MASTER'S THESIS

An investigation of critical thinking and media influence among Norwegian EFL learners: Media representations of class.

Ei forsking på kritisk tenking og mediepåverknad blant norske EFL elevar: Medieframstillingar av klasser.

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Abstract

This thesis is an exploration of practices, perceptions and media influence in one group-specific case. Adolescents' involvement in digital technology and media is widely discussed today. One of the aims of this study is therefore to investigate how media actually contribute in shaping adolescents' views on the world and the people in it.

The current master's thesis is intended for the field of English didactics and aims to investigate Norwegian secondary school learners' perceptions of high- and low socio-economic class people in the United States. The thesis will explore whether or not the participants' perceptions are influenced by media portrayals, and if they undertake a critical position when discussing the two socio-economic classes.

The critical media literacy approach is relevant when exploring how critical adolescents are towards media portrayals. Research on media influence and critical thinking in relation to the EFL subject and the Norwegian educational program is presented and discussed in this thesis. The importance of the EFL subject and the Norwegian educational program to consider critical thinking in connection with media influence in Norwegian schools today is also emphasised. The new Core Curriculum and other white papers such as the Knowledge Promotion of 2006 (*LK06)*, the English subject curriculum and The Framework for Basic Skills are central here.

Both qualitative and quantitative data material have been gathered. The participants in this research are 24 pupils from a 9th-grade EFL class and their English teacher, located in a rural district of western Norway. The data is based on a questionnaire (pupils), an interview (teacher) and focus group discussions (pupils).

The findings of this study indicate that several of the participants' perceptions are influenced by media, and that some of the participants have acquired somewhat stereotypical perceptions. However, several participants do show that they are able to critically reflect upon the one-sidedness of media portrayals. These findings suggest that the participants are able to critically reflect upon media messages, but that they are reliant on being challenged in their perceptions.

Samandrag

Denne oppgåva dreia seg om å utforske eit tilfelle av praksis, oppfatningar og korleis media har bidrege til å forme desse oppfatningane. Ungdom sitt engasjement med digital teknologi og media er eit særs diskutert tema i dag, og eitt av måla for denne forskinga er å utforske korleis media bidreg til å forme unge sitt syn på verda og menneska i den.

Denne masteroppgåva er retta mot fagområdet engelsk didaktikk og har som mål å undersøkje norske ungdomsskuleelevar sine oppfatningar av personar frå øvre og nedre sosioøkonomiske klasser in USA. Denne studien vil gi eit innblikk i deltakarane sine oppfatningar, om desse er påverka av medieframstillingar, og om dei tek eit kritisk perspektiv når dei diskutera dei to sosioøkonomiske klassene.

Tilnærminga, *critical media literacy*, er relevant for å utforske kor kritiske deltakarane er i møte med medieframstillingar. Teori og forsking om mediepåverknad og kritisk tenking er presentert og diskutert i denne studien. Viktigheita av å sjå samanhengen mellom kritisk tenking og mediepåverknad i engelskfaget og den norske grunnutdanninga er også vektlagt. Den nye overordna delen og andre styringsdokument, slik som Kunnskapsløftet (*LK06*), læreplanen i engelskfaget og grunnleggande ferdigheitar er sentrale her.

Denne studien har tatt for seg og samla inn både kvalitative og kvantitative datamateriale. Deltakarane i denne forskinga er 24 elevar frå ei 9.klasse og deira engelsklærar frå eit distrikt på vestlandet i Norge. Datamaterialet er basert på ei spørjeundersøking (elevane), eit intervju (læraren) og fokusgruppediskusjonar (elevane).

Funna i denne studien indikera at fleire av elevane er påverka av medieframstillingar i deira oppfatningar, og det viser seg at fleire har noko stereotypisk syn på dei to sosioøkonomiske klassene som er diskutert. Derimot viser også funna at elevane har eigenskapar til å kunne kritisk reflektere over einsidigheita av medieframstillingar. Desse funna kan dermed tyde på at elevane er i stand til å kritisk reflektere ikring media sine framstillingar, men at dei er avhengig av å bli utfordra i deira oppfatningar.

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Chapter One: Introduction

Today, new technologies and the extension of international media corporations provide people around the world with unlimited access to diverse forms of mass media. However, such fast-changing social practices can be a challenge. Through a literature review, the significant focus on how the media contribute to and create stereotypical representations of groups of people became apparent (Koivula, 1999; Ward, 2002; Diefenbach & West, 2007; Dill & Thrill, 2007). More specifically, research has particularly emphasised how the media stereotypically portray ethnical minorities (Dixon & Linz, 2000; Mastro & Greenberg, 2000; Ramasubramanian & Oliver, 2007; Johnson, Adams, Hall & Ashbum, 1997; Tyree, 2011, Gilens, 1996). Many researchers have argued for *critical media literacy* to address the challenges that arise with the mass exposure of media messages (Kellner and Share, 2007; Robertson & Scheidler-Benns, 2016; Alvermann & Hagood, 2000). Kellner and Share (2007, p. 12) argue that because all media messages are influenced and therefore also biased by the producers of the messages and the social contexts in which they occur, critical media literacy becomes a tool for challenging the power of the media to demonstrate messages as non-problematic and transparent (Kellner & Share, 2007, p. 12).

The recently admitted Core Curriculum (2017) emphasises that Norwegian schools "shall provide the learners with and understanding of critical and scientific thinking. Critical and scientific thinking include using reason in an exploring and systematic way when confronted with concrete, practical challenges, phenomena, expressions and knowledge forms" (my translation) (Ministry of Education and Research, 2018, p. 7). As research on stereotypical media portrayals demonstrate that media possess great influence over how groups of people are portrayed to the masses, one may argue that along with the newly admitted Core Curriculum, a relevance in exploring adolescents' critical reflection abilities toward media messages follows. However, before the advancement of Norwegian teachers and learners' critical media literacy skills can take place, there is an urgent need to explore of how influenced Norwegian adolescents are by media, and where they stand today as critical consumers of media messages.

1.1 The present study and its aim

In searching how media messages and portrayals influence adolescents' perceptions, the present study will explore Norwegian secondary school learners' views and perceptions of two socio-economic classes in the United States (hereby abbreviated to the US). The aims of this study are multiple. The primary focus will be exploring the adolescents' critical thinking towards stereotypical media representations as well as how influenced they are in their perceptions by media portrayals. As media become important sources of information in cases where direct contact is absent (Ramasubramanian & Murphy, 2014, p.385; Fairclough, 1989, p.49), the two socio-economic classes discussed in this study are suitable for exploring how media have influenced the 9th-grade participants' perceptions, as these are groups of people that they do not have direct contact with in their everyday lives. This thesis will thereby also address learners' attitudes and beliefs.

In essence, this study will provide an insight into Norwegian English as a Foreign Language (EFL) learners' media habits, their perceptions and their critical reflection abilities in a Norwegian educational context. Such an insight may provide Norwegian secondary school teachers with valuable knowledge on where adolescents stand today as critical consumers of media, what media platforms they engage in, as well as how much media inputs affect their perceptions of the world.

Furthermore, this research may contribute to the Norwegian educational field by making teachers more aware of the importance of discussing and problematizing the way certain groups of people are portrayed or positioned in the media. Kellner and Share (2007) argue that because adolescents carry valuable insights and media experience, they obtain important ideas, perceptions, and understandings, which can contribute to the educational process (p. 17). Additionally, classroom discussions of media portrayals may also challenge learners' perceptions, consequently preventing them from acquiring stereotypical attitudes towards groups of people, people from other cultures and with different social systems. The current thesis thus addresses the following thesis statement and research questions:

Do EFL learners undertake a critical position when describing high- and low socio-economic classes in the US, and are their perceptions influenced by media portrayals?

> *(a) To what extent do the participants spend time on media platforms, and which media platforms are the most popular?*

(b) How do the participants describe high- and low socio-economic classes in the US, and do they critically reflect upon stereotypical media representations and perceptions?

(c) How does the teacher address themes of culture, media, and stereotypical representations in the English subject?

(d) Where do the participants' perceptions of high- and low socio-economic classes stem from, and do the participants associate their perceptions with what they have seen, heard or read in media?

1.2 The relevance of the study and its design

As stated earlier, the current study seeks to investigate if the participants undertake a critical position when discussing socio-economic classes in relation to media. This study also aims to obtain an understanding of how media may have influenced their perceptions of these people. The current study is highly relevant, as researchers have argued for the inclusion of media in school classrooms (New London Group, 1996; Page, 2012; Kellner & Share, 2007). These researchers indicate that there is an urgent need to both include media platforms that learners engage in, as well as to emphasise learners' abilities to critically consume media messages. Moreover, in the EFL subject, such explorations may serve to enhance an understanding of the impact media have on adolescents' perceptions, beliefs, and thereby attitudes towards people from other cultures and social systems, with whom they have no direct contact. As the newly admitted Core Curriculum emphasises critical thinking and reflection in relation to what is viewed as knowledge and why (Ministry of Education and Research, 2018, p. 7), it becomes highly relevant to connect such reflections with some of the central elements of the critical media literacy approach (see section 2.3 for a description of the term).

The current thesis is a mixed methods study. A questionnaire with twenty-four 9th-grade respondents, two pre-discussion activities, an interview with the participants' English teacher, and five focus group discussions have aimed to provide an insight into what perceptions these learners have, why they have them and how influenced by or critical they are toward mass media exposal. These methods are therefore suitable for exploring the learners' perceptions of the two socio-economic classes, their media habits, as well as how the teacher addresses media, culture and stereotypical representations in the EFL classroom. The triangulation of methods will thereby provide a solid foundation through multiple perspectives. This study will focus on media use at home and in the EFL subject at school. The interview with the

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teacher will explore media use in the EFL subject, and the questionnaire will serve to explain the participants' media use in out-of-school settings.

Hopefully, this research will provide the EFL field in the Norwegian educational context and the critical media literacy field with an important insight into where these adolescents stand today as critical consumers of media messages. Moreover, this thesis may also suggest recommendations for what measures should be taken to contribute to the educational practice, not only in the EFL subject but also interdisciplinary.

Although critical media literacy focuses on critically analysing representations of gender, race, class, and sexuality as well as incorporating alternative media production (Kellner & Share 2007, p. 8), this scope would be too wide for the current investigation. Therefore, when examining the learners' perceptions, and whether or not they undertake a critical position in the discussions, the scope of the research has been limited to solely focusing on class representations. More specifically, the current thesis will investigate learners' perceptions of high- and low socio-economic class people in the US. The US is emphasised because of its relevance in the English subject curriculum (Norwegian Directorate for Education and Training, 2013).

1.3 The Norwegian compulsory education – digital media and critical abilities

In Norway today, schools follow the principles of the Core Curriculum (Generell del, 2006) in the curriculum reform of 2006, *Knowledge Promotion* (LK06), which expands the superior aims for primary, lower- and upper secondary training (Utdannings- og forskningsdepartementet, 2005). With the introduction of LK06, digital skills were acknowledged as one of the five main basic skills in all school subjects and considered on an equal footing with reading, writing, oral skills, and numeracy (Utdannings- og forskningsdepartementet, 2005, p. 5). The Core Curriculum of 2006 is a continuation of the 1994 Reform (R-94) and the previous national curriculum for primary and lower secondary education, L-97 (Ministry of Education and Research, 2015). The educational aim of the current Core Curriculum is that learners should be equipped with the tools to face the challenges in life and in their participation in today's labour force (Ministry of Education and Research, 2015, p. 5).

However, as stated initially in this paper, the Norwegian Government admitted a new Core Curriculum in 2017 (Overordnet del, 2017). This new Core Curriculum highlights two principles for learning, namely a mission of *Bildung* and of *education*, which are interrelated principles that are mutually dependent on each other (Ministry of Education and Research, 2018, p. 10). Concerning *Bildung*, the new Core Curriculum states that the training should provide a basis for learners to understand themselves, others and the world, and make good choices in life (Ministry of Education and Research, 2018, p. 10). With the shift in the educational aims from the current Core Curriculum to the new Core Curriculum follows a greater emphasis on educating more globally and culturally skilled learners.

When addressing the critical aspect of the training, the current Core Curriculum (LK06) articulates that, "critical judgement in different areas of life should be developed by testing expression and performance against specific standards" (Ministry of Education and Research, 2015, p. 14). LK06 specifies that "the ability to determine character, quality or utility - presupposes a mature sense of judgement reaped from repeated practice in comparing and questioning well-established standards" (Ministry of Education and Research, 2015, p. 14). It is thus evident that the current Core Curriculum emphasises the development of critical judgement within learners and that this judgement base itself on assessing quality and practicality. In the newly admitted Core Curriculum, critical thinking has received attention through another perspective. The new Core Curriculum articulates that, "pupils should be able to assess different sources of knowledge and to think critically about how knowledge is developed. They should also be able to understand that their own experiences, stances, and affiliations may be incomplete or flawed" (my translation) (Ministry of Education and Research, 2018, p. 7). The new Core Curriculum demonstrates a significant change and places an increased emphasis on fostering deeper reflective and critical abilities within learners – challenging teachers to form critical learners who can reflect upon where knowledge comes from, who creates this knowledge, why it is knowledge, and how this knowledge affects individuals and societies. Although the new Core Curriculum will not take effect until 2020, one must already now consider this admitted renewal as it will lay the future foundation for the Norwegian educational training.

The Norwegian National Curriculum is based on a *social-constructivist* view of learning (Fenner & Ørevik, 2018, p. 344), and through this view, "learners act as individuals and in cooperation, both with the teacher and with other learners" (Fenner & Ørevik, 2018, p.344). Individuals create meaning through their dialogical, social interactions, and through their

environments (Beaumie, 2010, p. 56; Ersher & Stabile, 2015, p. 13). In the social-constructivist perspective, knowledge is viewed as dynamic and is rooted in previous attained perceptions and understandings, and is further constructed through the process of social interaction (Ersher & Stabile, 2015, p. 13). However, one may draw a distinction between social interaction as a face-to-face discourse, and media discourse. Fairclough (1989) argues that in media discourses, there is a distinct division between the producers, taking the role of merchandisers, and audiences (p. 49). Furthermore, Ramasubramanian and Murphy (2014, p. 385) argue that this distinction may become even more evident in cases where direct contact is absent, and where media serve as one of the most important sources of information (Ramasubramanian and Murphy, 2014, p. 385).

Media are one of the major socialising agents of our time, and mass media provide facts, promote behaviours and norms about how the world works, and influence consumers' worldviews, even though the media have no formal educational or instructional intentions (Lemish, 2015, p. 72). Dafna Lemish argues that, like adults, adolescents are highly influenced by social expectations and stereotypes that are frequently portrayed in media (2015, p. 57). In the light of this, one may argue that educators have a responsibility in making themselves aware of how media affect their learners' worldviews, as well as motivating their learners to become critical consumers of media. An important consensus in this view is The UNESCO Grunwald Declaration of Media Education of 1982:

> Rather than condemn or endorse the undoubted power of the media, we need to accept their significant impact and penetration throughout the world as an established fact, and also appreciate their importance as an element of culture in today's world. The role of communication and media in the process of development should not be underestimated, nor the function of media as instruments for the citizen's active participation in society. Political and educational systems need to recognise their obligations to promote their citizens' critical understanding of the phenomena of communication. (UNESCO, 1982)

In this declaration, the media are presented as elements of culture and as instruments of active participation in society. In the Purpose section of the English subject curriculum, it is stated that "language and cultural competence promote the general education perspective and strengthen democratic involvement and co-citizenship" (Norwegian Directorate for Education and Training, 2013, p. 2). In correlation, one may argue that the media carry elements of culture, and that competence in this field may contribute to democratic involvement as well as co-citizenship.

1.4 Structure of the thesis

Following this introduction, chapter two is dedicated to the theoretical framework of the study. Central concepts, research, and theories on media, critical media literacy, media influence and media consumption will be discussed here, as well as why multimodal texts and mass media should be included in Norwegian secondary EFL classrooms, both according to curricular guidelines and to didactic research. Moreover, explorations of social structures in the US and media portrayals of high- and low socio-economic class people are outlined here. Chapter three is dedicated to the methods and materials employed in this mixed methods study. The results from the data analysis will be presented and discussed in the light of relevant theory in chapter four. The final chapter, chapter five, includes a summary presentation and a conclusion of the thesis, as well as the limitations of the study and suggestions for further research.

Chapter Two: Theoretical background

One of the aims of this research is to explore whether or not Norwegian EFL learners undertake a critical position when discussing socio-economic classes in the US. To reach this objective, this chapter will provide a definition and a discussion of the term *critical media literacy,* which will help provide a basis for the exploration of the participants' critical reflection skills. The critical media literacy approach will also serve to illustrate how one can foster critical literate learners. In section 2.4, discussions of critical media literacy in the Norwegian educational context, and the inclusion of media in classrooms are considered. How the current Core Curriculum, The Framework of Basic Skills and the English subject Curriculum address media are also included here, as well as research on media conducted in the Norwegian educational field.

Considering that the current thesis also focuses on learners' perceptions of class representations in the US, a simplified overview of the class structures in the US is presented in section 2.5. Furthermore, the impact that the school funding system in the US has on the social structures is discussed in section 2.6. Finally, in section 2.7, research on stereotypical representations of high- and low socio-economic classes in media is presented to lay the foundation for the data analysis. First, however, an understanding of how much time Norwegian adolescents spend on media platforms and what media platforms are most popular is necessary for the purpose of this thesis. Statistics on media use among Norwegian adolescents will provide a generalised basis over how much they utilise media before considering similar issues with the participants of this study.

2.1 Norwegian adolescents' media habits

Before an elaboration of the importance of investigating media effects and adolescents, there is a need to establish how much time Norwegian adolescents spend on various media platforms, as well as which media platforms the utilise the most.

Table 1: Percentage of users of video-media and minutes spent on an average day, by gender and age. Source: Statistics Norway, 2018, p. 47 (my translation).

	1991	1992	1994	1996	1998	2000	2002	2004	2006	2008	2010	2012	2013	2014	2015	2016	2017
Percentage in total	10	10	11	9	8	10	10	10	10	12	13	12	15	22	21	26	37
Men	12	12	12	10	9	10	11	10	11	14	15	14	17	24	23	28	39
Women	8	8	9	8	6	9	9	9	9	10	11	10	13	20	19	23	35
9-15 years	27	21	22	20	17	19	17	22	20	16	18	12	22	30	24	35	47
16-24 years	18	18	18	17	16	19	19	17	21	27	22	24	25	37	41	44	56
25-44 years	8	10	10	9	8	9	11	9	11	12	16	16	19	28	23	33	46
45-66 years	4	5	5	4	2	4	4	4	4	7	8	6	7	11	11	15	24
67-79 years	2	3	1	1	1	3	3	4	1	3	3	0	5	3	5	7	11
Minutes in total	8	7	8	7	6	7	8	9	9	10	12	12	14	20	20	22	37
Men	11	10	9	8	7	8	9	10	9	12	14	15	16	22	21	24	37
Women	6	5	6	6	4	6	6	8	8	8	9	10	11	18	19	19	37
9-15 years	22	15	13	12	13	14	12	18	17	14	15	12	17	21	22	25	43
16-24 years	17	19	16	17	14	17	21	21	21	30	25	28	28	43	44	47	56
25-44 years	6	6	7	6	5	6	7	8	8	8	15	15	18	26	21	29	48
45-66 years	2	3	3	3	1	2	2	3	3	4	5	6	6	8	11	10	23
67-79 years	1	1	0	1	1	1	1	2	1	2	2	0	3	2	3	3	12

In a study of media use in Norway from 2017, conducted by Statistics Norway, they found that from 2016 to 2017, the average consumption of video-media[1] has increased from 26 per cent in 2016 to 37 per cent in 2017 (see Table 1), primarily due to streaming possibilities through the Internet (Statistics Norway, 2018, p. 9). This study also shows that for both genders, it is mainly young people who watch video-media, and it is evident that the use of video-media has increased over the last years. Table 1 shows that among adolescents, and particularly for adolescents between 9 and 15 years, 47 per cent watch video-media on an average day in 2017, which is up 12 percentage points from the previous year. In minutes, these adolescents spend a total of 43 minutes on an average day watching video-media, which is 18 minutes more than in 2016 (Statistics Norway, 2018, p. 47). In 2012, Netflix was launched in Norway (Ratvik, 2012), and from 2012 to 2013 the average use of video-media on an average day increased by three percentage points among the general population. For

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[1] The statistics on video-media use include DVD/Blu-ray, hard drive recordings, and video-/film files, either downloaded from the Internet, or streamed via Internet, paid for or retrieved from program archives. TV-watching and cinema visits are not included in this group (Statistics Norway, 2018, p. 46)

adolescents between 9 and 15 years, it increased by as much as ten percentage points from 2012 to 2013. Excluding the period from 2014 to 2015, there has been a steady increase from 2012 up until 2017 in the number of people who watch video-media on an average day. This is evident both in the general population and within adolescents between 9 to 15 years.

Table 2: Percentage of Internet users and minutes spent on the Internet on an average day, by gender and age. Source: Statistics Norway, 2018, p. 65 (my translation).

	1997	1998	2000	2002	2004	2006	2008	2010	2011	2012	2013	2014	2015	2016	2017
Percentage in total	7	10	27	35	44	60	71	77	80	80	85	88	87	89	90
Men	10	14	33	40	51	67	75	81	84	84	87	91	90	92	92
Women	3	7	21	30	38	54	67	73	75	77	83	85	84	86	87
9-15 years	4	8	23	23	36	56	74	72	83	78	87	89	87	87	93
16-24 years	10	16	38	46	59	80	87	93	92	93	95	97	99	98	98
25-44 years	9	14	34	47	55	73	82	89	90	93	96	97	95	96	97
45-66 years	5	8	21	30	40	53	65	72	77	76	84	86	86	90	90
67-79 years	0	1	4	5	9	17	29	44	45	50	52	54	52	58	60
Minutes in total	..	..	18	22	33	53	65	85	86	95	112	120	127	140	158
Men	..	..	23	28	40	66	76	97	101	108	119	136	143	161	164
Women	..	..	11	16	25	40	54	73	70	82	105	105	111	119	152
9-15 years	..	..	10	10	21	45	61	66	75	80	102	102	119	116	137
16-24 years	..	..	32	38	52	89	104	162	150	163	196	204	213	243	252
25-44 years	..	..	23	29	43	71	88	104	108	122	134	143	151	175	203
45-66 years	..	..	11	16	25	34	43	59	62	67	88	95	88	107	124
67-79 years	..	..	1	2	3	10	17	25	29	33	28	35	37	41	39

Statistics Norway (2018, pp. 64-69) also found a steady increase in Internet use among the general Norwegian population from 1997 to 2017 (see Table 2), and the only decline found was from 2014 to 2015. In 2017, 90 per cent of the Norwegian population used the Internet on an average day. According to this statistic over the last 20 years, men have generally spent more time on the Internet than women. However, both genders have increased their Internet use, apart from the year between 2014 and 2015 (see Table 2). In 2017, 93 per cent of adolescents between the ages of 9 and 15 years stated that they use the Internet daily, with an average of 137 minutes spent each day (see Table 2). Since 2010, Internet use among adolescents between 9 and 15 years has increased by 21 percentage points, and from 2016 to 2017 alone, the percentage of daily Internet users was up five percentage points, and minutes

spent increased by 21 minutes. Among the 93 per cent of the 9-15-year-olds who use the Internet on an average day, 68 per cent state that they spend time on other social media than Facebook, and 87 per cent watch film, TV, and video clips on the Internet (Statistics Norway, 2018, pp. 66-67).

When studying boys and girls between the ages of 9 and 18 separately, Medietilsynet (2018) found that boys spend more time playing games, while girls are at the top of the list when it comes to time spent on social media and mobile phone use (Medietilsynet, 2018, p. 2). Among the boys, 96 per cent reported that they play games – independent of age (9 to 18 years), and 63 per cent of girls play games, but the number of girls in this study playing games decreases with age (Medietilsynet, 2018, p. 3). Nine out of ten children between the age of 9 to 18 operate on one or more social media platforms, and of the social media platforms, Snapchat is the most popular (81 per cent of users), followed by Instagram (67 per cent of users) and Facebook (54 per cent of users) (Medietilsynet, 2018, p. 4). The most popular TV-programs and series are *Riverdale*, *Modern Family*, *Side om Side*, *Farmen*, *Stranger Things*, *Game of Thrones* and *Friend*s. Among YouTube channels, most girls state that they follow *Amalie Olsen*, while YouTube channels such as *Randulle*, *Logan Paul* and *PewDiePie* are popular among boys (Medietilsynet, 2018, p. 2).

It is evident that media-use among adolescents is increasing, and one reason might be that more and more media platforms become available. Based on the increasing media consumption among Norwegian adolescents, it seems reasonable to argue for a greater emphasis on media use, media effects and critical media consumption in the school system today. If one looks at this in light of the new core curriculum, and especially to what it says about being critical towards what knowledge is, one may argue that an essential factor for the future Norwegian educational training will be to encourage learners to become critical consumers of media as adolescents are highly involved in media culture (see section 2.2 for a clarification of the term).

2.2 Clarification of terms

In the ever-evolving world of new technologies, defining *media* has become a difficult task. In the vast field of media research and theories, researchers tend to use different terms when referring to similar content. David Buckingham (2003) provides a definition of "media" stating that: "A medium is something we use when we want to communicate with people

indirectly, rather than in person […]. They provide channels through which representations and images of the world can be communicated *indirectly*" (p. 3). Buckingham lists television, the cinema, video, radio, photography, advertising, newspapers and magazines, books, recorded music, computer games, and the Internet as different types of modern communications media (2003, p. 3). When searching for an explanation of the term "media", one will also find related terms such as "mass media" (Quinlisk, 2011, p. 35; Luke, 2009, p. 196; Ramasubramanian & Murphy, 2014, p. 387), "new media" (Schrader, 2015) and "broadcast media" (Luke, 2009, p. 196).

Mass media refers to media that target a large number of people (Mass media, n.d.). Ramasubramanian & Murphy further divide mass media into three categories: *print media* (e.g. books, magazines, and newspapers), *broadcasting media* (e.g. television, radio, and films) and *new media* (e.g. Internet, smartphones, computers, and video game consoles) (2014, p. 387). *Social media* is also a term that frequently occurs in the field of media and media research. Kaplan and Haenlein (2010) define social media as "a group of Internet-based applications that build on the ideological and technological foundations of Web 2.0, and that allow the creation and exchange of User Generated Content" (p. 61). Furthermore, one also often divides the different forms of social media into the following platforms: *Social Networking Sites* (e.g. Facebook); *media sharing* (e.g. YouTube); *microblogging* (e.g. Twitter) and *blogging*, and *virtual games* and *social worlds* (Anderson, 2018, p. 8).

Media culture, on the other hand, is according to Kellner (1995, p. 1) evident in our everyday lives, it shapes our views and our behaviours, and its materials are involved in constructing our identities. Media culture is also, according to Kellner and Share (2007), "a form of pedagogy that teaches proper and improper behaviour, gender roles, values and knowledge of the world" (p. 4), thus they place media as part of the educational field, despite the fact that media do not have any formal educational intentions.

The term *literacy* has evolved over the last decades. Traditionally, being literate means having "the ability to read and write", or to have "competence or knowledge in a specific area" (Literacy, n.d.). However, our society has changed, and these traditional ideas of literacy are no longer sufficient in today's more technological and globalised world. Felten (2008, p. 60) argues that the emerging of new technologies that combine text and image creates a need for a reconsideration of the literacy concept. Similarly, Gee (2003) argues for a "multimodal principle", claiming that, "meaning and knowledge are built up through various modalities (images, texts, symbols, interactions, abstract design, sound, etc.), not just by words" (p. 210).

Hence, being literate today also includes being able to "read" multimodal texts, meaning its symbols and in all communication forms. In the *Purpose* section of the English subject curriculum the term *text* is identified in the broad sense, "it involves oral and written representations in different combinations and a range of oral and written text from digital media" (Norwegian Directorate for Education and Training, 2013, p. 2). Here, the multimodality of texts is acknowledged.

2.3 Critical media literacy

Considering the scope of the current study, it will only be possible to scratch the surface of the substantial field of critical media literacy research and theories. Therefore, this introduction will focus on briefly explaining the concept of critical media literacy, and connect this to the educational context. An overview of why, how and to what purpose critical media literacy will serve in educating adolescents in the digital age is also presented here.

In 1994, The New London Group (NLG) claimed that new technology was influencing societies. NLG was a group of ten educators, researchers, and visionaries who met in New London in 1994 to form a new literacy pedagogy, namely "a pedagogy of multiliteracies", to address the changes in society and in education (New London Group, 1996, p. 60). This pedagogy aims to address the multiplicity of media, the manifold of cultural and linguistic differences, and entertainment technologies (Kellner & Share, 2007, p. 5). Nowadays, mass media and technology are rapidly evolving, and although physical, social interactions are still important agencies in shaping people's cultural knowledge, mass media are also particularly influential because they reach a large public, and because people spend great amounts of time with various media (Wiest, 2016). On this account, one of the literacies that the scholars of The New London Group suggest that learners need to master to participate in the twenty-first century is *media literacy* (Kellner & Share, 2007, p. 6). Hoechsmann and Poyntz (2012) define media literacy as "a set of competencies that enable us to interpret media texts and institutions, to make media of our own, and to recognise and engage with the social and political influence of media in everyday life" (p. 1). Kellner and Share stress that the foundation of media literacy rests on the fact that all messages are constructed (2007, p. 19). Moreover, they argue that the school system needs to understand media's social construction of knowledge in order to expand critical inquiry through the literacy process, as literacy is a

necessary condition to prepare people to participate "in the local, national, and global economy, culture, and polity" (Kellner & Share, 2007, p. 19).

Even though media literacy is a well-established approach, the *critical media literacy* approach is also acknowledged. The two terms build on the same foundation, meaning that in its core, media literacy and critical media literacy aim to empower people through critical and meaningful participation in contemporary media environments (Hoechsmann & Poyntz, 2012, p. 5). However, critical media literacy emphasises the cultural dimension of marginalised groups to a greater extent, as well as the elements of power and critical questioning. Kellner and Share (2007) state that critical media literacy is an approach to teaching literacy that "focuses on ideology critique and analysing the politics of representation of crucial dimensions of gender, race, class, and sexuality; incorporating alternative media production; and expanding textual analysis to include issues of social context, control, and pleasure" (p. 8). Further, they argue that critical media literacy intends to explore the relations between power, media, and information, as well as being a political project for democratic social change (Kellner & Share, 2007, p. 8). Critical media literacy is therefore a suitable approach to include because of this thesis' focus on investigating adolescents' perceptions of socio-economic classes in the US and how media have contributed to shaping these.

Kellner and Share argue that one should approach critical media literacy by understanding literacy as a social process, involving abundant dimensions and interactions with a manifold of technologies connected to the conversion of schooling and the democratisation of societies (2007, p. 9). The goal of critical media literacy is therefore to equip people with the ability to learn from media, to know when one is being manipulated by media messages, to use media in constructive ways, and to develop skills either to become or to help create individuals who are competent participants in the society (Kellner & Share, 2007, p. 16). By acknowledging the fact that media representations construct our understandings of the world, the school system may be able to meet the multicultural society as well as to help learners in deconstructing injustice and expressing their own opinions, consequently creating a better society (Kellner & Share, 2007, pp. 16-20).

2.3.1 Critical media literacy framework

As a suggestion on how to promote or improve critical media literacy skills, Robertson and Scheidler-Benns (2016, p. 2251) propose a draft of a critical media literacy framework. In the following, Robertson and Scheidler-Benns' proposal of a critical media literacy framework is presented. The key messages and the questions in the framework will serve to illustrate how teachers and learners can move towards acquiring critical media literacy skills and transformed practice.

1. *All media messages are built or constructed to show us a version of reality (narrow, limited).* Questions: What version of reality does this commercial or media message show? Is this your reality? How does this compare to your reality? What do you want to say about this?

2. *Media messages are constructed to persuade the audience toward a certain result. Most messages are profit or power driven.* Questions: What is the goal of the media maker? Is it for profit or power? How do you know? What is your response to this?

3. *Media messages are not neutral. They have values and a point of view and they promote an agenda.* Question: What values and point of view are presented through this media message? Whose values and point of view are missing? How do you want to respond to this media message?

4. *Media can be designed to appeal to only some people or to different audiences in different ways.* Questions: For whom do you think this media message was created? What makes you think this? How might another (gender, culture, ability group, sexuality group) see this media message? What would be the response of another group to this media message? What would be your response?

> *5. Media messages show stereotypes or make fun of stereotypes. Usually, stereotypes are harmful.* Questions: How are stereotypes present or absent in the media message? Does the definition of this category or the characteristics in the media for this category of people match your understandings of individuals in this group? How would you like to change this through a media response? What would you create to change the message?
>
> *6. As a media critic, you can take apart, interrupt, and replace messages with positive, empowering messages.* Questions: How could you interrupt this message or replace it? What could you do, say, or create? What could you create or say to make a more positive or empowering message?

Figure 1: Critical media literacy framework. Source: Robertson and Scheidler-Benns, 2016, p. 2251.

This critical media literacy framework agrees with the socio-cultural pedagogy of multiliteracies presented by The New London Group (1996). In its core, the pedagogy of multiliteracies stresses that teaching practices and teaching materials need to include the learners' "own experiences and discourses" (New London Group, 1996, p. 88). Similarly, Robertson and Scheidler-Benns argue that the critical media literacy framework will advocate a deconstruction of media messages that are prevalent in learners everyday lives (2016, p. 2251). The items in the framework presented in Figure 1 refer to three dimensions presented by the NLG. The first dimension is *situated practice* (New London Group, 1996, p. 85)*, which draws on meaning-making in one's lifeworld and where teachers base meaningful learning on the learners' previously attained knowledges (New London Group, 1996, p. 85; Robertson & Scheidler-Benns, 2016, p.2251). Furthermore, Robertson & Scheidler-Benns argue that the elements in the critical media literacy framework challenge media messages through its meta-language about media literacy forms, points of view, and audiences (2016, p. 2251). The NLG calls this dimension *overt instruction,* meaning that teachers and learners collaborate in developing awareness of the message and the intended function of the message (1996, p. 86)*. The key messages and the questions presented in the critical media literacy framework also encourage the learners to examine the multiplicity of meanings in the media message, relating this to, e.g. social or cultural issues (Robertson and Scheidler-Benns, 2016,

p. 2251). This refers to what the NLG calls *critical framing*, meaning that learners critically interpret both the context and the purpose of the message, as well as "taking a distance from what they have learned" (New London Group, 1996, pp. 86-87). Lastly, the framework addresses what the NLG calls *transformed practice* where learners become meaning-makers and designers of social futures (New London Group, 1996, p. 65). Cranton defines transformative learning in the following manner:

> Transformative learning occurs when a person, group, or larger social unit encounters a perspective that is at odds with the prevailing perspective. The discrepant perspective can be ignored or it can lead to an examination of previously held beliefs, values, and assumptions. When the latter is the case, the potential for transformative learning exists, though it is not called transformative until there is a deep shift in perspective and noticeable changes in actions as a result of the shift. (Cranton, 2010, p. 2)

This definition demonstrates that learners need to be active in the process of acquiring critical media literacy skills by examining their own previously held beliefs, values and assumptions to obtain transformed practice. Robertson and Scheidler-Benns claim that through the application of the critical media literacy framework, teachers and learners will acquire a transformed practice, meaning gaining new understandings as well as being able to construct new media to communicate this understanding (2016, p. 2252).

The critical media literacy framework suggests a suitable tool for promoting learners' critical media literacy skills. Robertson and Scheidler-Benns argue that one should consider the costs of not adopting a critical perspective to language learning by questioning, "What is the cost to society if one-sided positions in text and in media are unquestioned?" (Robertson & Scheidler-Benns, 2016, p. 2253). Accordingly, the framework can be beneficial for teachers and learners to explore their own critical media literacies, perceptions, and understandings of prevalent media messages.

In this thesis, the critical media literacy approach and the framework provided by Robertson and Scheidler-Benns will function as a guideline when exploring the Norwegian EFL learners' critical skills in this study. The first item in the framework (see Figure 1) concerns the one-sidedness of media portrayals, the second concerns the goal of the media maker, the third and the fourth item questions lacking points of view and alternative points of view, while the fifth emphasises stereotypical portrayals. The sixth key message and the following questions imply a reconstruction of media messages, which is indeed an important element of critical media literacy; but is, however, not relevant for the purpose of this thesis.

2.3.2 Dominant, oppositional and negotiated readings

In teachers' and learners' exploration of how power, media, and information are linked, Kellner and Share argue that they will become active in the process of meaning-making through what Stuart Hall explains as dominant, oppositional or negotiated readings (2007, p. 8). Stuart Hall was one of the first to talk about how media influence people and he developed the theory of *Encoding/decoding*. According to Hall, meaning is created through all personal and social interaction. Hence, meaning is also created through different media and technologies, which all circulate meanings in different cultures (Hall, 1997, p. 3). Stuart Hall's theory of encoding and decoding refers to the television communication process. He claims that the television discourse and its producers must produce meaningful encoded messages to "'have an effect', influence, entertain, instruct, or persuade" its audience (Hall, 1999, p. 509). In the decoded end, Hall defines three hypothetical positions from which the audience may receive or read the televisual message (Hall, 1999, p. 515). The first position is the *dominant-hegemonic position.* Here, the audience agrees with the message encoded by the producer and decodes the meaning as it was intended by the producer (Hall, 1999, p. 515). The second position is the *negotiated code* or position. In his position, the audience engages in a compromise in their readings between the dominant and oppositional codes. Here, the audience may agree with the message or text; however, they disagree with some areas because of their own, previously attained perspectives (Hall, 1999, p. 516). The third is the *oppositional code*, where the audience reads or decodes the message in the opposite way, rejecting the encoded meaning of the text (Hall, 1999, p. 517).

