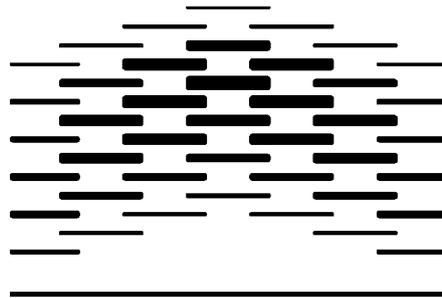


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**“The Multicultural”**

-constructions in the curriculum of Norwegian primary  
schoolteacher education



OSLO AND AKERSHUS  
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Remember you are citizens of the world

*(Joseph Emmanuel Appiah cited in Appiah, 2006: xviii)*



## Preface

Forming grammatically correct sentences is for the normal individual the prerequisite for any submission to social laws. No one is supposed to be ignorant of grammaticality; those who are belong in special institutions. The unity of language is fundamentally political.

*(Deleuze & Guattari, 1988:112)*

Through these studies, the master courses in International and Multicultural Education, in the North, my interest for postmodern theories have deepened. Within the paradigm of what I have come to befriend as “postmodernism”, all truths are understood as equally true - this, without indicating that any is “better” than another. Postmodernists are not supposed to follow any pre-given rules, but they are expected to question the rules, and through their work discover and construct possible new ways of organising the social order. Therefore, the production of this thesis could be seen as a paradox: The fact that I am supposed to subjugate my work to certain pre-given rules, patterned out in something called a format. These rules may be perceived by my paradigm as to constitute some kind of power, which may be the reason why I meet it with resistance; a will to contra act on what it expects of me, and instead enlighten it with new possibilities for framework., My will to resist this temptation is great, as this is how I have been socialized and trained, how I am being assimilated into the academic word: A world which shouts at me “ ... be critical, however, be critical of what we tell you is critical”. From this I have understood that challenging “the format” (understood also as a format on a wider political level), is not a challenge to take on at this level (master level). Therefore, I have come to the realization that I must stick, as best as I can to this format, that I need to be socialized in order to be able to de-socialize and finally re-socialize, and hence add something new to such a long-established truth. Despite being told that only a small percentage will be interested in reading this document, I am willing to do this in order that those who have supported me through this process; my boyfriend of nine years Kjell Vidar Thorsen, my main supervisor Marit Storeng, my second supervisor Anne-Birgitta Nilsen, my colleague and mentor Sølvi Mausethagen, my sisters May Laugerud Fylkesnes and June Fylkesnes, June’s husband Momodou Olly Mboge, my motivating fellow students Laila Çalışkan Fitjar, Lauren Auditore and Marius Heimen and more, will be able to both read and understand my message. To all of you, thank you for your support!

## **Abstract**

This thesis examines how a concept, “the multicultural”, is constructed in discourses in the current Norwegian primary schoolteacher education. The focus of this thesis is directed towards one institution, Oslo University College (OUC), towards one primary schoolteacher education programme (years 1-7), and towards one subject, Pedagogy and Pupil Knowledge 1. The empirical work of this study includes five curriculum texts of which four are documents and one is a book.

The problem statement aims at understanding how different *agents* strive to fix the meaning of an important discursive sign. It does so by asking (1) how “the multicultural” is constructed in selected curriculum texts, (2) in what ways there is change; *continuity* and *discontinuity* in how the selected curriculum texts’ represents social categories, and from this, asking (3) whether or not there are any challenges.

The thesis has developed a visualized methodological structure of Laclau and Mouffe’s (1985, 2001) theory on discourse. The selected texts are analysed using a *three-readings strategy*.

Questioning how *culture* and related concepts generally are understood, and suggesting possible “new” ways of understanding them, the thesis aims at inspiring alternative ways of understanding “the multicultural”.

The analysis reveals that the understanding of “the multicultural” is featured by inconsistency; that it is arbitrarily constructed as different “things”. The analysis also reveals that “the multicultural” generally is constructed as an *otherness*: However, it is part of the Norwegian society, but not part of the Norwegian identity.

Additionally, the thesis demonstrates that “good” intentions might not necessarily lead to “good” results. For example the OUC’s Programme Plan’s focus on recognizing the minority pupil’s background resulting in a strengthened construction of “the multicultural” as the *non-Norwegian*.

