that are implemented in our minds through mental representations (Imsen, 2014, p. 149). Or simplified further; when something outside is represented on the inside (in the mind), this is called inner representation (Imsen, 2014, p.150). As children experience the world their perception of the world changes based on the experiences of it (Imsen, 2014, p.150). Our knowledge is constricted to what Piaget called 'schemas' (Imsen, 2014, p.150). Babies are born with certain schemas, such as the sucking reflex, however this schema can expand and entail sucking the thumbs, and other objects (Imsen, 2014, p.150). What is interesting to teachers are cognitive schemas, which do not occur on their own like babies learning to suck their thumbs (Imsen 2014, p.151). Learning and development happen as the schemas expand and changes (Imsen, 2014, p.151). A process then happens when schemas changes, they can either assimilate or accommodate. The first process is assimilation, which is when new knowledge is interpreted through already established schemas (Imsen, 2014, p.151). The new knowledge becomes adapted through already known knowledge, by using old knowledge to interpret the new phenomena (Imsen, 2014, pp.151-152). However, what happens when the new knowledge does not fit into already established schemas? Here happens the second process, accommodation. The old schemas are changed, re-organized and expanded in order to accommodate the new knowledge (Imsen, 2014, p.152). Sometimes new schemas are required to accommodate the new knowledge, while other times the schemas require expansion or change (Imsen, 2014, p.152). Here is an example to how schemas can work: When I was little I categorized flies, cats and lizards as animals. As I grew up I learned that flies are insects, while the others were animals. Later I saw cats as mammals or even pets, while lizards were reptiles. At first I assimilated all as animals, but as I grew and learned those schemas did not entail enough and I had to add new schemas as well as adapt, expand, change and refine other schemas to fit with the required knowledge. It is this process of assimilation and accommodation that is interesting to me regarding my

study, because both assimilation and accommodation involves generalising and discriminatory processes (Imsen, 2014, p.153). Schemas can be generalising and discriminatory, such as when I believed flies, lizards and cats fitted into my schema of animals. This I believe could fit with peoples understanding of IPs. What is key however is the accommodation, because that is what can change the general and discriminating schemas, with added knowledge to change the schemas and develop new understandings from all-around us (Imsen, 2014, p.153). We are bestowed new information from our surroundings, which we interpret and examine, which gives us even more information and that is how continues and we develop (Imsen, 2014, p.153).

## 3.0 Methods

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In this chapter I present my chosen methods and explain how these methods aided me in answering my thesis question as well as my research questions. I also present my chosen materials and account for how I chose my materials as well as how I narrowed them down. Further I explain how I apply my methods and how the process of data collection has been conducted. Lastly, I critically review my chosen methods and discuss possible limitations of the study, as well as other considerations.

### 3.1 Choice of methods

I have chosen mixed methods when conducting this study. Using both qualitative and quantitative data makes it possible to compare different perspectives and create a better and more complete understanding of a topic (Brevik & Mathé, 2021, p.47). For my methods I have chosen content analysis, which can be both quantitative and qualitative, and multimodal discourse analysis.

#### 3.1.1 Content analysis

A content analysis is a method used in several fields, including education research. It is a textual method that focuses on the contents of text material, especially written text (Bakken & Andersson-Bakken, p.305). It is an appropriate method to use when creating a systematic overview of textual materials. What distinguishes a content analysis from other forms of analysis is that the analysis reviews the contents of texts (Bakken & Andersson-Bakken, p.305). When doing a content analysis the text cannot be analysed on its own, but it is important to analyse the text in relationship with the context it is written (Bakken & Andersson-Bakken, p.305). A content analysis can be both qualitative and quantitative (Bakken & Andersson-Bakken, pp.306-307). When counting occurrences of contents, categorizing them and presenting them in, for example tables, and interpreting this data, this is an example of a quantitative analysis (Bakken & Andersson-Bakken, p.307). It can be said that little interpretation is done in a quantitative content analysis, while in a qualitative content analysis interpretation of content is key (Bakken & Andersson-Bakken, p.307). When analysing the content of a text, this is an example of qualitative research (Bakken & Andersson-Bakken, p.307). Some content analysts, such as Krippendorff, do not make a separation between qualitative and quantitative content analysis (Bakken & Andersson-

Bakken, p.307). This is due to that Krippendorff arguing that analysing text necessarily involves interpretation (Bakken & Andersson-Bakken, p.307). Due to people's different interpretations of what a content analysis entails it is important that researchers clarify how they define their use of a content analysis when choosing it as their method in study (Bakken & Andersson-Bakken, p.307). An important aspect of the methods is that the analysis must have the capacity to be replicated. In other words, the analysis can be repeated by other researchers and come up with the same results. Therefore it is critical that the procedure of the analysis is distinctly described. This is an important way to be able to compare results from other studies with the same methods of analysis, which makes it possible to evaluate the validity of the results. Content analysis does not only reveal the contents of the texts, but it also says something about the writer of the text, the reader of the text and even the culture of which the text is a part of (Bakken & Andersson-Bakken, p.305).

### 3.1.2 Multimodal critical discourse analysis

Because of the inherent relationship between language and culture, it is useful to use a form of linguistic research methods for my analysis. For the second methods of this thesis I have chosen critical discourse analysis. And since images have an important role to play when contributing meaning to texts that combine words and pictures, I have chosen a multimodal critical discourse analysis. Critical discourse analysts argue that power is conveyed through discourses (Machin & Mayr, 2012, p.4). In my theory part of the thesis I have already made clear what is considered discourse. Still, I want to continue to add to what I have already established. But while some believe discourse is only spoken, and others that it implies written and spoken language, a third group have discovered that the use of CDA can also be applied to visual communication as well (Machin & Mayr, 2012, p.7). CDA seeks to expose strategies that might seem normal and neutral on the surface, but when analysed are revealed to be ideological and angle the representation of events and persons a certain way (Machin & Mayr, 2012, p.5). This is why the word 'critical' is key to CDA. To critical discourse analysts there is no such thing as neutral language, and to reveal what is hidden it is crucial for analyst to 'denaturalise' the language. To denaturalise the language is to uncover power interest in texts (Machin & Mayr. 2012, p.5). The writer/speaker of a discourse has a purpose, has chosen to formulate its discourse in a way to express meaning (Machin & Mayr.

2012, p.5). It is a conscious choice of the writer/speaker. The discourse has an intention, it could be to influence, argue, persuade, critique or for other purposes (Habibie, 2018, p.10). As a consequence, language is not neutral. This 'critical' part is what differentiates CDA from a discourse analysis. A discourse analysis focuses on linguistics, on the structure of discourses and their functions in communication (Habibie, 2018, p.13). The purpose of discourse analysis is to uncover the language that is used and describe what is systematically delivered (Habibie, 2018, p.5). A critical discourse analysis is more socio-linguistic, with its purpose being to reveal the function language has on the social reality of discourse (Habibie,2018, p.13). Foucault explains that when the same characteristics of ideology appear across mediums, the phenomena involved belong to the same 'discursive formation' (Hall, 1997b, p.44).

For both the visual and textual part of multimodal critical discourse analysis it is the interpretations of signs and symbols that are methods that are frequently used. The most basic of CDA analysis is lexical analysis, to interpret discourse through the words that are chosen (Machin & Mayr, 2012, p. 30). This method analyses not only what words that the author has chosen, but also the words they have chosen not to use. This lexical analysis can be used to examine what purpose or underlying message these specific words have, or in short what those words symbolise. (Machin & Mayr, 2012, p 31). I have already established how signs and symbols are integral when it comes to representation, and that representation happens through language. We can use this lexical way of analysing with imagery as well, even though we are analysing images rather than words. We are still looking for symbolism both within images and words. However, with imagery it can be trickier than with the actual text, since words themselves are not neutral, they contain meanings associated with them and therefore always have an underlying message. With images there is a common saying 'a picture is worth a thousand words'. This saying underlines the problematic aspect of analysing imagery, because images are open to interpretation (Machin & Mayr, 2012, p.31). When choosing an image an author can operate without the same lexical constraints associated with words, because images are up for interpretation. Images can have sign and symbols with different, yet suitable associations with them. For instance, the colour red is commonly associated, or symbolised, with anger and fury, but can also be

associated with romance and passion, and even something completely different as stop, danger and communism (Hall, 1997a, p.26). As a result, an author can use the colour red in a chosen image and have it be interpreted in many different ways.

### 3.2 Choice of materials

Since the competence aims for after year 10 state that the aims should be met by the end of year 10, and since the previous set of competence aims was for after year 7, I have examined all the volumes within the same textbook series from year 8 to 10. Not all textbooks from different publishers feature contents on IPs within the same year. For example, one publisher can have content on IPs in year 8 but not year 9, while another publisher has the opposite. This is why I found it important not to stick to one particular, or randomized, year of books, and instead to look at the entire textbook series. I have chosen textbook series from three different publishers: Aschehoug, Cappelen Damm and Gyldendal. All the books have been published since 2020, in accordance with the new curriculum. As the focus of this thesis is on indigenous peoples in textbooks I have sifted out those books that do not contain material on indigenous people. The books I have chosen are Aschehoug's Stages 9 and Stages 10, Cappelen Damm's Engelsk 8, Engelsk 9 and Engelsk 10 and Gyldendal's Enter 9 and Enter 10. Both Stages 8 published by Aschehoug and Enter 8 published by Gyldendal do not contain any content on IPs and are therefore not included materials. I have chosen books only in their physical form, which is why Fagbokforlaget's book, 'Echo', is not included in this thesis due to its online format only. It is worth noting that all the print publications used in this thesis have an online equivalent. The books are often accompanied by teachers guides as well, which I have chosen not to include, so as narrow the range of the thesis and maintain focus on what the pupils are using. Some of the books have auditory material for pupils to listen to, while engaging with text and/or images in the textbooks. Regrettably, I have not been able to get a hold on the auditory material. Consequently, I will not be reviewing the audio, even though it plays a part in the textbooks.