This theory highlights the active role of audiences in the process of meaning-making. Both the critical media literacy approach and the theory of encoding and decoding by Stuart Hall emphasises the active role of audiences. However, one may argue that learners need to be challenged and supported in the process of critical media literacy and transformed practice before the active decoding of media messages can take place. The reason for this is that media messages must be «read» for the audiences to position themselves according to how meaningful they assess the encoded message to be.

2.4 Critical media literacy in the Norwegian EFL classroom

Following the critical media literacy view, one may argue that young people today often learn about social issues and socially constructed groups of people, not from direct contact with such issues or groups, but from characters and scenes in films, television programmes, magazines and advertisements (Chung, 2007, p. 99). Thus, knowledge about social issues and socially constructed groups of people is acquired outside the pedagogies of the school (Erstad, 2005, p. 59). Although multimodal texts are a large part of adolescents' everyday lives, it is not given that they know how to interpret and understand these types of texts (Felten, 2008; Serafini, 2015). Arguably, the school system should take this reality into account by engaging learners in critical discussions of media messages and media culture in the classroom. Such a practice may thereby serve to provide a solid foundation for learners to understand themselves, others and the world (See *Bildung,* section 1.3).

Additionally, as Serafini (2015) points out, "it is through widening our analytical lenses and expanding students' interpretive recourses and repertoires that we will support the development of literate human beings in our classrooms" (p. 420). Teachers should acknowledge the digital society that learners engage in daily, and it is imperative to teach learners how to properly engage in the stream of mass media and multimodal texts. The changes that new technology brings also create new challenges for teachers at all levels of their professional practice. Teachers must develop both their own and their learners' digital competence in line with the official guidelines and requirements. To address these challenges, *The Professional Digital Competence Framework for Teachers* has been introduced. This framework functions as a guidance document when improving the quality of the professional digital development of teachers, and consists of seven competence areas (Kelentrić, Helland & Arstorp, 2017, pp. 2-3). Under the competency area called *School in society* it is stated that,

> A professional, digitally competent teacher is familiar with perspectives on digital developments and the importance and function of digital media in today's society. The teacher understands their own role, and the role of schools, in bridging the digital divide, and is able to help all children and young people orient themselves and be active participants and contributors in a global, digital and democratic society, (Kelentrić et al., 2017, p. 5)

This competence area highlights the importance of teachers acquiring knowledge about digital media's role in today's society as well as supporting their learners by bridging their understandings of media with the school discourse.

On this account, this present section will consider the importance and the advantages of including media in classrooms, as well as disclosing what the Norwegian schools' framework convey about mass media. This section also discusses media in relation to Norwegian teachers' current practice, as well as media research conducted in Norwegian secondary schools.

As discussed earlier, previous declarations and pedagogies have addressed elements of critical media literacy. In 1982, UNESCO talked about the importance of educational systems to advocate learners' critical understandings of media (see subchapter 1.3), and in 1994 the NLG argued for educating multi-literate learners (see subchapter 2.3). The new Core Curriculum emphasises that learners should be able to critically assess diverse origins of knowledge (see subchapter 1.3), thus opening for learners' out-of-school literacies to be included in the classroom discourse. The aims of critical media literacy are to support learners' critical awareness of how power and privilege are evident in society and through media messages (see section 2.3), and The Grunwald Declaration of Media Education of 1982 presents media as an element of culture and as an instrument for active participation in society (UNESCO, 1982). Therefore, teachers need to consider learning in a broader cultural and social context, and by deconstructing and discussing media messages in schools and homes, children and adolescents can develop critical media skills, consequently acquiring knowledge about how media operate within society (Robertson & Scheidler-Benns, 2016, pp. 2247-2248).

However, according to Felten (2008), education tends to focus mainly on literacy in the traditional sense (written texts and communication). He argues that this is an issue as "images no longer exist primarily to entertain and illustrate. Rather they are becoming central to communication and meaning-making" (Felten, 2008, p. 60). Arguably, the inclusion of critical media literacy should start with the teachers, as they are free to choose the learning materials in their respective subjects. Melissa Page stresses that teachers need to acknowledge the importance of including popular culture in the English language classroom, claiming that learners' out-of-school literacies should be introduced, thus making the classrooms "dialogic sites" where learners are pushed further in critical reading and thinking (2012, pp. 131-132). Kellner and Share (2007, p. 17) agree with this vision, claiming that teachers can guide their learners through critical discussion, debate, and analysis, in order to deepen their learners' critical exploration of issues that affect the society and themselves. As every learner enters the English classroom with different prerequisites and understandings (Page, 2012, p. 129; Fenner & Ørevik, 2018, p. 344), it becomes important to both include and explore the learners' views

and interpretations through such classroom discussions (Kellner & Share, 2007, p. 17). Even though Melissa Page and the scholars in the critical media literacy field target the US educational context, there is no reason that the same issues should not be considered in the Norwegian educational program – not only in the EFL subject but interdisciplinary. As the new Core Curriculum places more emphasis on fostering learners who can critically reflect upon what knowledge is (Ministry of Education and Research, 2018, p. 7), supporting learners in becoming critical media literate is more relevant now than ever.

Hild Hoff (2013) claims that interactions with, e.g. fictional texts are decisive because Norwegian EFL learners will learn by and about the English language and culture. Interactions with fictional texts will also have a reflective impact on their perceptions and how they see the world around them (Hoff, 2013, p. 28). Fenner and Ørevik (2018, p. 344) stress that teachers should use a wide range of texts and tasks, and emphasise the importance of using authentic texts in foreign language didactics. Authentic texts are texts (in the broad sense) that are produced for non-pedagogic purposes. According to Fenner and Ørevik, one of the advantages of including authentic texts in EFL classrooms is that it is beneficial as it connects the classroom with texts that learners are likely to encounter in out-of-school-settings (2018, p. 356).

In the current Core Curriculum, under the subheading *the social human being*, it is stated that learners' "increasing exposure to mass media places them in the passive role of spectators and exposes them to conflicting views and values" (Ministry of Education and Research, 2015, p. 30). As the Core Curriculum forms the basis of the individual subject curriculum, one may argue that the subject training should place great emphasis on helping learners become critical consumers rather than passive spectators of media messages, to prevent learners from acquiring and establishing stereotypical views of other people and cultures.

Not many researchers have investigated how media and media platforms are included in Norwegian EFL classrooms or in Norwegian classrooms in general. However, in the Monitor 2011 rapport, Norwegian learners and teachers' use of digital tools, their digital competence, and school administrators' digital priorities were investigated (Egeberg et al., 2012). The researchers in this survey covered a national sample of school administrators, teachers and learners in grade seven, nine and step two in upper secondary school (Egeberg et al., 2012, p. 7). This survey found that in grade nine, 75 per cent of the school administrator respondents answered that they never set aside resources for the use of Facebook or other web societies in classroom lessons. Only one per cent stated that they do this to a large degree, and 22 per cent

answered that they set aside resources to some degree (Egeberg et al., 2012, p. 43). However, the survey also found that in grade nine, 80 per cent of the school administrator respondents set aside resources for teachers to use the Internet in classroom lessons to a great or close to a great extent (Egeberg et al., 2012, p. 44). In addition, Monitor 2011 revealed that the digital resources most frequently used by teachers in grade nine are Web pages connected to the subject textbook (29%), YouTube (22%), and Google (20%) (Egeberg et al., 2012, p. 68). In the Framework for Basic Skills, which serves to support and develop the national subject-specific curricula, the progressions of the five basic skills (oral, reading, writing, digital and numeracy skills) are described through achievement levels (Norwegian Directorate for Education and Training, 2012, p. 5). Under *digital skills,* articulated in the *Framework for Basic Skills,* the highest level (level five) of digital judgement is when learners "can reflect ethically on and assess the Internet and social media as a communications and information channel" (Norwegian Directorate for Education and Training, 2012, p. 13). According to the findings of the Monitor 2011 project, one may argue that most Norwegian school administrators do not support the highest level of digital judgement in classrooms, as they do not entirely provide the necessary resources for teachers to include social media in classroom lessons.

An example that illustrates the benefits of incorporating social media in classrooms is the international research project *Space2cre8*. One Norwegian 8th grade EFL class participated in this project. In this project 12-18-year-old learners from India, the UK, Norway, the US, Australia and South Africa were connected through the social networking site, Space2cre8 (Vasbø, Silseth & Erstad, 2014, p. 113). The project demonstrates the democratic participation aspect of critical media literacy (Robertson & Scheidler-Benns, 2016), *Bildung* (Ministry of Education and Research, 2018), and the inclusion of out-of-school literacies in school classrooms (Erstad, 2005). The study found that the Norwegian learners used Space2cre8 as a school-oriented space, dominated by school knowledge, as well as an opportunity to draw on knowledge derived from outside the school discourse (Vasbø et al., 2014, p. 123). Vasbø et al. (2014, p. 123) found that Space2cre8 was beneficial for linking different knowledge discourses and practices of identity. It was also advantageous to bridge different knowledge discourses for learners to explore their own and others' understandings of the world (Vasbø et al., 2014, p. 123). One may argue that the Space2cre8 project supports critical understandings of what knowledge is, as well as deeper and more reflective understandings of other people and the world. Ola Erstad, one of the researchers in the

Space2cre8 project, argues that participation in social media opens up for reflection and promotes an understanding of oneself and the surrounding world. Space2cre8 shows that social media provide the opportunity for learners to learn from each other through direct contact with adolescents from other countries and cultures, rather than reading about each other's cultures in a book (Universitetet i Oslo, 2011).

However, a lot of research demonstrate that Norwegian teachers are very much dependant on subject textbooks (Juuhl, Hontvedt & Skjelbred, 2010; Gilje et al., 2016; Skjelbred, 2003). Fenner and Ørevik (2018, p. 334) explain that teachers give practical reasons for using textbooks, such as planning and structuring the course. Nevertheless, Fenner and Ørevik stress the importance of including various, relevant and up-to-date learning materials to support language proficiency and *Bildung*, and that textbooks are useful, but that one cannot expect them to provide materials for all learning needs (2018, p. 354). Digital technology has made access to and creation of multimodal texts easier for teachers and learners, meaning that it has become more accessible to attend to the various learning needs and preferences among learners (Fenner & Ørevik, 2018, p. 356).

Karen Risager, a Danish professor of language and learning, states that the EFL education field also has a historical tendency of focussing on national languages and national cultural differences, where the common practice is to discuss what is "typically American", and so on (2000, pp. 14-15). She further claims that language teachers should recognise their own use of national stereotypes that lack a basis in fact, and rather bring cultural, ethnical, social and linguistic variations on a global level into the classroom discourse (Risager, 2000, p. 14-15). In the English subject curriculum, under *culture, society and literature*, it is articulated that "the main subject area involves working with […] cultural forms of expression from different media" and that "this is essential to develop knowledge about, understanding of and respect for the lives and cultures of other people" (Norwegian Directorate for Education and Training, 2013, p. 4). It becomes apparent that it is not sufficient to teach learners facts about national languages and cultural differences; teachers must also strive to promote deeper understandings and respect towards people. Proper use of digital media and multimodal texts in the EFL classroom may thereby function as tools to support this awareness.

2.5 The class system in the US

As the focus of this thesis is limited to studying learners' perceptions of class representations in the US, this section will provide an overview of the current class system in the US. The categorisation of the class system presented in this subchapter is merely a brief overview of different socio-economic classes. Hence, these categories will not serve as an in-depth or nuanced presentation; instead, they will function as a tool to distinguish the different classes from each other to achieve an understanding of the terms used in this paper. The categories presented are somewhat simplified, and one must take into consideration that there are nuances within and between each class category.

According to Robert A. Rothman, a class system is a subgenre of social stratification. Social stratification refers to a "hierarchy of layers or divisions of individuals and families in a society where position is a major source of rewards" (Rothman, 2016, p. 5). Class systems are therefore based on what individuals or families own, their control over resources and the type of work they do (Kendall, 2011, p. 16). To explain the class structure in the US in a simplified manner, a model developed by Dennis Gilbert and Joseph A. Kahl referred to in Kendall (2011, pp. 16-18) will be used. This model divides the US population into six class categories, namely *the upper class, the upper-middle class, the middle class, the working class, the working poor* and *the poor and homeless*. These categories are based on economic variables (e.g. income, occupation, and wealth), status variables (e.g. prestige, association, and socialisation), and political variables (power and class consciousness) (Kendall, 2011, p. 16). In this inquiry's exploration of secondary school learners' perceptions of high- and low socio-economic class people in the US, the terms "wealthy" and "poor" are used as equivalents to high- and low socio-economic classes. This is to simplify the language presented to the learners and to obtain the highest comprehension possible among the target age group. The low socio-economic class, or "the poor" will in this matter refer to the working-poor and the poor and homeless (25 per cent of the total US population), and the high socio-economic class or "the wealthy" will include the upper-class and the upper-middle class (15 per cent of the total US population). Because of this limitation of the scope, the middle class and the working class will not be explored in this thesis.

The upper class comprises the wealthiest and most influential US citizens and constitutes approximately 1 per cent of the total US population. The annual income for people from the upper class is about $1 million, and occupations often include ownership of substantial enterprises, investors, heirs of family fortunes, and CEOs of major corporations (Kendall,

2011, pp. 16-17). In this class-category, a distinction is sometimes made between "old money" and "new money" (Kendall, 2011, p. 17). In general, this distinction involves a division between generations of wealth, where people with old money come from families that have processed great wealth for several generations, while people with new money have accumulated wealth in the current generation (Kendall, 2011, p. 17).

The upper-middle class has a higher percentage rate of members than the upper-class, accounting for about 14 per cent of the total US population. The members of this category are also privileged compared to the classes below. Common occupations in this class are top managers of large corporations, business owners, lawyers, doctors, dentists, accountants, architects, and others who earn an income far above the national average (Kendall, 2011, p. 17). The difference between the upper-middle class and the upper-class is that members of the upper-middle class have had to work to earn a living, and their children will also have to acquire the requisite education in order to get a well-paid job, as they will not have the opportunity to inherit family-owned businesses or similar (Kendall, 2011, p. 17). Typically, people from the upper-middle class have a household income of $150 000 annually (Kendall, 2011, p. 17).

The working-poor constitutes about 13 per cent of the US population and the members of this category pedal between just above or just below the poverty line. The working-poor have an annual income of about $25 000, and often hold unskilled jobs, seasonal jobs, lower-paid factory jobs, and minimum-wage service-sector jobs (Kendall, 2011, p. 18). Although the working poor hold full-time jobs, and even several jobs, they often struggle to make ends meet (Kendall, 2011, p. 18).

The members of *the poor and homeless* are often unemployed or part-time workers. This category usually includes of unskilled workers, single parents, minority racial and ethnic groups, people with mental or physical disabilities, immigrants with low education levels, and individuals who depend on public assistance and similar (Kendall, 2011, p. 18). The average household income for this class is about $15 000 a year or less (Kendall, 2011, p. 18). The poverty rate in 2016 was 12.7 per cent, i.e. 40.6 million people were living in poverty (National Coalition of Homelessness, n.d). According to the National Coalition for Homelessness (n.d), US citizens become homeless due to; lack of affordable housing and limited scale of housing assistance programs, lack of employment opportunities, decline in available public assistance, lack of affordable health care, domestic violence, mental illness, and addiction combined with poverty (National Coalition of Homelessness, n.d.).

2.6 Public school funding in the US

To nuance the background of class in the US it is imperative to comment on how the educational system in the US is funded, as this system has shown to have an impact on the quality of the education in the different communities and states in the US (Biddle & Berliner, 2002; Franciosi, 2004).

Close to half of the funding of public schools in America is provided by local taxes, which leads to considerable differences in the level of financing between wealthy and impoverished communities (Biddle & Berliner, 2002). Franciosi (2004, pp. 24-25) displays that in the past 30 years, the amount of money a state spends on education is dependent on its residents' income rather than the number of learners the state must educate. Biddle and Berliner (2002) argue that some pupils in wealthy communities attend public school with a funding of $15.000 or more per learner per year. On the other hand, some pupils in poor communities attend public schools with a funding of $4.000 per learner per year, or less. As a result, communities that have low poverty rates tend to have well-funded schools, and communities with prevalent learner poverty tend to receive a great deal less funding (Biddle & Berliner, 2002).

As the payroll is the most significant expense for schools, it becomes insightful to look at a teacher cost index in relation to school funding (Franciosi, 2004, p. 28). This index shows that it is more expensive to employ teachers in both urban and rural areas. Moderately populated districts (50 persons per square mile) pay 2.7 per cent more to attract teachers, and districts with densely populated urban areas (10.000 persons per square mile) pay 5.7 per cent more for teachers (Franciosi, 2004, p. 28). Similarly, it is more expensive to attract teachers to violent communities, and teachers are willing to accept a 1.5 per cent lower pay to work in a county with a low rate in violence and crimes (Franciosi, 2004, p. 28). Biddle and Berliner (2002) state that schools in districts that have larger funding are able to attract high-educated teachers, high-experienced teachers and teachers with higher scores on competency tests, resulting in higher achievement-scores among learners in well-funded areas.

One may argue that the funding system of education in the US may have some impact on the maintaining of class inequalities in the US, as people from poor areas seem to receive less funding, consequently also receiving less educated and experienced teachers than wealthy areas.

2.7 Stereotypes

As the current study seeks to explore Norwegian learners' perceptions of high- and low socio-economic classes in the US as well as media influence, an overview of research on the prevailing stereotypical representations of classes found in media has been explored. *Stereotyping*, according to Chung (2007, p. 99) is a cognitive process where people simplify complex information in order to make sense of the world. The simplification of complex information happens when people select specific features of certain people or objects to perceive. Ultimately, this leads to categorisation and generalisations, which becomes evident through people's descriptions of vast groups of people or objects. Nachbar and Lause (1992, p. 236) argue that stereotypes force simple patterns on a multifaceted group, assigning limited numbers of qualities or characteristics to all members. Simply put, stereotypes are simplified mental images.

Durante, Tablante & Fiske claim that literature on stereotypes has had a prevailing focus on race, ethnicity, and gender (2017, p. 139). There is thus an urgent need for the inclusion of group affiliations, such as social class, in future media research (Ramasubramanian and Murphy, 2014, p. 397; Kendall, 2011, p. 7, Durante et al., 2017, p. 139). In her research on media portrayals and media framing, Kendall (2011, p. 9) found that media messages about class have limited basis in reality, arguing that mass media do not necessarily reflect class-based inequalities truthfully. According to Entman (1995) 'framing' refers to "selecting and highlighting some elements of reality and suppressing others, in a way that constructs a story about a social problem, its causes, its moral nature and its possible remedies" (p. 142).

2.7.1 The media's stereotypical portrayals of "the poor"

Some researchers have claimed that there is a wide-held belief that America is a classless society, or that most American people are members of the middle class (Bullock, Wyche, & Williams, 2001; Spencer & Castano, 2007). Bullock et al. (2001, p. 231) argue that by dedicating little media space to discuss lower class-related issues, poor American people either become subjects of invisibility or portrayed as social failures with relation to substance abuse, crime, sexual availability, and violence. Either way, poor American people are portrayed as an "outside" group, straying from the values and norms of the middle-class (Bullock et al., 2001, p. 231).

Research on stereotypes in media portrayals has shown that the media creates somewhat threatening images of white poor. This includes typical portrayals of "trailer trash" people who are presented as stupid, alcoholics, lazy, inbred, violent and gun-fixated (Spencer & Castano, 2007, p. 419). Studying media portrayals of poor men of colour, Bullock et. al (2001) found that in reality-based police dramas poor men of colour are often stereotypically portrayed as being involved with drugs (p. 232). Bullock et al. also claim that media exaggerate the relation between poverty and ethnicity, fuelling the perception that the majority of poor people in the US are African American (2001, p. 236). Although there is some truth in the accuracy that the majority of poor people in the US are African Americans (Bullock et al., 2001, p. 236), images of African Americans have been dominant in media portrayals of poverty. As an example, Gilens' (1996, p. 520) content analysis shows that African Americans were portrayed in 62 per cent of the news stories in three major news magazines, even though African Americans, at the time, only comprised 29 per cent of the poor. Other typical portrayals of homeless individuals are images of burning trashcans and shopping carts, presenting a picture of dirty and typically alcoholic or drug dependent people (Kendall, 2011, p. 90).

Research on media framing have also found that structural realities are largely ignored (Kendall, 2011, p. 71; Leistyna, 2009, p. 345). According to Leistyna (2009, p. 345), the working class struggles for public education is non-existing, and the working class is held accountable for not being educated enough to compete in a global economy. Moreover, Leistyna (2009, p. 345) argues that stereotypes in media remove the focus away from the inequality in the distribution of resources in public education (see subsection 2.6). Media thereby contribute to creating stereotypes of low-status groups failing to succeed due to their lack of intelligence, their poor work ethics, and their dysfunctional family, consequently justifying the inequalities in the society and the class structure in the US (Leistyna, 2009, pp. 340-344). Through what Kendall (2011) calls "episodic framing", poverty is given a human face, but broader structural factors such as, e.g. high unemployment rates are not addressed (p. 71). Consequently, through this frame, poor US people are instead portrayed as welfare cheats, drug addicts, or greedy panhandlers, which may cause viewers to believe that they are to be self-blamed for the position that they are in (Kendall, 2011, p. 71).

In a recent study on social classes in a Stereotype Content model, conducted by Durante et al. (2017), they found that income inequality in the 27 nations participating affected the attribution of *competence* (e.g. being skilful and confident) towards low-status groups. Hence,

they found that the more inequality there was in the nation, the less competence was attributed to low-status groups, and vice versa. The stereotype contents of high- and low socio-economic class people proved to be more ambivalent in more unequal societies, meaning that low socio-economic classes were evaluated by society as less competent but warm (e.g. sincere and good-natured), and high socio-economic status groups were viewed as competent, but colder (Durante et al., 2017, p. 145). Durante et al. further argue that this may indicate that low-status groups are subjects of victim-blaming as they are perceived as less competent in more unequal societies (2017, p. 145). A similar study in the Norwegian context found that low-status groups were granted with more competence. Here, Bye, Herrebrøden, Hjeltland, Røyset, and Westby (2014) questioned 244 individuals about how they thought groups of people were perceived by the general Norwegian population (p. 470). They found that the study lacked a clear high-warmth low-competence cluster, which may be due to the Norwegian society's economic equality (Bye et al., 2014, p. 472). However, Bye et al. (2014) also found that one group was rated as both cold and incompetent in the Norwegian context, namely drug addicts, beggars and Romani people (Bye et al., 2014, p. 471).

2.7.2 The media's stereotypical portrayals of "the wealthy"

Even though there is a significant shortage of research on media stereotypes of wealthy people, Kendall argues that articles and stories about the wealthy appear much more frequently in media compared to articles and stories about the poor (2011, p. 69). In her study on media framing, Kendall (2011) claims that one of the most popular frames in news stories and entertainment TV is to portray rich people in a way to make it simultaneously acceptable to love and hate the wealthy (p. 23). She also highlights the tendency for articles and television shows to broadcast the activities of the rich and famous, portraying expensive surroundings, with extravagant food, and often in a charity fundraising setting (Kendall, 2011, p. 34).

Another classic framing that Kendall (2011) deconstructs, is the "sour-grapes framing", where films, television, and books create stories about the problems of wealthy, miserable people, conveying the message that ordinary people are lucky to avoid the suffering of wealth (p. 49). Kendall (2011, pp. 50-52) uses the TV-series *Gossip Girl* as an example of a media representation of sour-grapes framing, where the characters are presented as wealthy and dysfunctional. Typical storylines include the difficulties wealthy people are facing in building

relationships with others because they do not know whether people love them for who they are or for their money (Kendall, 2011, p. 51). In her analysis of the TV-series *Gilmore Girls* (aired between 2000-2008), Daniela Mastrocola studied the character Emily, who is displayed as a member of the upper-class high society (2017, p. 2). Mastrocola claims that this TV-series distorts class categories, and we as audiences are encouraged to sympathise with Emily's character, as she is constrained by the upper-class notions of proper etiquette, making her pretentious and unable to show emotions or express affection in her relationships (2017, p. 2). This portrayal corresponds with what Bye et al. (2014, p. 471) found in their Stereotype content study, that people perceive rich people as below average in warmth, consequently viewing them as significantly more competent than warm.

The media's portrayals of the poor and homeless present a very different picture than of the rich and famous. However, the studies presented here have investigated the representations of socio-economic classes through media such as television, news stories, articles, books, and TV-series. These are just a handful of media platforms that broadcast messages and provides portrayals of people in today's globalised, media world. Other platforms such as Instagram, YouTube, blogs, vlogs, and so on, also contribute audiences with portrayals of the world and the people in it, something that deserves far more attention in future media research.

Chapter Three: Methods and Materials

This chapter provides a detailed description of the methodological design and research methods used in this inquiry. There will be an explanation of the mixed methods approach and qualitative and quantitative research methods. Reasons for the use of this approach and these methods in the current thesis will also be discussed. Later, a presentation of the context and participants will be provided, as well as a more thorough explanation of the applied research methods. The chapter also displays how the research methods were implemented in practice and the procedures for data collection and analysis are explained. Towards the end, ethical considerations, reliability and validity, and the limitations of the methods and materials in this study will be discussed.

3.1 Mixed methods

To answer the thesis statement and the following research questions (see subsection 3.2), a mixed-methods approach has been utilised. The mixed-method approach combines qualitative and quantitative research methods and data in the same study to answer the research questions (Creswell, 2014, p. 14). In the fuse of the qualitative and the quantitative methods, the qualitative approach is more emphasised in this inquiry than the quantitative approach. The more specific mixed methods design type is therefore *embedded design,* where the purpose is to collect the qualitative and quantitative data simultaneously, but that the quantitative data will play a supportive role to the qualitative data (Creswell, 2012, p. 544).

Both the qualitative- and the quantitative data material are collected for the same purpose, but they will be analysed separately and address different research questions in this inquiry (Creswell, 2012, p. 544). The rationale for choosing a mixed-methods design is the belief that the combination of qualitative and quantitative data will provide a better understanding of the research problem than either of the two approaches will do by themselves (Creswell, 2012, p. 535).

The data material for this study includes an interview with one teacher, a survey questionnaire with one 9th-grade, two pre-discussion activities and five focus group discussions with the same 9th-grade. Because the central part of this study involves a classroom setting, a case study design could have been desirable to follow as well. A case study is an empirical inquiry, which investigates a phenomenon in depth and in its natural context (Yin, 2009, p. 18). The

case study seeks to explore behaviours and attitudes (Mackey & Gass, 2016, p. 222) and is most relevant when the research question requires an extensive and 'in-depth' description of the social phenomenon (Yin, 2009, p. 4). The current inquiry does seek to investigate the participants' attitudes to some extent; however, the focus lies more heavily on explaining the spontaneous reflections that the participants have and presenting these in more detail. On the contrary, the aims of a case study design are usually more associated with the longitudinal approach (Mackey & Gass, 2016, p. 223). The focus of this study is thus not to go in detail in the personal characters and lives of the participants involved over a period of time. Though there are advantages of studying one or several cases over time and acquiring in-depth descriptions, this is not relevant for this inquiry, as it rather aims at exploring participants' immediate reflections and associations through the use of a variety of methods. In combining a variety of research methods to both answer the research questions and strengthen final claims and trends, this usage of a mixed-method approach aims at joining different forms of suitable data to make "a coherent, rational and rigorous whole" (Gorard, Taylor & Taylor, 2004, p. 4).

3.1.1 Qualitative and quantitative research methods

Qualitative and quantitative research methods are, according to O'Leary (2004), "adjectives for types of data and their corresponding modes of analysis, i.e. qualitative data – data represented through words, pictures, or icons analysed using thematic exploration; and quantitative data – data that is represented through numbers and analysed using statistics" (p. 99). Mackey and Gass (2016) add to this definition, stating the experimental design of the quantitative research, and the interpretive nature of qualitative data material (p. 3). However, they also acknowledge that this is a rather simplistic view of the two research methods (Mackey & Gass, 2016, p. 3). Merriam (2009, p. 13) argues that the term qualitative research resists a simple definition, discussing debates of terminology in the research field. However, she states that qualitative researchers are interested in "how people make sense of their world and the experiences they have in the world" (Merriam, 2009, p. 13). The main difference between qualitative and quantitative research methods can be argued to lie in their degree of flexibility, where the quantitative method shows a low degree of flexibility and the qualitative method shows a high degree of flexibility (Christoffersen & Johannessen, 2012, p. 17). A moderate degree of flexibility is advantageous as it allows for comparison across participants and settings, whereas a high degree of flexibility is advantageous as it allows for a greater

spontaneity and adjustments in the interaction between the researcher and the participants, but usually does not allow for comparison (Christoffersen & Johannessen, 2012, p. 17). It is evident that both the qualitative and the quantitative approaches have strengths and weaknesses, however, with the appropriate combinations; these two methods may lift each other to become even stronger (Gorard et al., 2004, p. 1).

3.1.2 Methodological triangulation

The combination of the three research methods applied in this inquiry is a methodological triangulation where the issue in focus is viewed through more than one perspective. By doing this, a more thorough knowledge might occur (Denscombe, 2010a). The triangulation will provide this inquiry with a *fuller picture,* rather than improve the accuracy*,* meaning that the triangulation will have the function of producing complementary data, which in turn will enhance the completeness of the findings (Denscombe, 2010a). Viewing the research questions from different perspectives may increase the validity of the data and the outcomes. However, the triangulation approach does not prove anything in itself but must be seen as a way to provide the inquiry with more in-depth support and confidence (Denscombe, 2010a). Gorard et al. (2004, p. 7) also argue that one of the strengths of the mixed-method approach is that it may reduce the loss of potentially useful information. In this research, potentially useful information is ensured through the interview, the questionnaire and the pre-discussion activities, as these may help to provide further information and understandings to the data gathered in the focus group discussions.

3.2 The study and its research questions

This study should be perceived to provide new insight into learners' pre-existing perceptions and their ability to critically reflect upon media portrayals and perceptions. This study will also provide insight into why it is essential to problematize what influences the learners in their judgements, and thereby their attitudes to some extent. Critical thinking combined with media influence and adolescents has to this date received little attention from researchers in the Norwegian EFL field. The research methods of one questionnaire, one interview, two pre-discussion activities, and five focus group discussions will thereby provide this inquiry and, hopefully, the EFL field with new insight and perspectives. The current study is then a *basic research*, meaning that it is motivated by a phenomenon and emphasises the extension of

knowledge in this phenomenon (Merriam, 2009, p. 3). This basic research may then result in informing practice (Merriam, 2009, p. 3). The present study was designed to explore the following thesis statement and research questions:

Do EFL learners undertake a critical position when describing high- and low socio-economic classes in the US, and are they influenced in their perceptions by media portrayals?

> *(a) To what extent do the participants spend time on media platforms, and which media platforms are the most popular?*
>
> *(b) How do the participants describe high- and low socio-economic classes in the US, and do they critically reflect upon stereotypical media representations and perceptions?*
>
> *(c) How does the teacher address themes of culture, media, and stereotypical representations in the English subject?*
>
> *(d) Where do the participants' perceptions of high- and low socio-economic classes stem from, and do the participants associate their perceptions with what they have seen, heard or read in media?*

The understanding of the research question (a) has been researched through a quantitative survey questionnaire. Research question (b) is answered through a qualitative analysis of the focus group discussions, as well as through a quantitative analysis of the pre-discussion activity. Research question (c) is based on the qualitative data material from one interview, and research question (d) has been explored through the qualitative findings in the focus group discussions and quantitative data in the pre-discussion activity.

3.3 The study's context and participants

The secondary school participating in this study is situated in a rural district in Western Norway. Because this study aims at examining adolescents' perceptions, the choice of this secondary school is based on a purposeful convenience sampling strategy to recruit participants to best promote an understanding of adolescents' perceptions (Merriam, 2009, p. 79). I had prior knowledge of this secondary school, but I have neither worked, nor had any teaching practice here. I contacted the principle in August 2018 and informed her about my project. One of the English teachers was willing to let me conduct my study with her 9th-grade English class as she thought this could be inspiring for both her and her pupils.

The participants in this research are therefore the 9th-grade English teacher and her pupils. The teacher was a local female teacher between the ages of 28-35. She has worked as a teacher for seven years but has only been fully educated for two years. She teaches English, Norwegian and social science, and she has worked in this secondary school in the seven years she has been practising.

The pupils in the 9th-grade were twenty-five in total. Twenty-four pupils participated in the questionnaire, and twenty-two pupils participated in the focus group discussions. However, it may be noteworthy to inform that one pupil only participated in session two of the focus group discussions. In the focus group discussions, there were ten girls and twelve boys. The majority of the pupils are ethnically Norwegian with Norwegian parents. Three of the pupils have other ethnical backgrounds as well. However, only one of the pupils is not born in Norway, or have parents who are born in Norway.

3.4 The questionnaire

Questionnaires are often associated with the research strategy *survey,* and the purpose of a survey is mainly to "obtain data for mapping" and to view something in detail (Denscombe, 2010c, pp. 11-12). Although questionnaires are not explicitly connected to the quantitative approach, quantitative questionnaires are often used. Denscombe (2010c, p. 12) claims that surveys are preferable when retrieving information from a large number of respondents and that they are most effective when aimed at collecting factual information from a group of people. Using a questionnaire as a research method is advantageous as it is economical when it comes to the aspect of time, as well as providing the study with a measurable and statistical data material (Creswell, 2014, p. 157).

As the purpose of the questionnaire in this study was not to generalise from the selected sample to a broader group of people, the study did not aim to retrieve information from a large sample. Rather, this survey questionnaire provides quantitative numeric descriptions of trends and patterns (Creswell, 2014, p. 155) *within* this sample of participants. The questionnaire provides the study with information about the individual respondents' media habits.

3.4.1 Open-ended versus closed questions

The questionnaire in this study consists of six questions in total, including four *closed questions* and two *open-ended questions*. Closed questions are typically constructed as multiple-choice questions (Siniscalco & Auriat, 2005, p. 23). Siniscalco and Auriat claim that the disadvantages of using closed questions are that one may force the participants to choose between answer categories, or that the questions do not open for the participants to express more complex or subtle meanings (2005, p. 24). Additionally, participants may also find that the answer categories are not relevant to them (Gorard, 2001, p. 96). In open-ended questions, however, the respondents are asked to provide self-produced, spontaneous responses without guidance from any answer categories (Siniscalco & Auriat, 2005, p. 26). However, opposed to closed questions, open-ended questions may be more challenging to analyse because they might not be suitable to place on a scale in the same manner as for closed questions (Gorard, 2001, p. 95), and they may also be more difficult for the respondents to answer.

3.4.2 The questions

Some elements should be considered when designing a questionnaire. The first is to ensure "that each question allows for all possible answers" (Gorard, 2001, p. 96). Additionally, negative statements should be avoided, as well as double-barreled questions (two questions in one), and loaded questions (Gorard, 2001, pp. 96-97). When designing a questionnaire that is easy for the respondent to answer, one should also consider avoiding "hypothetical situations, jargon, technical language and ambiguity" (Gorard, 2001, p. 96).

In the design of the questionnaire in this study (see appendix 4), efforts were made to include a sufficient amount of answer categories in the multiple choice questions. The answer category 'I do not know' was included in all the multiple choice questions to secure that no participants felt obligated to choose an answer if they did not have an opinion or knowledge on the matter. Negative statements, double-barrelled questions, and loaded questions were also avoided when designing the questionnaire. Efforts were also made to keep the questions from being too time-consuming to answer, as the teacher had to set off time in her lesson to conduct the questionnaire with her pupils. It also became important to keep the questions clear and concise to prevent any confusion (Siniscalco & Auriat, 2005, p. 23) since I was not present to support or answer any immediate questions. The questionnaire was constructed as a *standardised questionnaire* where the participants were asked to respond to the same set of

questions, and the data retrieved was analysed in the same coding system (Siniscalco & Auriat, 2005, p. 3). The questions addressed factual information of the individual respondents' media habits, and they were written in the first language of the majority of the learners, as well as in a wording suitable for the target age group. The questionnaire consisted of six questions in total, including four multiple-choice questions and two open-ended questions. In the multiple-choice questions, the participants were asked to choose among 3-7 answer categories in each of the four questions. The two open-ended questions were designed to promote listing in the answers. This was to reduce the difficultness of analysing the answers in a statistical manner. The two open-ended questions then asked the participants to, e.g. answer *which media platform(s) do you use the most?* Here the participants would provide a list of the media platform(s) they use the most, which in turn, would easily enable numerically and statistically analysis.

In addition to the questionnaire, the participants also answered two open-ended questions individually as a pre-discussion activity before the focus group discussions (see appendix 5). This activity served to secure the involvement of all participants, as well as to minimise the level of focus group influence (Morgan, 1997, p. 15). In this activity, the participants individually shared at least one perception of both high- and low socio-economic class people in the US, and one source of information before they entered the focus group discussions.

3.4.3 Conducting the questionnaire

Approximately a week before I visited the 9th-grade and conducted the focus group discussions, the same 9th-grade learners answered the questionnaire consisting of six questions. The questionnaire was sent electronically to the English teacher, and she handed out and collected the filled questionnaires. The participants responded non-electronically by hand. A total of 24 learners participated in answering the questionnaire, and the survey was collected one time.

The pre-discussion activities found place immediately before the two focus group sessions. In these activities, the participants were asked to write down their answers to two open-ended questions individually before entering the focus group discussions. The participants were given approximately seven minutes to answer the two questions by hand before their answers were collected.

3.4.4 Analysis procedure

When analysing the questionnaires, the closed-questions containing multiple-choice answers were transferred into diagrams (Figure 2 and 4) to obtain a more systematic way of presenting the results in chapter four. However, most of the questions were open-ended, something that required more effort when turning the findings into statistics. The items presented in Figure 3 and 5 required listings in their answers, and when analysing the data all the answers were included in an excel document where similar answers were counted. In Figure 5, all the answers are presented by percentage through a diagram, and the diagram in Figure 7 shows the answers that three or more participants listed.