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**Table 1: List of abbreviations<sup>1</sup>**

<b>CC</b>	The Core Curriculum
<b>HiOA</b>	Oslo and Akershus University College of Applied Sciences
<b>LiS 1</b>	Life in School 1
<b>NGL</b>	National Guidelines for the Primary Teacher Education, Years 1-7
<b>NOKUT</b>	The Norwegian Agency for Quality Assurance in Education
<b>NPM</b>	New Public Management
<b>OECD</b>	Organization for Economic Corporation and Development
<b>OUC</b>	Oslo University College <sup>2</sup>
<b>PP</b>	OUC's Programme Plan for the Primary Teacher Education Years 1-7
<b>PPK 1</b>	The Subject Specific Plan of Pedagogy and Pupil Knowledge 1, Years 1-7
<b>QF</b>	The Quality Framework
<b>WP 11</b>	White Paper 11 (2008-2009), <i>The Teacher — the Role and the Education</i>
<b>WP 14</b>	White Paper 14 (2008-2009), <i>Internationalization of Education</i>
<b>WP 31</b>	White Paper 31 (2007-2008), <i>Quality in School</i>

<sup>1</sup> Many of the translations; WP11, WP 14, NGL, NOKUT, CC and QF, are found at the Ministry of Education's pages <http://www.regjeringen.no/nb/dep/kd.html> . More links with information about the Norwegian higher education is also found here. For a direct reference to this page, go to the following url~ address; <http://www.regjeringen.no/en/dep/kd/documents/brochures-and-handbooks.html?id=2133> , (derived 21.06.11). The translations of OUC are found at the OUC's internet pages; <http://www.hio.no/studentarkiv/Fag-og-studieplaner-for-2011-2012/Fag-og-studieplaner-2011-2012-Avdeling-for-laererutdanning-og-internasjonale-studier/Grunnskolelaererutdanning-trinn-1-7> (derived 21.06.11). However the translations of PP, is based on that there at the Ministry of Education is a link to the *National Guidelines for the Differentiated Teacher Education Programmes* ( <http://www.regjeringen.no/en/dep/kd/documents/legislation/legal-guidelines/2010/national-guidelines-for-differentiated-t.html?id=640249> ) , where "programme" is used about the teacher education programme. Therefore, I have used the words "Programme Plan" for the translation of the Norwegian "Progam Plan" in this thesis. The translation PPK 1, and LiS 1 is done by me, as no information is found about these text in English.

<sup>2</sup> This thesis' research has been performed at what was referred to as Oslo University College. However, the fall semester 2011, OUC and Akershus University College merged and became Oslo and Akershus University College of Applied Sciences. The research in this thesis has mainly been conducted prior to the merging, and therefore I will in this thesis mainly be referred to Oslo University College, with the exception of chapter 8 in where future challenges for the University College will be suggested.

“When I use a word,” Humpty Dumpty said, in a rather scornful tone, “it means just what I choose it to mean — neither more nor less.” “The question is,” said Alice, “whether you can make words mean so many things.” “The question is,” said Humpty Dumpty, “which is to be master — that’s all.”  
(Carroll, 1965:159)

## 1 Introduction

Even when people are exposed to the same political text, they can still end up with quite different interpretations of its message depending on their own political agenda<sup>3</sup> (cf. Torfing, 1999:83). The space between how people, on one hand may understand a political message as highly inclusive, whilst others understand the same message as discriminating, illustrates what I in this thesis will refer to as *the room for definition*<sup>4</sup>. The use of the term “room”, in the phrase *room for definition* is inspired by Yin (2003:18-19).

All actors within discourses have political agendas, and the viewpoint within this thesis is that the agenda of the actors is to gain hegemony (cf. Gramsci, 2011); to temporally fix a construction of “the multicultural”<sup>5</sup>. This thesis’ agenda, as it will be revealed, is to detect the different agents<sup>6</sup> hegemonic constructions; to question their logic through a vertical line, inside *the room for definition*, to hopefully trigger a process of deliberation, and in turn possibly dissolve the hegemonic

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<sup>3</sup> *Politics* is in here understood as “... the pursuit of the individual ...” (Torfing, 1999:82), or in other words; the pursuit of the “individual discourse”. Said differently, it is a struggle for hegemony.

<sup>4</sup> The concept, *the room for definition* was an idea I derived at on an oral exam in this master thesis’ module 4a, *Multicultural Education in the North*. Here I discussed, with support of my paper the possible discriminatory effect the educational law might have in a teaching situation to a pupil with another belief than Christianity, if the case being that her teacher’s political agenda appeared to be a promotion of Christianity. Prior to this exam, we had in this course discussed the implications of having an educational law referring to Christianity. In this discussion there were two main standpoints: One the one side, students understood the educational law as, with support of the argument of Norway having a state church, being symbolically unjust. On the other hand, there were those understanding the state church and the educational law with its reference to Christian values as being quite inclusive. This argument was based on the Christian religion was built on the principle of inclusion. What I then theorized was that there must exist some kind of “room” which allows for people to interpret the same political message differently, depending on their life-view. This is what I refer to as *the room for definition*.

<sup>5</sup> “The multicultural” is throughout this thesis a translation of the Norwegian word “det flerkulturelle”.

<sup>6</sup> With *agents* it is in this thesis it is *not* necessarily referred to the ability of persons being autonomous, or what Winter Jørgensen and Phillips (2002:16) refers to as *a subject’ freedom of action*, but it is referred to abstract or unidentified “subject’s” ability of getting their policy through. Therefore, agents may in this thesis be understood as prevailing ideas, in the selected curriculum texts.

constructions of “the multicultural” appearing in the new curriculum of the teacher education programme at Oslo and Akershus University College of Applied Sciences (HiOA)<sup>7</sup>.