### 3.3 Data collection process

#### 3.3.1 Content analysis

For my use of content analysis I am going to use both a quantitative and a qualitative approach for my methods. For the quantitative portion of the content analysis I will be using tables to present material that concerns IPs from the different textbook volumes. I want to start off with presenting IPs in tables because I argue that by presenting the quantitative material in a table will give me a better and clearer overview while analysing and discussing the contents of the textbooks, which will also allow the reader a clearer overview as well. The first table presents the number of pages of each textbook volume that contains content on IPs. In the same table I also count the amount of visual representation of IPs, which include people but also objects and events that are affiliated with IPs. Landscape images are however excluded, unless they are directly tied to IPs, like for instance Uluru in Australia. In the same table I also be count the amount of written and visual material that is produced by IPs. For my next tables I will be depicting categories of contents affiliated with IPs. In content analysis it is usual to categorize by outer features of a text, like the previous table which counts the number of pages, the amount of images and the number of material produced by IPs (Bakken & Andersson-Bakken, p.310). The other way of categorizing is what I am using in this second table which is categorizing based off meaning or theme, called units of meaning or thematic units (Bakken & Andersson-Bakken, p.310). In this context I categorize units of text based on topics in categorize I have developed. Dypedahl and Bøhn writes that it is of significance to learn about dominant aspects of groups way of thinking, but it is also important to illuminate that any group of people are diverse (Dypedahl & Bøhn, 2018, p. 170). Dypedahl and Bøhn presents dominant aspects of a group to learn and understand, and those are the basis for the groups I intend to systematize and organise the content of the textbooks. The dominant aspects are history, how society is structured, how people live and noteworthy forms of cultural expression (Dypedahl & Bøhn, 2018, p. 170). Dypedahl and Bøhn uses country as an example for this, but I consider it to be applicable to any group/culture. These dominant aspects mirror those presented in the core curriculum on the Norwegian IP which, when translated into English, states: “through the education they will gain insight into the history, culture, society and rights of the Sami indigenous people” (my translation) (Ministry of Education, 2017). It also reflects the ‘core element’ in ‘under the

subject' in the curriculum for English. "Working with texts in English helps to develop the pupils' knowledge and experience of linguistic and cultural diversity, as well as their insight into ways of living, ways of thinking and traditions of indigenous peoples (Ministry of Education, 2019a). These are three arguments to why I state it is relevant to group the material of the textbooks in a matter that focuses the matter more clearly. On the basis of these three different references Dypedahl and Bøhn's categories of dominant aspects of culture within a group, LK20's core curriculum on what pupils shall learn about the Sami's and the English subject curriculum that states what pupils shall learn about IPs I have created three categories in which the contents of each textbook are recorded:

- History
- Society
- Cultural expression

'History' refers to Indigenous history, 'society' concerns Indigenous social organisation, and 'cultural expression' includes Indigenous traditions and beliefs, music, food, art, writing, clothing and so on. I have added a category labelled 'mention' because sometimes IPs can be mentioned without belonging to any of the categories already established. Also worth noting, I do not count images and tasks in these tables though they will still be brought up and discussed. Each textbook series will have its own table where all the IPs mentioned in the textbooks feature, I count each occasion on which history, society and cultural expression to each IP is featured. The table always features the Sami people, even if they are not mentioned, because they are the only IP who are mentioned explicitly in the competence aim that involves IP. The qualitative part comes in when I analyse and discuss the contents within these tables, using the methods of content analysis and MCDA.

### 3.3.2 Multimodal critical discourse analysis

For the multimodal critical discourse analysis portion of the discussion, it is important for me to address the texts and images in order to reveal what the chosen words and visuals might be concealing underneath. I first and foremost look at discourses that pertain to IPs, asking whether they are stereotyped and 'othered'. I was also on the lookout for how IPs are represented in relation to events and happenings, and in relation to other people, such as the European majority. How are the events presented, is it downplayed or overplayed? How



do images correspond, or not correspond, to the texts that they do accompany? It was also important to reveal what consequences such discourses can entail, for both IPs but also for the pupils who are learning. I only performed the MCDA on the texts that are by the authors of the textbooks, and not the excerpts, letters, poems, songs and so on written by other people. However, I will comment on the selection and content in the content analysis part of the findings and discussion.

### 3.4 Considerations and possible limitations

People experience and interpret the world in many different ways. These preconceptions and biases are often there without us even knowing and paying attention to them (Christofferssen & Johannessen, 2012, p.22). Therefore it is important that I am aware of my own biases and subjective understanding of the world which is something that plays a part in how I conduct my research, as well as the analysis, results, and conclusion of the research. It can be seen as an advantage to be Indigenous when doing research on matters regarding Indigenous Peoples. However, I am an Indigenous individual who has grown up in non-Indigenous surroundings, and an Indigenous individual who has a background from Indigenous environment will, understandingly, have another basis of understanding than me. A consideration that also limits my studies is my knowledge of IPs. I am not an expert on IPs, I have the advantage of being an Indigenous Individual, but my lack of expertise on the area might limit this research throughout, but especially the analysis. I might not recognise the same issues, or positive aspects, that a more advanced individual of expertise on the area might see, and this I acknowledge as a limitation and something to consider. Another aspect to consider is the important aspect of a content analysis is the ability for other researchers to replicate the methods of the study. However, what is a challenge is the subjective ways in which individuals categorize the units of meaning, or thematic units (Bakken & Andersson-Bakken, p.310). Consequently, does this makes it difficult for researchers to replicate the content method I have chosen. It is therefore important that I have defined the way I categorize adequately so as not to threaten the reliability of the analysis (Bakken & Andersson-Bakken, p.310). Another limitation to this method is that in the content analysis I counted pages which includes IPs, and it could limit the accuracy and validity because a page that only mentioned IPs is counted the same as a page that is written

entirely on IPs. Another limitation of the thesis is that I was unable to obtain the auditory material accompanying some of the textbooks. The auditory material is a part of the textbooks, and thus it limits my holistic analysis of the textbooks in my thesis when I am not able to apply the use in the study.

## 4.0 Findings and discussion

In this part of the study I will be presenting the results of my research as well as discussing them. I will go through each textbook series individually and discuss the findings across the textbook series and compare them at the end. But first I will exhibit the table that provides information about the number of pages on IPs, the amount of images and the quantity of materials by IPs in each textbook.

	Stages - Ashcehoug	Engelsk – Cappelen Damm	Enter - Gyldendal
Pages	7+63=70	8+10+3=21	35+8=42
Images	50	10	14
Material by IPs	5	2	6

Table 1: Quantitative overview of the number of pages and amount of images, and materials contributed by IPs.

### 4.1 Stages

	History	Society	Cultural expression	Mention
The Sami people				1
Arawak of Jamaica				1
Native Americans	1 2	2	4	4 1
Aboriginal	2	2	2	3
Māori	1	2	5	1
Inuk people				1 1
Torres Strait Islanders	1	1		2
IPs in general		2	2	
<b>Red=Stages 9 Green=Stages 10</b>				

Table 2: Quantitative overview of Indigenous content on history, society, cultural expression and mentions for 'Stages'.

The 'Stages' series is all or nothing when it comes to content on IPs. 'Stages 9' lacks content, while 'Stages 10' has an entire chapter dedicated to IPs. This is the series with the most material on IPs.

In 'Stages 9' there is a chapter on the US, Canada, and Jamaica. IPs are sometimes mentioned but are never the focus of attention. They are mentioned here and there but are never given much space at all. In the part about Jamaica the Arawak people are credited with giving Jamaica its name, and that is it (Pettersen & Røkaas, 2021a, p.174). In the part about Canada the IPs are completely left out, even when talking about the early history of the country (Pettersen & Røkaas, 2021a, p.228). The USA portion of the chapter is where we get the most information on IPs. The chapter "The New World" begins with the statement: "The first people who came to the Americas were prehistoric hunters from Asia" (Pettersen & Røkaas, 2021a, p.178), but we are never explicitly told that these are the IPs. Later in the text Native Americans are mentioned several times, but only as background character to the story of Columbus and the 'discovery' of the Americas. This statement is used to describe the IPs response to the arrival of Columbus and his men in the Bahamas, further parts of the Caribbean and locations in Central and South America in the late 15<sup>th</sup> century: "The native people thought that Columbus and his men were from heaven" (p.178). And here where we get to read what happened to the IP as a result "The native people were taken as slaves, killed or died from European diseases like smallpox. Soon there were few left" (p.178). We do not get a lot more information than this on IPs in this textbook, only mentions with little substance. As readers we are not given additional information on the societal life and the situation regarding IPs today. The only exception being statistics on the populations of the US, where IPs are mentioned US (p.192). The Inuit people of Alaska are also mentioned once, accompanied by a stereotypical caricature drawing of an Inuit with typical Inuit clothing (p.196)(See Appendix 1). Famous Indigenous people are also mentioned in a task on famous American folk heroes. Among the Indigenous heroes are Geronimo, Sitting Bull, Pocahontas, Queen Liliuokalani and Sacajawea (p.227). As mentioned in the theory under 2.3.2, what is not present in a discourse can say just as much as what is present, and in this textbook, there is a lot of exclusion. The Canada section has no mention about the IPs of Canada. For the US portion there is also a lot missing. The US section of the chapter IPs are mostly

mentioned only, except when given a little attention historically. There is a six-page text on immigration, immigrants, and emigration (p.200-205), but next to nothing on the original residents of the US. There is a task that involves important historical US dates, none of which involve IPs. By giving little room for Indigenous content, it is a way of undermining their presence in North America, making it seem like they do not matter and are of little importance. It is said not to judge a book by its cover, and I argue that that statement could be applied here. Considering the cover of 'Stages 9' has a Native American totem-pole on it I would assume there to be content on at least Native Americans, but there is disappointingly little of this even.