Figure 6, 7, 8 and 9 in chapter four, however, are based on the pre-discussion activities (see appendix 5). As these open-ended questions provoked the participants' opinions and experiences, the data were not as easily turned into diagrams. When analysing this data material, all the handwritten answers from the individual participants were first digitalised in one document to make it more accessible to bring an overview of the different responses in each question. Next, similar answers in each of the four questions were colour coded and counted. According to Creswell (2012) "coding is the process of segmenting and labelling text to form descriptions and broad themes in the data" (p. 243). The categories in Figure 6 and 7 were categorised according to the comments provided by the respondents, and abbreviated versions of the coded answers were made. The colour coding and the abbreviated codes are exemplified in appendix 6.

Further, the abbreviated codes were listed in an excel document with the number of participants stating the same opinions below. As pointed out by Creswell (2012), "after coding an entire text, make a list of all code words. Group similar codes and look for reductant codes" (p. 244). Through this activity, comparable and contrasting answers became more transparent, and similar opinions and experiences became evident. After, a diagram was made on the basis of these categories. The open-ended questions in Figures 8 and 9 did not require the same level of categorisation as the data in Figures 6 and 7. Here, the participants provided a listing in their answers making it uncomplicated to categorise the same responses and present these according to the number of participants listing each answer in a diagram. In the analyses of all the data material from the questionnaire and the pre-discussion activities, the results of the data collection could then be presented in a clear and organised way, creating a basis for further discussion of findings.

3.5 The focus group discussions

The primary data collection method in this inquiry is the qualitative method of focus groups. Merriam (2009) defines focus groups as "an interview on a topic with a group of people who have knowledge of the topic" (p. 93). However, this is a somewhat exclusive definition as it indicates that an interviewer is active in the focus group discussions. I have therefore chosen to adopt Morgan's (1997) more inclusive approach, which defines focus groups as "a research technique that collects data through group interaction on a topic determined by the researcher" (p. 6). This definition opens for the possibility to pre-arrange discussion questions and having the focus groups discuss these without interruption from the researcher.

A summative goal of focus groups is to acquire knowledge about participants' attitudes and opinions on a research topic, and that perceptions in a broader sense may answer what participants think and more importantly, *why* they think the way they do (Morgan, 1997, p. 20). Merriam (2009, p. 94) states that focus groups work best when topics that the participants can talk about in their everyday lives are addressed. She further argues that focus groups are less suitable when addressing sensitive, highly personal or culturally inappropriate topics (Merriam, 2009, p. 94).

The focus group method is advantageous as it provides the opportunity to retrieve a large amount of interaction on a topic, without being too time-consuming (Morgan, 1997, p. 8; Mertens, 2010, p. 352). Morgan (2006, p. 121) states that focus group members engage in the process of sharing and comparing which provides especially useful data for understanding a range of responses on a research topic. The discussions in focus groups are often prompted by a "stimulus". The stimuli can be introduced by the moderator initially in a focus group session as a way of stimulating discussion, something that has emerged to be a common feature and a crucial part of the focus group activity today (Denscombe, 2010b).

Questions presented to focus groups are controlled by the researcher, meaning that the focus group discussions appear in an unnatural social setting (Morgan, 1997, p. 8), and issues addressed are also driven by the researcher's interests, something that may influence the focus group's interactions (Morgan, 1997, p. 14). The latter issue is thus not a unique problem for the focus group method as researchers do influence data in almost all qualitative research (Morgan, 1997, p. 15). A more specific issue regarding the focus group method is that focus group members may act confirmatory to each other's perceptions, rather than expressing their own opinions. One must also be aware of the possibility of participants expressing more

extreme views in group discussions than they would normally express in private (Morgan, 1997, p. 15). To avoid such issues, a reasonable degree of trust among the focus group participants may be advantageous. Trust among members may provide the opportunity for the participants to become more open and honest about what they choose to share (Denscombe, 2010b). It may also support a safe setting and enable a full and free discussion, and the participants may feel less threatened and will be more likely to speak during the session (Denscombe, 2010b). However, what participants say and how they say it, will be affected by the presence of a group, something that is an inevitable aspect of focus groups, but which must be taken into consideration as a potential weakness (Morgan, 1997, p. 15). Another issue raised by Morgan (1997, p. 3) is the participants' level of involvement. He claims that if the participants have little involvement in the discussion, the researcher is in danger of only acquiring scattered instances of what is desired data material (Morgan, 1997, p. 3).

3.5.1 Designing the questions

Ideally, all forms of interviews, including focus group discussions, should be given in the first language of the respondents, as well as avoiding using technical terms and concepts (Merriam, 2009, p. 96). Multiple questions, leading questions and yes-no-questions should also be avoided as these tend to confuse, reveal bias, and not provide reliable data (Merriam, 2009, pp. 99-100).

The discussion sheet containing the focus group questions are presented in appendices 7 and 8. The first question in session one and two addressed what the participants noticed in the two clips that they were shown. This general question was included in order to provide an easy beginning of the discussion before presenting more complex issues later. The second question in the two sessions asked the participants for their opinions of the representativeness of the two clips to poor and wealthy US people in general. This is also a somewhat general question; however, it orients itself more specifically than the previous question. That is, the participants were asked to translate the input to their own perceptions. The third question, in both of the sessions, specifically asked for the participants' own perceptions. Helping words (keywords) were provided to secure the flow of this discussion. Lastly, the participants were asked to discuss reasons for why some people are poor and wealthy in the US. In session two; the participants were asked to answer questions related to one false and one true statement (see appendix 8) in addition to the four questions mentioned above. The participants were not

informed that one was false and one was true until they were shown the second statement and asked to discuss this.

All the questions included a sentence saying, e.g. "give examples", "explain why" or "give reasons for why/why not", to secure the avoidance of short-cut answers. All the questions were open-ended and provoked perceptions of high- and low socio-economic class people in the US. The open-ended questions also allowed for critical reflections in the discussions.

It is recommended that a researcher goes through several pilot tests (Mertens, 2010, p. 365). However, because of time constraints, only one pilot test was conducted with the focus group questions. A pilot study was conducted with three participants who were a year younger than the intended sample. As the focus groups contained 4-5 learners, three pilot-test participants were found to be sufficient. The pilot-test participants were able to discuss most of the questions given, and they had little trouble in understanding what to do. One item was removed from the original draft after the pilot test, as it showed to be too time-consuming for the participants to answer all the questions. This item was also a question that the pilot test participants struggled with to some extent. In the remaining four questions, the pilot-test participants were able to answer successfully. Care was also taken to ensure that the items were as clear and concise as possible for learners in the 9th-grade to comprehend, as well as encouraging for discussion.

3.5.2 Conducting the focus group discussions

The focus group discussions were conducted during two classroom sessions of 45 minutes with the 9th-grade participants. In the first session, the discussions focused on poor US people. The participants were presented with a detailed walk-through of the plan before they were divided into five focus groups with 4-5 participants in each group. The teacher had constructed the groups beforehand as she was better suited to group pupils who are comfortable together. However, she was instructed to distribute the groups equally with regards to gender. Therefore, the five groups consisted of two girls and two-three boys each. The main reason for this was to make the transcription easier as it is more manageable to separate female and male voices from each other than to separate voices of same-gender groups. By including both genders in all groups, the perspectives of both genders were also secured in all of the five discussions. The discussions were driven by the pre-arranged questions and the participants themselves. This was to reduce the chance of the participants

being influenced by an outside interviewer. The class also knew each other well, meaning that a reasonable degree of trust was ensured in the groups. These considerations may have secured a more safe setting and a free discussion between the participants. A "discussion leader" was randomly chosen in each group, and these participants were instructed to ensure that everyone was given a chance to participate in the discussions, as well as to make sure that all the questions were covered (Mertens, 2010, p. 370).

Before entering the focus group discussions, the participants answered two open-ended questions about poor US people as a pre-discussion activity (see section 3.4.2). After the pre-discussion activity, the participants were presented with a YouTube-clip of the American version of the TV-series *Shameless* to stimulate the beginning of the discussion. After watching the YouTube clip, the pre-made discussion questions were handed out to each of the five groups. The focus groups were given the remaining 20-25 minutes of the session to discuss the four issues. The questions regarded poor US people and were given as handouts, as well as presented on a PowerPoint. The second session in the following day was structured in the same way as session one, opening with the pre-discussion activity, then a YouTube clip of the TV-series *Gossip Girl,* before entering the focus group discussions. In this session, the participants watched a two-minute YouTube clip from the TV-series *Gossip* Girl. The questions asked were the same as in the first session, but the focus on "poor Americans" was now on "wealthy Americans". They were given 35 minutes to discuss, as they received the three additional questions (see appendix 8) related to the two statements in this session.

The clip from *Shameless* shown in session one portray the low-income Gallagher family who lives in the south side of Chicago. The Gallagher family consist of six children with an absent mother and an alcoholic, self-absorbed father. The household is mostly running on survival mode, and all must participate in the family's survival, regardless of age (Rochlin, 2010). The two-minute clip shows a breakfast situation in the Gallagher house where all the six children are present. The situation shown is a somewhat chaotic situation, giving the participants a brief portrayal of the family and the problems they are facing (Capequod, 2014). The participants were given a brief introduction about the TV-series before they saw the clip. It was mentioned that the children portrayed in the clip have a father who is an alcoholic and that they have a mother, but that she is out of the picture. *Shameless* aired from 2011 and up until today (IMDb, n.d.b), and one pupil had seen this TV-series before.

The clip from *Gossip Girl,* shown in session two, portrays upper-East side New York teenagers. These teenagers have a privileged lifestyle and do not have economic challenges

when it comes to their lifestyle and dreams. The two-minute clip is a scene where two of the main characters, Serena and Blair, are portrayed on a shopping round in Paris after Blair has met someone whom she thinks might be a real-life prince. The clip shows designer stores after designer stores with the song "Teenage Dream" by Katy Perry playing in the background (Petrovic, 2010). *Gossip Girl* aired between 2007 and 2012 (IMDb, n.d.a), and three pupils had seen this TV-series before.

As I chose not to involve as a facilitator in the focus group discussions, audiotape recording became a necessity. An audio recording device was placed in the centre of each group. Practical concerns were taken into consideration in the classroom, and the groups were positioned as far apart from each other as possible to limit the single recording devices from capturing all of the five group discussions. To minimise the risk of participants fiddling with the audio-recording devices (Mackey & Gass, 2016, p. 260), we were two adults in the classroom at all times, making sure that no one turned the devices off or compromised the recordings in any way. The focus group discussions were recorded with the participants' permission.

The participants were given the choice of discussing in either Norwegian or English, whichever they felt most comfortable. The participants were given this choice to ensure that everyone would be able to participate, as well as express themselves in the best way possible (Merriam, 2009, p. 96). All groups, except one discussed primarily in Norwegian.

When observing the discussions, the participants engaged very much in sharing and comparing their perceptions and experiences, and almost all of the learners actively participated in the discussions. Their active participation was also confirmed through the audio recordings. However, it is difficult to assess whether or not some participants act confirmatory to each others' perceptions, rather than expressing their own opinions, something that needs to be taken into consideration in the analysis.

3.5.3 Transcribing and translating the focus group discussions

Immediately after the two focus group sessions, the audio recordings were transcribed. The recordings were transcribed verbatim to provide the best database for analysis (Merriam, 2009, p. 110). The full transcripts of the focus group discussions are included in appendices 9 and 10, and the participants are referred to using numbers, e.g. G1-1. G1 stands for group one,

and -1 indicates the number assigned to the participant in that group. With these codes, the gender of the individual participants are concealed in the transcripts and in the analysis.

The transcriptions do not include intonation, or body language. Body language was not possible to include as I did not facilitate as an interviewer and because audio recordings were used and not video recordings. Intonation was also found to be irrelevant for this project. As Kvale and Brinkmann (2009) state, there is no right or wrong answer to how detailed a transcript should be, and that "specialised forms of transcription are neither feasible nor necessary for the meaning analysis of large interview texts in common interview projects" (p. 182). As most of the focus group participants discussed in Norwegian, the transcripts were also transcribed in Norwegian. The excerpts included in chapter four are translated into English by me. As it was not always easy to directly translate the discussions from Norwegian to English, parts are rephrased to preserve the meaning of the utterance.

3.5.4 Analysis procedure

After transcribing the five focus group discussions, the task of analysing the data material began. The transcripts were transferred into one document to obtain an overview of the group discussions. The data material was first divided according to the questions they discussed (see the question sheets in appendices 7 and 8). Next, the data material was organised by colour coding. In this process, comparable and contrasting perceptions became transparent, and a better overview of the participants' perceptions was obtained. The structure of the question sheet and the colour coding also provided clear categories for the presentation of findings and discussion in chapter four, providing a basis for the construction of this chapter. This is then an *inductive data analysis*, as the research findings "emerge from the frequent, dominant, or significant themes within the raw data. […] Inductive data analysis is determined by multiple examinations and interpretations of the data in light of research objectives with the categories induced from the data" (Mackey and Gass, 2016, p. 231). The data material was read and re-read numerous times to obtain a full overview of the content, as well as to obtain an understanding of which perceptions were shared by several of the participants and why. Based on this, the categories thereby induced from the data material.

In the analysis itself, different answers and perceptions were compared and clustered across the focus groups discussions. As the current thesis aims at exploring learners' perceptions, I found it meaningful to include close to all perspectives of the matters presented. The findings

in the data material were also analysed according to the theory presented in chapter two, as well as compared to the data material retrieved from the questionnaire, the pre-discussion activity, and the interview in the concluding chapter. This was done to provide a fuller picture to the final claims. However, the data material from the focus group discussions is quite large. Therefore, much of the presented findings have been contracted, and not all the answers from the focus group discussions are included in the analysis in chapter four.

3.6 The interview

One of the research methods often tied to the qualitative approach is *interviews.* The primary purpose of the qualitative research interview is to understand the interviewee's daily life, from his or her perspective (Kvale & Brinkmann, 2017, p. 42). In a qualitative research interview, knowledge is socially produced through interaction between the interviewer and the interviewee (Kvale & Brinkmann, 2017, p. 83). Interviews are suitable to collect data based on opinions, feelings, emotions and experiences, sensitive issues, and privileged information (Denscombe, 2010c, p. 174).

Interviews are advantageous as it provides data which represents the informants own priorities, it is flexible in nature, allowing for a developing line of enquiry, it offers high response rate as they are generally prearranged, and the direct contact with the interviewee enables data to be checked for accuracy and relevance as they are collected (Denscombe, 2010c, p. 192). However, there are also disadvantages by using interviews as a research method. The specific context and the particular individuals involved are unique for each study meaning that the reliability may become affected, and that consistency and objectivity is hard to achieve (Denscombe, 2010c, p. 193). The data are also based on what the interviewees say, and not what they do, something that does not always correlate. The interviewee might even pick up cues and provide answers they think the researcher wants to hear, also called the "halo effect" (Mackey & Gass, 2016, p. 226).

The interview in this study follows a semi-structured format. The semi-structured interview aims at collecting and investigating descriptions from the informants with specific themes to be addressed, including suggestions to questions (Kvale & Brinkmann, 2017, p. 157). The semi-structured interview is therefore to some extent structured by the interviewer but also ensured by flexibility (Longhurst, 2016, p. 145). The semi-structured format provides

flexibility when it comes to changing the order and the formulation of the questions, and allows for follow-up questions where suited (Kvale & Brinkmann, 2017, p. 157).

Audio recording devices are often used in interviews. Advantages of using an audio recorder are that it enables researchers to focus on the conversation (Kvale & Brinkmann, 2017, p. 170), and make it possible to revise this multiple times, both in oral and written form after transcribing the material. A disadvantage of using an audiotape recorder is that respondents may feel it uncomfortable to be recorded, consequently constraining their responses (Cohen, Manion & Morrison, 2011, p. 424). However, the alternative to rely on memory or making notes during the interview is also unfortunate as the interview may become subject to selective recall and thereby go on the expense of the reliability of the data material (Cohen et al., 2011, p. 424, Merriam, 2009, p. 109).

3.6.1 Designing the interview guide

The questions provided in interviews will advocate the same considerations as for focus groups (see section 3.5.1). The initial interview guide, which is a manuscript that structures the interview (Kvale & Brinkmann, 2017, p. 162), consisted of 13 open-ended questions (see appendix 11). These are relatively few questions. However, few broader questions may be beneficial as the researcher becomes less reliant to the research guide, enabling more involvement in the conversation and follow-up on potentially rich contributions produced by the respondent (Merriam, 2009, p. 104). The thirteen questions included experience questions, knowledge questions and demographic questions (Merriam, 2009, p. 96). The interview guide was structured to address demographic questions at the beginning of the interview. These questions are important in themselves, but they also provided a relaxed opening to the interview, easing the respondent into the following, more complex issues (Merriam, 2009, p. 103). The interview guide was revised multiple times to eliminate possible technical terms, multiple questions, leading questions, and yes-no questions to provide more reliable data (Merriam, 2009, pp. 99-100).

3.6.2 Selecting the interviewee

In this study, the choice of the informant is based on non-probability sampling, meaning that the informant was chosen because of her position as the English teacher of the 9th-grade in

focus. She then provides this study with a unique insight because of the position she holds (Denscombe, 2010c, p. 181) and the interview offers this inquiry with in-depth information, to which this teacher is privileged. The value of the interview is thereby based on the information provided by this particular teacher.

3.6.3 Conducting the interview

The interview with the teacher was conducted to provide information about the teacher and her pupils, and more importantly, about how she works with the themes culture, media and stereotypical representations in the English subject. The interview was conducted the day before the focus group discussions. The interview lasted about 20 minutes and took place at the secondary school during one of the teacher's free periods. Since the teacher was purposively selected based on her position and because of her unique insight, this provides the interview with an advantage when it comes to making her feel comforable and forthcoming with the intuitiveness she has to offer in this particular context (Merriam, 2009, p. 106). The interview did not address particularly sensitive issues, but rather emphasised the teacher's experience and knowledge. Efforts were made to create an informal and conversational tone in the interview, and because of the openness of the questions, the informant was allowed to speak freely about her practice, experiences, and perceptions (Longhurst, 2016, p. 145). To reduce the chance of the halo-effect, efforts were made to avoid asking questions in a way that could be perceived as seeking specific or "right" answers. I experienced the teacher as calm and confident in her responses, as well as honest when talking about her experiences and practices.

The interview guide was mostly followed, with little deviation from the pre-made questions. However, the semi-structured format allowed for exploration when unclear elements or particularly interesting topics for the study were addressed. The interview was held in the first language of the respondent. Two audio recording devices were used during the interview to allow focus on the conversation, as well as to provide the study with more detailed data material. By using two audio recording devices, a backup audio file was ensured in case of technical issues.

3.6.4 Transcribing and translating the interview

The transcription of the interview (see appendix 12) followed the same procedures as for the focus group discussions (see subchapter 3.5.3). The interview was transcribed verbatim and anonymised, and the teacher is referred to as "the teacher" in chapter four. The audio recordings were transcribed immediately after the interview, and intonation and body language were not included. As the interview was conducted in Norwegian, the transcription is also in Norwegian. Relevant excerpts included in the discussion of findings in chapter four are translated into English.

3.6.5 Analysis procedure

As only one interview was conducted, the analysis of this interview was not a large task. The relevant answers to the current thesis are included in the discussion in chapter four and analysed according to the relevant theory presented in chapter two and to the findings in the questionnaire, the pre-discussion activities and the focus group discussions in the final chapter. The selected data material from the interview was included in the discussion because of its relevance in answering the associated research question.

3.7 Ethical considerations in research

The qualitative research methods in this study involves human participants and audio recordings of them, and there are several ethical questions to consider when doing such research. In this study, respect for the individuals participating is vital (National Committees for Research in Norway, 2006, p. 11). This includes, among other things, an obligation to respect the individual participants' integrity, their freedom of participation, sufficient information and protection of their privacy through confidentiality (National Committees for Research in Norway, 2006).

The project was reported to the Norwegian Centre for Research Data (NSD) in August 2018, and final approval of the project was received in October 2018 (see appendix 1). As the participants were under the age of 15, they received a parental/guardian consent form (see appendix 2) (National Committees for Research in Norway, 2006, p. 15). The teacher also received a consent form prior to the interview, which can be found in appendix 3. In the

following, a brief overview of the information in the two forms is presented. Firstly, the consent form was written in Norwegian to ensure that the receivers would comprehend the information given (Mackey & Gass, 2016, p. 37). Secondly, participation in a research study is voluntary, and it is important also to ask for participation in a way where the informants do not feel pressured in any way (National Committees for Research in Norway, 2006). In the informed consent forms, this was made clear by stating that it would not have any negative consequences either by choosing to participate, or not participate in this project. It also stated that there would be alternative arrangements for pupils who did not wish to participate in the project. Thirdly, regarding sensitive information, the consent form articulated that by participating in this project, individuals and the institution as a whole would not be recognised in the final publication (National Committees for Research in Norway, 2006). The participants' rights, and whom to contact for questions or concerns were also stated.

In the parental/guardians consent form, information about the project itself contained the aim of the study, what data would be collected, and how they would be collected. The themes of alcohol- and drug issues were also mentioned, as well as which TV-series the clips were from.

The identity of the participants of this research is only known by me, and each of the participants was assigned a code to conceal their identity and to keep their anonymity intact. As the audio recordings were transcribed verbatim with pseudonyms, the participants are not recognisable either by name, school or dialect. The focus group discussions did not regard particularly sensitive or personal questions; however, the focus group discussions did occur in a classroom environment. As young people tend to answer to authorities to a greater extent than adults (National Committees for Research in Norway, 2006, p. 16), and maybe especially in a classroom context, I chose to specify that there would be no assessment of their discussions in any way and that their level of participation was entirely up to themselves. I also specified that there were no right or wrong answers to the questions presented and that all thoughts and perceptions were valuable.

A concern in all interview contexts is the possibility of the "halo effect", where the participants answer what they think the researcher wants to hear (Mackey and Gass, 2016, p. 226). The chance of the halo-effect in the focus group discussions was reduced as I did not participate as an interviewer, and the participants discussed among themselves in a more familiar environment. In the interview, however, to mitigate this risk, I actively sought to

create an informal and relaxed atmosphere, emphasising my status as a student who has no real experience from the school as a workplace or the practices that follow.

The information that could potentially identify the participants were stored separately from the transcribed data material. After the current thesis is completed and submitted, the audio recordings and the identification "key" will be deleted. This process, with a specific date for when the identifiable data material will be destroyed, was also stated in the two consent forms.

3.8 Reliability and validity

In research, reliability refers to how reliable the sources are, and validity refers to whether or not the study investigates what it is meant to investigate (Kvale & Brinkmann, 2017, p. 137). According to Kvale and Brinkmann (2017, p. 276), reliability considers the researchers' consistency and credibility and is often treated in conjunction with whether the findings can be reproduced at another time with another researcher. To secure the reliability of the research, it is therefore vital to consider the trustworthiness of a source.

Regarding the focus group discussions, five separate focus group discussions were conducted, thereby increasing the reliability of the data material. That is, if one group present attitudes or beliefs that strays from the norm, its effect may be countered, or at least weakened, by other groups (Sim, 1998, p. 348). Additionally, I did not act as a facilitator in the focus group discussions, something that also reduced the chance of the focus group members being affected by an outside interviewer. Considering interviews, the situation is not authentic, and interviewees may behave differently than they normally would under other circumstances. To reduce the chance of leading the interviewee in a particular direction the reliability of the data material was strived to be secured through asking objective, open questions. The open questions also enabled the interviewee to do most of the talking during the interview and reduced the chance of the answers being affected by the interviewer. As mentioned in section 3.4.2, efforts were also made to keep the questions in the questionnaire from obtaining biased responses, thereby enhancing the reliability of the collected data material. However, the sample is restricted and the findings from the questionnaire may therefore not correlate if a more extensive sample is used.

In a broad interpretation, validity considers whether a research method investigates what it is meant to investigate, that is, whether or not the findings reflect the phenomena's under investigation (Kvale & Brinkmann, 2017, p. 276). In qualitative research, such as in interviews and focus group interviews, what is considered true to some, might not be true to others. As this thesis investigates learners' perception as well as one teacher's perceptions, diverse opinions of the truth will emerge. However, humans have the right to have different opinions, and all of their views are valid for each individual. Nevertheless, the perceptions presented in this thesis are not accurate for all EFL teachers and learners in Norwegian secondary schools, as the sample is too restricted because of the limitations of generalising qualitative findings.

The findings in this thesis are case specific and not directly transferrable to other contexts. The results presented in this study are therefore only valid for the participants of this study, and those who might agree with them. Nevertheless, the finding of this research includes sufficient context and participant details for readers to compare the research situation with own or other research situations and thus determine which findings may be transferrable to other settings (Mackey and Gass, 2016, p. 232)

As mentioned, the results of this thesis do not aim at generalising from the selected sample to a broader population; instead, the aim is to investigate this sample's perceptions, their critical reflection skills, and to discover trends and patterns within this sample. As the questionnaire, the interview guide and the focus group discussion sheet was designed according to the research questions in focus; the three research methods do aim to retrieve relevant information to answer the research questions in this thesis. When analysing the data material, the consistency of the data material and research questions was immediately apparent. The methodological triangulation also provided a solid foundation and support for the data material retrieved from each of the methods.

3.9 Limitations of the methods and materials

A limitation of this research was found in the questionnaire. As a pilot study was not conducted, a set of appropriate changes in the questions was missed, and two of the questions turned out to be somewhat problematic. In question one, the participants were asked to answer how many hours a week they spend on different media platforms. Ideally, I should have provided more answer categories (above 12h) to obtain a more specific statistic. Another issue

was found in the last multiple-choice question where the participants were asked how often they were in contact with people from the US. The teacher informed that many of the participants answered that they had contact with people from the US "on a daily basis". She further explained that a possible reason for this was that they have an American teacher who spends much time with this class. This question was intended to provide a sense of the level of contact the learners have with American people, and consequently also the American culture. The responses to this question then became biased, as they do not provide any real information about the learners' contact with American people and culture. However, this issue did not occur because of the question itself and could therefore not have been avoided even if a pilot test had been arranged. The questions regarding the participants' contact with American people and culture are therefore not included in the analysis of this inquiry.

Another possible limitation is found in the interview. This limitation concerns the research question regarding how the teacher works with culture, media and stereotypical representation in the classroom. The answer to this research question is solely based on what the teacher says in this interview, and not on any further observations of her practice.

Because of my limited experience in conducting interviews, it occurred in one case during the interview that a double-barreled question was presented to the interviewee. This issue was evident in question eight (see appendix 12), where the teacher was asked both how she works with the cultural aspect of the English subject and what themes she addresses. This resulted in the teacher only answering the latter question. This issue did not become evident to me before transcribing the audio-recordings, and was therefore not adjusted during the interview.

Chapter Four: Presentation and discussion of findings

The current chapter initiates by presenting quantitative statistics of the 9th-grade participants' media habits. In the second section, quantitative statistics of the individual participants' perceptions of the two socio-economic groups in focus are presented and discussed. Next, in this section, a thorough presentation of the findings in the focus group discussions of the participants' perceptions of poor and wealthy US people are presented and discussed qualitatively. The structure of this subchapter mostly follows the structure of the question sheets provided to the participants. In this way, much of the chronological order of the discussion is followed.

In subsection, 4.3, findings from the interview are presented qualitatively. The findings are discussed according to how the teacher addresses themes of culture, media and stereotypical representations in the classroom. In the fourth and final subsection, quantitative statistic regarding where the 9th-grade participants' perceptions of poor and wealthy US people derive from are provided, and the focus group participants' references to media are presented and discussed qualitatively. All the findings presented in the four subsections in this chapter are discussed according to relevant theory and literature presented earlier in this thesis.

4.1 The participants' media habits

The findings in this subchapter aim to answer the research question: *To what extent do the participants spend time on media platforms, and which media platforms are the most popular?* Statistics have been constructed based on findings in the questionnaire conducted with the 9th-grade sample. These quantitative statistics aims to form a background of the participants' media habits, providing a more solid foundation for future claims of the level of media influence in their perceptions. The statistics demonstrate how much time the participants spend on media platforms in general, what media platforms they utilise the most, how much time they spend watching American TV-series, and which American TV-series they watch. The findings are presented quantitatively through figures.
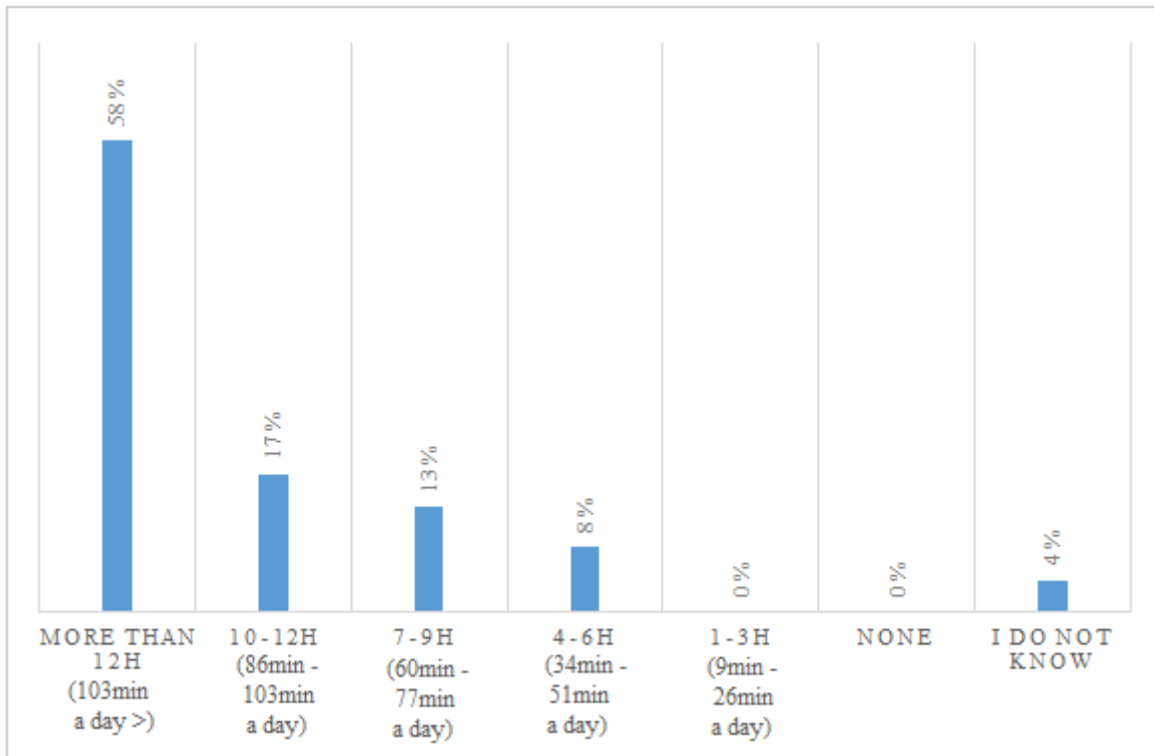
Figure 2: Number of hours a week and minutes a day that the respondents spend on media platforms. Percentage.

As stated through Table 2 in section 2.1, 93 per cent of Norwegian adolescents between 9 and 15 years use the Internet on an average day, spending an average of 137 minutes a day (Statistics Norway, 2018, p. 65). However, the statistics over Internet use from Statistics Norway include Internet use in the general sense, including the use for research purposes, information search, the use of services, sending and receiving e-mails, and so on (Statistics Norway, 2018, pp. 66-69). When the 9th-grade participants in this research were asked how many hours a week they spend on a variety of media platforms such as YouTube, Netflix, Instagram, HBO, TV, Vlogs and similar, 58 per cent answered that they spend more than 12 hours a week on such media platforms (see Figure 2). That is, 58 per cent of the respondents spend at least an average of 103 minutes a day on different media platforms. The statistics also display that 75 per cent of the respondents spend more than 10 hours a week and a minimum of 86 minutes a day on such media platforms.

None of the respondents in the current research stated that they spend less than four hours a week on media platforms, meaning that all the participants spend at least 34 minutes on an average day on media platforms. However, one respondent stated that (s)he does not know

how much time a week he or she spends on media platforms, and one can therefore not know if this respondent uses more or less than four hours a week.
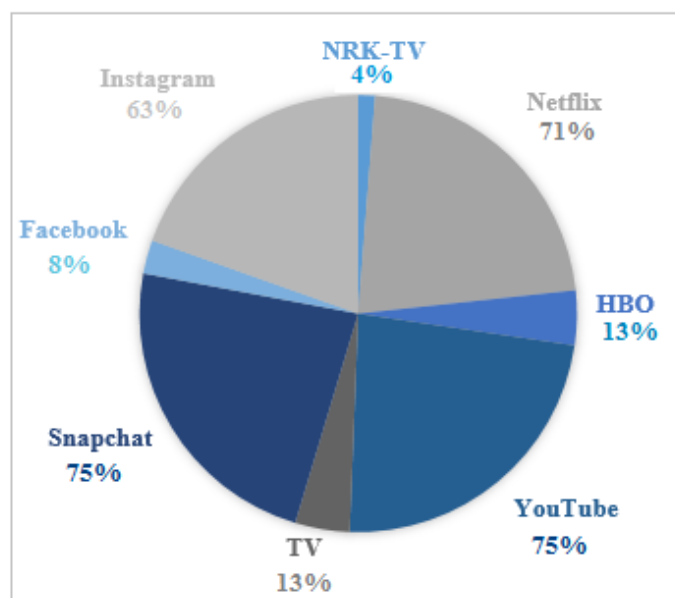
Figure 3: The most frequently used media platforms by the respondents. Percentage.

The 9th-grade respondents of this research were allowed to list several media platforms when answering the open-ended question asking which media platforms they use the most (see Figure 3). The findings show that 75 per cent (18/24) use YouTube and Snapchat the most. Following, 71 per cent (17/24) answered Netflix, and 63 per cent (15/24) responded that they spend much time on Instagram. YouTube, Snapchat, Netflix, and Instagram are all media platforms that provide their users with video-media, but to varying degrees. Netflix and YouTube provide solely video- and film files, while Snapchat and Instagram combine video-media with pictures and chat. Some of the participants also listed media platforms such as HBO, TV, NRK-TV, and Facebook. HBO, TV, and NRK-TV are media platforms that solely provide video-media, while Facebook offers some video clips, but this platform does not exclusively base itself on video files. As shown in Table 1 in section 2.1, video-media are popular among Norwegian adolescents, and 47 per cent of Norwegian adolescents between 9 and 15 years watch video-media every day, spending an average of 43 minutes a day (Statistics Norway, 2018, p. 47).
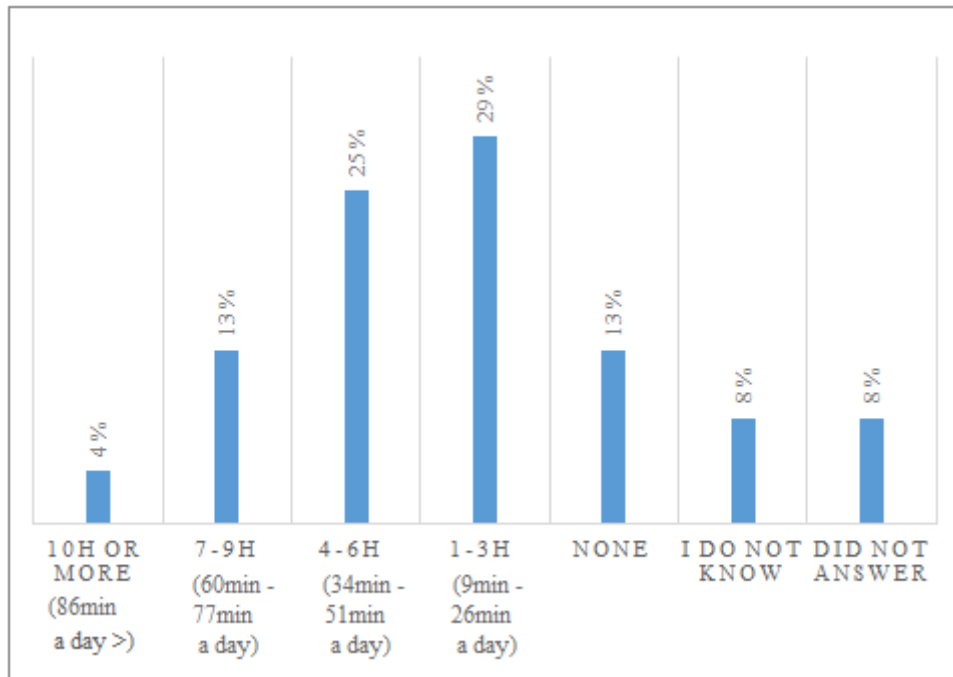
Figure 4: Number of hours a week and minutes a day that the respondents spend watching American TV-series. Percentage.

The participants were also presented with a question of how much time they spend watching American TV-series during an average week (see Figure 4). Most of the respondents stated that they spend between 1-6 hours a week watching American TV-series, with 29 per cent (7/24 participants) spending 1-3 hours a week, and 25 per cent (6/24 participants) spending 4-6 hours a week. That is, seven of the respondents spend somewhere between an average of 9-26 minutes a day, and six of the respondents spend somewhere between an average of 34-51 minutes a day. Three participants stated that they spend between 7-9 hours per week (60-77 minutes a day), and three participants reported that they spend no time a week watching American TV-series. Only one participant stated that (s)he spends ten hours or more a week watching American TV-series, meaning that this participant spends as much as 86 minutes or more during an average day. Out of the 24 respondents, two chose not to answer the question, and two stated that they did not know how much time they spend watching American TV series during an average week.
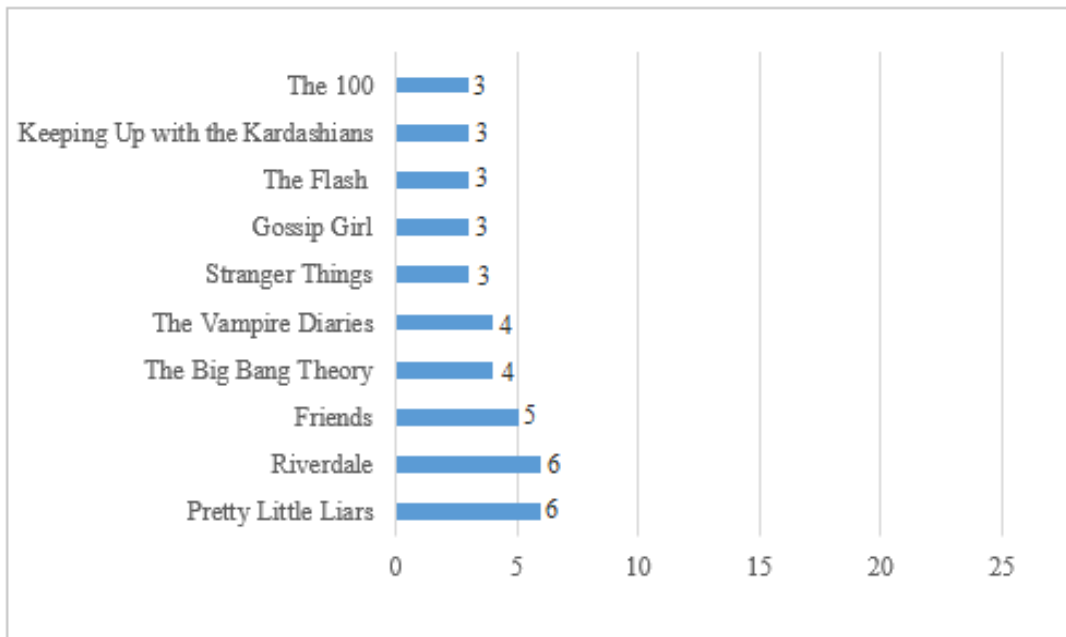
Figure 5: American TV-series that three or more of the respondents have seen.

Moreover, the respondents were asked to list the American TV-series they had seen. As some of the most popular TV-programs among adolescents between 9 and 18 years, Medietilsynet (2018, p. 2) listed some American TV-series. These included *Riverdale*, *Modern Family*, *Stranger Things,* and *Friends*. All of these TV-series are also listed in the statistics over the most popular TV-series among the participants of this research (see Figure 5). The respondents in this study were allowed to list American TV-series that they had heard of if they had not seen any. However, the responses from the participants who answered "none" in the question regarding hours spent watching American TV-series during a week are not included in these statistics. This is to elude bias in the statistics, as the diagram aims to illustrate which TV-series the participants have seen. Figure 5 includes the American TV-series that three or more participants listed as series they have seen. The three most watched American TV-series by this sample are *Pretty Little Liars* (6/24 respondents), *Riverdale* (6/24 respondents), and *Friends* (5/24 respondents). Four respondents stated that they watch *The Big Bang Theory*, and four respondents reported that they watch *The Vampire Diaries*. Further, the TV-series *The 100, Keeping Up with the Kardashians, The Flash, Gossip Girl,* and *Stranger Things* were listed by three participants each.

4.2 The participants' perceptions of poor and wealthy US people

This section will aim to answer the research question, *how do the participants describe high- and low socio-economic classes in the US, and do they critically reflect upon stereotypical media representations and perceptions?* The current data analysis is based on the data material retrieved from the individually asked questions in the pre-discussion activities, and the focus group discussions. As mentioned in section 2.5 *The class system in the US*, "wealthy" and "poor" are used as equivalents to high- and low socio-economic classes to simplify the terms presented to the target age group.

The individual responses are analysed quantitatively, while the focus group responses are analysed qualitatively. The individual responses will serve to secure all focus group members' engagement as well to secure their expression of perceptions without the influence of other focus group members. The qualitative analysis of the focus group discussions will serve to provide this thesis with a deeper exploration of the participants' perceptions, and their critical thoughts on stereotypical media representations and perceptions.

4.2.1 Individual responses

Before entering the focus group discussions, each participant was individually asked to state the first thing that came to mind when they thought of a poor and a wealthy person in the US. The participants' answers were categorised and analysed quantitatively. The categories presented in Figures 6 and 7 below derived from the participants' answers.
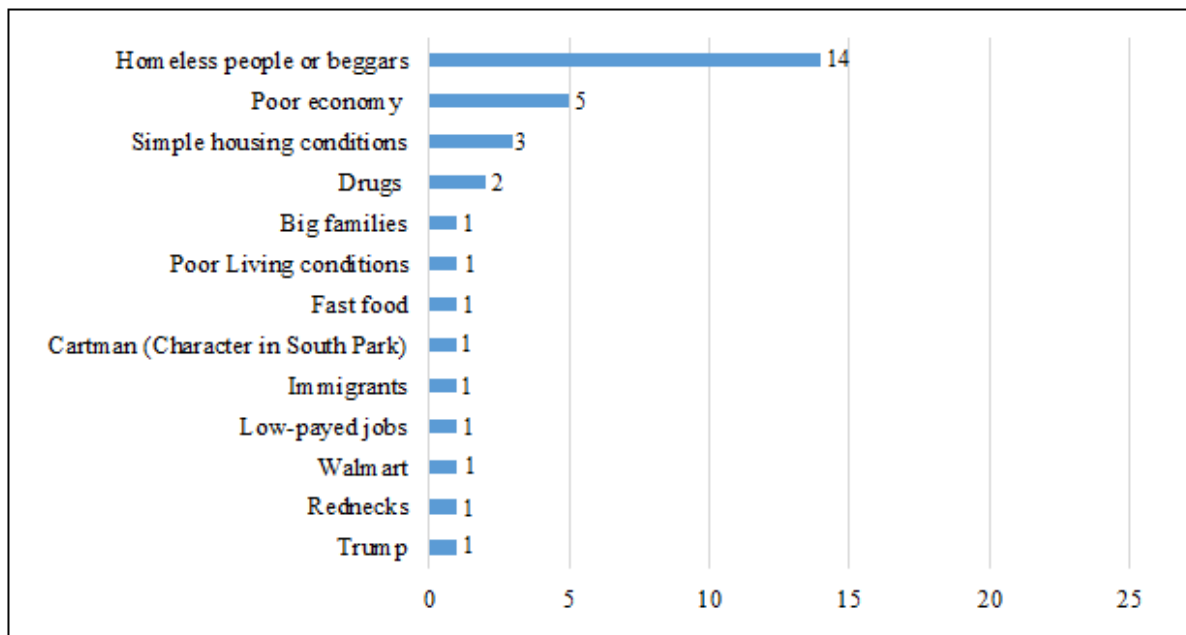
Figure 6: The respondents' immediate associations to poor US people.

The individual participants' immediate perceptions of poor US people revealed a striking
number of descriptions of homeless people or beggars (see Figure 6). As many as 14 out of 21
participants stated that the first thing that came to mind was the characteristics of a homeless
person. Many also included elements such as scruffy and smelly clothes, and a long beard,
frequently portraying males. In the remaining 11 categories derived from the participants'
answers (see Figure 6), between one and five participants mentioned each category. "Poor
economy" is the second most frequently mentioned characteristic (five participants). Three
participants thought of "simple housing conditions", and two participants thought of "drugs"
in relation to poor US people. The remaining nine categories were mentioned by one
participant each (see Figure 6). None of the participants mentioned any personality-
characteristics of poor US people.
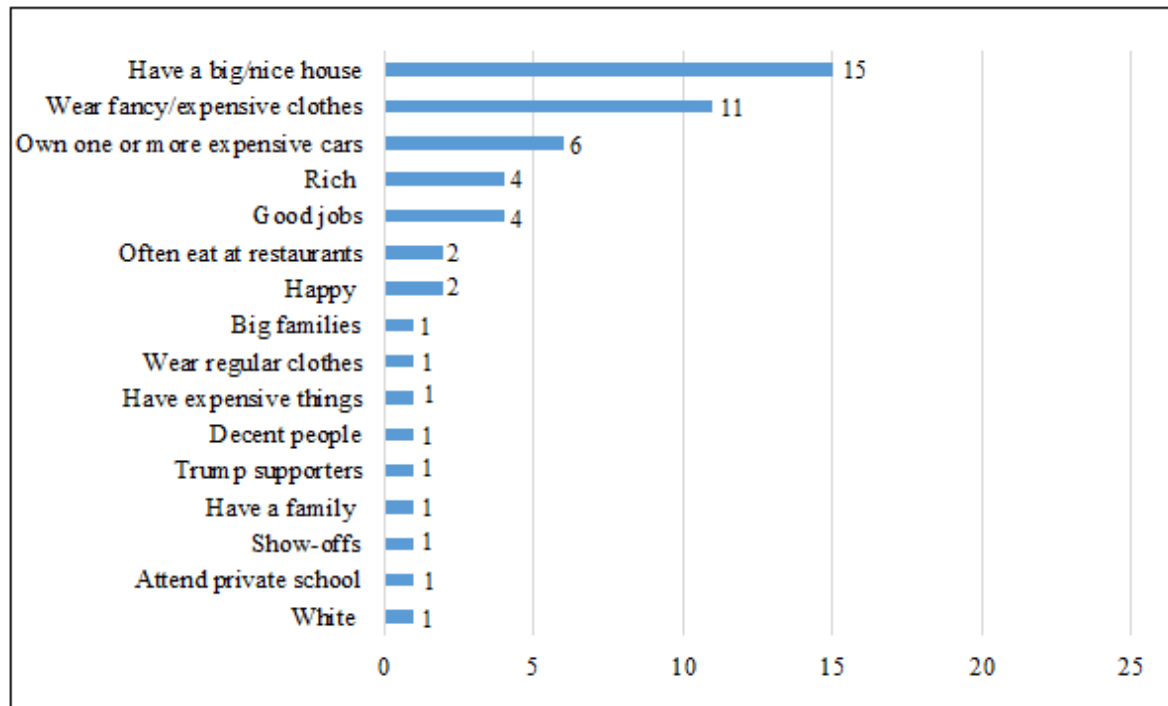
Figure 7: The respondents' immediate associations to wealthy US people.

When answering the same question concerning *wealthy* US people (see Figure 7), two characteristics were frequently mentioned. Out of the 22 participants who responded to this question, 15 suggested that wealthy US people have a big or a nice house, and 11 participants stated that they first thought of their fancy or expensive clothes. Six participants mentioned the characteristic that wealthy US people "own one or more expensive cars", four participants mentioned "good jobs", and four participants suggested that they are "rich". Additionally, two participants mentioned the characteristics, "happy" and "often eat at restaurants". The remaining nine categories were stated by one participant each (see Figure 7).

Four participants mentioned personal characteristics in relation to wealthy US people. The personality-characteristics of wealthy people are shown through the categories that wealthy people are "show-offs" (one participant), that wealthy people are "happy" (two participants), and that they are "decent people" (one participant).

4.2.2 Focus group responses – representativeness of media portrayals

The two focus group sessions were constructed around the question sheets (see appendices 7 and 8). In the critical media literacy framework to deconstruct media messages presented by Robertson and Scheidler-Benns (2016, p. 2251), it is emphasised that one must reflect upon what version of reality the media message show, and whether or not this is one's own reality (see section 2.3). Question 2 in appendices 7 and 8 will then address similar issues as in the critical media literacy framework and will be presented and discussed in the following. The findings in the focus group discussions are presented and discussed qualitatively.

Is *Shameless* representative for poor families in the US?

In the focus group discussions of whether or not the participants believe *Shameless* is representative for poor families in the US, two participants (G1-2 and G2-2) stated that they agreed. Participant G1-2 argued that this portrayal was similar to how (s)he pictures poor US families, referring to the poor standard of the house, the large family, and that they fight among each other. One participant (G1-3) was somewhat more critical towards participant G1-2's perceptions, stating that there are differences between poor people and that it depends whether you think of poor people who can afford a house to live in or not. When arguing for why (s)he thought *Shameless* was representative for poor US families, participant G2-2 referred to the fact that poor people drink alcohol to get away from their problems. There were no visual alcohol abuse in the clip from *Shameless* presented to the participants; however, they were informed prior to the clip that the children portrayed have a father who is an alcoholic, something that participant G2-2 might be implying. As mentioned, Bullock et al. (2001, p. 231) found that poor people are often portrayed in relation to substance abuse in media. Based on G2-2's statement, one may argue that this participant accepts this portrayal into his/her perception of reality. It might also be evident that both participants G1-2 and G2-2 have not reflected upon the point in Robertson and Scheidler-Benns' framework that "all media messages are built or constructed to show us a version of reality" (2016, p. 2251).

Several of the participants thus challenged the one-sidedness of the media message presented (Robertson and Scheidler-Benns, 2016, p. 2251). In group two, three participants (G2-3, G2-4, and G2-2) agreed that some families are like the one portrayed in *Shameless,* but that it is the people who live on the streets who are really poor. Group three also argued that the family in the clip from *Shameless* is not representative for all

poor US people, but that they may be representative for some. They discussed around the fact that the characters in *Shameless* have a home and that some of them have a job, something that they do not believe all poor US citizens have. One participant (G3-4) summarised their conclusion by stating that the clip from *Shameless* portrays "kind of below average and above the worst". The participants in group five also believed that some families may be like the one depicted in *Shameless,* but that you find variations among poor people:

> **G5-1:** Some are super poor, and they live on less than a dollar a day.
> **G5-2:** And then there are some who have a house or an apartment, who like have a place to live, but don't have stuff for like extra. Money.

The participants in group four also claimed that they believe there are considerable differences between poor people. Participant G4-4 states that:

> For example, you have a 28-year-old living alone under a bridge in LA, and then you have some people who live in the country and are "rednecks" and who are just generally poor and have entirely other principles. You have all kinds of different poor people. So, I don't think it represents poor people in general.

This participant briefly mentions "rednecks", which, according to Leistyna (2009, p. 347), is a racial term used to describe "white-people-low-lives", and that these are threatening images of the poor. Even though this participant (G4-4) reflects upon and rejects the one-sidedness of the media message in *Shameless* (Robertson and Scheidler-Benns, 2016, p. 2251), the participant does bear somewhat stereotypical views as well. Nevertheless, this participant shows the ability to critically reflect upon the one-sidedness of media messages.

Participant G5-3 and G5-2 agreed in their perception that poor US families are more often immigrant families who live in "ghettos". It may seem as participants G5-3 and G5-2 disagree with the portrayal of the "white, American family" represented in *Shameless*, and that they believe that this portrayal would have been more representative if the clip portrayed an immigrant family. This perception might indicate towards Gilens' (1996, p. 520) findings, that US immigrants are far more often portrayed in relation to poverty in media than what is the reality in terms of statistics.

Is *Gossip Girl* representative for wealthy people in the US?

When discussing the representativeness of the clip from *Gossip Girl* to wealthy US people, participants G3-1, G3-4 and G3-2 stated that they believe that the clip from *Gossip Girl* is representative for this group. They base this on the fact that the characters were adolescents with much money, something that the participants believed they had received from their parents. The participants also drew on the fact that rich people wear designer clothes, something that the characters in the clip from *Gossip Girl* wore. Additionally, participant G4-1 expressed that (s)he agrees that this clip may represent some wealthy people, claiming that "I feel like rich girls are kind of like that, they just go shopping and stuff". The fact that TV-shows often portrays the rich and famous in expensive surroundings has been acknowledged by Kendall (2011, p. 34), and it may seem as these participants may have accepted this view into their understandings. These participants agree with the media message, and one may therefore argue that they thereby decode the meaning as intended by the producers, which indicates them taking the dominant-hegemonic position as audiences (Hall, 1999, p. 515).

The participants in group one expressed that they believe the clip is representative for some, but that it is not representative for all wealthy US people in general. Participant G1-3 argued that there are varieties between wealthy people, stating that, "not everyone is that rich", and "that they do not spend their money in the same way". Participant G1-2 agreed with this statement, claiming that there are also wealthy people who save and that some spend their money on other things, such as houses and their families. These participants reflect upon the "reality" shown in the media message, but do not entirely include this message into their understandings of this socio-economic class. The participants reflect upon the single version being portrayed, and agree to some extent with the media portrayal, yet they disagree in some areas where they utter own perspectives. One may therefore argue that the participants have taken the *negotiated position* when decoding this media text (Hall, 1999, p. 516).

The participants in group four mostly disagreed with the fact that the clip from *Gossip Girl* represented wealthy people in the US. Participant G4-3 based his/her disagreement on the fact that the clip portrayed two girls, claiming that it was not representative for the male gender. Participant G4-3 was also sceptical, as the clip did not portray how the characters were like, only that they were out shopping. The participants in group five found that this clip represented a more or less extreme case and that wealthy people, in general, do not behave in this manner. Participant G4-4 also rejected the fact that wealthy people spend their money as portrayed in the clip. These participants, and particularly participant G4-4 and the participants

in group five, may seem to entirely dismiss the encoded media message, resulting in them taking the *oppositional position* (Hall, 1999, p. 517).

4.2.3 Focus group responses – perceptions of poor and wealthy US people

In the exploration of the participants' perceptions of poor and wealthy US people, a qualitative presentation and discussion of findings in the focus groups are presented in this subchapter. The participants' perceptions are presented and discussed through the following categories, *looks, personality, how and where they live, how they spend their money, social life,* and *ethnicity.* Apart from one category, all the categories derived from the question sheet provided to the participants. "How they spend their money", on the other hand, derived from the focus group discussions. Lastly, in this section, an exploration of the findings related to statement one in session two (see appendix 8), is presented and analysed qualitatively.

Poor and wealthy US people – looks

Four of the five focus groups (17 participants) engaged in a discussion of looks in relation to poor US people. In this discussion, three participants in one group and an additional participant in another group described a stereotypical portrayal that Kendall (2011, p. 90) argued to be a key ingredient in media storylines involving homeless individuals:

> **G2-1**: A poor man will have long hair and a beard. And dirty clothes.
>
> **G3-1:** Those who are very poor have a shopping cart where they have bottles in and [interrupted]
>
> **G3-2:** And they wear ugly clothes with holes and they smell bad. And they are scary-looking.
>
> **G3-1:** And they wear flip-flops
>
> **G3-4:** And they have messy hair

The detailed descriptions presented by the participants in group three and participant one in group two, emphasise what Kendall claims to be one of the typical media portrayals of poor people in the US. It becomes clear that this media message may have influenced these participants in their perceptions of reality. As Robertson and Scheidler-Benns (2016, p. 2251)

propose in their framework (see section 2.3), these participants do not seem to challenge this stereotypical view, or acknowledge that this might be a stereotypical representation.

Apart from the statements mentioned above, three participants (G3-4, G5-1, and G1-4) described poor US people as not having "the newest" or "nicest" clothes, and two participants (G3-4 and G1-1) expressed that poor US people do not have a particularly clean appearance. One participant (G1-1) reasoned his/her perception by stating that they cannot afford hot water. Furthermore, participant G1-2 stated that, "I feel like they stress a lot and that they do not care about how they look as much". This may indicate that (s)he believes that poor people have a more stressful life than others, and because of this do not spend as much time on their appearance. However, this participant initiated their group discussion of poor peoples' looks by stating, "they look normal". It may then be evident that this participant may have altered his/her perception as the discussion with his/her peers' perceptions evolved.

None of the participants described the looks of poor US people in a particularly positive manner. However, a couple of participants had a more nuanced or neutral perception. One participant (G5-2) stated, "it is a bit low standard in their looks. Or, they can look nice, but when it comes to clothes and make-up, and accessories and such, it is not what they prioritise when they go shopping and spend money". Two of his/her group members agreed with this view, and this statement is the most nuanced across all the group discussions of looks in relation to poor US people. These participants acknowledge the fact that poor people can look nice, but is, however, reluctant to transfer this impression to material things such as their clothes, make-up, accessories, and so on. However, none of the participants across the groups shared any critical views towards the perceptions of poor US peoples' looks.

As in the discussion of looks in relation to poor US people, four groups (17 participants) also engaged in a debate of wealthy US peoples' looks. In contrast to the looks of poor US people, the participants had a more positive view towards the looks of wealthy people. There were no clear negative perceptions of their looks, apart from one that one may argue to contain multiple meanings, depending on how one reads it: "I don't think they have a problem with how they look because they can afford everything, like fix things and stuff" (G1-2). This participant may indicate that wealthy people can afford to spend money on their looks, or even on plastic surgery. However, participant G1-4 stated, "I think they look like everyone else". This may be viewed as a contradictory statement towards G1-2's perceptions, as this participant does not grant particularly good looks to wealthy people. One participant (G2-5) in another group shared a neutral view, stating that "some are probably fit, some are probably

fat", which may indicate that the participant believes that looks differ in relation to people and not in relation to class. Apart from these perceptions, the remaining discussions of looks evolved around how wealthy people dress:

> **G4-3:** Rich people always wear tuxedo or suits at work. The men.
>
> **G4-2**: Gucci, Chanel…
>
> **G5-2:** They have like a classy look, or many, or most. I don't think anyone who has a lot of money walks around with scruffy clothes and stuff.

Again, it becomes somewhat evident that the participants' perceptions correlate with what Kendall (2011, p. 34) claims to be a stereotypical media representation of wealthy people, portraying them in expensive surroundings.

Poor and wealthy US people – personalities

The participants in four of the five focus groups mentioned some aspects of personality in relation to poor US citizens, and their perceptions varied between negative, positive and neutral. Three of the participants expressed somewhat negative perceptions of poor peoples' personalities:

> **G5-3:** Some may also be moody. Like, they seemed a bit irritated there [referring to the characters in the clip from *Shameless*]
>
> **G2-1:** Probably angry and aggressive
>
> **G2-2:** Or like people who are on drugs, they cannot live without them and people get irritated very fast and like if someone comes to them with a question, they don't like it.

The statements by G2-1 and G2-2 may be connected to the findings of Bullock et al., that poor people are often portrayed in relation to substance abuse and violence (2001, p. 231). One can also draw connections to what Bye et al. (2014, p. 471) found in their stereotype content study in Norway, where beggars and drugs addicts were among the three groups that were rated as both cold and incompetent. Based on these previous findings, it may be apparent that these participants have similar, stereotypical views. On the contrary, four participants perceived poor US people in a more positive light:

66

G5-1: I guess they are nice

G5-4: Grateful

G5-2: Yes, there [referring to G5-3's statement referring to *Shameless* where the participant perceived them as moody], but I don't think they are like that towards other people.

G2-3: I think most of them are nice if you get to know them. If you understand.

G3-2: The poor appreciate more. If they get 1 krone they like appreciate it, compared to us in Norway.

These participants grant poor US people with more positive personality-characteristics, such as being grateful and nice. Participants G5-2 and G2-4's statements are critical contra-arguments to G5-3's statement (perceived them to be moody) and G2-1's statement (viewed them as angry and aggressive). As Durante et al. found in their stereotype content model, low socio-economic classes were evaluated by equal societies to be less competent but warm (2017, p. 145). As there is economic equality in the Norwegian society, the participant's attribution of warmth (e.g. being sincere and good-natured) to low socio-economic classes correlates with the findings in the stereotype content model (Durante et al., 2017).

Two participants (G1-1 and G2-4) had a more nuanced perspective on the personalities of poor US people, claiming that some people are nice and some are not. Similarly, two participants (G3-1 and G3-3) perceived poor US people to be much like us, only poorer, and the participants in group four claimed that poor US people are no different from "normal" poor people from other places in the world.

On the contrary, when discussing the personalities of wealthy US people, the participants' perceptions leaned more towards the negative side. Characteristics such as spoiled (G1-2, G2-5, G2-4), exclusive (G1-4 and G1-2), superior (G5-3), selfish (G2-3) and brats (G5-1) were mentioned here. One participant (G4-2) also mentioned that (s)he believe wealthy people are "kind of diva-like". This also correlates with what Bye et al. found in their stereotype content study, that people generally perceive wealthy people as below average in warmth (meaning less sincere and good-natured) (2014, p. 471). However, participant G4-1 was somewhat critical towards G4-3's perception that wealthy US people are diva-like. Based on what (s)he has seen in movies, participant G4-1 argues that they can be quite ordinary too. Apart from the negative perceptions, G4-1 perceived wealthy US people to be quite ordinary, and G5-2

was critical towards G5-3's understanding of wealthy people being superior, claiming that not everyone is the same

The members in group two engaged in an interesting discussion of wealthy US peoples' personalities:

> **G2-5:** I think they're… kind of sophisticated.

> **G2-3:** I think they are selfish.

> **G2-5:** I think that selfish is kind of stereotype, I think they are kind of generous, at least sometimes. But I definitely see them as selfish and spoiled, yes.

Looking at participant G2-5's claims, it is evident that this participant expresses somewhat contradicting perceptions at once. First, the participant viewed wealthy people as sophisticated. Then, when one of his/her peers claimed that wealthy people are selfish, (s)he argued that this is a somewhat stereotypical view, claiming that they are also generous, before agreeing with the fact that they are selfish and spoiled. This may indicate that this participant is somewhat aware of how wealthy people might be stereotypically portrayed, but that (s)he does not entirely remove him-/herself from this stereotypical view in his/her understandings. However, the participant does touch upon challenging the stereotype (Robertson & Scheidler-Benns, 2016, p. 2251), but (s)he also seems to accept the stereotype to some extent.

Apart from the perceptions mentioned, participant G1-3 perceived wealthy people as being nice, while participant G1-4 claimed that they are "either really nice or really mean" or "bitchy". The latter argument does show a somewhat nuanced perspective, indicating that the participant does not view all the same. However, to be "really nice" to be "really bitchy" stands very much in opposition to each other. This may indicate that media portrayals may have influenced this participant, as being "really nice" or "really bitchy" can be argued to be somewhat simplified images (Chung, 2007, p. 99).

Poor and wealthy US people – how they live

In their discussion of the housing conditions of poor US people, the participants mostly agreed across the groups. Most of the participants stated that they believe poor US people have a home, but that it is either a big, ugly and messy house, or that they live in small houses or apartments where they have to share bedrooms. Only one participant (G2-1) mentioned that

(s)he thought that many poor US people live alone, and one other participant (G2-4) believed that many live on the street, referring to own observations from the US. None of the participants mentioned any specific geographical areas where poor US people live, however, participant G5-3 expressed that (s)he believes poor people may live in "ghettos". Furthermore, none of the participants presented any critical views towards their peers' perceptions of how poor US people live.

When discussing how and where wealthy people live, most of the participants across the focus groups mentioned big or massive houses with many bathrooms, pool, big gardens, tennis or basketball fields, and so on. Two participants also mentioned areas such as Beverly Hills, LA, and Manhattan, and one participant (G4-1) stated that (s)he believe wealthy people have assistants. Again, a correlation may be drawn to what Kendall argues, that television shows often portray wealthy people in extravagant surroundings (2011, p. 34). However, when participant G4-1 shared his/her perception of how wealthy people live (massive houses with pools), participant G4-4 positioned him-/herself critical to this perception, "yes, then you watch TV-series and stuff". G4-4's statement may indicate that (s)he assesses, e.g. TV-series as providing unrealistic portrayals, that is, not as presenting knowledge of the real world.

Poor and wealthy US people – how they spend money

Whereas "how poor and wealthy US people spend their money" was not a discussion category provided in the pre-arranged question sheet, the participants did discuss this issue in several of the focus groups. Regarding poor US people, two themes reoccurred, namely addiction and fast food. Several of the participants (G4-3, G1-1, G3-4, G3-2, and G3-1) across three groups perceived poor US people to spend money on alcohol and drugs. Additionally, five participants (G1-2, G1-1, G3-1, G3-2, and G1-4) in two of the focus groups mentioned that poor US people spend money on fast food or that they "do not make real dinners" (G1-4). The perception that these participants have of poor US people spending money on drugs/alcohol may be argued to correlate with what Bullock et al. claim, that as a consequence of media dedicating little space to class-related issues, poor US people are often portrayed in relation to, e.g. substance abuse (2001, p. 231). One may therefore argue that the participants' perception of poor US people concerning alcohol/drugs is a somewhat stereotypical view of this socio-economic class. None of the participants in group three challenged this stereotypical view directly; however, participant G3-4 stressed that they may have had a bad

upbringing, but does not further elaborate on why (s)he thought of this with poor US people and substance abuse. On the contrary, in group four, participant G4-3 was somewhat challenged by a group member (G4-4) who claimed that there are also substance abusers in Norway. Nevertheless, the stereotypical view is not challenged through this statement either, as participant G4-4 only notes that many have the same issues in Norway as well, indicating that it is not necessarily a unique problem for poor US citizens. Participant G1-1, on the other hand, was challenged in his/her view about poor US people being alcoholics. Participant G1-2 challenged him/her by indicating that this is a generalisation. However, this participant (G1-2) did not explicitly claim that this is a stereotypical view, but instead places him-/herself critical to this perception.

In their discussions of how wealthy people spend their money, several participants perceived them to spend money on clothes, designer things, boats, cars, restaurants, and vacations. However, when participant G3-3 expressed a perception of wealthy people having many houses, many cars, designer clothes and that they eat in restaurants every day, participant G3-2 positioned him-/herself critical to this view stating that, "not everyone is filthy rich". Similarly, when participant G4-3 presented his/her perception that rich people have cool cars, participant G4-4 stated that, "it is not like all rich people over the world have cool cars". It may be evident that these participants evaluate their peers' perceptions as generalisations of the extravagant lives of wealthy people (Kendall, 2011, p. 34). Participants G3-4 and G3-3 also elaborated on their perceptions of how wealthy people spend their money and their thoughts on this matter:

> **G3-4**: Many who are rich, they spend their money on charity. Some do. And then you have many who are very greedy.

> **G3-3**: Yes, many have like 50 million a month, but can't even give anything to charity.

The charity that these participants discuss may refer to a popular media frame, according to Kendall (2011, p. 34), where wealthy people are portrayed in charity fundraising settings. However, these participants seem to partially reject that wealthy people are generous as they discuss that some wealthy people are greedy. Even though it might be evident that media portrayals might have influenced their view of wealthy people in relation to charity, the participants do not seem to entirely accept that wealthy people are generous into their own perceptions of reality (Robertson & Scheidler-Benns, 2016, p. 2251).

Poor and wealthy US people – social lives

When discussing the social lives of poor US people, participants G1-2, G1-3 and G5-2 expressed that some might be victims of bullying. These three participants did not claim that this is a very typical feature for poor people in general, but indicate that poor people may experience more bullying than others may. However, when agreeing with G1-3's statement that poor people are often bullied, participant G1-1 added that they might be bullied because of a lack of hygiene. Participant G1-2 was immediately critical to this perception. Participant G1-4 supported this critical claim, stating that, "you do not have to be extremely poor to be poor". Moreover, the participants in group one also perceived poor US people to have friends, and participant G1-2 expressed a perception claiming that "those who are poor, they are kind of normal. Maybe not all, but like very many". In this statement, one may argue that participant G1-2 may perceive poor US people to be no different from other US people and that their class status has no impact on whether or not one will have friends.

Additionally, two other participants also shared some nuanced views on poor US people and their relation to friends:

> **G3-3:** It differs. If they go to school and stuff they have friends. At least they should have.

> **G3-4:** It depends on their background. If you are a poor thief, then you don't have as many friends. Then you probably don't go to school either.

It may seem as these two participants acknowledge that there are differences between poor US people and that their background and how they behave towards others have more impact on their relationship with other people than their class status.

When discussing the social lives of wealthy US people, two participants (G1-2 and G1-4) perceived them to be good at school and that they attend private school. Four of the focus groups also discussed wealthy US people and their relation to friends. Several of the participants in group two stated that wealthy US people have many friends, and participants G1-4, G5-2, and G1-2 claimed the same, stating that wealthy people have many friends or that they at least have a group of friends. However, some of the participants in group two and five shared an additional view on this matter:

> **G2-3:** I feel like their friends are also rich.

> **G2-1:** Yes, I think there is like a friend-club for rich people.

G5-3: But they probably have other rich friends.

G5-several participants: Yes!

These participants view wealthy people to have friends from their own socio-economic class. Additionally, two participants (G3-2 and G3-3) stated that they believe wealthy people have shopping-friends, something that one may interpret as having a somewhat superficial relationship with friends. However, one participant (G5-2) expressed a more neutral perspective in his/her view on wealthy people in relation to friends, stating that, "it probably depends, like with the poor". Even though this group only mentioned the possibility of poor US people being bullied in the discussion of poor US peoples' social lives, this participant may be suggesting that both poor and wealthy US peoples' relationships to friends depend on several factors and not just their socio-economic class.

In their discussion of family relations of poor US people, participants G1-1 and G1-2 stated that they think poor US families have many children. This group (G1) was also the only group who discussed the family dynamic in relation to poor US people. This group viewed the dynamic among poor family members to be somewhat negative, claiming that they believe that poor families do not have a good relation among each other, that they fight a lot, and that they are stressed. One of the participants (G1-2) reasoned his/her claim about them being stressful, explaining that it is probably due to their economy. The other focus group members in this group agreed to this view.

Participant G1-1 also expressed a perception related to wealthy US peoples' family lives. This participant perceived that wealthy US families are big families with many children. The focus group members in this group further discussed the number of children in relation to wealthy families in the US:

G1-2: Many children

G1-4: Yes, no!

G1-3: No! they probably have two

G1-4: I think two.

G1-2: Oh, okay

G1-4: But I feel maybe that some have many children, but I feel like in those movies I have seen, they don't have as many

The perception that wealthy families have many children is apparent in G1-2's statement. However, this view was challenged by the group. Participant G1-4 firstly disagreed with the fact that wealthy families have many children, before acknowledging that some families might have. Nevertheless, this participant's belief has not been confirmed through the movies (s)he has seen portraying wealthy people, and the participant then seems uncertain of his/her own beliefs.

Similar to the discussion of the family dynamics in poor US families, the two groups who discussed wealthy family relations perceived this dynamic in a somewhat negative manner. One participant (G1-2) perceived the kids as being spoiled and that their parents are strict. Following this statement participant G1-4 perceived the parents to have high expectations for their children. Group five also discussed the family dynamic in wealthy families, and three of the participants in this group seemingly agreed that wealthy families are not particularly social with each other. As Kendall claims that characters portraying wealthy people are often presented as dysfunctional (2011, pp. 50-52), the participants' perceptions of a somewhat dysfunctional family dynamic may correlate with such media portrayals.

Poor and wealthy US people – ethnicity

Only one group (G5) discussed ethnicity in relation to poor US people. This group seemingly agreed that although they acknowledge that many poor US people are born ethnical American, they perceive most poor US people to be Afro-American or immigrants. Again, this may emphasise what Bullock et al. claim that media have a tendency to overemphasise the link between ethnicity and poverty (2001, p. 236). None of the participants expressed any critical views on this matter.

When discussing ethnicity in relation to wealthy US people, however, group four entered the following discussion:

> **G4-1:** I feel that they are white.

> **G4-3:** Yes…

> **G4-2:** I know what you mean.

> **G4-3:** But you have rappers too who are rich.

Participant G4-1 perceived wealthy US people to be white, and participant G4-2 somewhat recognised this view. Participant G4-3, however, seemed a bit hesitant to comply with this perception. When stating that many rappers are also rich, this participant (G4-3) presumably refers to US rappers of multi-ethnical backgrounds.

The ethnicity of wealthy people was also discussed by two participants in group five:

> **G5-3:** They have to be white.
>
> **G5-2:** Yes, I think so too.
>
> **G5-3:** Or, they don't have to be white, but like the majority is white.

In group five's discussion, participant G5-3 expressed a strong statement about the skin colour of wealthy US people, before altering his/her view, stating that "the majority is white". The focus group members in this group did not challenge G5-3's perception. However, only one participant explicitly stated that (s)he agrees.

Poor US people and substance abuse

Several researchers (Bullock et al., 2001; Spencer and Castano, 2007; Kendall, 2011) have argued that poor US people are often portrayed in relation to substance abuse in media. Based on this research, the participants were asked to discuss the truthfulness of the statement that poor US people have a tendency of abusing drugs and alcohol (see appendix 8).

In their discussion, four participants (G1-1, G1-2, G1-3, and G3-1) claimed that more poor than wealthy US people have the tendency of abusing drugs and alcohol. However, participant G1-2 also expressed that "it depends on whether they [poor US people] are reasonable or not. Some spend their money on food, while others [interrupted]". This statement may show that the participant does not want to generalise all poor people in this manner. Participant G3-1 stressed that the issue depends on the person.

Four participants rejected the statement that most poor people tend to abuse alcohol and drugs, but acknowledged that some poor people might. One participant (G2-5) stated that (s)he believes it is more often rich than poor US people who abuse drugs and participant G1-3 believes that wealthy people also have issues with abuse.

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On the contrary, four participants stated that they agree that poor US people tend to abuse drugs and alcohol. Three participants (G5-3, G3-3, and G3-4) reasoned this claim by stating that poor people abuse drugs and alcohol because of their poor lives. Participant G3-3 added that they abuse alcohol and drugs to forget and to "have it better". Additionally, two participants (G1-4 and G2-2) mentioned that some poor US people distribute drugs, and G2-2 expressed that (s)he believes some children who sell drugs, start using themselves.

Participant G4-1, G4-2, G4-4, and G5-1 perceived the statement not to be true. Participant G5-1 reasoned this belief by claiming that poor people cannot afford drugs and alcohol, and participant G4-4 claimed that only a very small fraction of people in the US are poor because of drugs and alcohol and that most poor people are smart enough not to abuse substances.

An interesting finding throughout the five focus group discussions is a perception shared by several of the participants – that poor US people do not necessarily abuse drugs and alcohol *because* they are poor, rather they *become* poor because of substance abuse. The six participants who shared this view (G5-3, G5-2, G4-4, G4-3, G2-5, and G1-3) stressed that people are not necessarily drug or alcohol abusers because they are poor. They argued, however, that people from both middle and wealthy classes can become poor because of addiction to substances. Therefore, these participants indicate that substance abuse and addiction are not connected to poverty from the onset.