'Stages 10' is a stark contrast to 'Stages 9' when it comes to content. 'Stages 10' has the chapter "Indigenous peoples" completely dedicated to IPs. IPs are also in the chapter on Nigeria, South-Africa, and Australia. The textbook introduces the chapter of IPs by telling the reader who the IPs are and names different IPs. They refer to the United Nations which gives readers a sense of legitimacy to the information we are given. The text also lets us know that IPs share several characteristics, but also informs us that each group of IPs are unique as well (Pettersen & Røkaas, 2021b, p.130). Throughout the chapter readers are given a lot of information on IPs in general, such as connection to nature and their ancestral land, their own languages, being minorities, similar histories, suppression by governments and elimination of culture. This mirrors the list of criteria that the United Nations has compiled on Indigenous characteristics. Three IPs in particular are focused on in 'Stages 10' and those are the Indigenous Australians (both Aboriginals and Torres Strait Islanders), Māori people of New Zealand and Native Americans in the US. We learn more about their history, such as how they came to their respective lands, examples of use of language, their meetings with Europeans, their removal from their homelands (such as the Cherokee Trail of Tears in the United States during the 1830s) and how they coped with pressures to assimilate into mainstream society (Australia's "Stolen Generations" of children taken from their Indigenous families for much of the twentieth century). Readers are also informed about Australian Prime Minister Kevin Rudd's Apology to the Stolen Generations and the important part the Navajo code talkers played during World War Two. We also get to know different Indigenous cultural expressions, both through texts and tasks, such as Aboriginal art, the Māori

traditions haka, moko, and hongis and the Native American pow-wow. IPs are also being individualised in 'Stages 10', by adding materials that include an excerpt from the novel *The Absolutely True Diary of a Part-Time Indian* by Sherman Alexie, review of the film *Whale Rider*, the story of a named Navajo code talker. In the text "The Stolen Generation" the textbook has added an excerpt from the Australia Prime Minister's apology speech and choose the part where Kevin Rudd tells of the experiences of an Aboriginal child of the stolen generation (p.143-144). Through that excerpt readers get to know more from the Aboriginal's side of the story, and that they were not passive throughout the events that transpired. The speech talks about how the Aboriginals tried to prevent the children being taken and their reaction to when they did: "Her family had feared that day and had dug holes in the creek bank where the children could run and hide. [...]. The kids were found; they ran for their mothers, screaming, but they could not get away." (pp.143-144). The images used also individualise, because a lot of the photos are of individuals and not only of groups of people, and often in everyday clothing (p.158 & 168). The individualisation lets us know that these people are not defined solely by the group of people to whom they belong. The texts do also differentiate between different Native American tribes, such as Apache, Cherokee, Navajo, Choctaw, and Sioux nations. This shows diversity within Native American tribes and does not generalise them as one and the same. There are some texts which mention in ways IPs are living and their situations today, such as being given rights by the United Nations in 2007 (p.132), how environmentalist says they have a lot to learn from IPs when it comes to the environment (p.132), the song 'First Nation' by Midnight Oil highlights contemporary issues regarding IPs (pp.178-179), and how we are being told where different IPs live "Most Maori live in towns and cities on New Zealand's North Island. 25% live in Auckland, New Zealand's largest city." (p.147). A lot of the modern-day societal topics regarding IPs are however still linked to negativity. Here are some examples:

"Statistics show that Indigenous People often suffer from more poverty, alcohol and drug use, malnutrition, poor health, lower levels of literacy and higher rates of crime than the average population (p.131).

"Today, many Indigenous peoples' cultures are threatened by climate change and by the exploitation of natural resources in the areas where they live." (p.132)

“However, Indigenous Australians still suffer from the same social problems as Indigenous groups in many other countries. Many people link these problems to the traumas the Aboriginals experienced on Australia’ colonial past.” (p.137).

Another example is from a task from page 189, where a mind-map on challenges facing Indigenous youth is presented (see appendix 2). This is also the only time discrimination and racism is mentioned overall throughout the ‘Stages’ textbooks. ‘Stages 10’ mentions where Native American stereotypes comes from, but they fail to delve further into the topic, such as the negative impacts of stereotypes. A photo of two Māori men with the accompanying text “In Maori culture, when you extend your tongue, you tell your enemies: I’m going to eat you” (p.148) further emphasises stereotypes, because for one the text tells us nothing about the context of the action in photo, which then plays on the ‘savage’ and ‘uncivilized’ stereotype, for the second when IPs are portrayed with exaggerated facial expressions which also stereotype and ‘alienate’ the people depicted. By showing the negative statistics of IPs that are often used in stereotyping, such as drug use, alcohol use, higher crime rates and poverty without giving it any further context or even showing a different contemporary side on IPs only emphasises these stereotypes. Considering stereotyping, prejudice, racism, and discrimination are experiences associated with IPs it would have been a natural issue to be brought up, especially since they mention the subjects without further context. Even though ‘Stages 10’ portrays both diversity and individuality of Indigenous groups, they still fail to bring up every day struggles with discrimination, but also positive contemporary aspects of Indigenous living. Many of the stereotypes present in the text are true, and since we also get additional information on IPs, they are not necessarily restricted to these stereotypes. And by showing both Indigenous regalia, such as the photos of the Sami gákti in page 135 and the photo of a Native American in page 157 it shows us a visual representation on Indigenous regalia and cultural expression, but on other pages like p.131, 132, 158, 165 and 168 we get to see that they are not restricted to their regalia and Indigenous groups due to ‘Stages’ showing them in more contemporary modern-day clothing, which again, individualise IP. Many of the tasks used in ‘Stages 10’ makes use of the internet, or other additional materials, to aid the pupils to further explore and reflect on the topics on IPs, both those IPs who are heavily featured, but also those who are not featured as much throughout textbook. The Sami people is not featured in texts, other than a mention on page

130, but the pupils get to explore the Sami people in some tasks. Through tasks on pages 134-135 pupils can explore basic knowledge on the Sami people, like where they live, traditional work of the Sami people and get to know Sami music, joik. In one task the authors bring up topics of discussion for the pupils to discuss whether it is ok or not, such as:

- dressing up as an Indigenous person for a costume party
- flying the Sámi flag on Constitution Day in Norway
- teaching the Sámi language in Norwegian schools instead of “sidemål” (p.133)

The topics the pupils get to discuss have been very relevant and been debated in the media. Such as dressing up as Indigenous people for costume parties was debated both for and against in 2017 when Minister of Finance, Siv Jensen dressed up as a Native American for a theme party held by the Department of Finance (Breivik, et al, 2017). Flying the Sami flag on the Constitution Day was also up for discussion in 2005 and 2006 when Oslo first said no to flying the Sami flag, but a year later said yes (NRK, 2005 & NRK, 2006). And also learning Sami instead of ‘sidemål’ has also been discussed and was for instance in the news in 2012 (Kalvemo & Pulk, 2012). There are also three images relating to the Sami people, one image of a man herding reindeer, he wears mostly modern-contemporary clothing, but also a traditional luhka (p.132). Another image is a photo of the winner of Sweden’s got talent Jon Henrik Fjällgren and his father in the traditional gákti (p.135). The last image is in a cluster of other images where the authors of the textbook asks “do you know which Indigenous groups these things belong to”(p.130). Here we see four objects, some Native American shoes, a Māori mask, an Aboriginal boomerang, and a Sami hat. Readers are never given any further text to accompany the images, they are given no further context or information, we are not even told which IP the different the objects belong to. Since I am Sami that made me question the legitimacy of the Sami hat in the image, because Sami hats have been known to be replicated and sold as tourist souvenirs, they have even been worn by the Finnish band Lordi (Nystad & Pulk, 2015). Because I questioned the hat’s validity, I asked in a Sami gákti group on Facebook if anyone knew of its origin (See appendix 3). My question was answered, and the hat turned out to be an older, but legit, Sami hat from the Vuohcu area in Finland (See appendix 4). Because of this I argue that it would be useful for the authors to disclose to the readers specifically who the items belong and specify from where closely as possible. In several tasks the authors actually want the pupils to learn and be aware of the



power of discourse with tasks that discusses passive versus active voice and make the pupils aware of their power. There are several tasks where pupils are re-writing sentences to be active or passive or where they are going to note when they are either passive or active such as on page 134 “Are the sentence about the Sámi people in the active or passive voice?” and on page 169 “These sentences about the traditional way of life of the Navajo people are in the passive voice. Rewrite them in the active voice.”. After the chapter on IPs there is a chapter on Nigeria, South Africa and Australia. This chapter is similar to the one on The US in ‘Stages 9’, IPs are barely mentioned. But on the other hand, they have just had an entire chapter dedicated to them. But they are mentioned in regard to the population of Australia “Indigenous Australians make up about 3% of the population (p.243). The stone Uluru, which is of significance to the Aboriginal people, is also mentioned and used in a listening task on page 247, and in a word cloud on famous Australians on page 246 there are, among others, famous Indigenous Australians or Australians of Aboriginal decent, such as Cathy Freeman, The Kid LAROI and Pemulvuy. Same as with the situation of texts of the US and Canada, it gives the impression that the Indigenous role in Australia does not matter when there is this little room for Indigenous content, it undermines their presence in Australia. For instance, when the authors talk about James Cook’s arrival in 1770 there is no mention of the original population of Australia or what happened to them as a result of their arrival (p.244). On the other hand, this situation is a bit different from ‘Stages 9’ considering in ‘Stages 10’ there was just an entire chapter on IPs.

4.2 Engelsk

	History	Society	Cultural expression	Mention
The Sami people				
Native Americans	1	1 1	2	
Aboriginal	1	1		
Māori			1	
Inuk people			1	
Red=Engelsk 8 Green=Engelsk 9 Orange=Engelsk 10				

Table 3: Quantitative overview of Indigenous content on history, society, cultural expression and mentions for 'Engelsk'.