4.3 Teacher response - culture, media and stereotypes in the EFL subject

In this subchapter, the following research question will be discussed: *How does the teacher address themes of culture, media, and stereotypical representations in the English subject?* This research question has been searched through a semi-structured interview with the 9th-grade participants' English teacher. In the following, a presentation of the findings in the interview related to the research question is presented, alongside a discussion of these findings.

4.3.1 Teaching resources

To disclose whether the teacher frequently uses different media resources in her practice in the EFL subject, she was presented with the question of which resources she used the most in

her English lessons. In her response, the teacher stated that, "we sort of need to use the textbook". She elaborated on this, explaining that the exams are based on the textbooks and that the textbook then becomes important as it provides the outline for the exam. The issue of Norwegian teachers being reliant on textbooks have been addressed in section 2.4 and is further confirmed by this teacher. However, the teacher also stated that the textbook that they have in the English subject is somewhat outdated and that she uses other texts that she finds in books or novels as well. The English textbook that they use in this school is *New Flight,* a textbook produced in 2006. Using authentic texts in foreign language didactics have been assessed as important by Fenner and Ørevik (2018, p. 344). However, they also place emphasis on using digital technology, as it is advantageous for both the access and creation of multimodal texts (Fenner & Ørevik, 2018, p. 356). Additionally, the possibility of acquiring knowledge development and understandings through communication with the target culture is limited without the appropriate use of digital technology tools, such as, e.g. social media (as exemplified in the Space2cre8 project in subsection 2.4). The learners' exploration of own and others' understandings of the world are therefore limited as the resources used are not necessarily multimodal. However, as the Monitor 2011 rapport show (see subsection 2.4), the majority of Norwegian school administrators do not set aside resources for the use of web societies in classroom lessons.

The teacher was also asked if she uses other web resources or similar in her lessons. She mentioned that they use the web site related to the textbook, particularly when working with grammar, and the Internet in general when working with projects. She also stated that they sometimes watch movies, YouTube clips and similar to prompt discussion, something that she has had positive experiences with, with the 9th-grade in focus. Both digital resources connected to textbooks and YouTube was also mentioned in the Monitor 2011 project as some of the most frequently used digital resources among Norwegian teachers (see section 2.4). What the teacher stated about the pupils using the Internet in general when working with different projects and similar, again correlates with the Monitor 2011 project (that resources are set aside to include the use of the Internet in classrooms). However, only including the Internet, and not social media, as communication and information channel in classrooms do not entirely support the highest level of digital judgement (Norwegian Directorate for Education and Training, 2012, p. 13).

The teacher acknowledged that they do not include much media in ordinary English lessons. She reasoned this by arguing that there are many elements that need to be covered in the 2,5

school hours they have for English lessons (e.g. writing, discussing, grammar, reading, etc.). However, she also stated that it is easier to include media in the lessons if something specific has happened, or if there is something that needs to be addressed. She does, however, includes some media in the learners' homework, "sometimes they are given as homework to watch a movie or an episode and write a summary of that". As Felten (2008, p. 60) argues, education does have a tendency of mainly focussing on literacy in the traditional sense, and not viewing multimodal texts as central to communication and meaning-making. When writing a summary, learners are not challenged as critical thinkers or to reflect upon the media message that they are exposed to. Rather, the exercise of writing a summary is mainly concerned with reading comprehension, writing and vocabulary skills. However, as research has found a tendency in the education to consider literacy in the traditional sense (Felten , 2008, p. 60), this issue is not extraordinary for this particular case.

4.3.2 Themes of culture and media

When asked how they work with the cultural aspect of the English subject and what themes they address, the teacher mentioned one chapter in the textbook that addresses the English language. She also stated that the textbook contains chapters about the US, about Great Britain and about Australia and New Zealand. In the chapter about Australia and New Zealand, the teacher explained that they also work and talk about indigenous people. As an example, the chapter "Here and there in the USA" in *New Flight 2,* includes tourist sites and famous places in the US, information of the Amish people, how places in the US got their names, and other information about the US (Bromseth & Wigdahl, 2006, p. 175). These matters are presented under the theme *Culture.* It is evident that this chapter and the themes that the teacher mentions, mainly concern information about the different English speaking countries and does not elaborate any further on the social structures within the different societies.

According to the critical media literacy approach, to be critical media literate involves being critically aware of how power and privilege are evident in society and through media (Kellner & Share, 2007, p. 8). The teacher stated that they use the textbook in addition to other resources such as the Internet in general when working with themes of culture in the English lessons. By the Internet in general, she exemplified that the learners also "do some research at home which we talk about in school". It may be indicated by this statement that when using

the Internet, the learners are asked to search for information. When searching for information on the Internet by themselves, pupils are not supported in their exploration of media and media messages, and it is not given that they know how to interpret or understand such types of texts by themselves (Felten, 2008). As Page (2012), and Kellner and Share (2007) argues, teachers are important guides in the encounter of critical discussions and deconstructions of media messages. However, in the interview, the teacher stressed that they talk about the information that the pupils encounter at school, something that may indicate that some issues will arise also in the school classroom. Nevertheless, the inclusion of such discussions then becomes reliant on what the pupils choose to share in the classroom.

4.3.3 Stereotypical representations

How the teacher and her learners address stereotypical representations was also a theme in the interview, and the teacher stated that they do not specifically work with stereotypical representations in the EFL classroom. However, she explained that when working with, e.g. the US, they talk about what perceptions the learners have of Americans and that, "when working with America, it is quite typical that one talk about strange laws, gun laws, and things that are kind of distant from us in Norway. So it is often the differences that one addresses". This statement may correspond with what Karen Risager claims about the tendency in the EFL educational training of focusing on national languages and national cultural differences, commonly discussing what is "typical" for the country (Risager, 2000, pp. 14-15). However, as the teacher stressed that they also discuss learners' perceptions, this may help reduce the attribution of possible stereotypical understandings and attitudes among the learners. Merely talking about the differences between one country and one's own may at worst case serve to promote stereotypes rather than challenging them. It is therefore important to bring variations on a global level into the EFL classroom when talking about groups of people (Risager, 2000, pp. 14-15).

Concerning stereotypical representations, the teacher was also asked whether she includes the media platforms that the learners engage in on their spare time in her lessons. The teacher explained that in the in-depth studies in English, to lower the level of difficulty of the subject, she uses movies and TV-series like *Modern Family*. She stated that this TV-series show somewhat stereotypical portrayals of US people, but that she finds it challenging to make the

learners engage in a discussion of stereotype issues because of the learners' level of oral proficiency.

4.3.4 Media influence

To obtain a sense of how media-influence is addressed in the English subject, the teacher was asked if they talk about the influence that media have on the learners. The teacher then explained that this issue is more often addressed in the social science subject than it is in English. However, she did state that they have one chapter that they recently worked with in the English subject, which addressed issues of whom one can trust on the Internet. Being aware of the dangers of exposing oneself on the Internet, and being critical towards talking to strangers, are indeed important for learners to learn and to understand. Nevertheless, this issue neither concerns analysing representations of, e.g. gender, race, class, and sexuality, which are elements that the critical media literacy approach emphasises, nor does it explore the relationship between power, media, and information (Kellner & Share, 2007, p. 8).

When asked how she perceives her learners as critical, the teacher stressed that there are varieties in each class and that it is often a concern of maturity within the individual learner. However, she did acknowledge that many of the learners in this 9th-grade are still very uncritical and that this particularly becomes evident in their reference lists when doing research on their own. Moreover, the teacher also stated that many of the pupils in this 9th-grade spend a lot of time on media platforms and that there are many who spend a lot of time gaming. This may indicate that regardless of the fact that many of the learners spend a great amount of time on media platforms, many may not possess the skills to critically reflect upon media messages, or understands or know how to deconstruct the media messages that they are regularly exposed to.

4.4 Source of perceptions and media influence

In the following two subchapters, the question of where the participants believe their own perceptions stem from, and whether or not the participants associate own perceptions with media portrayals will be analysed. Subchapter 4.4.1 will present quantitative statistics based on the pre-discussions activity and present findings related to *where* their perceptions stem

from. Subchapter 4.4.2 will present the findings gathered from the focus group discussions concerning perceptions related to media associations. Here, the findings will be presented and discussed qualitatively.

4.4.1 From where do their perceptions derive?

The individual answers to where the participants' perceptions of poor and wealthy US people stem from, were gathered from the pre-discussion activity. The data material were analysed quantitatively and the results are presented through Figures 8 and 9. The categories in the figures derived from the participants' answers (x-axis), and the numbers (y-axis) indicate how many participants stated each category in their answers.
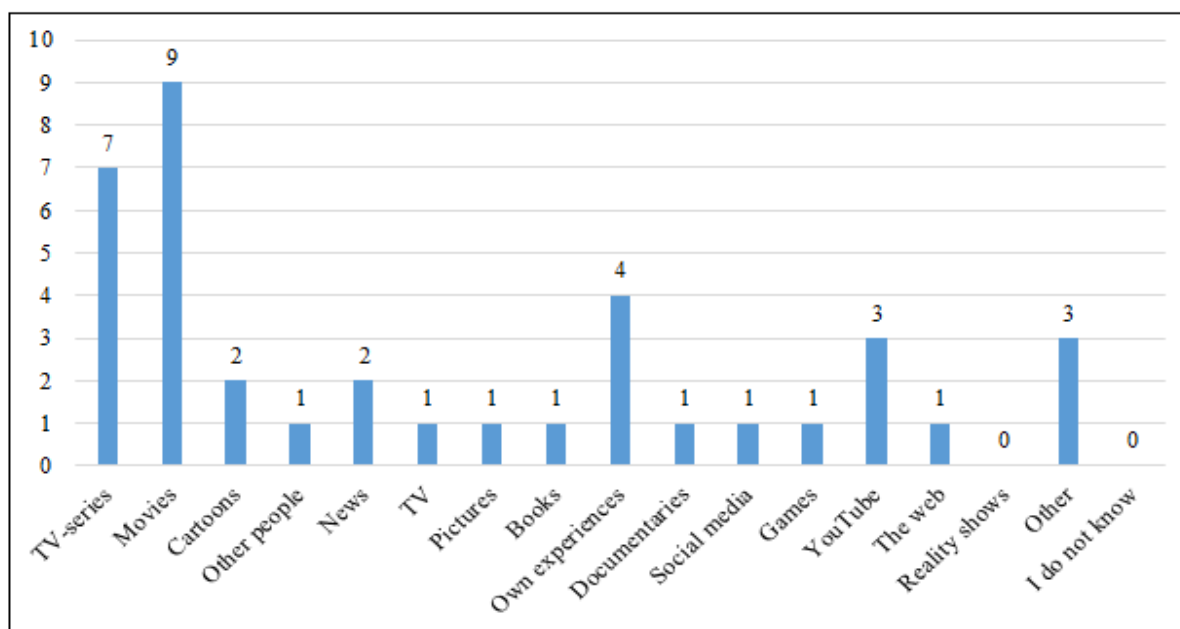
Figure 8: Where the respondents' perceptions of poor US people stem from.
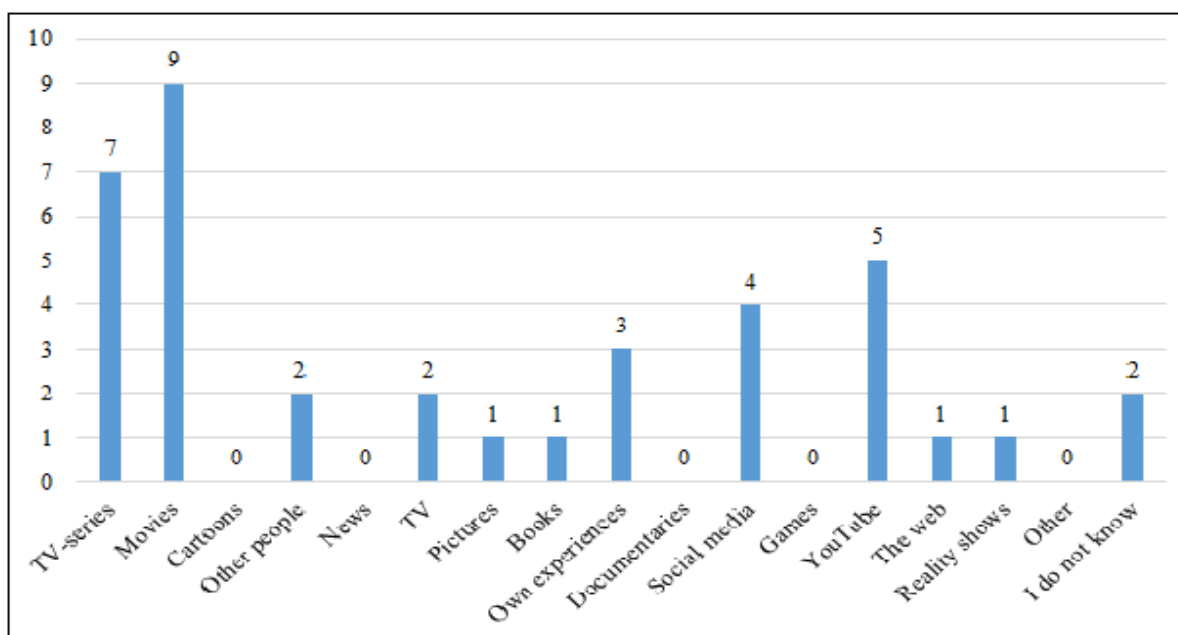
Figure 9: Where the respondents' perceptions of wealthy US people stem from.

The findings show that movies and TV-series scored high as a source of information in the case of both poor and wealthy US people (see Figure 8 and 9). Seven respondents reported that their immediate perceptions of both poor and wealthy US people came from TV-series, and 9 respondents stated that their perceptions stemmed from movies in both cases.

In the case of wealthy US people (see Figure 9), none of the respondents answered that their perceptions derived from Cartoons, News, Documentaries, and Games, which were answer categories that some respondents provided in the case of poor US people (see Figure 8). Rather, social media and YouTube were platforms that increased in numbers as a source of information in the case of wealthy US people. Three respondents mentioned YouTube as a possible source of information in the case of poor US people, while five respondents mentioned YouTube in relation to wealthy US people. In the case of poor US people, only one respondent stated that his/her perceptions stemmed from social media, while in the case of wealthy US people, as much as five of the respondents mentioned social media as a possible source of information. The English subject and the school in general were not stated in either of the cases.

4.4.2 Have media influenced their perceptions?

One of the research questions to be answered in this paper is whether the participants associate their perceptions of high- and low socio-economic classes with what they have seen, heard or read in media. In the following, a presentation of media-references made by the participants will be presented. The media references are categorised according to the two separate focus group sessions as well as according to the two final statements that the participants discussed in session two of the focus group discussions.

Media references in the focus group discussions about poor US people

In the focus group discussions of poor US people, some of the participants directly linked their perceptions to what they have seen, heard or read in media. The most obvious associations were made by participants G5-3, G4-2, and G1-4, who referred to the clip from *Shameless* shown prior to the focus group discussions. However, these are still interesting findings as these participants referred to the clip when discussing own perceptions of poor US people.

> **G5-3:** Some may also be moody. Like, they seemed a bit irritated there [referring to the characters in the clip from *Shameless*].

> **G5-3:** But they [characters in the clip from *Shameless*] didn't have like shabby clothes.

> **G1-4:** Like we saw on *Shameless*, for example, that he got his t-shirt on inside-out with the tag on the outside.

In the initial statement by G5-3, the group discussed their own perceptions of the personalities of poor US people. It may seem that this participant either already had a perception of poor US people being moody/irritated, using the portrayals in the clip from *Shameless* to support this perception, or; the participant acquired the perception that poor US people are moody/irritated because of the portrayals in the clip from *Shameless*. In the second statement by G5-3, the participants in the group discussed the social lives of poor US people, and participant G5-2 initiated the discussion, stating that some might be bullied. Participant G5-3 then provided his/her latter statement, indicating that on the basis of the portrayal in the clip from *Shameless*, (s)he resonated that they did not have particularly shabby clothes, hence;

their appearance may not be the reason for them being bullied. Through both of G5-3's statements, it becomes somewhat apparent that (s)he considers media portrayals to be truthful, as this participant refers back to these portrayals, using them as arguments to contradict his/her peers' claims. Participant G1-4, on the other hand, used the clip from *Shameless* to support his/her peer's claim that poor people do not have as much clothes.

When discussing statement one, that poor US people tend to abuse drugs and alcohol (see appendix 8), participant G4-2 expressed that (s)he does not believe the average poor person is a drug- or alcohol abuser. Following, participant G4-3 expressed that: "as we saw on that *Shameless*, I don't think they are poor because of [interrupted]". Most likely, this participant is trying to use the portrayals in the clip from *Shameless* to support the claim that most poor people are not alcohol- or drug abusers and that this is not necessarily a reason to why people are poor.

Apart from the associations to *Shameless,* two participants directly associated their views of poor US people to what they have seen in movies.

> **G1-2:** They can be victims of bullying and stuff. At least I often see that in movies, that poor people are being bullied.

> **G4-3**: I saw this movie *IT,* and then I noticed that it was… I mean, in Norway, we have like nice bathrooms and nice furniture and things like that, but they had it like really simple.

> **G4-3:** I feel like in movies, the kids just say like "come over and we'll do something". (…) They are allowed to do what they want.

Participant G1-2 presented a direct link between his/her own perception of poor US people being bullied to the movie portrayals (s)he has seen. In this statement, it may seem as participant G1-2 assesses the film media to provide truthful information of this socio-economic class. Looking at G4-3's statement, (s)he compares his/her own experience of Norway (that we have nice furniture and things), with what was portrayed in the movie *IT* (that they had it really simple). This indicates that participant G4-3 views such portrayals as real for US people. In the second statement, after participant G4-1 claimed that people who live in cities are more outside and social, participant G4-3 agreed, again basing his/her perception on what (s)he has seen in movies.

Media references in the focus group discussions about wealthy US people

In their focus group discussions, some of the participants drew direct links between their perceptions of wealthy people to media portrayals. In four cases, movies were used according to perceptions of wealthy US people. In group one's discussion of how many children wealthy families have, participant G1-4 stated, "I feel that maybe some have many children, but I feel like in the movies I have seen, they don't have as many". This statement may suggest a contradiction between the perception that this participant has and what (s)he has seen in movies. In their discussion, this participant disagreed with one of his/her focus group members in that wealthy US people have many children. As participant G1-4 rejects his/her own perception as well as his/her peer's perception that wealthy people have many children, this may suggest that this participant grant significant value to the information provided in movies.

In group four's discussion of how wealthy people are like, participant G4-3 directly based his/her perception of wealthy people to movie portrayals: "rich people always wear tuxedos or suits at work. The men. At least they do in movies". When discussing personalities in relation to wealthy people, another participant in this group (G4-1) claimed, "but I feel… but that is because of what I have seen in movies, but I feel like they can be pretty normal too". In group five, when talking about friendships among wealthy people, participant G5-2 stated that "I feel like they have many friends. I feel that it is like in *Mean Girls* like the rich are the bitches". In this statement, participant G5-2 directly associate his/her perceptions of rich people being bitchy to one specific movie (s)he has seen.

However, the main media associations that the participants drew to wealthy US people were related to celebrities or Internet personalities. It is arguable that most information about such people either come from social media, magazines, YouTube, TV-programs or similar. Logan Paul, a well-known YouTuber, and Internet personality, which Medietilsynet (2018, p. 2) found to be one of the most popular YouTubers among boys between the ages of 9 and 18 in Norway, was mentioned several times in the participants' discussions of wealthy US people. When discussing whether or not the participants thought *Gossip Girl* was representative for wealthy US people, participant G2-2' immediate response was "yes. Like Logan Paul". This participant, however, did not further elaborate on why (s)he drew this connection. In group five's discussion of how and where wealthy people live, participant G5-3 asked his/her group, "wasn't it Logan Paul who was buying a house, and he went to see that one [the most expensive house in LA]? Just for fun though". The fact that this participant has seen Logan

Paul shopping for exclusive houses on YouTube (most likely) might have contributed to shaping this participant's views on how wealthy US people live. Logan Paul was also mentioned in another group's discussion of why some people are wealthy in the US:

> **G5-2:** Or YouTubers. And influencers. They are really rich. Like Logan and Jake Paul. They have like massive houses. And they mess around with Lamborghinis and [interrupted].

> **G5-1:** Jake Paul, he got like invited to Disney, right. And two months later he was evicted because he posted this video on YouTube where he burned a couch in his pool. Like, you had a job at Disney. You get paid a lot of money and like just: "nooo".

To exemplify why some US people have become wealthy, these two participants referred to Logan and Jake Paul, who are successful YouTubers. However, these participants exemplify these YouTubers as being somewhat careless with their money.

Many of the participants also drew connections to other celebrities, and therefore also to media, when discussing why some people are wealthy in the US. Participant G3-1 stated the following in their discussion: "and there are more jobs, like the one Dan Bilzerian has. I mean, like people are interested in everything. […] He is a multi-millionaire in the US. His house looks like a hotel. He is very rich". This participant suggests that professions such as being an Internet personality are more wide-spread in the US than in other places of the world, basing this on what (s)he has seen, heard or read about Dan Bilzerian. This participant's example can thereby be understood as an argument for why some people in the US are wealthy.

> **G4-3:** I saw like a money on Instagram thing, where they post a picture and they get like several million for it.

> **G4-1:** I listened to, I think it was like news, and Kylie Jenner, she earns 8.3 million on one picture on Insta[gram]. Imagine that!

The statements above were initiated by participant G4-1, who claimed that many people in the US are rich due to social media. Many of the participants in this group agreed with his/her view, and participant G4-3 provided the example of how people make money by posting pictures on Instagram. Through what they have seen, heard or read in social media and in the

news, these participants have acquired the perception that social media is a platform where people can become wealthy.

When discussing the ethnicity of wealthy people, some of the participants in group four claimed that many wealthy people "are white". However, it seems as participant G4-4 tried to contradict this view, stating that, "I have seen on *South Park*. There they are in Colorado, and there are like "with trash" [interrupted]". One may understand this participant as trying to advocate the fact that many white US people are also poor, using the portrayals in TV-series *South Park* as an argument and example of this. In their discussion, the participants in group four also discussed how, e.g. famous rappers dress, and that these people do not necessarily look very rich. In relation to this, participant G4-3 stated that, "like LilPump, he doesn't look very rich, but not poor either". The portrayals that these participants refer to seem to have influenced their perceptions that one does not necessarily have to "look rich" to be rich. Participant G5-2 also shared some of the same views, stating that, "have you seen those Supreme, those baggy sweats and stuff? It's this artist, she wears like really, it is expensive clothes, but they look really like street-style". This statement contradicts this participant's initial statement that many wealthy people have "a classy look". This might indicate that his/her own perception of wealthy people having a classy look has been altered because of how (s)he has seen this artist dress and that this portrayal has influenced his/her perception to some extent.

In their discussion of whether or not *Gossip Girl* is representative for wealthy US people, participant G5-1 initially stated that the clip portrayed a rather extreme case. However, this participant also provided another extreme portrayal of a wealthy girl which (s)he has seen on the talk show, *Dr. Phil*, "have you seen that *Dr. Phil* episode with this Beverly Hills brat who got like a hundred thousand dollars as a weekly allowance, a year or something? Like 10.000 dollars a month or something". This participant's statement may have been an association to what (s)he viewed as an extreme case in the clip from *Gossip Girl*. Therefore, this statement may have been prompted by the clip, making this the reason for why (s)he mentioned it. However, later when the group discussed the personalities of wealthy people, this participant (G5-1) mentioned "bratty", a term (s)he also used in relation to the girl in the *Dr. Phil* episode. This may indicate that this participant has been somewhat influenced in his/her perception of wealthy people by this media message.

Media references in the focus group discussions related to statement two

When discussing statement two (see appendix 8), the participants were asked if this statement was surprising to them and if they though poor US people are more often portrayed as alcoholics and drug abusers in media than wealthier people are. During these discussions, the participants drew several media associations. However, it is important to note that the questions themselves may have prompted these media associations unlike the previous discussions presented earlier in this analysis.

In group four, the participants initiated their discussion by referring to several celebrities who have or have had troubles with addiction, such as Demi Lovato, Avicii, and Mac Miller. This information have most likely appeared in news articles, magazines, social media, or similar. When linking his/her perception to social media, participant G4-2 stated that:

> But I don't feel that [poor US people are more often portrayed as alcoholics and drug abusers in media than wealthy US people], because in social media and such, I only see movie stars who… and they are rich. This is what I have seen, but I don't pay much attention to American news and such.

This participant clearly expresses that his/her perception stem from social media. However, (s)he is somewhat hesitant to acknowledge whether or not this is entirely reliable as (s)he states that (s)he has not watched American news. Participant G1-2 also indicates that many wealthy people are portrayed as alcoholics- and drug abusers in media, reasoning this perception by claiming that, "if one is known on social media, then you are probably a celebrity, and then it is often rich people". On the contrary, participant G4-4 provided an interesting view on the truthfulness of the information provided by media, "if you look at TV and stuff, then it is mostly poor [who abuse alcohol and drugs], but in normal social media, you see that it is the rich people who have problems". This statement is intriguing because of the wording this participant uses. By using the word "normal" in relation to social media, one may understand this as a belief that social media provides more facts and realities than the TV medium. One may therefore argue that this participant assesses social media to provide more truthful information than e.g. the television discourse.

Several other participants also associated alcohol- and drug abuse with wealthy celebrities (G3-2, G3-3, G4-3 and G4-2). Participant G3-2 claimed that there is "more fuzz in the media when rich people use drugs", indicating that (s)he disagrees that poor US people are more often portrayed as alcohol- and drug addicts in media than wealthier people. Participant G4-3 also claimed that (s)he believes many movie stars drink alcohol. In relation, participant G4-4

provided an example of the actor Tom Cruise, stating that he too have alcohol/drug issues. Participant G4-3 articulates that, "when you watch movies, there are many people who have alcohol issues". However, this participant does not specify whether (s)he refers to poor or wealthy US people in this context. Nevertheless, it becomes somewhat clear that this participant may, on the basis of what (s)he has seen in movies, believe that either wealthy or poor US people often have alcohol issues. Only one participant (G1-3) stated that (s)he has often seen poor alcoholics in media, but does not exemplify in what media platforms or in what way they are portrayed.

Two participants claimed that wealthy people to some extent control the media and that they are therefore not as often portrayed as alcoholics or drug abusers:

> **G3-4:** I think that wealthy people often want to have a good reputation. So they [the media] never show it when they use drugs and stuff.

> **G5-3:** I think that maybe poor people are more in media, but that is because it is the rich who own the media.

In Robertson and Scheidler-Benns' (2016, p. 2251) framework of how to deconstruct media messages, they propose that one should emphasise and discuss the goal of the media maker and whether the goal rests on profit or power. These participants thereby touch upon one of the core elements of critical media literacy, namely that no media message is neutral and there are always elements of power in media messages (Kellner and Share, 2007, pp. 8-12). Through G3-4 and G5-3's statements, they question the media makers' use of power, indicating that poor US people have less saying in how they are portrayed in media compared to wealthy people. These participants may suggest that wealthy US people have some power over the media.

Chapter Five: Conclusion

In this closing chapter, the subsections are organised into three main parts. To begin, a brief summary of the current thesis is given before an attempt is made to answer the thesis statement by incorporating the key findings, which arise from the analysis in this thesis. Moreover, conclusions drawn from the findings in the analysis, and practical implications of findings are found here. Next, limitations of the current study are reflected upon, before the thesis is brought to its final close with suggestions for further research.

5.1 Summary and conclusion

The aims of this thesis have been to investigate whether or not adolescents are critical to the media representations and the perceptions that they are exposed to, and if media portrayals have influenced them in their perceptions of socio-economic classes in the US.

This thesis has not aimed to generalise how all Norwegian adolescents perceive class, how they consume media messages, or to provide generalised answers to how all Norwegian schools utilise media in classrooms. Rather, this thesis has aimed at exploring one case from multiple perspectives in order to not only provide insights into this case, but also to illustrate the importance of acknowledging the media's influence and positioning, as well as to provide suggestions for how teachers may support their learners in acquiring critical media literacy skills in the classroom discourse.

To reach these aims, this thesis has made use of a mixed methods study. A questionnaire with twenty-four 9th-grade participants, two pre-discussion activities with this 9th-grade, one interview with the participants' English teacher, and five focus group discussions with the 9th-grade in focus have aimed to provide insights into the research questions of this thesis. The mixed methods study provides this inquiry with a fuller picture through its multiple perspectives.

5.1.1 Conclusions from the research

The results from the data analysis of the current study have been presented and discussed in detail in the previous chapter. The aim of this subchapter is to draw the final conclusions of the research. This conclusion will derive from the findings of the operationalised research questions. This section will therefore not spend much time repeating the results presented in chapter four. However, a brief summary of the background findings is given before a conclusion upon the thesis statement of this study.

The findings in the interview show that the media and media portrayals are not much included in this 9th-grade's ordinary English lessons. The main teaching resources when working with elements of culture are the textbook and the Internet in general. However, it is indicated that the learners mostly search for information on the Internet by themselves and are therefore not supported by the teacher in their exploration of media and media messages. Stereotypical representations are not specifically discussed in this EFL classroom, and the teacher indicate that when discussing the US in the classroom, much of the focus lies in discussing the differences between the US and Norway. The teacher states that in the English subject, media influence are addressed by whom one can trust on the Internet. The teacher also expresses that there are great variations among the learners' critical skills in regards to media and digital information.

As it has become evident that media are not much included in this 9th-grade's English classroom, it may be evident that much of the 10 hours or more, which 75 per cent of the 9th-grade sample spend on media platforms a week, happens outside the EFL classroom. As YouTube, Netflix and Instagram are the most popular media platforms among this sample, it is apparent that these learners frequently watch video-media. Additionally, as 71 per cent spend one hour or more a week watching American TV-series, a majority of the participants are regularly exposed to media portrayals of American people.

As the essential background elements have been established, the findings of the following thesis statement will be addressed: *Do EFL learners undertake a critical position when describing high- and low socio-economic classes in the US, and are they influenced in their perceptions by media portrayals?* In the following, the conclusion upon the thesis statement is presented based on the findings from the operationalised research questions.

The findings show that the majority of the participants do not agree with the one-sidedness of the two clips that they were presented with. They argue that there lies greater differences within and between the two socio-economic groups and that the clips only portray one version. Across the discussions, it also became apparent that several of the participants were critical towards their peers' perceptions when discussing class-characteristics. However, this critique mainly concerned generalised perceptions where the critical participants disagreed in attributing simplified characteristics (e.g. poor US people being alcoholics, wealthy US people having many houses, cool cars, etc.) to an entire group of people. This shows that several of the participants are able to critically reflect upon the attribution of stereotyped or simplified images to entire groups of people. Nevertheless, it was also evident in the findings that many of the participants had somewhat stereotypical views towards both of the socio-economic groups according to previous research. This finding may support what the teacher states about the pupils in this 9th-grade differing greatly in their critical reflection skills.

Across all the focus group discussions in both sessions, only two participants touched upon the issue of power and goal of the media maker, although somewhat superficial and with little explanation. Furthermore, none of the participants discussed lacking points of view or the intended audience in the two sessions. These findings may indicate that the participants need further support to be able touch upon the deeper aspects of critical media literacy and to understand the power of media messages and how these shape people's view of the world and the people in it.

Regarding the second part of the thesis statement, the findings show a clear tendency among the participants to use what they have seen, heard or read in different types of media (movies, TV-series, social media, etc.) as supportive arguments for their own perceptions. The level of media influence in their perceptions also became evident through the individually asked questions, where movies and TV-series was mentioned by several of the participants as a source of information of both poor and wealthy US people. However, in the analysis of the focus group discussions, it became apparent that the participants mostly used the media when arguing for their own perceptions of wealthy US people. Media portrayals were only used in a few cases as sources of information when the participants discussed poor US people. This finding may support Kendall's (2011, p. 69) claim, that articles and stories of the wealthy are emphasised to a much greater extent in the media compared to the poor.

Nevertheless, the discussions also show that the participants' perceptions of both groups differ even though they use the media to support their claims. One may argue that a possible reason

may be that multiple and diverse form of media platforms have provided these adolescents'
with a great variety of media portrayals and maybe also a greater control over their own
exposure and what perceptions they acquire.

One may also argue that Hall's theory of Encoding and Decoding seems somewhat
appropriate for some of the participants in this case, as they are active in positioning
themselves according to their agreement with the media message; hence, according to their
judgements of how meaningful they assess the media messages to be. However, as mentioned,
it is also evident that the majority of the participants need to be further supported and
challenged in becoming critical media literate and to touch upon the deeper aspects of critical
media literacy to become more active in the process of decoding media messages.

5.1.2 Practical implications of findings

The current study and its findings may serve to make teachers more aware of how much
media portrayals influence adolescents' perceptions, as well as the importance of discussing
the understandings and perceptions that the learners acquire in out-of-school settings in the
classroom discourse.

The findings indicate that media portrayals and the power of media have limited space in this
EFL classroom and that several of the learners hold somewhat stereotypical views towards
high- and low socio-economic class people in the US. However, the findings also show that
the learners are not entirely fixed in their views and that they are open to altering their
perceptions when critically challenged by others. Indications may be drawn that the learners
at the 9th-grade level are capable of acquiring critical media literacy skills, but that they are
reliant on teacher support in this process.

A teaching implication may be to explore one's own level of critical reflection abilities
towards media messages and portrayals. By doing this, teachers can challenge and support
their learners in the process of deconstructing media messages and own perceptions. This
may, in turn, promote what the new Core Curriculum articulates about *Bildung* (Ministry of
Education and Research, 2018, p. 10). This process may also enable teachers to bring more
cultural, ethnical, social and linguistic variations on a global level into the EFL classroom
(Risager, 2000, pp. 14-15). This thesis may therefore contribute to support the inclusion of a
variety of media in secondary school EFL teaching. Additionally, this thesis may promote an

increased focus on critical media literacy skills when engaging with people from other cultures and social systems in the EFL subject.

5.2 Limitations

The most obvious limitation of this study is that the group/data sample may be too small, making it difficult to draw conclusions and to generalise on the basis of this data material. A possible solution could have been to investigate one focus group in this secondary school and rather conduct several focus group discussions in several secondary schools along with their EFL teachers.

As stated earlier, defining the term *media* is not an easy task. This issue has also become evident in this thesis. In the questionnaire, I could have been more transparent in what "media platforms" include. This became apparent to me after the interview with the teacher, when she stated that many of the pupils spend a lot of time gaming. None of the participants mentioned gaming as one of the most used media platforms in the questionnaire. The term "media platforms" may therefore have been misunderstood to include solely video-media and social media as these were provided as examples. To make the study more concrete, I could have provided a more specific definition of the term media, or have narrowed the focus more explicitly to include solely video-media and social media. An additional solution would have been to do a pilot test with the questionnaire before conducting it with the 9th-grade in focus.

Another potential limitation in this study is that possible misinterpretations in the analysis of the focus group discussions and the interview are not secured by having another set of eyes analysing them. A solution to this issue could have been to conduct "member checks" (Yin, 2009), where analytical questions are presented to the participants to ensure that their perceptions are understood correctly.

5.3 Suggestions for further research

As previously stated, to my knowledge, not much research has been conducted in the Norwegian educational field on how media are included in the classroom discourse, or how teachers work with the issue of media influence. A larger study with a more extensive number of Norwegian EFL teachers could then be interesting to investigate. One of the findings in this

thesis shows that media are not much included in the EFL subject and it would have been interesting to see if this is a national trend or not. Similarly, larger research on how media influence adolescents in their perceptions of people from other countries and social structures would have been beneficial as new forms of media are increasingly expanding in today's society. Findings of such research can also be beneficial along with the implementation of the new Core Curriculum.

Studying the effects of explicitly teaching critical media literacy skills in future research can also provide valuable findings. A suggestion would be to do an experimental field study with an experimental group and a control group. Here the effects of the implementation of critical media literacy learning may provide the Norwegian educational field with valuable insights for future practice.

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Appendix 1: Approved NSD form

ΛSD NORSK SENTER FOR FORSKNINGSDATA

NSD sin vurdering

Prosjekttittel

Norwegian 9th graders perceptions of Americans of different social classes – where do they come from?

Referansenummer

619564

Registrert

15.08.2018 av Sigrid Fjellestad - 145807@stud.hvl.no

Behandlingsansvarlig institusjon

Høgskulen på Vestlandet / Fakultet for lærerutdanning, kultur og idrett / Institutt for språk, litteratur, matematikk og tolkning

Prosjektansvarlig (vitenskapelig ansatt/veileder eller stipendiat)

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Type prosjekt

Studentprosjekt, masterstudium

Kontaktinformasjon, student

Sigrid Fjellestad , 145807@stud.hvl.no, tlf: 90708771

Prosjektperiode

01.09.2018 - 01.05.2020

Status

18.10.2018 - Vurdert

Vurdering (1)

18.10.2018 - Vurdert

Det er vår vurdering at behandlingen av personopplysninger i prosjektet vil være i samsvar med personvernlovgivningen så fremt den gjennomføres i tråd med det som er dokumentert i meldeskjemaet med vedlegg, samt i meldingsdialogen mellom innmelder og NSD, den 18.10.18. Behandlingen kan starte.

MELD ENDRINGER
Dersom behandlingen av personopplysninger endrer seg, kan det være nødvendig å melde dette til NSD ved å oppdatere meldeskjemaet. På våre nettsider informerer vi om hvilke endringer som må meldes. Vent på svar før endringer gjennomføres.

TYPE OPPLYSNINGER OG VARIGHET
Prosjektet vil behandle alminnelige kategorier av personopplysninger frem til 01.05.20.

LOVLIG GRUNNLAG
Prosjektet vil innhente samtykke fra de registrerte til behandlingen av personopplysninger. Vår vurdering er at prosjektet legger opp til et samtykke i samsvar med kravene i art. 4 og 7, ved at det er en frivillig, spesifikk, informert og utvetydig bekreftelse som kan dokumenteres, og som den registrerte kan trekke tilbake. Lovlig grunnlag for behandlingen vil dermed være den registrertes samtykke, jf. personvernforordningen art. 6 nr. 1 bokstav a.

PERSONVERNPRINSIPPER
NSD finner at den planlagte behandlingen av personopplysninger vil følge prinsippene i personvernforordningen om:
- lovlighet, rettferdighet og åpenhet (art. 5.1 a), ved at de registrerte får tilfredsstillende informasjon om og samtykker til behandlingen
- formålsbegrensning (art. 5.1 b), ved at personopplysninger samles inn for spesifikke, uttrykkelig angitte og berettigede formål, og ikke behandles til nye, uforenlige formål
- dataminimering (art. 5.1 c), ved at det kun behandles opplysninger som er adekvate, relevante og nødvendige for formålet med prosjektet
- lagringsbegrensning (art. 5.1 e), ved at personopplysningene ikke lagres lengre enn nødvendig for å oppfylle formålet

DE REGISTRERTES RETTIGHETER
De registrerte vil ha følgende rettigheter i prosjektet: åpenhet (art. 12), informasjon (art. 13), innsyn (art. 15), retting (art. 16), sletting (art. 17), begrensning (art. 18), underretning (art. 19), dataportabilitet (art. 20). Rettighetene etter art. 15-20 gjelder så lenge den registrerte er mulig å identifisere i datamaterialet.

NSD vurderer at informasjonen om behandlingen som de registrerte vil motta oppfyller lovens krav til form og innhold, jf. art. 12.1 og art. 13.
Vi minner om at hvis en registrert tar kontakt om sine rettigheter, har behandlingsansvarlig institusjon plikt til å svare innen en måned.

FØLG DIN INSTITUSJONS RETNINGSLINJER
NSD legger til grunn at behandlingen oppfyller kravene i personvernforordningen om riktighet (art. 5.1 d), integritet og konfidensialitet (art. 5.1. f) og sikkerhet (art. 32).
For å forsikre dere om at kravene oppfylles, må dere følge interne retningslinjer og/eller rådføre dere med behandlingsansvarlig institusjon.

OPPFØLGING AV PROSJEKTET
NSD vil følge opp behandlingen ved planlagt avslutning for å avklare status for behandlingen av opplysningene.

Lykke til med prosjektet!

Kontaktperson hos NSD: Kjersti Haugstvedt
Tlf. Personverntjenester: 55 58 21 17 (tast 1)

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Appendix 2: The parental/guardian consent from

Spørsmål om deltaking i forskingsprosjekt – informasjonsskriv til foreldre/føresette

Mitt namn er Sigrid Fjellestad, og eg er masterstudent ved Høgskulen på Vestlandet avdeling Bergen. I mi masteroppgåve skal eg forske på ungdom sin oppfatning av amerikanarar og om dette har samanheng med media input. Arbeidstittelen for masterprosjektet er, *An investigation of critical thinking and media influence among Norwegian EFL learners: Media representations of class.* Eg vil bruke gruppebasert diskusjon for å gjere greie for elevanes oppfatningar og erfaringar. Eg ynskjer også å dele ut eit spørjeskjema for å greie ut om elevanes medievanar.

Feltarbeidet vil bli gjennomført ved at elevane i engelsk-klassa vil bli delt inn i grupper (ca. 4stk.), og jobbe med diskusjonsoppgåver. Diskusjonsoppgåvene vil omhandle amerikanarar frå ulike klasser, og tema om alkohol- og dop-vaner vil bli tatt opp. Nokre av diskusjonsoppgåvene vil vere knytt til klipp frå tv-serien «Shameless» og tv-serien «Gossip Girl». Ingen av desse klippa inneheld støytande bilete eller framstillingar. Eg vil ta lydopptak av samtalane og dei transkriberte lydopptaka vil bli lagra anonymt. I skriftleg og munnleg formidling av resultat vil både enkeltpersonar og skulen bli kamuflert og anonymisert. Eg er også underlagt teieplikt og vil følgje etiske retningslinjer for forsking.

Forskinga skal bidra til å gjere greie for om barn og unge vert påverka gjennom ulike media og deira framstillingar, og eventuelt korleis ein kan bruke denne informasjonen til å gjere ungdom meir bevisst på eigne forståingar og haldningar.

Kvifor får du spørsmål om å delta?
Eg ynskjer at nettopp ditt barn skal vere med i denne forskinga, då han/ho går på ungdomstrinnet, noko som er relevant for mi forsking og utdanning. Heile ditt barn si klasse blir spurt om å delta i denne forskinga.

Kva inneber det for deg å delta?
Det vil bli henta inn datamateriale til mi forsking gjennom lydopptak av gruppediskusjonar og spørjeskjema.

- Dersom dykk vel å delta i prosjektet, inneber det at barnet ditt fyller ut eit spørjeskjema. Det vil ta ca.5min. Spørjeskjemaet inneheld spørsmål om barnets

medie-vanar. Svara frå spørjeskjemaet vil bli lagra manuelt og seinare ført inn elektronisk.

- Eg vil også be barnet ditt, saman med sine medelevar, diskutere nokre spørsmål ikring to YouTube-klipp, samt barnets eigne syn på grupper av personar som vert framstilt her.
- Til slutt vil eg be barnet sin lærar gi nokre opplysingar om engelskundervisinga, kva dei har jobba med, og korleis ho opplev elevgruppa si evne til refleksjon og kritisk tenking i engelskfaget.

Det er frivillig å delta

Det er frivillig å delta i prosjektet. Dersom du vel å delta, kan du når som helst trekkje samtykkje tilbake utan grunngjevnad. Alle opplysingar om barnet ditt vil då bli anonymisert. Det vil ikkje ha nokon negative konsekvensar for deg og barnet ditt dersom du ikkje vil delta eller seinare vel å trekkje deg, og det vil ikkje påverke forholdet til skulen og/eller lærarar. Dersom du vel å ikkje delta i prosjektet vil det bli laga eit alternativt undervisingsopplegg for eleven/elevane det gjeld.

Ditt personvern – korleis eg oppbevara og brukar dine opplysingar.

Eg vil kunn bruke opplysingane om barnet ditt til formåla eg har fortalt om i dette skrivet. Eg behandlar opplysingane konfidensielt og i samsvar med personvernreglementet.

- Ved behandlingsansvarleg institusjon vil underteikna og prosjektansvarleg, Hege Emma Rimmereide ha tilgang til opplysingane.
- Namn og kontaktopplysingar vil bli erstatta med ein kode som lagrast på eiga namneliste separat frå datamaterialet. Lagra data vil bli beskytta med passordsikkerheit.

Deltakarane i dette prosjektet vil ikkje kunne bli kjend igjen i publikasjonen. Einaste personopplysing som vil bli publisert er kva trinn elevane går på og at det på vestlandet.

Kva skjer med opplysingane dine når vi avsluttar forskingsprosjektet?

Prosjektet skal etter planen avsluttast våren 2020. Personopplysingar vil etter dette bli sletta og all lagra data vil vere anonymisert ved prosjektslutt.

Dine rettigheitar

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

- Innsyn i kva personopplysingar som er registrert om deg,

- Å få retta personopplysingar om deg,

- Få sletta personopplysingar om deg,

- Få utlevert ein kopi av dine personopplysingar (dataportabilitet), og

- Å sende klage til personvernombodet eller Datatilsynet om behandlinga av dine personopplysingar.

Kva gjev meg rett til å behandle personopplysingar om deg?

Eg behandlar opplysingar om deg basert på ditt samtykkje. På oppdrag frå Høgskulen på Vestlandet har NSD – Norsk Senter for forskingsdata AS vurdert at behandlinga av personopplysingar i dette prosjektet er i samsvar med personvernreglementet.

Kvar kan eg finne ut meir?

Dersom du har spørsmål til studien, eller ynskjer å nytte deg av dine rettigheitar, ta kontakt med:

- Høgskulen på Vestlandet, avdeling Bergen, ved Masterstudent Sigrid Fjellestad, e-post: sigrid.fjellestad@gmail.com, eller prosjektansvarleg Hege Emma Rimmereide, e-post: Hege.Emma.Rimmereide@hvl.no.

- NSD – Norsk senter for forskingsdata AS, på e-post (personverntjenester@nsd.no) eller telefon: 55 58 21 17.

Dersom du vil vite meir om meg eller prosjektet kan du nå meg på telefon 90708771, eller på e-post, sigrid.fjellestad@gmail.com

Eg har mottatt og forstått informasjon om prosjektet, *An investigation of critical thinking and media influence among Norwegian EFL learners: Media representations of class*, og har fått anledning til å stille spørsmål. Eg samtykkjer til:

- ☐ å delta i gruppeintervju
- ☐ å delta i spørjeskjema

Eg samtykkjer til at mine opplysingar vert behandla fram til prosjektet er avslutta, våren 2020.

Eg har motteke informasjon og gjev tillating til at mitt barn deltek i studien leia av Sigrid Fjellestad.

Stad Dato   Eleven si underskrift

 ……………..   ………………………………………………….

Stad Dato   Foreldre/føresette si underskrift

 ………………   …………………………………………………..

Appendix 3: The teacher consent form

Spørsmål om deltaking i forskingsprosjekt

Mitt namn er Sigrid Fjellestad, og eg er masterstudent ved Høgskulen på Vestlandet avdeling Bergen. I mi masteroppgåve skal eg forske på ungdom si forståing av amerikanarar med utgangspunkt i den påverknaden dei får frå ulike media. Forskinga mi skal bidra til å gjere greie for korleis barn og unge vert påverka gjennom ulike media og deira framstillingar, og korleis ein kan bruke denne informasjonen til å gjere ungdom meir bevisst på eigne forståingar og haldningar. Dette vil forhåpentlegvis også auke elevars evne til kritisk tenking og førebygge stereotypiske haldningar.

Kvifor får du spørsmål om å delta?

Eg ynskjer at du skal vere med i denne forskinga då du er engelsklærar for den klassa eg ynskjer å forske på.

Kva inneber det for deg å delta?

Det vil bli henta inn datamateriale til mi forsking gjennom intervju med lydopptak

- Dersom du vel å delta i prosjektet, inneber det at du deltek i eit intervju. Dette vil ta ca. 30min. Svara vil bli lagra elektronisk og seinare transkribert og anonymisert.

Det er frivillig å delta

Det er frivillig å delta i prosjektet. Dersom du vel å delta, kan du når som helst trekkje samtykkje tilbake utan grunngjevnad. Alle opplysingar om deg vil då bli anonymisert. Det vil ikkje ha nokon negative konsekvensar for deg dersom du ikkje vil delta eller seinare vel å trekkje deg.

Ditt personvern – korleis eg oppbevara og brukar dine opplysingar.

Eg vil kunn bruke opplysingane om deg ditt til formåla eg har fortalt om i dette skrivet. Eg behandlar opplysingane konfidensielt og i samsvar med personvernreglementet.

- Ved behandlingsansvarleg institusjon vil underteikna og prosjektansvarleg, Hege Emma Rimmereide ha tilgang til opplysingane.
- Namn og kontaktopplysingar vil bli erstatta med ein kode som lagrast på eiga namneliste separat frå datamaterialet. Lagra data vil bli beskytta med passordsikkerheit.

Deltakarane i dette prosjektet vil ikkje kunne bli kjend igjen i publikasjonen. Einaste personopplysing som vil bli publisert er kva trinn du underviser, kva fag du underviser i og at det er på Vestlandet.

Kva skjer med opplysingane dine når vi avsluttar forskingsprosjektet?
Prosjektet skal etter planen avsluttast våren 2020. Personopplysingar vil etter dette bli sletta og all lagra data vil vere anonymisert ved prosjektslutt.

Dine rettigheitar
Så lenge du kan identifiserast i datamaterialet, har du rett til:

- Innsyn i kva personopplysingar som er registrert om deg,
- Å få retta personopplysingar om deg,
- Få sletta personopplysingar om deg,
- Få utlevert ein kopi av dine personopplysingar (dataportabilitet), og
- Å sende klage til personvernombodet eller Datatilsynet om behandlinga av dine personopplysingar.

Kva gjev meg rett til å behandle personopplysingar om deg?
Eg behandlar opplysingar om deg basert på ditt samtykkje. På oppdrag frå Høgskulen på Vestlandet har NSD – Norsk Senter for forskingsdata AS vurdert at behandlinga av personopplysingar i dette prosjektet er i samsvar med personvernreglementet.

Kvar kan eg finne ut meir?
Dersom du har spørsmål til studien, eller ynskjer å nytte deg av dine rettigheitar, ta kontakt med:

- Høgskulen på Vestlandet, avdeling Bergen, ved Masterstudent Sigrid Fjellestad, e-post: sigrid.fjellestad@gmail.com, eller prosjektansvarleg Hege Emma Rimmereide, e-post: Hege.Emma.Rimmereide@hvl.no.
- NSD – Norsk senter for forskningsdata AS, på epost (personverntjenester@nsd.no) eller telefon: 55 58 21 17.

Dersom du vil vite meir om meg eller prosjektet kan du nå meg på telefon 90708771, eller på e-post, sigrid.fjellestad@gmail.com

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Eg har mottatt og forstått informasjon om prosjektet *An investigation of critical thinking and media influence among Norwegian EFL learners: Media representations of class,* og har fått anledning til å stille spørsmål.

Eg samtykkjer til:

☐ å delta i intervju

Eg samtykkjer til at mine opplysingar vert behandla fram til prosjektet er avslutta, våren 2020.

Eg har motteke informasjon og gjev tillating til mi deltaking i studien leia av Sigrid Fjellestad.

Stad Dato   Underskrift

……………….   …………………………………………………..

Appendix 4: The questionnaire

1. **Kor mange timar i veka brukar du på medieplattformar slik som YouTube, Netflix, Instagram, HBO, vanleg TV, Vlogs (video blogg) og liknande? Kryss av i boksen framfor ditt svar.**

☐ Ingen
☐ 1-3 timar
☐ 4-6 timar
☐ 7-9 timar
☐ 10-12timar
☐ Meir enn 12 timar
☐ Eg veit ikkje

2. **Kva medieplattform(ar) brukar du mest?** (eksempel, YouTube, Netflix, …) **Skriv svaret ditt i ruta under.**

3. **Kor mange timar i veka brukar du på å sjå <u>Amerikanske</u> TV-seriar? Kryss av i boksen framfor ditt svar.**

☐ Ingen
☐ 1-3 timar
☐ 4-6 timar
☐ 7-9 timar
☐ 10 timar eller meir
☐ Eg veit ikkje

4. **Kva Amerikanske TV-seriar har du sett/følgjer du med på? Skriv ned nokre eksemplar i ruta under. (Dersom du *ikkje* har sett nokon, skriv ned nokon du har høyrt om).**

5. Har du nokon gong vore i USA sjølv? Kryss av i boksen framfor ditt svar.

- ☐ Ja
- ☐ Nei
- ☐ Eg veit ikkje

6. Kor ofte har du kontakt med folk som er frå USA? Kryss av i boksen framfor ditt svar.

- ☐ Aldri
- ☐ 1 gong i året
- ☐ 2-4 gongar i året
- ☐ Meir enn 5 gongar i året
- ☐ På dagleg basis
- ☐ Eg veit ikkje

Appendix 5: The pre-discussion questions

Session one:

Write down your answer on the paper you are handed out:

What is the first thing that comes to mind when you think of a <u>poor</u> person in the US?

Turn your paper and answer the following question:

Why did you think of this/from where did you get this view?

Session two:

Write down your answer on the paper you are handed out:

What is the first thing that comes to mind when you think of a <u>wealthy</u> person in the US?

Turn your paper and answer the following question:

Why did you think of this/from where did you get this view?

Appendix 6: Codes from the pre-discussion material – question one

QUESTION: *What is the first thing that comes to mind when you think of a <u>poor</u> person in the US?*

- Ein tiggar
- Det første eg tenkjer på er kanskje ein ganske stor familie som bur i ei heilt ok minus leilegheit, men veldig dårleg økonomi så klart. Så barna for eksempel har liksom ikkje dei kulaste merkekleda osv.
- Smelly, gray beard, poor clothes
- Det første eg tenkjer på er at personen ikkje har så mykje pengar, kanskje ikkje har det så bra og ikkje så bra levestandard, kanskje dei berre ete «fast food».
- Homeless, a drug dealer
- Eg tenkjer på ein mann/dame med ein bag med skitne kle og ein pappkopp med nokon myntar
- A homeless guy who lives in between trash cans
- Someone who lives on the street and don't have money for food or water.
- Ein gammal mann med alt utstyret sitt i ei handlevogn. Han har på hue, stor jakke, flipp flopps og ei bukse med hol i. Den fattige har ikkje dusja på fleire månadar.
- Eg tenker på at det er mange fattige i USA. Dei har slitte klede og ein familie dei ikkje klara å forsørgje. At dei må tigge på gata for å prøve å få pengar. Dei ser skjetne ut.
- Someone maybe living with their parents and maybe have to save money their whole life to pay for their kids' education, and living in small houses.
- Folk som sitte ute med ein pappkopp og tiggar
- Drugs, streets, homeless, Walmart, Trump, rednecks, Cartman
- Eg tenkjer ikkje på fattige personar I USA på same måte som I f.eks. Afrika. Eg føler dei fattige i USA har hus og slikt, men dårleg råd. Eg føle at USA ikkje har nokon uteliggjarar, men eg veit jo at dei har det.
- People that survive on under a dollar a day. People looking for food in the garbage/trash.
- Well, the first thing that comes to my mind is a man wearing a long beige coat that is old and roughed up. He has long tangly hair and a big beard. Maybe skinny/scrawny and rolling his stuff around in a trolley.
- Uteliggjar

- Ein som ikkje kjem frå USA.
- Mange folk som bur i ei leilegheit der folk nesten på sove oppå kvarandre. Veldig lite pengar og dårleg betalte jobba.
- Ein som tiggar, men eit gammalt teppe og ein kopp

Abbreviated version of the colour coding:

Homeless people or beggars: 14	**Only eat fast food: 1**
Have bad economy: 5	**Have bad living conditions: 1**
Have simple housing conditions: 3	**Cartman: 1**
Drugs: 2	**Walmart: 1**
Have a big family: 1	**Rednecks: 1**
Low-payed jobs: 1	**Trump: 1**
People who are not from the US.: 1	

QUESTION: *What is the first thing that comes to mind when you think of a <u>wealthy</u> person in the US?*

- Det første eg tenkjer på er: eit stort hus, stor familie, nye klede.
- Det første eg tenkjer på då er eit stort hus med dyre og fine ting inni. Ordentlege folk bur der.
- Trump-supporters, nice suit
- Dyre bilar, stort hus, dyre kle.
- Huge house, a lot of money, great job

- A person who owns an apartment or a pent house in a good district. Has minimum of two A-class cars.
- Eg tenkjer på ein person med fine klede og ein svart koffert.
- Big house, expensive clothes
- A person with a good job and have a lot of money
- A person that maybe have a big apartment like in "Friends" or even a big house. **Maybe wearing regular clothes.**
- Dyre bilar, store hus, dyre klede.
- Eg tenkjer at han/ho som er "velståande" i USA har store hus, to til fleire dyre bilar. Mykje merkeklede og han/ho et på dyre restaurantar nesten kvar dag.
- Ein familie/person som har ein god jobb, familie og er glad!
- Trying to flex all the time.
- A person that has a big house, with a pool and lots and lots of cars.
- A man in a suit.
- Ein person som bur i eit rikt strøk. Har stort hus, har gucci, chanel, osv. Ete på restaurant og bestiller "take away" heile tida.
- Nokon med mykje pengar, store hus, privat skule.
- Ein person med fint hus og med ein til fleire dyre bilar.
- White people, Europeans or Americans.
- A person who can buy basically whatever he or she wants. The persons has good looking clothes and is most likely pretty happy with themselves. Big house or whatever.
- A person with a nice house, a good job and nice clothes.

Abbreviated version of the colour coding:

Have a big/nice house: 15	Are white (Europeans or Americans): 1
Wear expensive/fancy clothes: 11	Attend private school: 1
Have one or more expensive cars: 6	Have a family: 1

Have good jobs: 4	Are show-offs: 1
Have a lot of money: 4	Have a big family: 1
Are happy: 2	Trump-supporters: 1
Often eat at restaurants: 2	Have expensive things: 1
Are decent people: 1	Wear regular clothes: 1

Appendix 7: The focus group discussion sheet – session one

Discuss the following questions in your groups:

1. **What did you notice the most in the clip from "Shameless"?** *Give examples and explain why.*

2. **Do you think "Shameless" represents what poor families are like in the US**.? *Give reasons for why/why not.*

3. **What do <u>you</u> think poor people are like in the US.?**
   → You can use some of the following key words in your discussion: *Looks, personality, jobs, how and where they live, social life, family, friends, hopes and dreams, ethnicity, hobbies, other…*

4. **Why do you think some people are poor in the US.?** *Give examples and explain why.*

Appendix 8: The focus group discussion sheet – session two

Discuss the following questions in your groups:

1. **What did you notice the most in the clip from "Gossip Girl"?** *Give examples and explain why.*

2. **Do you think "Gossip Girl" represents what wealthy people are like in the US.**? *Give reasons for why/why not.*

3. **What do <u>you</u> think wealthy people are like in the US.?**
   → You can use some of the following key words in your discussion: *looks, personality, jobs, how and where they live, social life, family, friends, hopes and dreams, ethnicity, hobbies, other…*

4. **Why do you think some people are wealthy in the US.?** *Give examples and explain why.*

Discuss the following statement:

"Poor people in America tend to abuse drugs and alcohol" (Just Harvest, 2015)

- **Do you think this is true or not true?** *Give reason why.*

Discuss the following statement:

Reality: "*Poor people are actualy* **no** *more likely than wealthier American people to abuse alcohol or drugs. Although drug sales are more visible in poor neighbourhoods, drugs are equally much used in poor-, middle-, and wealthier classes. Alcohol abuse on the other hand is actually a greater issue among wealthy people than among poor people*" (Just Harvest, 2015).

- **Was this surprising to you?** *Give reason for why/why not.*

- **Do you think poor or low-income Americans are more often portrayed as alcoholics and drug abusers in the media than wealthy Americans are?** *Give reason for why/why not?*

Appendix 9: The focus group transcriptions – session one

FOKUSGRUPPE EIN

G1-1: Okei, første spørsmål. Kva la du merke til mest i klippet frå *Shameless*? Gje eksempel og grunngjev svaret ditt.

G1-2: Eg merka mest i alle fall leilegheita eller huset fordi, det var liksom, det var ikkje, det var nokon ting om ikkje funka. Som for eksempel vaskemaskina.

G1-fleire deltakarar: Ja.

G1-2: Det var liksom sånn dårleg også var det mykje sånn, dei hadde dårleg tid og stressa og sånt. Det merka eg.

G1-3: Også samla dei inn pengar til sånn eehh…

G1-2: Og ein såg liksom ikkje, dei hadde liksom ikkje det finaste huset.

G1-4: Det var veldig rotete.

G1-2: Ja.

G1-5: Ja, så huset var vel det vi la mest merke til.

G1-3: Også samla dei pengar inn i ein boks til straumrekninga.

G1-1: Ehh, ja.

G1-1: Ja, neste spørsmål. Nummer to.

G1-3: Trur du *Shameless* representera korleis, eller kva ein fattig familie er i USA?

G1-1: Ehm, litt.

G1-2: I alle fall sånn eg, eg veit ikkje om det er sant, men sånn som eg ser det for meg i hovudet mitt.

G1-fleire deltakarar: Njaa, jaa. Ja.

G1-1: Kvifor syns du det?

G1-3: Det er forskjell på fattige folk óg.

G1-2: Huset. Det var ikkje så fint.

G1-3: Nei.

G1-2: Når eg ser for meg fattige familiar, så ser eg for meg sånn store familiar med masse sånn søsken som krangla, og det var det jo masse av. Eg ser veldig for meg det. At det er sånn.

G1-3: Men det spørst jo om du meina sånn, sånn fattig eller sånn fattig at du ikkje har ei leilegheit liksom.

G1-2: Mm, det er liksom, dei har råd til ei leilegheit, men dei har liksom ikkje råd til så mykje anna.

G1-3: Ja.

G1-1: Ja. Ledar?

G1-5: Okei, korleis trur du fattige folk er i USA?

G1-1: Alkoholikarar.

G1-2: Ikkje alle er det.

G1-1: Men nokon er jo det då. Dei bruka alle pengane på det, sant.

G1-3: Jaja, eg skjønna kva du meina.

G1-1: Ja?

G1-3: Ja

G1-2: Ikkje så stort hus kanskje. Eller [avbroten].

G1-1: Masse barn!

G1-2: Ja! Det ser eg og for meg. Og kanskje litt stort hus, men då er det veldig stygt.

G1-1: Og rotete.

G1-4: Ja, rotete!

G1-2: Og, her står det korleis dei ser ut. Ehh, dei ser heilt normale ut.

G1-4: Kanskje dei ikkje har så mykje nye klede og sånn.

G1-1: Kanskje dei ser litt skitne ut. Kanskje dei ikkje har råd til varmt vatn.

G1-4: Sånn som vi såg på denne *Shameless*, han som for eksempel fekk den t-skjorta på seg feil veg med lappen utanpå.

G1-2: Jaa, det er veldig sånn [avbroten].

G1-1: Nytt klesplagg! Neida.

G1-2: Det er veldig sånn, eg føle dei stressa veldig mykje og ikkje bryr seg om korleis dei ser ut så mykje.

G1-3: Mm. Okei.

G1-2: Kva med for eksempel jobbane då.

G1-4: Kanskje dei ikkje har dei jobbane dei vil ha, men berre [avbroten].

G1-1: Eg trur ikkje dei har jobb.

G1-4: Dei har kanskje ein liten jobb der dei ikkje tena så mykje.

G1-1: Tena litt lommepengar.

G1-3: Lommepengar?

G1-4: Kanskje ikkje så mykje pengar.

G1-2: Også står det sånn sosialt, sånn sosialt liv. Eg trur dei har venna.

G1-fleire deltakarar: Ja!

G1-3: Men det kan godt hende at dei for eksempel blir mobba fordi at, på grunn av at dei for eksempel ikkje har så mykje nye klede eller…

G1-fleire deltakarar: Ja.

G1-2: Men det er jo og, det finst jo liksom fattige folk som, som óg har vennar. Men eg føle sånn, viss dei som er fattige, dei er jo på ein måte heilt normale. Kanskje ikkje alle, men sånn veldig mange.

G1-3: Ja.

G1-2: Kva med familien då?

G1-1: Familien. Stor familie!

G1-3: Krangla mykje sikkert.

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G1-1: Ehh, stressa mykje.

G1-3: Ja.

G1-4: Det er ikkje sikkert dei har det så veldig bra mellom seg heller då.

G1-3: Hæ?

G1-4: Det er ikkje sikkert dei har det så bra seg i mellom i forhold til, eh, ja…

G1-3: Ja. Krangla mykje. Sikkert.

G1-2: Eg føle dei stressa mykje, sikkert på grunn av økonomien.

G1-fleire deltakarar: Mhm. Ja.

G1-1: Hopes and dreams

G1-3: Kva drøyme dei [avbroten].

G1-2: Skal vi ta spørsmål fire då? Kvifor trur vi at folk er fattige i USA? Kva kan vere grunnen, også eksempel.

G1-1: Er det vanskeleg å få seg jobb der?

G1-2: Ja det trur eg. Masse folk.

G1-3: Du kan sikkert få deg jobb på ein bensinstasjon.

G1-1: Ja…

G1-2: Ja. Ikkje verdas beste jobb då.

G1-4: Mhm.

G1-1: Neei.

G1-3: Det er ganske mange folk i USA då.

G1-2: Ja, så er det sikkert litt for då jobbar.

G1-4: Når det er så mange folk, også er ikkje det like mange jobbar til så mange folk.

G1-3: Så få jobbar, det kan vere noko.

G1-4: Også må vi gi eksempel og forklare kvifor.

G1-3: Kvifor det er få jobbar?

G1-1: Vi har jo gjort det. Det er for mange folk.

G1-fleire deltakarar: Vi er ferdige!

Forskar: Er de ferdige? Då kan de snakke om fleire av desse her.

G1-2: Okei, det kan vi gjer.

G1-1: Hobbyar. Hehe. Ingenting.

G1-4: Det er ikkje sikkert dei har råd til å vere med på så mange aktivitetar heller då. Det kosta jo ofte pengar å vere med på aktivitetar, for at mange får jo for eksempel venna gjennom aktivitetar dei gjer, så…

G1-fleire deltakarar: Mhm.

G1-2: Kanskje viss det finst dei gratisaktivitet, kanskje dei går på det. Viss det er sånn der, kva heiter det…

G1-3: Dei spela sikkert mykje basketball.

G1-2: Ja.

G1-1: Eller sjølvaktivitetar.

G1-2: Det trur eg og. Dei møter med venna og sånn. Spela basketball.

G1-4: Også har eg ein følelse på at dei ikkje laga sånne ordentlige middagar, men for eksempel berre tek noko på [avbroten].

G1-1: Cornflakes og sånn.

G1-4: Fastfood eller sånn.

G1-fleire deltakarar: Ja.

G1-2: Eller sånn.. fa [avbroten].

G1-4: Drive thru.

G1-2: Ja.

G1-4: Sånn at du berre henta det også eter det.

G1-2: Også sånn ferdigmat ein kjøper i butikkar og [avbroten].

G1-4: Ja. Dei brukar liksom ikkje pengar på sånn ordentlig mat.

G1-2: Hopes and dreams.

G1-3: Dei håpa på å ikkje vere fattige lenger då tippa eg.

G1-1: Dei håpar på å få ein jobb snart.

G1-3: Det kan hende dei har ein jobb då.

G1-1: Masse pengar!

G1-3: Ein godt betalt jobb.

G1-4: Kanskje det er for å [avbroten].

G1-2: Få det betre. For eg trur ikkje dei har det så bra. Eller, det er jo sikkert mange som har det bra, men det er jo.. de skjønna kva eg meina.

G1-fleire deltakarar: Ja.

[Irrelevant snakk i gruppa]

G1-2: Men vi er ikkje ferdig. Vi kan ta resten av dissa der. Personlegdom, det har ikkje vi gått igjennom endå.

G1-4: Nei.

G1-2: Korleis trur du dei er, som person?

G1-4: Trur du liksom dei er veldig snille og høflege eller trur du kanskje at dei er frekke?

G1-1: Nokon såg snille ut, nokon såg litt frekke ut.

G1-2: Ja, også sikkert. Det sikkert spørst litt, men eg tippa nokon er veldig sjenerte, men det er jo heilt vanleg då.

G1-4: Ja, det er heilt vanleg.

G1-2: Ja, eg veit det, men liksom sia dei kanskje ofte, det kan jo bli utsatt for mobbing og sånn. I alle fall, det ser eg ofte på film at fattige ofte blir mobba.

G1-4: Kanskje på grunn av at dei ikkje har nye klede og [avbroten].

G1-1: Kanskje lukta litt stramt.

G1-2: Det trenge dei ikkje. Dei kan jo vaske seg.

G1-4: Nei, dei trenge ikkje vere kjempefattige for å vere fattige.

G1-1: Neida.

FOKUSGRUPPE TO

G2-1: Okei, oppgåve 1.

G2-2: Task one. What did you notice the most in the clip from *Shameless*?

G2-3: How it looked in the house. How it was like.

G2-1: Dei var fattige.

G2-3: Yes.

G2-2: The house was shit, and they had to collect money from each other to pay for the electricity.

G2-fleire deltakarar: Ja.

G2-4: Okei, skal vi begynde på oppgåve to kanskje?

G2-3: Okay, do you think *Shameless* represents what poor families are like in the US.?

G2-4: I have no idea how people are like when they are poor.

G2-3: It's when they are on the street they are poor, but some families are like them.

G2-4: Yes. I agree.

G2-2: Yes. Me too.

G2-2: I think it represents this because there are many people who drink alcohol because of, to go away from their problems. And in countries like USA and Russia, it's very popular to make so, so I think it represents most of the families and most of the people who are poor, but there are also many people who are, they just have to live on the streets.

G2-fleire deltakarar: Yes.

G2-3: How do you think poor people are like in the US.?

G2-1: I think many people live alone.

G2-4: Or on the street.

G2-2: Or they go into the bar and drink a lot, they get something and then they bring it into their house and they [avbroten].

G2-1: If they have a house.

G2-2: Yes, if they don't, they do it on the street.

G2-4: I've been to the US. and so many people live on the street with children and.. også er det mange som må samarbeide for å få pengar til familien.

G2-2: And also, sometimes in families, children start to sell drugs at early years because they need money.

G2-1: Yes.

G2-2: Children who are pretty also sell themselves in their young time, so it is not good. I mean, children in the USA, the poor families they make a lot of illegal stuff.

G2-2: Task four. Why do you think some people are poor in the US? Give examples and explain why.

G2-3: Because there are not enough jobs.

G2-2: And as I said, some people try to go away from the problems by drinking and some of them drink too much [vanskeleg å høyre], and they steal.

G2-4: Også er det jo så mange folk der at det er ikkje nok pengar til alle.

G2-3: Nei.

G2-4: For det er mange som er rike, men så er det tusenvis som må leve på gata og ikkje har plass å bu og sånn.

G2-3: Ja, dei har liksom ikkje sånn system som dei har i Norge.

G2-2: Yes, like in the ghetto. In the ghetto people with no rules and they get money by killing people and they sell drugs.

G2-1: Kanskje nokon prøve å gifte seg med nokon også viss dei har barn, også prøva dei å få barna til å jobbe for dei. Går rundt å prøva å selje blomster, aviser, eller sånne ting. Kanskje få dei til å stele ting, kanskje på eit bakeri. Dei går inn og spør om dei kan få noko mat også tar dei det. For eksempel.

G2-2: And if there is a guy, married with a woman, they want children and then the guy just leaves the woman with like two children. Three. And then she can't get enough money because someone needs to stay with them and, yes.

G2-4: What do you think a poor person looks like?

G2-2: I think [avbroten].

G2-1: A poor man will have long hair and beard. And dirty clothes.

G2-2: I think, if it is a woman, she works as illegal selling herself for somewhere around 50 dollars for one thing and 150 dollars for another.

[Irrelevant snakk i gruppa]

G2-4: What do you think their personality are like?

G2-1: Probably angry and aggressive.

G2-2: Or like people who are on drugs, they cannot live without them. And people get irritated very fast and like if someone comes to them with a question, they don't like it.

[Irrelevant snakk i gruppa]

G2-3: I think most of them are nice, if you just get to know them. If you understand.

G2-4: Yes, I think always some people are nice and some are not.

G2-2: Yes, some people could be poor because they did something, or they could be unlucky. Someone could have stolen they things and, yes.

G2-fleire deltakarar: Vi er ferdige.

Forskar: Kan de snakke meir om den siste? Det er sikkert tusen grunnar til at folk kan vere fattige. Har de noko meir å sei der?

G2-1: Dei har ikkje utdanning. For dei har ikkje gått på skule, for dei har ikkje hatt pengar til det for dei kjem frå fattig familie.

G2-4: Kanskje dei er fattige fordi det er for lite jobbar og at der ikkje er jobbar til alle.

G2-1: Dei kan heller ikkje få pengar frå NAV sånn som vi kan få her.

G2-1: Do you think they have any hopes and dreams?

[Irrelevant snakk i gruppa]

G2-1: I think they dream of an ordinary life.

FOKUSGRUPPE TRE

G3-1: What did you notice the most in the clip from *Shameless*?

G3-2: At dei kommuniserte veldig godt. Så det var liksom sånn, alt skjedde på sånn, kanskje 5min til saman også klarte dei å få til så mange ting. Sette i oppvaskmaskina, betale straumen, kven som skulle betale kva.

G3-3: Dei dela på pengane.

G3-4: Alle ungane virka på ein måte veldig vaksne for alderen. Sånn veldig sjølvstendig.

G3-1: ja, alle betalte masse pengar inn i ein boks. Så heiv dei telefonen over heile rommet.

G3-3: Ja, også har dei smarte løysinga på ting, sånt som er øydelagt, slik at dei får det til å fungere.

G3-fleire deltakarar: Ja.

G3-4: Sjølvstendige.

G3-1: Do you think *Shameless* represents what poor families are like in the US.?

G3-3: Nokon familiar er sikkert sånn då.

G3-4: Dei der er sikkert ikkje dei mest fattige liksom.

G3-2: Nei, men du har familiar som lev på gata og sånn òg.

G3-4: Nei, dei tigga ikkje liksom. Eller dei er på ein måte berre ungar liksom, sant.

G3-2: Dei er fattige, men ikkje sånn ekstremt fattige.

G3-3: Dei har jobbar, nokon av dei i alle fall. Det finst jo folk som er meir fattige, og det finst folk [avbroten].

G3-4: Som er rikare.

G3-3: Ja.

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G3-4: Så det er på ein måte under normalen då liksom, og over det verste.

G3-2: Ja, så dei er under fattigdomsgrensa.

G3-fleire deltakarar: Ja.

G3-4: Det representera jo ikkje alle fattige, men ein type fattig på ein måte.

G3-fleire deltakarar: Ja.

G3-1: What do you think poor people are like in the US.?

G3-1: Eg trur dei er ganske lik som oss, bare [avbroten].

G3-3: Litt meir fattige.

G3-4: Eg trur at det er mange fleire der.

G3-2: Ja, men det er fordi dei er masse fleire folk.

G3-4: Det er eit veldig stort land, men det er eit veldig stort innbyggjartal. Og større innbyggjartal enn det er plass til liksom.

G3-2: Også er det ikkje plass til så mange folk som kan få jobbar heller då. Dei har jo ikkje så mange jobbar ledige. Også er det ikkje alle som gidde å jobbe heller då.