Cappelen Damm's textbook series is the only one that includes IPs in all their books across year 8 to 10. They are also the publishing with the least content on IPs. With their total 21 pages, 10 images and 2 materials by IPs. The only IPs that are featured in all the three categories, history, society, and cultural expression are the Native Americans. And even though they touch on all the three categories it is maximum two features within the categories.

In 'Engelsk 8' IPs are featured in two texts, and three IPs are featured, the Māori, the Aboriginals and Inuit people. The Māori and Inuit people are featured in a text on greetings from around the world (Madsen & Mohammad-Roe, 2020, pp. 176-177). The text features different 'cultural codes' on greetings, like the pressing of foreheads and noses together, called the hongī, from Māori culture. 'Engelsk 8' gives a description of the greeting, and what it means to the Māori. They also draw parallels and comparisons to the Inuit greeting kunik. They explain how explorers called kunik the "eskimo kiss". The text also explains that "Eskimo" is an offensive term. There is not a lot of text on these two Indigenous forms of greetings, but we still get an insight into what they are, and the authors also explains that it is sign of respect when greeting people from a culture with their customs. We get a more elaborative description on the hongī than the kunik. The chapter this text is included in is called "Encounters" and the photo that accompanies the front page of the chapter are of the Māori Hongī (Madsen & Mohammad-Roe, 2020, p.140). There is also a photo of the hongī in the text about greetings (Madsen & Mohammad-Roe, 2020, p.176). The two photos of the hongī are fairly similar to one another. They are both taken from the side, allowing us to see both people doing the hongī from their profile. Since the photos shows both persons from the side and does not angle it from either persons perspective shows them as equals. Both photos also depict a Māori male and a white male, and both photos are photographed close. The close frames give us as viewers an intimate look of this cultural form of greeting of the Māori. The photos are also different, the photo from page 140 depicts another Māori tradition of the facial tattoos, while the photo from page 176 depicts an encounter between a Maori Warrior and a UN Secretary-General. The second picture is very powerful, since it depicts a person not from Māori culture who exudes power through his role as Secretary-General in the UN showing respect when participating in Māori customs. Though the photo

might not have been interpreted that way if not for the image text that describes the photo. The Aboriginal people are the main focus in the text "The stolen generation" (Madsen & Mohammad-Roe, 2020, p.180-182). There are two photos accompanying the text, in addition to one in tasks accompanying the text. In this text 'Engelsk 8' explores the historical period between 1905 and 1969, when thousands of Aboriginal children were taken from their families by the government (Madsen & Mohammad-Roe, 2020, pp.180-182). In the introduction of the text it starts with explaining what happened when the British came to Australia in the late eighteenth century. There is an obvious discourse of power within this text. It is displayed in two ways, The British (and later the white Australians) versus the Aboriginals, and also the adults versus the children. The British and white Australian adults are the 'doers', while the Aboriginals, and also Aboriginal children are the 'done-tos'. It creates a big contrast in sentences like "[...] thousands of Aboriginal children were taken from their homes by the government." (Madsen & Mohammad-Roe, 2020, p.180) and "Many (Aboriginals) were killed and many died from European diseases" (p.181). Other aspects that portrays this contrast is how the British and white Australians are described through functionalisation, and thus through their power, as 'Australian society', 'authorities' and 'government', which highlights the difference from how the Aboriginals are described as 'children', 'parents' and 'families'. This discourse of 'us' and 'them' also 'others' the Aboriginals, which then again objectifies them. Also having the Aboriginals side of the story excluded further highlights the power relation on who is in control. Having the Aboriginals always being the 'done-tos' as well as never being told their perspectives creates a discourse of IPs being passive, which is a contrast to 'Stages' who did portray the Indigenous' perspective. Meanwhile the British and white Australians, the 'doers', are active throughout the text. There is nothing on how the Aboriginals situation are today as a result of these historical events, which creates this discourse of that IPs are something of the past. The text ends with the mention of the Prime Minister, Kevin Rudd's, apology speech from 2008 (Madsen & Mohammad-Roe, 2020, p.182).

In 'Engelsk 9' the Native Americans are featured in the two texts that are materials by IPs. These are an excerpt from the novel *The Absolutely True Diary of a Part-Time Indian* by Sherman Alexie (1966-) on pages 117-121 and "Chief Seattle's letter", a letter by allegedly by

the Native American leader of the Suquamish, Chief Seattle (1786-1866) from 1855 to the American President, Franklin Pierce on pages 192-195 (Haegi et al, 2020). The excerpt from Sherman Alexie includes different aspects on Native American culture, which includes common stereotypes. The stereotypes that are portrayed are the unemployed Indigenous and the drunk Indigenous. And though these stereotypes are accurate Alexie does not reduce them to these stereotypes and does not let these individuals be defined only by these stereotypes, due to Alexie giving them additional characteristics as well. Junior's, the main character, sister is the one being unemployed, but then she is further humanized by being given more attributes "She still can't find a job, and she's still living in that crappy little trailer. But she's happy and working hard on her book" (Haegi et al, 2020, p.118). The same goes with Junior's father who is described as being drunk "Sure, my dad has a drinking problem and my mom can be a little eccentric, but they make sacrifices for me. They worry about me. They talk to me. And the best of all, they listen to me" (Haegi et al, 2020, p.118). Another way this excerpt avoids generalisation is by showing individuality and diversity within groups. That can be shown in the references I just mentioned, in how the different people are given additional attributes and characteristics, but is also further highlighted when Alexie describes Junior's grandmother: "Indians can be just as judgemental and hateful as any white person. But not my grandmother. She still hung onto that old-time Indian spirit, you know?" (p.120). Through Alexie's excerpt readers also get to understand the importance of family and the wider Native American communities: "I mean, yeah, Indians are screwed up, but we're really close to each other. We KNOW each other. Everybody knows everyone" (Hagei et al, 2020, p.119). Alexie also talks about traditional Native American beliefs: "Epileptics were often shamans because people just assumed that God gave seizure-visions to the lucky ones. Gay people were seen as magical, too." (Haegi et al, 2020, p.120). In "Chief Seattle's letter" readers are presented with a situation where authorities are wanting to buy land from the Suquamish Chief Seattle. This next reference is an introduction to the letter before the letter itself is presented: "[...] when the authorities wanted to buy his tribe's land" (Haegi et al, 2020, p.192). What the text excludes to mention is the historical significance it means for people to buy land from the Native Americans. What studies has shown is when Native Americans were asked to sell their ancestral land, they actually had no autonomy of that decision (Wolfe, 2006, p.391). Native Americans had no other choice than to sell, though the textbook make it seems like an equivalent exchange. Here we can see

that the acting agent is left out, when the context of the reality therefor is being altered to benefit the authorities and make it seem like the IPs are treated better than what they actually were. In the letter the reader gets a detailed insight into the relationship Native Americans have to their ancestral land and nature and how emotional the connection is. The letter says "Every part of this earth is sacred to my people." (Haegi et al, 2020, p.192). This part of the letter also explains the relationship well:

This we know: the earth does not belong to man; man belongs to the earth. This we know. All things are connected like the blood, which connects one family. All things are connected Man does not weave the web of life; he is merely a strand in it.

Whatever he does to the web. He does to himself (Haegi et al, 2020, p.194).

The Chief also creates a contrast between the cultural beliefs on how the 'white man' and how Native Americans view land and nature, "The white man's dead forget the country of their birth when they go to walk among the stars. Our dead never forget this beautiful earth, for it is the mother of the red man. We are a part of this earth and it is part of us." (p.192). This creates a discourse of 'us' and 'them', but the Chief do conclude with a reconciliation of their differences, closing the gap between 'us' and 'them': "One thing we know. Our God is the same God. This earth is precious to Him. [...]. We may be brothers after all" (p.195). The text has three images accompanying it. First a full portrait painting of the chief, which illustrates how he may have looked (p.193). The second image is a painting of a Native American riding a horse painted by Carl Moon. This is a rather stereotypical image of Native Americans, with their hair in long braids/pig-tails. Using this painting in this context also creates a discourse of generalisation of Native Americans. This is due to the painting, according to the image text, is of a scout in Taos Valley in New Mexico. The Chief of the letter is from Seattle, Washington, and the painting depicts a Native American of New Mexico, which tells the viewers that these Native Americans from very different parts of the US are generic and the same. The image is a photograph of a statue of Chief Seattle in Seattle, Washington. This image creates legitimacy to the chief considering most people who get statues has done something special to be bestowed such an honour. This excerpt is from the chapter "Love and loss", and the authors of the textbook has created an introduction to the letter by telling how Native Americans have been torn from their homes, but we actually

do not get to know what happened to Chief Seattle's land or how the letter was received by the US president, that information is being left out.

'Engelsk 10' only contains one text that includes IPs which is tackling the issue of representation of minorities, and specifically IPs. The text "the invisible target" criticises how colonial powers have treated IPs throughout history, and in that context mentions language, culture and lands (Haegi et al, 2021, p.146). The text also specifies several different IPs that live on US territory; American Indian, Alaskan Native, Native Hawaiian and Pacific Islanders (p.146). The text tackles the matter on how IPs all over the world are represented negatively in media, such as in newspapers and films, and also exhibit statistics on how little they are represented in the film industry (pp.146-147). The text brings up issues and calls into question stereotyping, white-washing, racism, and prejudice explicitly, as well as caricatures and cultural appropriation implicitly:

Whether in Australia, the US or Canada, Indigenous people are portrayed as sick, drunk, uneducated, or in jail. Newsmakers focus on drug abuse, but not the communities working to solve it. They focus on crimes *by* but not crimes *against*. And in films, portrayals are of painted dancers in the desert, warriors and medicine men. Together, these depictions produce prejudice, misconceptions and racism in society (Haegi et al, 2021, p.147).

The text even ends with an encouragement from the authors to filmmakers to show more diversity and inclusivity. Though this text is not written from an Indigenous perspective, the readers still get a good view into contemporary issues regarding IPs.