G3-1: Også har dei som er fattige sikkert brukt alt for mykje pengar på, ehh... McDonalds og sånn.

G3-2: Ja, tull og tøys.

G3-4: Ja, og alkoholikarar og sånne bruka pengar på det.

G3-2: Også narkomane.

G3-1: Det er som oftast fattige som er sånn narkomane og sånn. Det er jo berre idiotisk for dei bruka op pengane på tull.

G3-fleire deltakarar: Ja.

G3-4: Og hatt ein dårlig oppvekst liksom.

G3-3: Korleis er dei liksom? Korleis ser dei ut for eksempel?

G3-4: Dei har ikkje dei nyaste og finaste kleda. Ikkje dei reinaste heller.

G3-1: Dei som er heilt fattige har ei sånn der handlevogn som dei har panteflaskene sine i også [avbroten].

G3-2: Også går dei med holete fæle klede, også lukta dei ekkelt. Også ser dei veldig skumle ut.

G3-1: Også går dei med flip-flops.

G3-4: Også ser ein bustete ut på håret.

G3-3: Eg føle det på ein måte ikkje er så mange jente-tiggarar.

G3-fleire deltakarar: Ja, det er sant.

G3-1: Trur de at fattige folk har hobbyar?

G3-2: Samle panteflasker.

G3-4: Alle har jo hobbyar.

G3-3: Altså, kanskje nokon har jo sånn der at dei laga fotballar for eksempel, og går å sparka på det.

G3-4: Det er jo mange på restaurantar i utlandet som går rundt med roser og blomster.

G3-3: Ja, sel blomstra.

G3-fleire deltakarar: Ja.

G3-4: Folk som liksom sender barna sine ut for å tigge etter pengar.

G3-3: Men eg trur dei har hobbyar.

G3-1: Eg trur dei går ut å spela basket eller noko sånn.

G3-4: Dei kan jo spele fotball og sånn.

G3-3: Men venna då?

G3-4: Eg trur at [avbroten].

G3-3: Det er jo forskjellig. Går dei på skule og sånn, så har jo dei venna då. Det burde dei ha i alle fall.

G3-4: Det kjem jo litt an på kva bakgrunn dei har. Er du ein liksom ein fattig tjuv, då har du ikkje så mange venna. Då går du kanskje ikkje på skulen heller.

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G3-3: Ja, og dreams? And hopes? Dei har jo sjølvsagt [avbroten].

G3-1: Dei fleste drøyme jo om å få meir pengar.

G3-2: Dei fattige setter på ein måte meir pris. Viss dei får ein 1 kroning, det setter dei liksom pris på, i forskjell frå oss i Norge.

G3-2: Okay, why do you think some people are poor in the US?

G3-3: Fordi det ikkje er så mange jobba. Det er jo så mange folk og då blir jo mange gåande ledige.

G3-1: Dei bruka pengar på tull og tøys.

G3-2: I staden for at dei får seg ein utdanning og får seg ein skikkelig jobb.

G3-4: Ja, når dei går på skule så får dei ikkje gode karakterar også fullføre dei ikkje også berre legge dei seg ut på gata.

G3-3: Her har vi jo også plass til å bygge masse hus og sånn, mens i USA er det stappa fullt over alt liksom. Så på ein måte, det er veldig fult av hus og veldig fult av menneske, så det er på ein måte meir menneske enn det er plass til hus liksom. Det er så mange som vil bu der.

G3-1: Også er husa litt dyre og då.

G3-3: Men kvifor? Dei har jo sikkert brukt pengar på [avbroten].

G3-2: Eller så berre vaks dei opp fattige og ikkje [avbroten].

G3-3: Dei har kanskje ikkje fått gått på skule heller.

G3-4: Dei er jo eit stort land, så då er det på ein måte vanskeligare å passe på at alle skal få, ha lik stilling eller [avbroten].

G3-2: Og dei som har litt rike foreldre, dei kan jo berre spør om pengar så får dei litt pengar. Så kjøper dei seg ei leilegheit.

G3-3: Bortskjemde. Dei kan fort bli fattige fordi. Altså foreldra dine dør, du får pengar, også bruka dei opp pengane med ein gong, så har dei kanskje ikkje ein ordentleg jobb, fordi dei tenker at dei får pengar med mamma og pappa uansett. Også dør dei, også bruka dei opp pengane på tull og tøys også har dei plutselig ingen jobba. Ikkje utdanning. Og plutseleg er dei fattige. Eller ikkje plutselig då men.

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G3-4: Dei kan jo vere at dei rikaste er dei som blir fattigast til slutt.

G3-1: Njaa.

G3-4: Dei bruka pengar på alt mulig sant.

G3-3: Foreldra dine kan jo vere vellukka, mens du derimot kan vere mislukka.

G3-4: Veldig mange rike, dei bruka pengar til sånn velgjerd. Nokon gjer det. Også har du veldig mange som er veldig grådige.

G3-3: Ja, veldig mange har sånn 50mill. i månaden, men kan ikkje sette av noko til velgjerd ein gong.

G3-3: Vi kan snakke litt meir om einaren. Huset, korleis det såg ut.

G3-4: Det var veldig rotete.

G3-2: Ja det var veldig rotete.

G3-3: Ja også han guten hadde veldig skitten t-skjorte. I staden for å hente ein ny, kanskje han ikkje hadde ein til, så måtte han liksom snu den inn ut fordi at den [avbroten].

G3-4: Det kunne eg og fint gjort.

[Irrelevant snakk i gruppa]

G3-3: Ja også han andre guten, han hadde ikkje sin eigen sykkel, også stal han ei jente sin.

G3-1: Også kasta dei mobilen over halve rommet. Det låg klede over alt.

[Irrelevant snakk i gruppa]

FOKUSGRUPPE FIRE

G4-1: Kva merka de mest i klippet? Eg syns det var litt rotete.

G4-2: Eg la mest merke til frukosten, fordi eg føle alle amerikanarar ete frukostblanding heile tida.

G4-1: Eg la merke til at det var skikkelig rotete, og det var heilt stressande å sjå på. Det skjedde så masse!

G4-3: Eg veit!

G4-4: Det eg la mest merke til, eg veit ikkje heilt, fordi eg har sett den serien der før, så eg begynte berre å tenke på andre ting, som skjer seinare i serien.

G4-3: Eg la merke til at dei måtte tene pengar liksom.

G4-2: Ja.

G4-3: Dei må jobbe for å tene nok pengar til familien.

G4-2: Det tenkte eg og på, at alle måtte jobbe.

G4-1: Det var jo bra.

G4-3: Også la eg merke til at dei små liksom, han eine i alle fall, dei har ikkje tid til sånn tull liksom. Dei må på ein måte vokse opp litt fort for å klare å vere i den familien.

G4-2: Men kvifor la vi merke til dette?

G4-3: Ehm, fordi det var veldig tydleg. Eg trur dei som har laga denne serien har rota det til med vilje.

G4-4: Jaja!

G4-2: Men kva syns dokkke om serien *Shameless*, og korleis… nei syns de serien representera fattige folk i USA?

G4-1: Nei, eg trur ikkje fattige folk leve sånn. Kanskje litt, men kanskje ikkje.

G4-2: Eg trur dei fleste har foreldre i alle fall. Eg tippa at i mange slike familiar så må dei unge jobbe på ein måte. Og dei må hjelpe til og sånt.

G4-4: Eg trur ikkje det representera fattige folk i USA, på grunn av at der er så mange forskjellige typar fattige folk. Du har for eksempel ein åleine 28 åring som bur under ei bru i LA, også har du nokon som bur på landet og er «rednecks» og berre er fattige generelt og har heilt andre prinsipp. Så du har alle slags forskjellige fattige folk. Så eg føle ikkje det representera fattige folk generelt.

G4-2: Det er heller ikkje så vanleg at seks ungar bur ilag utan foreldre.

G4-4: Kven veit?

G4-1: Også hadde ikkje dei sånn kjempelite hus heller. Eg har ikkje sett heile huset då men, det såg ikkje sånn ut.

G4-4: Eg har sett serien, det er eigentleg eit veldig lite hus.

G4-1: Men alle hadde jo rom?

G4-4: Dei dela rom.

G4-2: Ja, men eg kjende meg litt igjen når broren min går mot badet også springe eg fordi eg ikkje gidde gå til andre sida av huset for å gå på do.

G4-4: What do you think poor people are like in the US.?

G4-2: Eg trur dei er sånn som vanlege fattige folk frå andre plassar i verda.

G4-4: I agree.

G4-3: Ja, eg vil tru det.

G4-1: Eg trur dei er ganske like som andre fattige folk.

G4-4: Vi har jo fattige folk i Norge og. For eksempel i Bergen. Der ligge folk på gata.

G4-3: Folk som er fattige i USA, eg føle at det, eller det var eit eksempel på mange, sånn at dei bruka masse pengar på alkohol, og nokon til og med narkotika og. Det er liksom mange som har sånn drikke-relaterte problem.

G4-4: Det har vi her og.

G4-3: Ja, men eg føle ikkje dei er fattige familiar på grunn av det.

G4-1: Eg har ikkje sett nokon sånne uteliggjarar liksom, i USA fordi der har dei meir sånn dårlig råd. Dei har kanskje ikkje like mykje mat og like mykje klede og sånn.

G4-2: Eg såg ein sånn greie, det var ikkje i USA då, men i england. Då var der nokon som skulle prøve å leve på sånn 1 pund om dagen, også var det sånn tilbod på mat, også var det sånn kamp om å få den maten.

G4-1: Det har eg og sett!

G4-4: Men kvifor trur de folk er fattige i USA? Kva gjer folk fattige i USA?

G4-3: Alkohol.

G4-4: Trur du det?

G4-3: Ja? Det kan jo ha noko å sei.

G4-4: Det kan vere ein liten del.

G4-2: Eg trur det kan vere fordi dei har dårleg samfunnssystem.

G4-4: I USA, der bruka dei veldig mykje pengar på militæret sitt. For eksempel i Norge, så har vi gratis «health care» liksom. I USA starta Obama med Obama Care og det er jo vekke no. Så dei har heilt andre investeringar og for eksempel, du kan ikkje gå på NAV i USA.

G4-2: Nei, sånn som i Norge sant, så sleppe du å bruke pengar viss du blir sjuk på ein måte. Eller i USA må ein liksom betale for å få gips og sånne ting.

G4-4: Dei har liksom andre filosofiar.

G4-3: Det er liksom det at, i USA bur der ganske masse folk sant, og i Norge så er der jo 5 millionar folk eller noko. Og då er det sånn at ein har liksom veldig kontroll over, og prøva veldig å passe på og er opptatt av at alle har råd til å overleve og ha det bra. I USA er det liksom ikkje noko sikring, då må ein liksom klara seg.

G4-4: Det er som ein polakk som jobbar svart i Norge.

G4-1: Men ting i USA er mykje billigare enn i Norge då.

G4-4: Jaja.

G4-2: Er det?

G4-4: Det er jo derfor **** reiser til USA, der får ein masse billige merkeklede.

G4-3: Det er jo dyrt å reise til USA, så det er jo ikkje så mykje billigare.

G4-4: Du kan jo kjøpe ein billett til sånn 400kr då.

G4-2: Kan ein det?

G4-1: Kosta ikkje det sånn 20.000kr for ein familie å reise til USA i flytur?

G4-3: Men ein anna ting som er i USA. Eg føle at, eg såg ein film som heite IT, då la eg veldig merke til at det var… Altså i Norge så har vi liksom fine bad og fine møblar og sånne ting, men dei hadde det liksom veldig simpelt.

G4-4: Veit du kor gammal den filmen er?

G4-3: Ja, men det har ikkje noko å sei.

G4-fleire deltakarar: Den er ikkje så gammal.

G4-2: Den gjekk jo på kino i fjor sommar.

G4-4: Åjja, eg tenkte på E.T!

G4-3: Men uansett, eg såg ho som sat seg inn på badet og grein liksom sant, og det var det styggaste badet eg har sett.

G4-4: Men dei var jo fattige då. Faren han var jo [avbroten].

G4-3: Ja, men fattige folk sant, dei berre går og gjer ting heile dagen, også bur dei på sånne stygge rom, også berre går dei og gjer noko anna liksom. Dei er ikkje, eller vi, vi bur på ein måte meir i huset enn det dei gjer på ein måte.

G4-fleire deltakarar: Ja.

G4-2: Eg føle at dei i USA er mykje meir sosiale og er ute og er i parken og sånn.

G4-3: Ja, dei møtast i parken liksom.

G4-1: Ja.

G4-4: Eg såg liksom det her på NRK, at det var ein sånn kid som fortalte om det å vere oppvaksen i Norge, og han var aldri inne i huset liksom.

G4-1: Men eg føle også at når ein bur i byar så er ein mykje meir ute og er sosial og sånn. Men det er jo fordi dei bur nærmare vennane sine i blokker og leilegheiter og sånn. Det er liksom ikkje sånne oppoverbakkar, og drive å sykle og tjo og hei.

G4-3: Eg føle at i filma, så seie ungane sånn «berre kom over, så gjer vi noko liksom». Ikkje sånn som her når ein må avtale og bli køyrt og sånn. Dei får lov å gå og gjere sånn som dei vil.

G4-2: Men eg skjønna ikkje korleis dei får tida til å gjer det.

 [Irrelevant snakk i gruppa]

G4-2: Også føle eg at alle går med sko inne i USA.

G4-fleire deltakarar: Jaa!

G4-3: Men dei går, sånn som eg såg på *iCarly*, så tenker eg berre «kvifor tar dei ikkje av seg skoa liksom?»

G4-2: Eg og!

G4-3: Dei har ikkje gang, alle i Norge har jo gang, men dei har berre sånn rett inn i rommet.

G4-1: Ja!

G4-2: Eg føle også at i USA, så er ein anten heilt sånn middels, eller så er ein sånn skikkelig rik.

G4-3: Ja, det er veldig stor forskjell på dei rike og dei fattige.

G4-4: Det er jo på grunn av at i USA så er skattesystemet lagt opp slik at dei som er rike skal bli rikare. Det er jo sånn som Høgre vil ha det i Norge og no då. Dei drive jo å legger om politikken slik at dei som er rike ikkje treng å betale like mykje skatt.

G4-1: Nei, men er ikkje det sånn at dei som er fattige skal få betale mindre skatt?

G4-4: Jo, men høgre kjempa imot det.

G4-2: Gjer dei?

G4-4: Høgre og Frp vil ha det stikk motsette.

FOKUSGRUPPE FEM

G5-1: What did you notice the most in the clip from *Shameless*? Vel, at familien var jo veldig [avbroten].

G5-2: Dei budde oppå kvarandre nesten.

G5-1: Ja.

G5-2: Og det var lite plass. Men dei hadde [avbroten].

G5-1: Dei hadde tørketrommel på kjøkenet.

G5-2: Men dei hadde sånn boks der dei samla inn pengar. Eg skjønte ikkje heilt kva det var.

G5-1: Nei, ikkje eg heller.

G5-3: Eg trur dei fekk ein sånn straumrekning.

G5-fleire deltakarar: Åjja.

G5-3: Også måtte dei samle inn pengar til straumrekninga. Så då måtte liksom alle legge inn litt.

G5-1: Også såg eg at dei hadde berre ein telefon som dei kasta rundt og delte på liksom.

G5-2: Do you think *Shameless* represents what poor families are like in the US.?

G5-3: Kanskje visse familiar er sånn.

G5-2: Det er jo på ein måte eitt bilete på det då.

G5-3: Eg føle på ein måte at det er meir sånn her innvandrar-fattige familiar. Som bur i sånne ghettoar og sånn .

G5-2: Eg og føle det.

G5-1: Også kjem dei sånn «eg har ikkje utdanning» også [avbroten].

G5-2: Men det er jo liksom ikkje, du kan ikkje berre sette, eller sei at alle er sånn.

G5-fleire elevar: Nei.

G5-2: Det finst jo i større og mindre grad og.

G5-1: der er jo nokon som er superfattige, og dei lev på mindre enn 1 dollar om dagen.

G5-2: Også er der nokon som har hus eller leilegheit, som har ein plass å bu liksom, men dei har liksom ikkje ting til sånn ekstra. Pengar.

G5-1: Du såg jo at barna måtte betale straumrekning liksom.

G5-3: Alle var jo basically barn då. Ho jenta hadde jo måtte ta rolla som mor.

G5-2: What do you think poor people are like in the US.? Altså dei tar jo sikkert dei jobbane dei får sant, og dei [avbroten].

G5-1: Looks, altså korleis dei ser ut. Dei har jo ikkje dei nyaste sminke og hårfønarar og alt mogeleg, nye klede og sånn. Eg trur det er sånn.

G5-2: Det er litt lav standard på korleis dei ser ut då. Eller dei kan jo sjå fine ut då, men det med kle og sminke og alt tilbehøyr og sånn, det er jo ikkje det dei prioritera når dei skal kjøpe ting og bruke pengar.

G5-1: Nei, det er sant.

G5-3: Nei.

G5-2: Personality.

G5-1: Nei dei er vel snille. Viss du gjev dei 10 dollar, så berre «oh my god». Neida.

G5-3: Nokon kan jo vere [avbroten].

G5-4: Takknemlige.

G5-2: Ja, viss dei får [avbroten].

G5-3: Men nokon kan jo også vere sure. Sånn som, dei virka litt irriterte dei der.

G5-2: Der ja, men eg tippa dei ikkje er det mot andre folk.

[Irrelevant snakk i gruppa]

G5-2: Men dei tar jo sikkert det dei får då, for å tene pengar. Og der er jo sikkert ikkje dei beste jobbane med best betalt.

G5-1: Nei. How and where they live? Okei, så dei bur sikkert I eit sånt veldig lite hus då.

G5-2: Eller leilegheit.

G5-1: Ja, også dela dei sikkert på rom og sånn for å få plass.

G5-5: Ja, dei dela sikkert seng og.

G5-2: Ja, social life. Det kan jo hende at nokon sånne folk blir mobba då. Nokon har det jo sikkert fint som alle andre, men nokon har det jo sikkert litt vanskelegare.

G5-3: Men dei hadde ikkje shabby kle liksom.

[Irrelevant snakk i gruppa]

G5-2: Family, friends, hopes and dreams... dei håpa jo kanskje på å få ein betre jobb og tene pengar og sånn då. Dei har sikkert ikkje dei største draumane om å bli liksom advokat og sånn.

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G5-3: Ja.

G5-2: Ethnicity. Det er jo sikkert mange som er fødd liksom etnisk amerikansk, men dei fleste tippa eg er sånn kanskje afro-amerikanske eller innvandrarar eller…

G5-3: Ja.

G5-1: Ja.

G5-2: Også hobbies. Dei har jo sikkert ikkje tid til så mykje. Dei må jo tene pengar.

G5-4: Sånn som, vi må jo betale for å spele handball og sånn, og det har jo ikkje dei råd til.

G5-1: Men dei møtast jo sikkert berre på ei fotballbane og spelar fotball, ein trenge jo ikkje å gå på det.

G5-3: Det er sant.

G5-4: Dei går sikkert ikkje på organiserte treningar.

[Irrelevant snakk i gruppa]

G5-2: Why do you think some people are poor in the US.?

G5-1: Det er vel ikkje noko spesiell grunn til at folk er fattige i USA?

G5-3: Det er vel fordi dei er fleire folk.

G5-2: Ja.

G5-4: Dei får mindre støtte og sånn og, sånn som vi får her. Eller har dei NAV og sånn i Amerika?

G5-3: Nei

G5-2: Du kan jo bli fødd inn i ein fattig familie då.

G5-1: Ja, du kan bli fødd fattig fordi du har mange andre søsken.

G5-2: Også kan du jo ha ein far eller mor som ikkje er i bildet også.

[Irrelevant snakk i gruppa]

G5-fleire deltakarar: Vi er ferdige!

Appendix 10: The focus group transcriptions – session two

FOKUSGRUPPE EIN

G1-2: Kva la de mest merke til i den der *Gossip Girl*, gje eksempel og forklar kvifor.

G1-3: Dei gjekk på masse dyre butikkar.

G1-2: Dei hadde masse dyre kle og sånne ting.

G1-4: Dei brukte mykje pengar.

G1-2: Spesielt på klede. Eg trur ikkje dei brydde seg om kor mykje ting kosta og sånn.

G1-4: Nei, dei berre kjøpe det dei har lyst på.

G1-1: Heilt einig.

G1-2: Trur de at den serien *Gossip Girl* representera korleis litt rikare folk er i USA?

G1-4: Eh, nokon av dei.

G1-3: Kanskje ikkje alle.

G1-4: Ikkje alle.

G1-3: Det er ikkje alle som er så rike, men det kan hende fortsatt at folk er litt rike. Men ikkje bruka pengar på same måten.

G1-2: Også er det jo rike folk som sparar.

G1-3: Det er jo ein grunn til at dei er rike då.

G1-2: Nokon bruka det meir på hus, og nokon bruka det meir på familien.

G1-1: Bil!

G1-2: Eller bil eller [avbroten].

G1-4: Mhm.

G1-3: Eller båt. Yacht.

G1-2: Korleis trur de at rike folk er i USA?

G1-1: Ehh…

G1-2: Eg trur dei har stort hus.

G1-1: Ja.

G1-4: Eg trur dei har stort hus.

G1-2: Mange barn.

G1-4: Ja, mange bad.

G1-2: Åjja, og mange barn.

G1-4: Hæ?

G1-2: Og mange barn òg.

G1-4: Ja, nei!

G1-3: Nei! Dei har sikkert to.

G1-4: To føle eg.

G1-2: Åjja. Okei.

G1-4: Men mange bad. Eg føle dei har skikkelig sånn, sånn der hotellbad.

G1-3: Dei har finare enn hotellbad.

G1-4: Men eg føle kanskje nokon har mange barn, men eg føle dei filmane eg har sett så har dei ikkje så mange.

G1-2: For eksempel jobbane deira?

G1-2: Advokat.

G1-3: Eg tippa sånn CEO.

G1-4: Eg tippa sånn vansk.. eller sånn jobb ein trenger lang utdanning til.

G1-3: Men veldig godt betalt.

G1-4: Ja.

G1-2: Korleis trur de dei lever då?

G1-3: Ganske vanleg, berre at dei bruka meir pengar.

G1-1: Dei kjøpe mykje.

G1-3: Altså, dei leve vanleg, men dei bruka meir pengar på klede og sånn.

G1-2: Familie då?

G1-4: Det er veldig sånn fint kledd og dei får sikkert nye klede akkurat når dei vil og [avbroten].

G1-2: Ungane er veldig bortskjemte. Foreldra er strenge.

G1-4: Også kan det godt hende at foreldra forventa at dei også får gode jobbar og [avbroten].

G1-2: Ja, eg føle dei er veldig skuleflinke.

G1-4: Ja, også går dei på sånn privatskule med sånn uniform og sånn.

G1-2: Ja! Det føle eg og.

G1-4: Ehh, venna. Eg trur dei har mange venna eigentleg.

G1-2: Eg føle i alle fall litt sånn, dei har i alle fall ein vennegjeng.

G1-4: Ja. Sånn vennegjeng.

G1-2: Kanskje sånn for eksempel at dei unge gutane har kvar sin bil og [avbroten].

G1-4: Ja, og jentene går å shoppa.

G1-3: Eg tippa dei har ein stor fiskebåt.

G1-2: Fiskebåt?

G1-3: Ja, sånn stor båt dei kan bruke.

G1-2: En yacht, ikkje fiskebåt.

G1-3: Nei, men ikkje ein yacht, men ein båt.

G1-2: Kvifor skal dei ha det?

G1-3: Fordi det er sikkert kjekt.

G1-4: Eg føle dei ikkje har det.

G1-1: Eg trur dei har ein stor garasje. Med masse bila.

G1-2: Ja, eg føle dei har stor hage.

G1-4: Ja eg føle ei har stor med sånn basketball [avbroten].

G1-1: Med busker og fin park. Ja. Fin park.

G1-4: Personlegdomen?

G1-3: Sikkert snille.

G1-4: Anten føle eg dei er skikkelig snille, eller så er dei skikkelig slemme. Eller sånn bitchy.

G1-2: Litt sånn bortskjemde. Fordi dei får det alltid slik som dei vil. Også når dei ikkje får det slik som dei vil, så blir dei liksom, ja.

G1-4: Eg føle nokon kan vere litt sånn, utestenging. Sånn som stenger ute folk.

G1-2: Ja, sån der, den populære gjengen. I hermeteikn.

G1-2: Korleis dei ser ut og sånn då?

G1-4: Eg trur dei er fine, eller heilt normale.

G1-2: Eg trur ikkje dei har noko problem med korleis dei ser ut fordi dei har råd til alt, sånn liksom fikse på ting og sånn.

G1-4: Eg trur dei eigentleg seg ut sånn som, sånn som alle andre.

G1-2: Kvifor trur de det er sånn at folk som er litt rikare i USA?

G1-4: Kva du sa?

G1-2: Kvifor trur du at nokon er litt rikare i USA?

G1-4: Dei får dei beste jobbane.

G1-3: Det er jo mange rike folk i Norge og, men, ja.

G1-1: Eg veit ikkje.

G1-3: KYGO han kjøpte sånn [avbroten].

G1-2: Eg trur det er litt sånn arv.

G1-4: Ja arv ja! Det er sant.

G1-2: Viss for eksempel foreldra har vore veldig rike, så arva ein for eksempel pengar også har ein eit rikt liv frå før.

G1-2: Ja, så nummer 4 tenker vi arv på.

FOKUSGRUPPE TO

G2-1: What did you notice them most in the clip from *Gossip Girl*? Give examples and explain why.

G2-3: The girls were just buying clothes from expensive brands.

G2-5: They were kind of spoiled.

G2-fleire deltakarar: Yes.

G2-5: Very impulsive.

G2-1: Do you think "Gossip Girl" represents how wealthy people are like in the US.?

G2-2: Yes. Like Logan Paul.

G2-1: Kind of.

G2-5: No, I think they are kind of different, but there is probably some resemblance here.

[Irrelevant snakk i gruppa]

G2-1: What do you think wealthy people are like in the US.?

G2-3: I think they got a lot of money and great jobs.

G2-5: I don't know. Maybe some of the kids are spoiled or something.

G2-4: In New York, I was in a.. eller eg seie det på norsk. Det var sånn dukkebutikk då, der var sånne dukke og dei kunne sjå ut som deg og masse klede og sjukehus, frisør og alt til den, og det kosta sånn litt over 100 dollar, også såg, så kom det sånne ungar med handlevogna full av dukker, utstyr og alt og berre plukka, og berre «i want that, that, that!».

[Irrelevant snakk i gruppa]

G2-1: How do you think they look?

G2-5: Some are probably fat, some are probably fit.

[Irrelevant snakk i gruppa]

G2-1: Do you think they have a lot of friends and family?

G2-fleire deltakarar: Yes.

G2-3: I feel like their friends are also rich.

G2-1: Yes, I think there is like a friend-club for rich people.

[Irrelevant snakk i gruppa]

G2-1: What about their personalities?

G2-5: I think they're… kind of sophisticated.

[Irrelevant snakk i gruppa]

G2-3: I think they are selfish.

G2-5: I think that selfish is kind of stereotype, I think they are kind of generous, at least sometimes. But I definitely see them as selfish and spoiled, yes.

G2-1: How do you think they live?

G2-2: Very well.

G2-4: In a big house.

G2-5: In a big house. It depends on what kind of person you are thinking about. You know a middle-aged man has probably worked a lot. In a…

[Irrelevant snakk i gruppa]

G2-5: But they probably go on expensive vacations and have big houses.

[Irrelevant snakk i gruppa]

G2-1: Why do you think some people are wealthy in the US.?

G2-5: Big businesses.

G2-1: Their family.

[Irrelevant snakk i gruppa]

G2-1: What hopes and dreams do you think they have?

G2-1: I think they want a normal life.

G2-3: Yes, me too.

[Irrelevant snakk i gruppa]

G2-5: I think for the kids, there are a lot of family expectations of them.

[Irrelevant snakk i gruppa]

G2-1: What jobs do you think they have?

G2-3: I think they are lawyers, they are like business people.

G2-5: I think a lot of them are like, probably have invented something. Or like lawyers. Og aksjer.

G2-2: Or they have invented a game, that became very popular.

[Irrelevant snakk i gruppa]

G2-1: I think many people sell stocks.

G2-2: I think many people makes a lot of money on popular games.

G2-2: Or maybe they have made something for PC's or iPhones.

G2-1: What hobbies do you think they have.

G2-5: Probably golf or something.

G2-fleire deltakarar: Yes.

G2-3: I'm not sure.

G2-1: Model planes. And [avbroten]

[Irrelevant snakk i gruppa]

FOKUSGRUPPE TRE

G3-1: What did you notice the most in the clip from *Gossip Girl*?

G3-3: Det var ikkje særleg fine klede.

G3-1: Dei var divaer.

G3-4: Dei gjekk berre på dyre butikkar. Dei dyraste.

G3-3: Berre sånne merkebutikkar.

G3-1: Du såg liksom at dei egentlig ikkje var sånn bestevennar på grunn av at ho andre var meir sånn, ho lyshåra var meir fornuftig og ville inn på skule å ha seg ei utdanning, mens ho andre ville berre handle for pengar og sånn.

G3-4: Eg veit kvifor. For eg har sett det. Begge to ville gå på Brown, også, eller Blair ville gå på Brown også blei dei uvenna. Også fekk ho andre tilbod om å gå på den skulen som ho ville gå på, også var det berre ein plass igjen. Og derfor ville ikkje ho snakke om det sant. Det var noko sånn.

G3-3: Men, vi må fortsette. No er vi på to. Do you think the clip from *Gossip Girl* represents how wealthy people are like in the US.?

G3-1: Ja det trur eg.

G3-4. Ja. Dei er jo liksom berre ungar sant, dei har liksom veldig mykje pengar.

G3-2: Dei spør sikkert foreldra etter pengar.

G3-fleire deltakarar: Ja, men liksom, dei er sikkert ikkje dei rikaste sida dei er ungar, men dei har jo veldig mykje pengar. Dei har liksom ikkje 5 hus, eller 10 bilar liksom.

G3-1: Men det kan jo hende foreldra har det då.

G3-4: Men i alle fall, sidan dei har veldig mykje merkekle. Dei er jo rike liksom.

G3-fleire deltakarar: Ja.

G3-4: Det er jo ikkje sånn at alle vi kjem i Gucci-klede og Chanel-klede, liksom.

G3-1: Eg går ikkje med merkekle.

G3-3: Men spørsmål tre då.

G3-1: What do you think wealthy people are like in the US.?

G3-4: Eg trur hobbyen deira er å shoppe.

G3-1: Njaa.

G3-3: Også har dei sikkert mange hus, mange bila, mykje merkekle, ete på dyre restaurantar kvar einaste dag.

G3-1: Neii, alle [avbroten].

G3-2: Det er ikkje sånn at alle er søkkrike då.

G3-1: Eg ville sagt at det er liksom sånn familie som har sånn enkelt hus, sånn som oss.

G3-3: Det er jo ikkje rike då.

G3-2: Kanskje dei har ei stor leilegheit.

G3-3: Alle vi har jo eit hus liksom og det er [avbroten].

G3-1: Og feira [avbroten].

G3-3: Eg er ikkje rik liksom.

G3-1: Det er jo wealthy.

G3-2: Sånn smårik.

G3-4: Dei har vel kanskje, dei ete jo på dyre restaurantar, men ikkje kvar einaste dag.

G3-3: Ofte då.

G3-1: Også, feira dei thanksgiving ilag med familien sin.

G3-4: Har du sett den der eller?

G3-3: Jobbane då?

G3-1: Eg trur dei jobba sånn heilt vanleg jobbar sånn… kassedame for eksempel.

G3-2: Kassedame?

G3-3: Nei, men det kan hende dei eige eit firma eller noko.

G3-2: Dei er sikkert advokatar.

G3-fleire deltakarar: Ja.

G3-3: Eller ingeniørar.

G3-4: Også venna?

G3-2: Eg trur dei har [avbroten].

G3-3: Shoppe-venna.

G3-2: Shoppe-venna.

G3-2: Why do you think some people are wealthy in the US.?

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G3-2: Foreldra jobba seg oppover, også blir dei ganske rike, også arva ungane alt.

G3-4: Kvifor er det eigentleg sånn at det er så mange fleire rikare folk i USA enn det er i Norge?

G3-3: Fordi der er det fleire folk, der er det meir jobbar, der er meir fancy jobbar.

G3-4: Eg har liksom merka at det ikkje er så mange millionærar her liksom.

G3-3: Jo.

G3-1: Også er det jo mange fleire firma.

G3-4: Ja, men ikkje sånn du merka her då.

G3-2: Dei er berre vanlege folk. Dei har masse pengar.

G3-3: Ja men, fordi i byar og sånn, då trenge dei kanskje fleire advokatar. Også fleire til å [avbroten].

G3-1: Også fleire sånn her [avbroten].

G3-3: Også er det ofte at bedriftene dei starta blir vellukka, fordi det er meir folk og sånn.

G3-1: Også er det fleire sånne type jobbar, sånn som Dan Bilzerian har. Altså, liksom folk er interessert i alt liksom. Slik som han. Veit de kven det er?

G3-fleire deltakarar: Nei.

G3-1: Veit ikkje de kven det er? Han er sånn mangemillionær i USA. Huset hans likna på eit sånn hotell. Han er veldig rik, men eg veit ikkje korleis han er blitt rik.

G3-2: Eg har ein slektning USA som er millionær. Han driv eit gummifirma.

G3-1: Ja nettopp.

G3-2: Også laga dei ratt og masse rart.

[Irrelevant snakk i gruppa]

FOKUSGRUPPE FIRE

G4-3: What did you notice the most in the clip from *Gossip Girl*? Eg la mest merke til at, liksom dei gjekk å shoppa.

G4-2: Eg la merke til at dei heldt veska sånn her.

G4-3: Ja dei var sånne sminke-folk som gjekk og shoppa heile dagen.

G4-4: Eg la vel merke til at, eg trur ho med brunt hår var rikast og ho som var blond var ikkje like rik. Og derfor skulle ho med det brune håret handle mest. Ho hadde ei veldig sterk leiarrolle.

G4-4: Kva syns du om at *Gossip Girl* representera rike menneske i USA? Eg syns kanskje at dei ikkje representera rike folk i USA. Du har dei rike som kanskje ikkje «flexa» like mykje sånn som dei gjor, også [avbroten].

G4-3: Det kan jo ikkje representere alle folk, fordi dei var jo to jenter. Vi får ikkje sjå noko menn eller gutar eller [avbroten].

 [Irrelevant snakk i gruppa]

G4-2: Vi såg jo berre at dei handla, vi såg jo ikkje korleis dei var på ein måte.

G4-1: Men eg føle rike jenter er jo litt sånn då, dei shoppa berre og sånn.

G4-3: Eg tippa at når dei er rike, då har for eksempel bestefaren ei eller anna bedrift også har faren forsett med det. Også dei ungane som kjem etter der igjen, dei berre får pengar og kan gjer kva dei vil.

 [Irrelevant snakk i gruppa]

G4-2: Okay, what do you think wealthy people are like in the US.?

G4-1: Å, eg ser for meg sånne folk med sånn dritsvære hus med badebasseng og sånn.

G4-4: Men så må du tenke på kor mange som har det sånn i Spania, berre fordi det er billeg å bygge i Spania.

G4-1: Ja, men det er sånn eg føle huset til dei som er rike I USA er.

G4-4: Ja, då ser du på seriar og sånn.

G4-1: Også går dei på restaurant og sånn.

G4-3: Ja, også rike folk dei går alltid i sånn smoking eller sånn dress på jobb. Menn då. Det gjer dei i alle fall alltid på filmar.

G4-1: Også har dei [avbroten].

G4-2: Gucci, Chanel…

G4-1: Ja, også har dei dritmasse bilar.

[Irrelevant snakk i gruppa]

G4-1: Eg føle dei er kvite.

G4-3: Ja...

G4-2: Eg skjønna kva du meina.

G4-4: Eg har sett på *South Park*. Der er dei i Colorado, og der er liksom «white trash» [avbroten].

G4-3: Men du har jo rappare og då, som er rike.

G4-1: Jaa… men dei bruka det på sånne gulltenner og sånn sølvtenner.

G4-3: Ja eg veit! Alle sånne rike rapparar dei har sånne rare tenner.

G4-2: Ja, men alle rike rapparar, dei ser ikkje så veldig rike ut.

G4-fleire deltakarar: Nei.

G4-2: Dei ser ut som sånn her [avbroten].

G4-3: Også har dei masse tatoveringar.

G4-2: Ja, men eg føle liksom ikkje at det ser ut som dei er så veldig rike.

G4-1: Nei ikkje eg heller. Eg føler at [avbroten].

G4-2: Dei ser liksom litt sånn rare og slaskete ut sånn eigentleg.

G4-1: Ja.

G4-3: Sånn som LilPump, altså han ser kanskje ikkje så himla rik ut, men ikkje fattig ut heller då men, han... Eg tenker folk som har tatovering då ser dei ikkje fattige ut. For det kosta jo masse pengar å ta tatoveringar.

G4-2: Eg føle litt sånn, viss du er rik og du vil at det skal syns, så går du rundt i dress og Chanel veske og Gucci-belte og alt det der.

G4-4: Men du kan liksom ikkje gjer det på landet sånn som her.

G4-2: Joda.

G4-4: Nei.

G4-2: Okei, siste spørsmål.

G4-4: Fordi nokon eige store bedrifter, nokon har rike slekter frå før, og sånn.

G4-1: Men er ikkje det sånn at dei rike i USA sleppe å betale så mykje skatt?

G4-4: Jo.

G4-1: Det er jo litt av grunnen då.

G4-2: Men, eg trur det er fordi at i USA så er det så mykje å eige, og i Norge så er det berre sånn veldig få ting du kan på ein måte [avbroten].

G4-1: Det er liksom masse store butikkar og bedrifter og sånne ting.