Across all of Cappelen Damm's textbooks it is clear that they use the same discourse, and therefore form a discourse formation throughout their works. The discourse formation is to get the reader to feel pity, and especially empathy towards indigenous peoples. It is of course no secret that IPs have sad and tragic histories and still experience adversity and discrimination, and this melancholy is prevalent throughout the textbooks. But while playing up this discourse IPs are seen mainly in one way, which excludes other aspects of IPs and reduces them down to this main characteristic. Several times in texts and tasks across all the

textbooks the authors want the reader to imagine something similar to what is happening to IPs happening to them, and how that would make them feel. In 'Engelsk 9' a small text on the side of the main text of "Chief Seattle's letter" says; "Do you feel connected with the place you come from? How do you feel about your *home*, the *place* you live and the *country* you live in or come from?" (Haegi et al, 2020, p.192). A similar statement is in 'Engelsk 10' "Imagine for a moment that every time you watched the news, there was no one with whom you could identify, no one who represented you and your culture. How long would it take for you to feel invisible?" (Haegi et al, 2021, p.146). In 'Engelsk 8's text "The stolen generation" the first sentence of the text is "Imagine that a visitor came to your doorstep and said, "I like your home, I think I'll have that"" (Madsen & Mohammad-Roe, 2020, p.180), which off the bat makes the reader imagine something similar happening to them, and then to empathise with the Aboriginals in the text. Having the Aboriginals being described like 'children', 'parents' and 'families' brings it closer to home in way the readers can relate to, and to further empathise and feel sorry for them. The text even concludes by informing the reader about the first National Sorry Day in 1998 and mentions the Prime Ministers of Australia's apology speech to the Aboriginal people in 2008 (p.182). The photos accompanying the text also emphasises this discourse formation of feeling pity and empathising with them. The first photo on page 180 depicts Aboriginal children at a children's home in the 1920s, which puts forth real faces to the events the text describe. The next photo is from the 2002 film Rabbit-Proof Fence on page 181, which depicts three Aboriginal children forcibly taken by a white man. Seeing this in action puts the viewers in the events projected. The last photo is on page 183 and is a closeup of a woman looking to the left, so we see her profile. This photo is of an Aboriginal woman listening to the Prime Ministers apology speech. The close frame is powerful in this image because it gives us an insight to her feelings and what she might be thinking in that moment, allowing the viewers to empathise with her.

Several times in the 'Engelsk' books, the authors use the verb 'lost' to convey how IPs have been robbed of their cultures, their ancestral homes and so on. 'Engelsk 8' Cappelen Damm states: "Eventually, many Aboriginal families also lost their children. [...]. They lost their Aboriginal names and were punished if they spoke their own language" (Madsen & Mohammad-Roe, 2020, p.180). And in 'Engelsk 9' they have written "From the time

Europeans first came to North America to the beginning of the 20<sup>th</sup> century, Native Americans have lost most of their lands” (Haegi et al, 2020, p.192). This brings forth the role transitivity plays in representation. In all these sentences the IPs are the acting agent in the sentence, making them the ‘doers’. The Europeans are mentioned earlier and later in the narrative, but are not held accountable for colonising and mistreating IPs. The accountability is not present when the actual acting agent is gone from the sentence. The people responsible for that mistreatment is left out of the clause, the use of transitivity is therefore used to hide responsibility. In only two circumstances do we actually get to hear and know how IPs feel about the matter represented. In the remaining cases, we are not told IPs side of the story, but only what has been done to them. By not showing IPs’ side of the story, the textbook narrative creates a discourse of IPs being passive and as homogenous. On the other hand Cappelen Damm does include different aspects with IPs that shows them as diverse people by showing them more individually in the excerpts, including greetings, and call into question representation of IPs in media . Cappelen Damm has chosen an excerpt that, yes, do include stereotypes, but also shows IPs with dimensions and other qualities as well.

Though Cappelen Damm includes IPs in different chapters across their three textbooks they fail to give a holistic portrayal of IPs. Because IPs are scattered throughout the different textbooks, Cappelen Damm fails to portray IPs as holistic and diverse cultures. Readers never get the opportunity to get to know each IP well. The texts jumps straight into stories involving IPs without giving a basic and fundamental introduction to the IPs involved. Readers never get to know the IPs fundamentally, their culture, their way of thinking, their beliefs, or values and so on. It could seem like Cappelen Damm are building on to knowledge they think pupils already have of IPs, even though IPs are not explicitly mentioned in the curriculum until the ‘after year 10’ in the English subject. What is a red thread throughout all the texts is that they are the portrayals of conflict and issues concerning and/or including IPs. We are presented with situations that IPs struggle with, or have struggled with in the past, but are never given a thorough explanation to why these situations were/are how they are, and why they have come to pass. Another important aspect of the books is that they never mention the Sami people in their texts, even when the opportunity is there. For example when ‘Engelsk 10’ mentions the portrayals of IPs in media they could have mentioned the Sami people as well; “Whether in Australia, the US or



Canada, indigenous peoples are portrayed as sick, drunk, uneducated or in jail.” (Haegi et al, 2021, p.146). The tasks in the textbooks do not explore the topic of IPs in great detail, they are mostly concerned about the text the pupils have read on them. But those tasks that are more explorative is where the Sami people are included, both implicit and explicit. A task in ‘Engelsk 8’ actually points toward a situation that has been in the news a lot over the years (Paulsen, 2018) and says “31 Give your opinion. [...]. Signs in northern Norway should be both in Norwegian and in Sami” (Madsen & Mohammad-Roe, 2020, p.167). Later in ‘Engelsk 8’ there is a task with a bit more text that asks pupils to compare Sami and Native Americans with the one situation of Aboriginal people in Australia on page 183 (see Appendix 5). The task gives examples from the Norwegianization of the Sami people, and then brings up, for instance, how Native American children were sent to boarding schools and had to follow the white Americans’ religion. Here too Cappelen Damm misses an opportunity to bring the Sami people into the conversation, considering the same historical happening of boardings schools also occurred to the Sami people. Since the task compares the Sami people and Native Americans to the Aboriginal peoples’ situation individually the comparison between Native Americans and Samis are not being made available to explore by the pupils.

4.3 Enter

	History	Society	Cultural expression	Mention
The Sami people				
Native Americans	2	2	1	1
Aboriginal	3	3	3	
Māori	2	2	3	
Torres Strait Islanders	1			1
Samoans		1	1	1
Indigenous Alaskan, Hawaiian and Pacific Islanders				1

**Table 4: Quantitative overview of Indigenous content on history, society, cultural expression and mentions for 'Enter'.**

The 'Enter' textbook series the publishing that comes between 'Engelsk and 'Stages' when it comes to measuring the content on IPs, with a total of 42 pages on IPs and 14 images on IPs. However it is the series with the most materials contributed by IPs, with 6 materials by IPs, in contrast to 'Engelsk's 2, and 'Stages's 5. Similar to 'Stages' by Aschehough, Gyldendal's 'Enter' series contains materials on IPs in the year 9 and 10 textbooks, but none in the year 8 textbook.

In 'Enter 9' IPs are featured in the chapter "Australia and New Zealand" of the textbook, and the IPs featured in that textbooks are the Māori, Aboriginals as well as Samoan and Torres Strait Islanders (Diskin & Winsvold, 2020). For history 'Enter 9' features the encounters between Māori and Indigenous Australians with the British, as well as information on where and when they came to their respective islands. When talking about the encounter with the British, the Māori are given active features, showing participation in their own history by not only being depicted as the 'done-tos', "In 1840 the Māori chiefs were invited to sign the Treaty of Waitangi, giving control of the country to Britain and making New Zealand a British colony" (p.157). We are given no further information on the relationship between the British and the Māori. There are also sections of texts that talks about the stolen generation and three pages dedicated to the Prime Minister of Australia, Kevin Rudd's apology speech. We are also being informed on the general mistreatment of the Aboriginal Australians in the past. The textbook also talks about how the IPs of both New Zealand and Australia face challenges today, but also informed that things are getting better for IPs in these countries (pp.159-160). We are given sections where the culture of these IPs are present, we are given accounts on traditional ways of living, for instance on the Māori "They lived in groups, usually peacefully, and developed a strong identity and tradition of story telling and art, mainly wood carving" (p.158). However, when specific cultural expressions are mentioned, such as the last reference me as a reader would also prefer to see an example of this cultural expression, instead what is accompanying the text, a photo of Wellington, the capital city of New Zealand. Which seems random considering the text accompanying the photo. We are

also given an insight into Aboriginal beliefs, such as the Dreaming “This is the beginning of knowledge from which all the great stories and Aboriginal laws have their origin” (p.159). ‘Enter 9’ also has a page on the mountain Aoraki and the world’s largest rock, Uluru, and re-collects the traditional Indigenous legends and beliefs associated with them (p.164). In the excerpt of the apology speech by the Prime Minister of Australia ‘Enter 9’ takes a different approach than ‘Stages’ did. While ‘Stages’ chose to include the Prime Ministers recollection of a story from an Aboriginal child victim of the stolen generation, ‘Enter 9’ has included the part where he apologises for the historical mistreatment, pain and suffering of the IPs, and especially the stolen generation. He does not just refer to them as Indigenous, but humanises them by referring to them as families, as mothers, fathers, brothers and sisters (p.167). It does not only include the apology of the past, but also reflects and talks about a better future for IPs, as well as Australia as a whole (p.168). The speech contains the one and only time Torres Strait Islanders are mentioned. The chapter also contains materials by IPs, such as the Māori myth on how the kiwi lost its wings (pp.190-193), which gives us an insight into traditional Māori culture. There is also a poem called “I am Māori” by Marilyn Gardiner (p.197) as well as a poem called “Spiritual Song of the Aborigine” by Hyllus Noel Maris (p.198). Both poems are written from an Indigenous perspective, making them in charge of the narrative. The Aboriginal tells of their special connection and relationship to nature. In the Māori poem the poet uses Māori words throughout the poem and tells of their culture and history of the Māori in their own words. The poem presents different aspects of who the Māori are and what it means to be Māori, from voyagers and warriors, to slaves and victims (p.195). The poem presents what Māori people have been through, like colonisation, missionized, being soldiers in wars, and tourist attraction, but yet here the Māori people are still standing “I have been miscegenised. Missionised, literized. God Almightyised. Yet I cling to my haka today” (p.195). There are also images accompanying these poems, for the Aboriginal there is a photo of Aboriginal cave art (p.196). Both poems also have photos of two young Indigenous individuals, one male and one female. Considering the poems they accompany one would assume that these photos are of the authors of the poems, there are no image texts accompanying the photos to give the photos context, but they are not photos of the authors. The photos are of two young Indigenous people in contemporary clothes. By depicting them in contemporary clothes and on their own takes them out of the stereotypical setting and we see them as individuals who happen to be Indigenous, showing