G4-3: Ein ting vi også kan ta med er at rike folk har kule bilar.

G4-4: Det er no ikkje sånn i heile verda at rike folk har kule bilar.

G4-1: Også har dei masse sånne design-greier.

G4-2: Personlegdom… Sånn diva-aktig.

G4-1: Men eg føle at, men det er meir på grunn av at eg har sett på film, men eg føle at dei kan vere ganske vanlege òg.

G4-fleire deltakarar: Ja.

G4-3: Bortsett frå den siste generasjonen på ein måte, så føle eg at folk som på ein måte er rike, det er folk som har fått til eit eller anna, at dei har hatt sukksess.

G4-2: Ikkje jobba for det?

G4-3: Nei, at dei har jobba for det. Også kjem liksom generasjonen som ikkje gjer noko.

G4-2: Men eg føle det er mykje enklare å starte ei bedrift i USA enn i Norge.

G4-4: Jaja, det er jo fordi dei reiser til Silicon Valley, liksom.

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G4-3: Men det kjem an på, for det er veldig mykje folk der sant.

G4-4: Nei, folk reiser til Silicon Valley, fordi det er der alle dei store bedriftene kjem fram. Store nettbedrifter.

G4-1: Men eg føle det er mange i USA som er liksom sånn, rike på grunn av sosiale media.

G4-fleire deltakarar: Ja!

G4-3: Eg såg på sånn pengar på Instagram greier, dei legger ut eit bilete også får dei sånn fleire millionar liksom.

G4-fleire deltakarar: Ja

G4-4: «Sidan så mange følger meg, så legger eg ut det her også blir eg betalt for å reklamere for det».

G4-2: Får dei pengar viss dei berre legge ut eit bilete på Instagram, eller må det vere sånn sponsa?

G4-1: Eg trur dei får pengar, fordi eg høyrte på, det var sånn nyheiter, og då Kylie Jenner, ho tena 8,3 millionar på eitt bilete på Insta[gram]. Tenk det! Det er mange [avbroten].

G4-2: Er det sponsa bilete, eller er det berre sånne bilete som ho legg ut?

G4-1: Det kan vere eit heilt vanleg bilde. Det kan vere klede og, utan at det står at «dette er plassert» liksom.

G4-4: Det er jo skjult reklamering overalt.

[Irrelevant snakk i gruppa]

G4-2: Okei, men kvar og korleis dei bur?

G4-1: Dei har sånne folk som, ikkje tenarar, men sånne assistentar og sånn.

FOKUSGRUPPE FEM

G5-2: What did you notice the most in the clip from *Gossip Girl*?

G5-1: Give examples and explain why.

G5-3: They needed to talk, so they just went shopping.

G5-2: Men så var det ikkje eit problem med pengar, dei liksom berre kjøpte det dei ville ha. Det var ikkje noko problem om dei hadde for lite pengar eller [avbroten].

G5-4: Ja. Kva det kosta og sånn.

G5-1: Do you think *Gossip Girl* represents what wealthy people are like in the US.? altså, det her var jo eit litt ekstremt tilfelle då.

G5-fleire deltakarar: Ja.

G5-2: Altså, eg trur ikkje alle som har masse pengar går rundt sånn der.

G5-fleire deltakarar: Nei.

G5-1: Har de sett den Dr. Phil episoden der det var sånn Beverly Hills brat som fekk sånn hundre tusen dollar i vekelønn, I året eller noko sånn? Sånn 10.000 dollar I månaden eller noko sånn.

G5-2: Det er ekstremt då.

G5-1: Også veit du korleis vennane var då? «I want those shoes, that dress, that bag..» altså god, få deg ekte venna då.

G5-3: Var det jente?

G5-1: Ja!

[Irrelevant snakk i gruppa]

G5-2: Okei, skal vi gå vidare? What do you think wealthy people are like in the US.?

G5-1: Looks.

G5-2: Dei har ganske sånn classy stil då, eller mange, eller dei fleste. Eg trur ikkje nokon som har masse pengar går rundt med fillete klede og sånn.

G5-1: Ja sånn joggebukse og stor t-skjorte og sånn.

G5-2: Har de sett sånn der Supreme, sånn pose-joggebukse og sånn der? Det er sånn artist, ho går med skikkelig sånn, det er liksom dyre kle, men det ser liksom skikkelig sånn der street style ut.

G5-3: Ja, personality, dei er sikkert mykje meir overlegne då.

G5-1: Bratty

G5-2: Men dei bruka jo sikkert [avbroten].

G5-3: Jobs, det er jo sikkert berre fedrane som har jobs.

G5-2: Men dei bruka jo sikkert tid på sånn, kle og sånn, på grunn av at folk, altså for dei trenge ikkje bekymre seg for sånn hus-rekning og sånne ting.

G5-2: Men ikkje alle er overlegne då.

G5-3: Men eg førestiller med at det er fedrane deira, dei er dei einaste som jobbar. Mødrene jobba ikkje.

G5-2: Eg føle at fedrane har sånn eigne firma, også har sikkert mødrene sånn lita stilling inni det firmaet. Også dei andre dei har ikkje noko jobbar.

G5-3: How and were they live… Bevery Hills.

G5-2: Ja, det er det eg og førestiller meg, sånn der midt i sånn LA og [avbroten].

G5-3: Men Beverly Hills er jo ikkje midt i LA Eller sånn Penthouse apartment i Manhattan.

G5-2: Ja, sånn svære.

G5-1: Kosta ikkje det sånn sjukt mykje?

G5-5: Nettopp! Rich.

G5-3: Har du sett det er dyraste huset i LA? Det er det dyraste huset i verda trur eg. Og det kosta sånn fleire milliardar.

G5-2: Fleire milliardar!? Det er jo heilt sjukt.

G5-3: Var ikkje det sånn når Logan Paul skulle kjøpe seg hus, så gjekk han på visning dit? Men berre på gøy då.

G5-3: Men ja, social life.

G5-2: Men det kjem jo som sagt heilt an på då, sånn som med dei fattige.

G5-3: Men dei har sikkert andre rike venna.

G5-fleire deltakarar: Ja!

G5-3: Også family.

G5-1: Dei er kanskje ikkje så sosiale.

G5-3: Nei, dei er sikkert ikkje like sosiale med familien sin.

G5-1: Nei.

G5-2: Det føle eg og.

G5-1: Ja sånn, «mamma eg treng 100.000 dollar, takk, hadet!».

G5-3: Friends.

G5-2: Mange venna føle eg. Eg føle det er sånn som *Mean Girls*, liksom dei rike er liksom dei der bitchane.

G5-3: Ja, dei kan vere bitch.

G5-1: *Mean Girls*? Åjja.

G5-3: Hopes and dreams. Dei kan ikkje ha hopes and dreams, dei har alt oppnådd dei.

G5-1: Dei har ikkje hopes and dreams, men dei har mareritt om å liksom komme ned på sånn normalstandard.

G5-2: Men det kan jo hende at dei har eit sånn regime i familierekka, sånn at dei skal bli det og det og det, det kan jo hende at dei drøyme om å gjere noko dei sjølv vil liksom.

G5-3: Ethnicity. Alle er europearar.

G5-2: Nei, nokon er amerikanarar også då.

G5-3: Ja, men amerikanarar er jo eigentleg berre europearar som har vore i USA lenge.

G5-2: Jaa, neeei.

G5-3: Men dei må vere kvite.

G5-2: Ja det føle eg og.

G5-3: Eller dei må jo ikkje vere kvite, men sånn fleirtalet er kvite.

G5-3: Også har dei sikkert sånne dyre hobbyar.

G5-2: Ja, sånn golf og sånn. Med sånn fancy kle også står [avbroten].

G5-3: Også spela dei tennis, også går alle i sånn Lacoste.

G5-2: Ja. Eigentleg suge dei i både tennis og golf, dei berre er der for å [avbroten].

G5-3: Okei, why do you think some people are wealthy in the US.? Dei har vore suksessfulle vel. Eller arva.

G5-2: Ja. Så er det sånn ein person som starta opp eit sånn stort firma og blir skikkelig rik, også etterfølgjarane blir berre rika og rikare sant, fordi dei tar jo liksom over.

G5-1: Du veit sånne asiatarar som skal bli legar og doktorar og sånn, også såg eg ein sånn Vine-ish på YouTube i går, "dad I want to be an actor", også faren berre "you dumb shit, it is pronounced doctor!"

G5-fleire deltakarar: [ler]

G5-3: Men så er det mange som starta eigne selskap, eller fedrane starta eigne selskap. Eller så kan dei bli modellar.

G5-2: Eller YouTubera. Og influencerar. Dei er jo kjemperike. Sånn som Logan og Jake Paul. Dei har jo sånn svære hus. Og dei drive jo å kødda seg med Lamborginiar og [avbroten].

G5-3: Mange sånne ting blir sponsa altså.

G5-2: Ja, men kvifor blir dei sponsa då?

G5-1: Han Jake Paul, han fekk liksom komme inn i Disney, sant. Ogimages to månadar etterpå blei han kasta ut på grunn av at han la ut ein sånn video på YouTube der han brann ein sofa i bassenget sitt. Liksom, du hadde ein jobb i Disney. Du blir betalt jævlig med pengar også berre sånn: "neeei".

G5-2: Var ikkje det han som slutta då?

G5-1: Nei, han blei kasta ut.

"STATEMENT ONE":

FOKUSGRUPPE EIN

G1-3: Når dei får nok pengar til å bruke det så berre kjøpe dei det.

G1-4: Eg trur nokon gjer det for å tene pengar på å selje det.

G1-3: Eg trur at det kan vere sånn at ein rik person, som har blitt alkoholikar eller sånn rusmisbrukar, også har han brukt alle pengane sine på alkohol og narkotika og sånn, også har han blitt fattig.

G1-1: Eg ville ikkje sagt at han var rik då.

G1-3: Han kan ha vore rik. Også kan han berre ha brukt alle pengane sine og ikkje gått på jobben sin, berre brukt alle pengane sine på alkohol og narkotika for å ruse seg og sånn.

G1-1: Eg trur då det er sant. Kva trur du?

G1-2: Eg trur ikkje [avbroten].

G1-1: Nokon!

G1-2: Eg trur ikkje alle fattige bruka.

G1-1: Nei, men nokon.

G1-2: Det spørst om dei er fornuftige eller ikkje fornuftige. Nokon bruka pengane sine på mat, mens andre [avbroten].

G1-3: Men spørsmålet hinta litt til om dei bruka meir enn dei rike.

G1-2: Ja, meir enn dei rike.

G1-3: Ja det trur eg og.

G1-4: Men ikkje alle gjer det.

G1-3: Men kanskje gjennomsnittet gjer det då. I alle fall fleire fattige enn rike då.

G1-1: Ja, fleire fattige.

[Stille]

G1-3: Men eg trur og det er rike folk som bruka narkotika og då.

FOKUSGRUPPE TO

G2-5: Probably it is more rich people than poor people who abuse drugs.

G2-1: Some poor people, but not all of them.

G2-2: Maybe some kids start to sell drugs to get money and then they start using it themselves.

G2-5: I think maybe some people who use drugs weren't poor, but then they got addicted and then they became poor. So, I don't think that people that are poor-poor are drug addicts, but more average people who use drugs and then become poor.

[Irrelevant snakk i gruppa]

G2-5: I think that there are a lot more rich people who are born rich, than poor people who are born poor. I don't know. I think big parties and cocaine.

[Irrelevant snakk i gruppa]

FOKUSGRUPPE TRE

G3-4: Ja eg trur det er sant.

G3-fleire deltakarar: Ja.

G3-1: Det kjem veldig an på personen.

G3-3: Ja men altså mange gjer det fordi dei er fattige og dei vil ha det betre.

G3-4: Ja, dei har det så dårlig, også veit dei ikkje kva dei skal gjer.

G3-3: Ja også smaka dei på alkohol. Dei finne på ein måte gleda.

G3-1: Eg vil sei at dei bruka meir pengar på drugs enn alkohol fordi at alkohol, då trur eg ikkje du får same følelsen.

G3-2: Joo. Då gløyme du alt. Du kan sikkert kjøpe billeg vodka.

G3-3: Dei vil jo sikkert ha den følelsen igjen og igjen.

G3-1: Drugs gjer deg sikkert ein betre følelse.

G3-4: Mange tiggarar sitter på gata for å få pengar til det.

G3-2: Eg trur alkohol er eit større problem.

G3-3: Mange sitte jo der og tena pengar.

G3-1: Dei fleste som er fattige er vel alkoholikarar.

G3-3: Ja, men det er jo fordi dei.

 [Irrelevant snakk i gruppa]

G3-3: Eg trur det er sant, fordi dei drikke alkohol for å gløyme, og så bruka dei, eller så blir dei kanskje avhengige av drugs. Fordi dei har det så dårleg, også har dei lyst å ha det bra igjen. Også finne dei kanskje noko som hjelpe ei lita stund, også blir det verre.

G3-4: Ja.

G3-1: Kort oppsummert så seie vi at dei som er rike ikkje har så store problem med alkohol som det dei fattige har. Dei fattige misbruka alkohol og drugs, ja.

G3-2: Det som er med rike er at dei kjøpe heller dyrt kokain.

G3-3: Neii, dei kjøpe meir sånn vin og [avbroten].

G3-4: Dei kjøpe sånn fin alkohol.

[Irrelevant snakk i gruppa]

FOKUSGRUPPE FIRE

G4-4: Det er feil.

G4-3: Viss dei er fattige, så har dei ikkje råd til alkohol og narkotika. Men det kan hende dei har vore litt meir rike også har dei brukt pengane på det, også har dei blitt fattige.

 [Irrelevant snakk i gruppa]

G4-4: Folk i USA, dei har jo berre ein liten brøkdel som generelt som er fattige på grunn av alkohol og narkotika.

G4-2: Eg trur ikkje sånne vanlege fattige gjer det liksom.

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G4-3: Sånn som vi såg i den *Shameless*, eg trur ikkje dei er fattige på grunn av [avbroten].

G4-4: Jo! Faren han driv med alkohol. Han er jo alkoholikar som berre aldri er heime. Men du har jo nokon som starta med det også etterpå så blir dei fattige. Du kan liksom vere litt sånn halvvegs «wealthy» liksom.

G4-2: Men eg legge liksom godt merke til at, veldig mange som sitter på gata å tiggar dei røyka. Kjempemange.

G4-4: Men du har rike folk som røyka og då.

G4-3: Men viss du er fattig og ikkje har nok mat, så trur eg ikkje du har råd til stoff heller.

G4-1: Men det er jo mange som sitter, eller mange som sitter på gata også gjer liksom folk pengar til dei også bruka dei det liksom ikkje på det dei seie dei skal bruke det på, men bruka det på noko heilt anna.

G4-fleire deltakarar: Ja.

G4-4: Men du har liksom dei rike og i USA, dei er jo korrupt, derfor kan dei berre betale for å få lov til å røyke hasj for eksempel. Dei røyka jo ikkje sånn dårlig hasj som ein får på gata. Dei får det liksom importert sjølv.

G4-1: Men er ikkje det lov i USA?

G4-4: Nokon plassar er det lov med Cannabis.

 [Irrelevant snakk i gruppa]

G4-2: Men okei, trur de det er sant?

G4-1: nei.

G4-4: Nei.

G4-3: Nja, sånn delvis.

G4-2: Ein liten del av folka gjer det sikkert, men ikkje alle.

G4-4: Dei fleste fattige folk er sikkert smarte nok til ikkje å gjer sånt.

G4-1: Men det er jo veldig mange og, som berre bruka pengar på [avbroten].

G4-4: Men viss ein samanlikna prosentdel, så er det sikkert kjempelite.

G4-1: Men dei vil kanskje gløyme at dei liksom er fattige.

G4-3: Det er ikkje sikkert at det er fattige som bruka stoff, men det kan vere at dei har blitt fattige på grunn av at dei har brukt stoff. For det er ganske dyrt.

G4-fleire deltakarar: Ja.

G4-1: Og det er sikkert dei som sit på gata og vil ha meir.

G4-3: Ja, for då er du avhengig, sant.

FOKUSGRUPPE FEM

G5-1: I don't think it is true, because they can't afford it.

G5-2: eg trur kanskje det er litt sånn.

G5-3: Kanskje dei har masse trøbbel, dei berre sånn «now we are so poor», også vil dei ikkje tenke på det at dei er fattige, og så begynder dei å bruke sånne ting.

G5-2: Men så er det jo kanskje derfor folk er fattige då. På grunn av at dei har brukt alle pengane på det, også har dei blitt avhengig sant. Også har ikkje dei, det er jo sånn med uteliggarar og sånn, nokon [avbroten].

[Irrelevant snakk i gruppa]

G5-2: Men ja, trur vi det er sant?

G5-3: Ja eg trur det kan vere sant.

G5-5: Ja.

G5-3: Anten så er det at dei drikke fordi dei er fattige, eller så er dei fattige fordi dei drikker.

G5-2: Men eg trur også det er veldig mange sånne rike [avbroten].

G5-3: Ja. Men dei har kanskje ikkje like mykje alkoholproblem. Dei sitter berre der og nyter.

G5-2: Eg føle mange sånne rike har [avbroten].

[Irrelevant snakk i gruppa]

"STATEMENT TWO":

FOKUSGRUPPE EIN – SPØRSMÅL EIN

G1-2: Sjølv om vi trudde det var dei fattige som gjor det mest, så er eg ikkje overraska fordi dei har jo meir pengar. Ein kan for eksempel sei at dei går jo rundt og festa og det er ikkje så overraskande.

G1-1: Dei har sikkert ikkje så mykje å gjer på anna enn å ja…

G1-2: Det kan jo hende at fordi dei er rike så bruka dei lettare pengar.

G1-1: Det er jo ikkje sånn at dei treng å gå på jobben sin.

G1-4: Ja, sånn det er ikkje så stort problem å bruke nokon tusen på det føle eg.

G1-2: Det spørst jo litt kor rike dei er, men viss ein tenke sånn veldig rike då.

G1-4: Ja.

G1-2: Så har ikkje ein tusenlapp noko å sei.

G1-1 og G1-3: Nei.

G1-2: Så nei. Det var ikkje så veldig overraskande.

[Irrelevant snakk i gruppa]

FOKUSGRUPPE TO – SPØRSMÅL EIN

G2-2: It wasn't so surprising because I said the same thing.

[Irrelevant snakk i gruppa]

G2-1: Was this surprising to you? Give reasons for why/why not?

G2-5: No.

G2-3: No.

G2-4: No.

FOKUSGRUPPE TRE – SPØRSMÅL EIN

G3-1: Ahh, maybe because they have more money.

G3-3: No money, no drugs.

G3-1: Then they have to steal.

[Irrelevant snakk i gruppa]

G3-4: Det var ikkje overraskande fordi at fattige har ikkje så mykje pengar, og [avbroten].

G3-1: Dei kan jo stele då.

G3-4: Ja det kan dei òg.

[Irrelevant snakk i gruppa]

G3-1: Også er det fleire wealthy people som bruka alkohol enn dei andre.

G3-2: Ja?

[Utydeleg snakk]

FOKUSGRUPPE FIRE – SPØRSMÅL EIN

G4-3: Når du ser på filma, der er det veldig mange folk som har alkoholproblem, men [avbroten].

G4-4: Men du har jo sånne Hollywood-stjerner som berre ein etter ein dør av kokain.

G4-2: Ja, var ikkje ho der Demi Lovato på sjukehus fordi ho hadde tatt overdose og noko sånn?

G4-3: Avicii og døde, men [avbroten].

G4-4: Men han gjor det med vilje då.

G4-2: Døde ikkje han av stress eller noko.

G4-4: Jo, og derfor tok han overdose.

G4-1: Også han der Mac Miller, han tok overdose også.

G4-2: Men det gjer jo meining at [avbroten].

[Irrelevant snakk i gruppa]

G4-2: Men eg føle vi forbinde alkoholikarar og narkomane med at dei på ein måte ikkje er sånn velstelt. At dei ikkje har dusja og er litt sånn ekle folk, og derfor trur eg at vi tenker at rike liksom, dei med dress og sånn ikkje gjer det.

G4-4: Kva heite han kjærasten til en av dissa Kardashian, han der [avbroten].

G4-2: Ja eg veit kven det er.

G4-4: Ja, han har i alle fall tatt overdose fleire gongar. Og vore nærme å dø.

G4-2: Eg ser i alle fall for meg at rike sitter med sånne vinglas også.

FOKUSGRUPPE FEM – SPØRSMÅL EIN

G5-1: Was this surprising to you? No.

G5-3: No, I don't think it was that surprising.

[Irrelevant snakk i gruppa]

FOKUSGRUPPE EIN – SPØRSMÅL TO

G1-3: Ehh ja.

G1-1: Neeh. Det er jo mange rike og mange fattige.

G1-2: Eg trur kanskje at fleire rike, at det er litt sånn fifty-fifty. Eg føle litt sånn at viss ein er kjende på sosiale media så er ein kanskje rike, og så er det ofte rike folk.

G1-3: Eg har ofte sett sånn fattige alkoholikarar i media.

G1-2: Men det var vel ikkje spørsmålet?

G1-3: Det var det vel.

FOKUSGRUPPE TO – SPØRSMÅL TO

G2-1: Do you think poor Americans are more often portrayed as alcoholics and drug abusers in the media than wealthy Americans are?

G2-5: Yes. Because as the statement said, it is much more visible.

G2-2: Yes, because the guys with a lot of money can hide this. The poor guys can't.

G2-1: They can also bribe the police.

G2-5: I think it has a lot to do with debts, and people who are below income, when they buy drugs they probably can't afford much more. You know, If they buy drugs they shouldn't be buying drugs, but drugs are expensive and, if you already don't have much money, you probably shouldn't be buying specific drugs. But when, no. rich people who buy drugs, they probably have money to back them up. You know, if they get like, I don't know, how to explain it.

[Irrelevant snakk i gruppa]

FOKUSGRUPPE TRE – SPØRSMÅL TO

G3-4: Men vi har eit spørsmål til. Do you think poor Americans are more often portrayed as alcoholics and drug abusers in the media than wealthy Americans are?

G3-1: Jo fordi [avbroten].

G3-2: Har ikkje de sett alle dissa kjendisane?

G3-4: Eg trur på ein måte at dei rika skal ofte ha eit godt rykte på seg. Så dei vise aldri når dei bruka dop og sånn.

G3-3: Men sånne kjendisar, ho Demi Lovato. Tok ikkje ho overdose?

G3-fleire deltakarar: Joo!

G3-4: Veit de kven det er? Ho spelte i *Camp Rock*.

G3-1: Jo eg trur eg såg den på Netflix eller noko sånn.

G3-3: Ja ho er songar. Og ho har brukt det, og i sommar tok ho overdose og måtte droppe alle vennane sine trur eg. Eg føle ho har slite veldig.

G3-4: Ja, prøvde ikkje ho å a sjølvmord før? Ho har hatt anoreksi.

G3-3: Ja ho har liksom sagt det.

G3-2: Ja det er meir oppstyr i media om det er rike folk som bruka narkotika.

G3-3: Ho har i alle fall vore veldig open om det, og laga songar om det.

G3-1: Han der… han i *Alene Hjemme*, han der Kevin. Han er alkoholikar óg.

G3-3: Han ser skummel ut no.

G3-1: Eg har ikkje sett han no. Kor gammal er han?

[Irrelevant snakk i gruppa]

FOKUSGRUPPE FIRE – SPØRSMÅL TO

G4-4: Altså, ser du på TV og sånn, så er det mest fattige, men på vanleg sosiale media så ser du at det er jo rike folk som har problem.

G4-3: Eg føle at mange filmstjerner og sånn, der er det veldig mange som drikker.

G4-4: Ja dei har mykje press også blir det sånn.. ja, Tom Cruise har problem også.

G4-3: Njaa.. ikkje akkurat han.

G4-4: Jo, berre vent å sjå.

[Irrelevant snakk i gruppa]

G4-2: Men eg føle ikkje det, for i alle fall i sosiale media og sånn så ser eg berre sånne filmstjerner som… og dei er jo rike. Det er berre det eg har sett liksom. Men eg følgje ikkje med på så mykje amerikanske nyhende og sånn.

G4-1: Eg ser heller ikkje på amerikanske nyheiter.

G4-3: Men eg føle det ikkje er så mange unge som drikke, mest sånne 50 åringar. Sånne gamle som er alkoholikarar meina eg.

G4-4: Veteranar.

FOKUSGRUPPE FEM – SPØRSMÅL TO

G5-1: Do you think poor American people are more often portrayed as alcoholics and drugs abusers in the media than wealthy Americans are?

G5-2: I haven't noticed any.

G5-3: Eg trur kanskje at fattige folk er meir in the media. Men det er fordi det er dei rike som eige media.

G5-1: Ja, det er sånn det er eigentleg vi som bruka mest drugs og sånn, men folk kan ikkje vite at vi gjer det, så då seie vi at dei gjer det.

[Irrelevant snakk i gruppa]

Appendix 11: The interview guide

Bakgrunn

- Kva fag underviser du i?
- Kor lenge har du jobba i skulen?
- Kor lenge har du jobba på denne skulen?

Generelt om hennar undervisning i engelskfaget:

- Kva ressursar brukar du oftast i engelskfaget?
- Kva undervisningsmetodar brukar du oftast i engelsktimane dine?

Engelskfaget med fokus på tema kultur:

- Når du har undervisningsøkter som er relatert til temaet kultur
  → Korleis legger du opp slike økter?
- Brukar du nokon formar for media når dokke jobbar med kultur?
  → Kvifor/kvifor ikkje?
  → Kan du gje nokre eksempel på kva typar media du brukar?
  → Kvifor brukar du akkurat desse?
- Legg du opp til at elevane sjølve får velje kva ressursar dei vil bruke i arbeidet dokke gjer?
  → Kvifor/ kvifor ikkje?
  → evt. På kva måte gjer du dette?
- Korleis jobbar dokke med stereotypar i engelskundervisinga?
- Kva stereotypar snakkar dokke om?
- Opplev du at elevane dine i engelsk-klassa stiller seg kritiske til stereotypiske framstillingar, eller trur du dei ofte godtek dei framstillingane dei vert eksponert for?
- Brukar du tid på å snakke om framstillingar som elevane vert utsatt for i kvardagen gjennom media?
  → Kvifor/kvifor ikkje?
  → evt. Kva framstillingar snakkar dokke om og korleis?

Appendix 12: The interview transcription

Transcription of the interview with the teacher.

S: = myself

T: = the teacher

S: Eg tenkte eg skulle begynne med å spørje deg litt om bakgrunnen din for å gi ein kontekst rundt det eg skriv. Så, eh.. Kor lenge har du jobba som lærar?

T: Eg har begynt på mitt sjuande år her.

S: Har du jobba her heile tida?

T: Ja.

S: Åjja, så du begynte her med ein gong?

T: Eg begynte eigentleg før eg var ferdigutdanna, faktisk. Eg var ferdigutdanna i 2016, så det er ikkje så lenge sidan. Så eg har jobba imens eg har studert. Eg tok PPU på deltid mens eg jobba, så det var eigentleg veldig greitt. Eg er veldig glad for at eg gjor det sånn i ettertid, med tanke på erfaring og liknande.

S: Ja, det kan eg forstå. Eg kjenner sjølv litt på det å skulle begynne i 100% jobb snart utan å ha særleg erfaring frå før.

T: Ja, det er noko med det.

S: Men kva fag underviser du i no?

T: Eg underviser i engelsk, norsk og samfunnsfag.

S: Men i undervising og sånn, kva ressursar brukar du mest der?

T: Vi må på ein måte gå ut i frå læreboka i forhold til at når dei kjem opp i eksamen, eller viss dei kjem opp i eksamen, så er det på ein måte læreboka som blir pensum. Men vi står jo fritt til å bruke andre ting óg. Sånn som i engelsk for eksempel så er boka ganske gammal.

S: Kva bok brukar de?

T: New Flight, og der er ein del ting som er veldig greit, men så er der også ein del tekstar som er ganske barnslige og utdaterte og ikkje sånn.. ja.. Som elevane og eg syns er ganske

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kjedelege. Og då bruka vi litt andre tekstar óg, finner utdrag frå bøker for eksempel eller noveller som ein finn rundt om.

S: Bruka de andre nettressursar eller likande?

T: Der er ei nettside som høyre til læreverket med grammatikkoppgåver og litt forskjellig som dei kan jobbe med. Så det hovudsakleg det, også er det viss vi har prosjekt eller forskjelleg så bruka dei jo internett generelt som ein ressurs.

S: Ja, så dei får velje litt sjølv kva dei vil bruke av og til?

T: Ja. Men så har vi, eg veit ikkje om det er alle klasser som har det, men mine har i alle fall alltid ei bok, ei bibliotekbok, som dei har i tillegg og som dei les i jamt ut over året. Då får dei velje litt sjølv og då vert det for mange litt meir interessant for mange i alle fall.

S: Men når det gjeld undervisingsmetodar, er det nokre du brukar meir enn andre i engelskfaget?

T: Vi bruka boka som utgangspunkt, og det er jo mykje lese og omsetje, svare på oppgåver og diskutere. Det er jo også veldig prisgitt kva klasse du har. Nokon klasser er jo veldig flinke å diskutere og mange er med i diskusjonen, mens andre klasser er det kanskje to som dreg lasset og rester er heilt stille. Då er det vanskeleg å ha på ein måte munnlege aktivitetar. Så det variera litt. Den klassa eg har no er det mange som er med ofte då, så det er jo veldig bra.

S: Ja vel, det er jo veldig bra for min del også!

T: Ja, eg var inne som vikar for denne klassa litt i fjor også, og då var dei ganske frampå då også, sjølv om dei ikkje kjende meg.

S: Men, korleis jobba de med kultur-delen av engelskfaget? Kva tema jobbar de med der?

T: No er det litt sånn frå år til år, men eg veit i alle fall ar i 10ande klasse, no er dette 9ande då, men i tiande så har dei blant anna eit kapittel som handla om det engelske språket. Om korleis dei snakka i dei forskjellige landa og korleis det har utvikla seg. Også har eit alltid eit kapittel, no hugsa eg ikkje heil kva slags klassetrinn det er, men ein har i alle fall om USA og ein har om Storbritannia. Også har ein litt om Australia og. No har vi om urfolk, og då er det jo litt om Australia og New Zealand blant anna.

S: Inkludera de noko form for media her?

T: Det er stor sett det som er i boka også legg vi til litt ekstra då. Då bruka vi gjerne internett generelt også får dei gjere litt research heime som vi går igjennom på skulen. For vi har jo, no

har vi litt fleire datamaskiner då, vi har faktisk sånn at tre klasser kan ha samtidig. Faktisk tre og ei halv, alt etter kor store klassene er. Men så er dei jo ofte booka, for her er jo 10 klasser på skulen, sant, så det er jo ikkje alltid ein får datamaskiner. Så det passe inn i dei timane ein har, så det må liksom planleggast veldig viss ein skal ha noko, stort sett.

S: Brukar de filmar eller liknande for å vise elevane?

T: Jo vi ser filmar, litt YouTube-klipp og litt sånne ting for å få i gang litt diskusjon.

S: Korleis fungera det?

T: Dei respondera stort sett på det, i alle fall den klassa eg har no. Men der er ein gjeng, særleg gutar, som er veldig engasjerte og som lika engelsk veldig godt, så dei er veldig på. Dei er på ein måte veldig trygge i engelsken sin, så dei kan liksom berre begynne på ein tankegang også berre prate seg igjennom også komme fram til eit eller anna.

S: Men stereotypiske framstillingar og slike ting, jobbar de noko med det?

T: Ikkje sånn spesifikt, men det er litt sånn når vi har om USA for eksempel, så snakkar vi litt om kva inntrykk dei har om amerikanarar, og med førre kull eg hadde snakka vi ein del om politikk for det var akkurat då det var det amerikanske valet, då når trump blei valt. Så vi brukte ganske mykje tid på, eg hadde dei i både engelsk og samfunnsfag, så vi brukte ganske mykje tid på det amerikanske valsystemet for eksempel. Og det blei dei ganske sjokkert over, at korleis det på ein måte var sett i hop og korleis det gjekk an. Og at Trump faktisk kunne bli valt, kva seier det om Amerikanarar liksom. Så dei hadde ein ganske fin refleksjon på det. Dei klarte å tenke igjennom det. Når ein jobbar med Amerika så er det jo ganske typisk at ein går igjennom sånne rare lover, våpenlover og sånne ting som er litt fjernt for oss her i Norge. Så det blir jo ofte forskjellane ein kanskje dreg fram.

S: Men, bruka du nokon av dei mediene som elevane brukar i fritida i nokon grad?

T: Både ja og nei. Eg har også engelsk fordjuping i 9ande klasse, som eit andre framandspråk. Dei er jo ganske lita gruppe og dei er ganske lågt presterande om eg kan sei det, så der må ein jo legge ned nivået veldig. Og der bruka vi litt sånn filmar og TV-seriar, slik som *Modern Family* for eksempel, for der er det jo veldig stereotypisk, så det helde vi faktisk på å jobbe med no, å sjå litt på det, bruke det, og skrive litt og snakke litt om det. Problemet der er jo at det er så få som er på eit noko lunde nivå at det blir ikkje noko diskusjon.

S: Så i vanlege timar brukar de ikkje ulike formar for media i særleg grad?

T: Dei kan jo det, viss dei skal lage presentasjonar og sånn. Av og til har dei i heimelekse å sjå ein film eller ein episode også skrive eit samandrag då av det. Det er heimelekse dei får av og til, berre for å gjere noko litt anna og for å få litt input frå andre ting enn boka. Men det er ikkje så mykje vi får gjort av det i timane. Det er ikkje det. Vi må liksom ha litt skrivetrening, vi må ha litt grammatikk, vi må lese litt vi må snakke litt, så det er ofte lite tid til å gjere mykje anna når ein berre har 2,5t i veka.

S: Så du synes det blir litt vanskelig å få inn desse tinga med kultur og media?

T: Det blir litt sånn periodevis. Det blir ofte dei vande greiene som vi ofte gjer også av og til variera vi med litt andre ting, ser ein film eller.

S: Så det er kanskje ofte avhengig av meir dagsaktuelle ting, type det Amerikanske valet?

T: Ja, viss det skjer noko som vi må ta opp kan vi bruke det meir.

S: Snakka de noko om den påverknadskrafta som media har på elevane sjølv? Snakka de om det dei blir eksponert for og korleis det påverka deira tanka?

T: Eg trur vi snakka meir om det i samfunnsfag enn det vi gjer i engelsk. For det ligg meir til samfunnsfag enn det gjer til engelsk. Men no hadde vi faktisk, i førre kapittel trur eg det var, ein tekst om ei som møtte ein på nettet og som skulle treffe han, men så var han ikkje slik som det såg ut som. Så då hadde vi ein diskusjon om dei ein chatta med på nett, og kva ein eigentleg veit om dei, kva ein kan stole på. Så vi hadde ein liten debatt på det, men elles så ligg den media delen meir til samfunnsfag enn det gjer til engelsk. Så viss ein har klassa i begge faga så er det jo veldig greitt.

S: Generelt i klassa, opplev du dei som kritiske?

T: Nokon er det, mens andre er dessverre veldig ukritiske. Dei sluker veldig mykje, men ein del er jo veldig flinke til å stille litt spørsmålsteikn. Eg ser det jo gjerne, ikkje berre i engelsk, men viss dei skal skrive ein tekst eller gjere reserach på noko og lage ei kjeldeliste, så er den ganske avslørande av og til på kva dei stola på, for der kan vere alt mulig. «Ja men det stod der», «men det er jo berre ein tilfeldig person som har skrevet ein blogg om det. Du veit jo ikkje at det er sant» «Nei, men det stod på internett», liksom «Jaa, men…».

S: Opplev du at dette går igjen på tvers av fag med dei elevane det gjeld, eller opplev du at dette har samanheng med kor streke dei er i det aktuelle faget?

T: Eg trur dette kjem an på kor sterk eleven er generelt. Er dei ukritiske i engelsk så er dei stort sett det i samfunnsfag og andre fag også. Men det er ein modningssak for ein del. For dei er veldig ulikt komen i den modningsfasen, og det merka ein kanskje særleg i 8ande og 9ande klasse. I 9ande er ein del begynt å bli litt modne og så er det fortsatt mange som fortsatt er ganske umodne. Og så ser ein at det variera veldig i kor kritiske ein er og kor reflekterte ein er.

S: Er dei gode på det å ta ansvar for eigen læring?

T: Nokon, det er stor variasjon. Slik som med lekse for eksempel, det er på ein måte ikkje. Dei får ikkje nokon store direkte konsekvensar dersom dei ikkje gjer leksa si, men det vil jo få konsekvensar for læringa og kor godt dei gjer det i faget etter kvart viss dei ikkje gjer noko heime så vil dei jo kanskje ligge litt etter. Men det er ikkje alle som skjønna det. Dei gjer ikkje leksa også går det kanskje dårleg på ei prøve, også skjønna dei kanskje ikkje heit samanhengen. Nokon er veldig flinke, og veldig flittige, og jobba godt, og nokon dei tek livet litt meir med ro. Og nokon tenker at «eg er god i engelsk, så eg treng ikkje jobbe så mykje». Så har dei kanskje i 8ande klasse fått 5arar og tenkt at dei er veldig god, så tenker dei gjerne at «då flyt eg på det». Også kjem dei til 9ande og då blir det litt vanskelegare, krava er litt høgre også fly dei kanskje ikkje så veldig mykje lenger. Så det er nokon som går på smell av og til.

S: Eg ser jo forresten at mange har svart at dei brukar 12t eller meir på desse spørjeskjemaa, noko som eg må ta litt kritikk for at eg ikkje lagde fleire svaralternativ.

T: Ja, eg trur det er mange som brukar <u>mykje</u> meir enn det. Det er veldig mange i den klassa som spela data. Men eg trur også det er mange som er mykje på Netflix. Men vi har snakka litt om det, og der er mykje speling.