that they are Indigenous but that does not define them. The frame is also close, from chest height on both, and they make eye contact with the camera, which allows us to get close and personal with them, like they are someone we know and can relate to. The eye contact also make it possible for the viewer to get sense of what they might be thinking and feeling, further humanising them. 'Enter 9' has also included a news article from stuff.co.nz that was published in 2013 on New Zealand teenagers and a study done discrimination (pp.176-179). Among the New Zealand teenagers discussing the matter are a Māori and a Samoan, but also a Pākehā (a New Zealander of European decent) and a Chinese New Zealander. In the text they talk about issues like identity, discrimination, racism, and stereotyping across the different ethnicities as well as positive and negative aspects of being who they are in regard to ethnicity and origins. While the information we have gotten so far on IPs in this textbook is more on the surface level, in this text we get a more in-depth picture with examples and recalls from real-life experiences across multiple pages. In the text the Māori recounted a story of a personal experience of real-life racism "When we go to the shops after school, I'm the only one who gets asked to leave my bags at the door" (p.177). The text also mentions aspects of Samoan culture such as the Pasifika festival (p.179). By discussing issues, such as stereotyping, I argue that it challenges the stereotypes by discussing them and also allowing IPs to express what they feel and think about them, and how they wrongly and negatively define IPs, like it is done in this text. There is also a photo accompanying the text of the teenagers from the article, in everyday clothes which again helps to not generalises the individuals as part of their ethnic groups, but as individuals who happen to be of different ethnical groups. 'Enter 9' has one book excerpt on 9 pages, which is from the novel *The Spirit of Barrumbi* by Leonie Norrington. The author of this book excerpt is not Indigenous herself, but grew up in an Indigenous community in Barrunga, Australia and she uses her own personal experiences when writing (King & Roussos, 2022). The book tells of a community where white and Aboriginal Australians live together with the Aboriginal traditions (p.180). The excerpt itself tells little of actual Indigenous aspects, but it mentions how the society of Barrumbi is, that Death Adder Ridge is sacred and Aboriginals there are doing a ceremony. I would argue that these pages could be put at better use considering its content, considering that 9 out of 35 pages of the textbook are given to a non-Indigenous author as well as not giving substantial content into Indigenous aspects. In most of the images of IPs in the textbook are of people in contemporary clothes, except for a historical painting on page 157

and one of the Māori people in traditional clothing on page 194. The photo of the Māori in traditional clothing lets us in on their traditions and customs, but at the same time when we also see IPs in contemporary clothing we do not generalise them or stereotype them into these groups. We also get to see the reaction people had to Prime Minister Kevin Rudd's apology speech to the Indigenous Australians on page 168. The photo is close, which lets us in on their emotional reaction to the speech. We see people being moved and teary-eyed, which lets us know how the speech was received by people. One interesting image in 'Enter 9' is a reconstruction, painting or drawn, on James Cook's arrival at Botany Bay in Sydney, New South Wales in 1770 on page 157. The angle of the image is seen from the Aboriginals point of view. We see the ordeal from the side, which makes it possible for us as viewers to see both the Aboriginals and the British. The image is however angled from the Aboriginals and towards the British. This creates a discourse of us as viewer seeing the event from the Aboriginals point of view and let's us view the situation from their perspective.

In 'Enter 10', similarly to 'Enter 9', IPs are contained to a chapter based on geography, this time in the chapter "The US". There is also an entry in the chapter "Precious drops" (Diskin & Winsvold, 2021). For the 'Enter 10' features there are only one IP represented, Native Americans. The discourse present throughout this textbook is that Native Americans part in the US is heavily downplayed. The first text where the Native Americans are present is in the text "The road to equality". The first clue to the downplayed part Native Americans plays is in the history of the US, which comes in the shape of the first sentence of this text "Although the US is a fairly young country, it has an interesting and colorful history." (p.54). This shows the 'Eurocentric' view of the US, how the country is young due to their independence in 1776. This undermines the presence of the people already in the US from before the arrival of the Europeans. Also by introducing a text with a statement calling the history 'interesting and colorful' downplays the issues presented in the text, which includes racism, slavery, assimilation, segregation and more. Further in the text we are given a look at the US's early years where there is talk of conflicts between Europeans and Native Americans, but we are also being presented with two Indigenous women of the earlier years, Pocahontas and Sacagawea. This is not without its issues. Many Native Americans have had an issue with the film 'Pocahontas' by Disney from 1995, which many today associate with the real

Pocahontas. One instance of this is a statement by an Indigenous women, Kenzie Allen who described the representation of Disney's Pocahontas as painful and stereotyping. And even though the presence of women like Pocahontas and Sacagawea serves as heroes in the European conquest of the US their presence is of a false reality that serves to tell the stories of the dominant culture. There is also an entire page dedicated to a painting of Sacagawea with Lewis and Clark by painter N.C Wyeth (p.55). The text further tells the story of the revolution before going into the real topic of the text; the fight for equality. The text mostly involves the history of the African-Americans in the US from the triangular trade to the contemporary 'Black Lives Matter' matter movement. This text is spread across 7 pages where information on the Native Americans serves more like an addition to the text rather than a focus. We first have the history on Sacagawea and Pocahontas and also the painting of Sacagawea with Lewis and Clark, the next time Native Americans are mentioned it is on the topic of the trail of tears (p.57). Here the section of text talks about when slavery where abolished in the US the IP were forced to relocate. They also mention the attempt to assimilate the Native Americans when they arrived at the reservations. The text then reverts back to look at African-American issues until the last section of the text. At the end of the text the textbooks present Native Americans situation today, both positive and negative (p.60). In this section of the textbook on page 60, 'Enter 10' has used the same photo as 'Stages 10' on page 168 (Pettersen & Røkaas, 2021) of a Native American girl in contemporary clothes. The last time IPs are mentioned is in the chapter on the US is in a chart on the population of the US on page 64. Indigenous Alaskan, Hawaiians and Pacific Islanders are in the chart only, while Native Americans are also mentioned in the text; "Although it is thought that the first people, ancestors to the Native Americans, arrived over 10,000 years ago, [...]" (p.64). For the rest of that chapter IPs of the US are excluded completely, so this furthers the discourse of their lack of importance by them being excluded for the rest of the chapter. The last time IPs are featured is in the chapter "Precious drops" which features a letter to the then President of the US, Barrack Obama, and his wife, first lady Michelle Obama, by Native American youth. The letter lets readers know of the relationship the Native Americans have with the environment and their ancestral lands. We are also let in on how Native Americans feels invisible, and their issues with government taking advantage of resources located in Indigenous areas. We also get to know how these Native Americans are acting to preserve their land and waters by revealing in the letter what

they are doing in order to counteract the government's plans, making them 'doers' in a positive situation against the government. The textbook contains a lot of text on discrimination against black people and their fight for equality. This is of course not a bad discourse to present, but on the contrary an important issue to bring forth. However, I argue that since there are no competence aims on black history specifically, but there are specifics on IPs I find it strange to have a total of 8 pages featuring IPs, but there are more than 37 pages on black people's situations in 'Enter 10'. For instance in texts such as excerpts from *To Kill a Mockingbird* (pp.236-242) and the text "Inspiring speeches" (pp.78-82), sections of texts dedicated to famous black people (pp. 82 & 86) and more. It is important that the injustice done to black people both in the US and the rest of the world is featured, but considering IPs are an explicit part of the curriculum I would assume there to be more material on IPs than on black people. 'Enter 10' mirrors how 'Stages 9' also had a chapter on The US where the IPs are barely mentioned. However, where 'Stages 9' has 'Stages 10' that includes an entire chapter on IPs, 'Enter 10' does not have a similar equivalent, so we are left only with those small sections of text on the Native Americans. Had 'Enter 10' done what 'Enter 9' did on the chapter on Australia and New Zealand we would have had a more adequate representation on IPs in that textbook as well.

None of the tasks in the 'Enter' books creates scenarios where pupils are given the opportunity to further explore the topic of IPs. The majority of the tasks are in correlation with the texts they accompany and rarely go beyond the subject matter of the texts. There is almost next to nothing on the Norwegian IP in 'Enter'. There are no texts on the Sami people, but they are mentioned once indirectly in a task in 'Enter 9' page 161, where the pupils are going to copy a table and use other sources to find information and fill in the table comparing Norway to New Zealand, one of the rows in the table are labelled 'Indigenous people' (See appendix 6). This is also one of the few tasks where the pupils are asked to use other resources to find out more information on anything that has to do with IPs. In some tasks however pupils are asked to imagine them selves as Indigenous at to then write something from their perspective, such as on page 169 in 'Enter 9' "You are the spokesperson of an Aboriginal tribe. What is your reaction to the Prime Minister's speech?"

Write your own speech for an audience of Australians of all cultures” (Diskin & Winsvold, 2020).

#### 4.4 Comparative discussion

All these publishers go about presenting materials on IPs in various different ways. Cappelen Damm’s ‘Engelsk’ integrates materials on IPs in several different topics and chapters, which shows of how IPs are diverse and are involved in other subject matters than what are strictly Indigenous related or related to their land of origin. Which gives them layers and humanizes them. However, because they are scattered across volumes, topics and chapters we never get an in-depth experience of the different IPs, we only get ‘drips’ here and there. Cappelen Damm might have thought that the pupils already have established adequate knowledge on IPs already and their text are an addition, even though this goes against what the curriculum says they should have learned after year 10 in the competence aims. ‘Stages’ by Aschehoug has gone about the matter in a different way. ‘Stages’ has chapters on Canada, the US and Australia, and choses to only mention IPs in those chapters. They are instead sectioned to their own chapter on Indigenous people. This has its pros and cons. Because on one hand IPs are portrayed as the ‘other’ by mostly excluding them from the chapter on their native and ancestral land. It gives a discourse that IPs do not to “belong” there and that they need sectioned of to their own dedicated chapter. On the other hand, it makes it possible to look at different IPs all at once and to examine how they are similar to one another across borders and continents, but also describe in more depth how they also are different. Gyldendal does something different from both ‘Stages’ and ‘Engelsk’ in their textbook volumes ‘Enter’. In ‘Enter 9’ topics on IPs are integrated into chapters on Australia and New Zealand, and in ‘Enter 10’ they are in a chapter on the US as well as an additional entry in another chapter. However, ‘Enter 9’ and ‘Enter 10’ are very different in their representation of IPs. ‘Enter 9’s chapter on Australia and New Zealand should have been the ‘blue print’ to how the chapter on the US should have been, but instead it lacks in content in comparison and IPs in ‘Enter 10’ seems like an after-thought. They do add one text involving IPs in another chapter, “Precious Drops”, similarly to what ‘Engelsk’ did. Because of Cappelen Damm’s approach to how to choose to feature IPs it makes IPs not seen as something different and something that needs to be separate from other contents. It shows how



Indigenous culture can belong in different topics and in different contexts, not just the ones based on their geography and/or grouping. The “us” and “them” discourse that often happens when portraying minorities is a lot more prevalent when IPs are concentrated to their own chapter, like in ‘Stages’. When including IPs in different chapter and topics they become a more natural part of the collective. This is further emphasized when they appear in chapters with topics like “encounters”, “love and loss”, “role models” and “democracy and citizenship”. This closes the gaps between the discourse of “us” and “them”, and instead highlights that IPs are not so different than what people might have believed.

Sometimes several textbooks across the different publishers does not include image texts accompanying their images, which I argue is a shame. Since images are up for interpretation by the viewers it can lead to misunderstandings of what is depicted due to their cultural nature. This is due to us as viewers not understanding the same cultural codes as the Indigenous culture/people featured, unless it is clarified by the main text it accompanies. Images such as the photo featured in ‘Enter 9’ on page 194 (Diskin & Winsvold, 2020), can be ‘othering’ due to their exaggerated facial expressions and traditional clothing and with no further explanation to what is happening in the photo. The same can be said about a similar photo in ‘Stages 10’ (Pettersen & Røkaas, 2021, p.148), but here we are given an image text, but it does not fully explain its context. A couple of pages later however we are being presented with the traditional haka (pp.153-154), but we are not being told that the photo on page 148 is related to the tradition of haka on pages 153-154. That is why it is important that images have texts accompanying them, either the main text or an image text, to explain the cultural aspects of the images so we can avoid misunderstandings, since we are not necessarily familiar with their cultural codes.

Now onto answering the thesis question: the extent to which EFL textbooks succeed in meeting the guidelines set by LK20 about Indigenous peoples in the English subject after year 10. As well as my research questions:

- How well do EFL textbooks contest stereotypical views of Indigenous peoples?

- Do EFL textbooks provide adequate coverage of Indigenous history, cultural expression and society?
- How much of the content features material contributed by Indigenous people?

Yes, the textbooks do sometimes contest stereotypical views of IPs. The textbooks show of individuality by adding texts and materials contributed by Indigenous Individuals, such as both the excerpts from *The Absolutely True Diary of a Part-Time Indian* by Sherman Alexie (Haegi et al, 2020, pp.117-121 & Pettersen & Røkaas, 2021, pp.170-174), and also by featuring individuals in the texts. Individuality is also shown through the images chosen by the authors/publishers by showing people individually and/or in contemporary clothing. This is important because it show the person as an individual and not just defines them as Indigenous and limits their identity to their Indigenousness. By representing individuals and individuality within groups of people it challenges those stereotypes often associated with them and helps us not to generalise them. Cognitive development are often associated with discriminatory and generalising practises, but through learning and development we can expand and adjust those generalising and discriminatory schemas, such as stereotypes, in order to more adequately and accurately represent groups of people. Some of the textbooks also brings up the issues with stereotyping such as 'Enter 9' in the text called "New Zealand Teenagers" (Diskin & Winsvold, 2020, pp.176-179) and in 'Engelsk 10's text "The invisible target" (Haegi et al, 2021, pp.146-148), while 'Stages' mentions stereotypes, but does not call them into question. However, for the IPs who are only mentioned, such as the Inuit population in Alaska who are mentioned as well as depicted through a drawing with traditional clothing in 'Stages 9', do not contest stereotypes. For the second research question: Do EFL textbooks provide adequate coverage of Indigenous history, cultural expression and society? I would argue that all the textbooks feature content on Indigenous history, cultural expression and society. However, some do it better than others. 'Engelsk' features the least amount of content on IPs and only the Native Americans are the IP who tick the three categorical boxes. The Māori and Inuk people's cultural expression is featured, and Aboriginal history and society are present, but no cultural expression. As a whole we never get well-rounded picture on who these IPs are, their history, how their society is today and cultural aspects that helps define them. Because of this I would consider that, no, 'Engelsk' by Cappelen Damm does not succeed in providing adequate coverage on IPs.

'Enter' gives a good overall representation of the Australian Aboriginals and the Māori of New Zealand. Both IPs are given a historical context, Aboriginals more than Māori, we get an insight into society on how they live today and issues pertaining to who they are as a group of people. We are also given several examples of cultural expressions, both from images and texts. Because of that I would say that 'Enter' does provide adequate coverage on the Māori and the Aboriginals. However, 'Enter's entries on the Native Americans are there, their history is mentioned, and a small section talks about how their situation is today and we are also given examples of cultural expression. Though the entries are there, it is given very little room and space to be explored and explained adequately, unlike how the Māori and Aboriginals where. Therefore 'Enter' does not provide adequate coverage on the Native Americans. 'Stages' by Aschehoug is the textbook series with the most number of pages and images on IPs, and this is reflected in the amount of content on history, society and cultural expression as well. Stages gives us a basic introduction to IPs in general, but then goes into the history of the Native Americans, Aboriginals and Māori in particular. We are also being presented with society through how it is to be Indigenous today, such as relationship with their families and local Indigenous communities, and the many issues that can pertain to being Indigenous. Here too we are given both cultural expression of these IPs through both text and images, such as showing Aboriginal art and Indigenous traditional clothing. Because of their in total 70 pages on IPs we are able to get a much in-depth representation of IPs than the other textbook series. As a result 'Stages' do provide adequate coverage of the IPs featured. The last research question is on how much material is contributed by IPs, which can be seen in table 1. It shows that the least amount of material contributed by IPs are 'Engelsk' by Cappelen Damm with 2 entries, a novel excerpt, and a letter, the second is 'Stages' with 5 materials contributed, including a novel excerpt, Aboriginal art and legends. The textbook series with the most material contributed by IPs are 'Enter' by Gyldendal, which includes cave art, poems, myths and a letter. Having IPs contributing materials it aids in them telling their own stories and owning the narrative showing them as participating and active agents. Now back to the thesis question: The extent to which EFL textbooks succeed in meeting the guidelines set by LK20 about Indigenous peoples in the English subject after year 10. The guidelines created in the curriculum on IPs in the English subject after year 10 are first and foremost the competence that names IPs explicitly:

- Explore and reflect on the situation of indigenous peoples in the English-speaking world and in Norway (Ministry of Education, 2019a).

Also important is where IPs are explicitly mentioned under 'core elements' of the English subject where it says: "Working with texts in English helps to develop the pupils' knowledge and experience of linguistic and cultural diversity, as well as their insight into ways of living, ways of thinking and traditions of indigenous peoples." (Ministry of Education, 2019a). I would claim that through my findings and discussion I have made it clear that yes, the textbooks do explore and reflect on the situation of IPs in the English-speaking world, but in worrying degrees. 'Stages' by Aschehoug is at the higher end, then followed by 'Enter' by Gyldendal. 'Engelsk' by Cappelen Damm does also explore and reflect on the situation of IPs, but not to the same extent that 'Stages' and 'Enter' do. The textbooks can also give the pupils' insight into ways of living, ways of thinking as well as traditions of Indigenous peoples. Here too the same applies, 'Stages' does the best work, then 'Enter' and lastly 'Engelsk'. Overall pupils can help develop knowledge and they experience linguistic and cultural diversity of IPs through these textbooks. However, the second portion of the competence aim is not as successfully fulfilled as the first portion. In the 'core curriculum' it says this: "Through the teaching and training the pupils shall gain insight into the indigenous Sami people's history, culture, societal life and rights. The pupils shall learn about diversity and variation in Sami culture and societal life." (Ministry of Education, 2017). And one could argue that since this is a part of the 'core curriculum' it is all the subjects' responsibility to make sure that this aim is fulfilled and therefore the English subject does not have the full responsibility. That it true, but the Norwegian IP are in fact explicitly mentioned in a competence aim in the English subject after year 10. Although they are stated in the competence aim the textbooks never give any information on the Sami people in their texts. They are mentioned by 'Stages' when they talk about IPs in general but are excluded elsewhere. Both 'Engelsk' and 'Stages' has tasks in their textbooks which makes it possible for pupils to explore and reflect on the Sami people's situation but there are still little to no textual content. Even though the textbooks mostly do give adequate coverage of the IPs that are heavily featured, that Indigenous contributed materials are featured across the different textbook volumes and that stereotypical views are contested, they still fail in meeting the guidelines set by LK20 when it comes to textual material. The content that are featured are

not necessarily in bad, but due to the exclusion of the Norwegian Indigenous people in texts across all the 8 to 10 year textbooks by the different publishers I have determined that they do not fully succeed in meeting the guidelines set by the LK20 curriculum.

I argue that it is important to keep in mind that a great deal of topics and themes are concentrated in few pages, consequently there is not room for everything the topics and themes consist of. Because of that I consider Drew and Sørheim's point that the optimal way to use the textbook is by combining it with additional materials to make sure the curriculum's guidelines are met. Teachers can make use of the textbook where they see fit, appropriate, and beneficial for both materials and activities, and to enhance the topics with the addition of other materials to enrich the experience and fill in the gaps of the textbooks. Hopefully these findings can show teachers that it is important to be critical of the textbooks used in educational purposes and assume that their contents perfectly reflect the criteria set by the curriculum and rely only and fully on the textbooks' statement saying that they do indeed follow the guidelines set by LK20.

## 5.0 Conclusion

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The purpose of this study has been to examine the extent to which EFL textbooks succeed in meeting the guidelines set by LK20 about Indigenous peoples in the English subject after year 10. With the aid of three research questions:

- How well do EFL textbooks contest stereotypical views of Indigenous peoples?
- Do EFL textbooks provide adequate coverage of Indigenous history, cultural expression and society?
- How much of the content features material contributed by Indigenous people?

The main findings in this thesis have been that EFL textbooks do a decent job in contesting stereotypical views of IPs by showing different sides to them and by allowing them to represent themselves through material contributed by IPs. The images used individualise the IPs in different ways, for instance through depicting them in contemporary settings and by focusing on individual personalities. By not generalising IPs we get a much broader and in-depth sense of who they are, which is not solemnly depended on which group of people they belong to. The IPs that are featured heavily throughout the different textbooks across the different publishers are given mostly adequate representation through history, cultural expression and society, with a few exceptions. The exceptions being 'Engelsk' by Cappelen Damm that only features IPs through ten pages across their three textbooks, which hardly makes room for adequate representation of the IPs depicted. 'Enter' by Gyldendal is another exception when it comes to their representation of the Native Americans who are not being holistically depicted historically, culturally and societally. Giving adequate representation on IPs helps pupils' cognitive development and expands and adjust those generalising and discriminatory practices that is cognitive development. Through the expansion and adjusting of those cognitive schemas pupils will develop intercultural competence and understandings of the world around them and subsequently can prevent the development of prejudice, which is some of the goals in the English subject curriculum. Materials contributed by IPs are featured throughout at all the textbook series, with the most features being in 'Enter' by Gyldendal. The materials contributed by IPs makes it possible for them to represent themselves and being in control of the narrative being told. By sharing materials by individuals it also individualises them and fights generalisation and stereotyping. But when I

reached the end of this thesis I came to an interesting conclusion. The EFL textbooks failed in meeting the guidelines set by LK20. Because the Norwegian IPs is an explicit part of competence aims in the English subject after year 10, and that they subsequently are being excluded from the texts in the textbooks, and only being included in a few tasks, they fail to meet guidelines. Hopefully, these findings can show teachers that they need to be critical when viewing textbooks that are said to be meeting the guidelines set by the curriculum. And for them to use the textbook where and when it is fit and add other materials in order for pupils to learn what the curriculum has said they shall learn.

### 5.1 Limitations and Suggestions for Further Research

Because of the limited time and space of this thesis I have not been able to analyse all aspects of the topic of IPs in education. Therefore, it limits this study in some ways. One suggestion for future studies is to include the auditory materials accompanying the textbooks, as well as the teachers guides that also accompany the textbooks. Since online resources also has become more and more relevant, another approach would be to examine the online teaching materials. Another interesting aspect to examine is how the representation and portrayals of IPs in textbooks has changed over time and across curricula. However, analysing the textbooks and their contents does not necessarily reflect what the pupils actually learn about IPs in the classroom and whether or not what they learn are up to the standards set by the curriculum. That is why I suggest further research in classroom learning on IPs could be interesting to be explored in the future.

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# Appendices


## Appendix 1



What would you like to see in the USA?


...a famous ...  
...rated in New ...  
...isiana. New ...  
...also known ...  
...d jazz.

...of ...  
...e




...SA was ...  
...n 1776, there ...  
...es. Today, ...  
... indigenous ...  
...ave lived in ...  
...at least ...  
...s.

Alaska is the largest state by area. There are several indigenous groups living here. The best-known are the Inuits.



The Rock Mountain ...  
...a mounta ...  
...that stret ...  
...Canada to ...  
...It is a pop ...  
...destinatio ...  
...camping, ...  
...biking an ...

In South Dakota, you can visit Mount Rushmore, and see 60-foot sculptures of the heads of four United States presidents.



The Niag ...  
...three gre ...  
...the borde ...  
...the US. I ...  
...tourist si ...  
...famous f ...  
...going ove ...  
...barrels o ...

1 - 'Stages 9' p.196.

## Appendix 2

**STRUKTUR STRUCTURE**

En god tekst har en ryddig struktur, med innledning, hoveddel og avsnitt. Det er en tydelig sammenheng, en rød tråd, gjennom teksten. Innledningen skal føre leseren inn i temaet, vekke interesse og ønske om å lese videre, og presentere tekstens problemstilling. Hoveddelen er inndelt i avsnitt, der hvert avsnitt tar for seg et hovedtema eller hovedargument, og så bygges det opp rundt dette med støtteargumenter, eksempler og fakta. Avslutningen oppsummerer og konkluderer.

4 Look at the mindmap. Then make an outline for a text on the question *What are some of the challenges that Indigenous youth face today?*

- What will the main points in the body of your text be?
- What information from the mind map belongs in each main body paragraph?
- Can you think of a good title for your text?

```
graph TD;
    A((challenges facing indigenous youth)) --- B(few doctors);
    A --- C(environmental pollution);
    A --- D(drug and alcohol abuse);
    A --- E(discrimination and racism);
    A --- F(deforestation);
    A --- G(loss of traditional lands);
    A --- H(migration to cities for work);
    A --- I(poor nutrition and health);
    A --- J(violence in communities);
    A --- K(poor housing);
    A --- L(suicide and self-harm);
    A --- M(wildfires, heatwaves and drought);
    A --- N(losing their culture and language);
    A --- O(lack of education in their own language);
    A --- P(lack of healthcare services);
    A --- Q(high unemployment);
    A --- R(high dropout rates);
    A --- S(high crime rates);
```

The mind map features a central orange circle labeled 'challenges facing indigenous youth'. It is connected to 18 surrounding circles of various colors (shades of purple, pink, orange, and red). The challenges listed are: few doctors, environmental pollution, drug and alcohol abuse, discrimination and racism, deforestation, loss of traditional lands, migration to cities for work, poor nutrition and health, violence in communities, poor housing, suicide and self-harm, wildfires, heatwaves and drought, losing their culture and language, lack of education in their own language, lack of healthcare services, high unemployment, high dropout rates, and high crime rates.

2 - 'Stages 10' p.189.

### Appendix 3



**SAMISKE KOFTER / GÁKTI**



Siri Guttorm Hetland · 21. apr. · 🐾

Hei!

Håper det er greit jeg spør om dette her.

Jeg skriver masteroppgave om representasjonen av urfolk i lærebøker og kom over dette bilde av en stjernehue.

Spørsmålet mitt er, er det en ekte stjernehue?

Svarene jeg får kan bli fremstilt i masteroppgaven min, men vil naturligvis bli anonymisert. På forhånd, tusen takk!



3 - Facebook post regarding the validity of the hat from 'Stages 10' p.130.



## Appendix 4

   
Er finsk, ekte herrelue fra Vuohccu området  
2 u [Liker](#) [Svar](#) 5 

 **Siri Guttorm Hetland** [Forfatter](#)  
 Tusen takk for svar! Synes det er så viktig at det samiske blir representert riktig, og dette var ikke en lue jeg var kjent med, og siden boka ikke skrev hvor lua kom fra ville jeg forsikre meg om at det var ekte 😊  
2 u [Liker](#) [Svar](#)

   
[Siri Guttorm Hetland](#) kan også spørre vennina mi om jeg har rett, for sikkerhetsskyld 😊  
2 u [Liker](#) [Svar](#) 2 

 **Siri Guttorm Hetland**  
 det hadde jeg satt pris på 🤩  
2 u [Liker](#) [Svar](#) 1 

   
[Siri Guttorm Hetland](#) det er Vuohcu sin lue, den eldre modellen, da den nye lua er litt endret - lua som er avbildet er beskrevet i boka : Lapin käsitöitä - Sami kiehtatuojik av Karen Jomppanen ( fra ca 1980)  
2 u [Liker](#) [Svar](#) 2 

## Appendix 5

### 46 Identify and compare

Work with a partner.

Read the text:

*There are similarities between how Aboriginal Australians and the Sami were treated. The Norwegian authorities forced the Norwegian language and culture on the Sami people, and it was forbidden for the Sami to use any of their languages in school or any public place up until the Second World War. In the United States, Native American children were sent to boarding schools, forced to speak only English, and brought up to follow the white man's customs and religion.*

Write down your answers to the questions in keywords.

- a) What are the names of the indigenous peoples of Norway and the USA?
- b) What similarities do you find in the text between how Australian Aboriginals were treated and how the Sami people and the Native Americans were treated?

5 - Task from 'Engelsk 8' comparing Sami, Native Americans and Aboriginal Australians, p.183.

## Appendix 6

**3 Compare.** Compare Australia and New Zealand with Norway.

- a** Copy the table. Use *Enter 9* and other sources to find the information to fill in the table.
- b** What interesting information did you find?

	Aus	NZ	Nor
Population			
Indigenous people			
Geography			
Climate			
Famous tourist spots			
Languages			

6 - Task from 'Enter 9' p.161, comparing Norway and New Zealand.