The analysis and questioning of the constructions of “the multicultural” is important because it pin points the very essence of Humpty Dumpty’s argument. For example: The White Paper 11 (2008-2009), *The Teacher, the Role and the Education* (Kunnskapsdepartementet, 2009b), uses extensively undefined and ambiguous words, and as a consequence interpretations of a word such as “the multicultural” may be filled with different content and it may therefore mean different things to different people, depending on their political agenda. Whether or not people are able to get their ideology through to other people depends on their social position (Neumann, 2001). To paraphrase Humpty Dumpty, it depends whether they *are to be masters*. However, what content “the multicultural” is filled with may have consequences (Eriksen, 2009a). It may have consequences for how people speak of and thereby act upon it (Burr, 1995). What this means on a “wider scale” is that how people interpret, define and accordingly act upon their experienced everyday life, has consequences, not only for individual’s identities, but for their social position, and ultimately it has consequences for the distribution of social goods<sup>8</sup>.

In this thesis, instead of investigating discourses with a historical perspective, the focus will be on a concept, the use and understanding of it horizontally and vertically; in and between texts. The selected texts analysed in this thesis are all understood as political texts (cf. Laclau & Mouffe, 1985) which are placed in a social range between a macro and a micro level. The range may be considered as a space, extending from *the ideological political level* on “top” (macro), through *the national level, the institutional level, the subject specific level*, down to *the level of the readings* at the “bottom” (micro). This space represents what is called *the room for definition*. Inside *the room for definition* a multiplicity of definitions are made possible. In other words:

This thesis examines how “the multicultural” is constructed by different actors in the different selected texts in the new curriculum of the primary schoolteacher education programme. It aims to

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<sup>7</sup> The abbreviation of Oslo and Akershus University College of Applied Sciences to HiOA is found on the HiOA’s home-pages in English, derived 25.10.2011 at <http://blogg.hioa.no/international/2011/07/15/welcome-to-international-office-at-hioa/>.

<sup>8</sup> For example: If a person is defined as “coloured” and if “coloured” is constructed as a negative, those falling under the category “coloured” may be treated accordingly. Hence, “coloureds” may be met with limited access to certain goods such as job-opportunities and housing, compared to those, belonging to an entity that is constructed more positively.

detect preservation and change; how movement and transformation in the discourses on “the multicultural” operate in and between the levels of the different curriculum texts. The research questions of this thesis are therefore as follows:

- How is “the multicultural” constructed in the new curriculum of the primary schoolteacher education, in *the White Paper 11 (2008-2009) The Teacher — the Role and the Education (WP11)*, *the National Guidelines for the Primary School Teacher Education, Years 1-7 (NGL)*, *the OUC’s Programme Plan for the Primary Teacher Education, Years 1-7 (PP)*, *the Subject Specific Plan of Pedagogy and Pupil Knowledge 1 (PPK 1)* and *Life in School 1 (LiS 1)*?
- In what ways is there change in the discourses on “the multicultural” between the selected curriculum texts?
  - In what ways are there a *continuity* and a *discontinuity* in how the selected curricula texts’ represent the social categories of “the society”, “the pupil(s)”, “the student teacher(s)” and the perspectives on “the global and international”, “*Bildung*”<sup>9</sup>, “knowledge” and “the role of the subject of Pedagogy and Pupil Knowledge 1”?
- – Are there any challenges?

The strength of this thesis lies in the fact that the empirical research covers a political space of articulations; *the room for definition*, represented by five selected curriculum texts . It is this theses’ strength because the empirical data is curriculum texts which represent different political levels. They are texts ranging from an *ideological political level* on “top” to a *level of the reading* on the “bottom”.

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<sup>9</sup> *Bildung* is in this thesis translated from the Norwegian “danning”, which there is no sufficient English word for. Often in English texts the German concept *Bildung* is used.

The reason why the focus is on “the multicultural” and the subject of Pedagogy and Pupil Knowledge 1 in the primary schoolteacher education years 1-7, at Oslo University College, is based on five arguments. Firstly, the appearance of an increased concern within both the media and in education, of what is referred to as “the multicultural”. Secondly, my own experience as a student at the teacher education programme at OUC, a school which profiled itself as multicultural and international in all aspects, and my experience of the lack of discussion on content of the so called “multicultural”, throughout the education. The third reason is based on the arrival of a new and expanded subject of pedagogy (introduced autumn of 2010), and its overall aim of constituting the professional foundation of the future teachers’ professional practice. Fourthly, the reason why *Pedagogy and Pupil Knowledge 1*<sup>10</sup> is chosen as focus for this thesis, whilst other subjects are excluded, is based on a specific argument repeatedly articulated on all levels of the new curriculum, that *Pedagogy and Pupil Knowledge is going to have a superior position within the Primary School Teacher Education, and that it is going to ensure the teacher’s foundation of professional knowledge in meeting with a diverse group of pupils* (HiO, 2010a:4; 2010b:1; Kunnskapsdepartementet, 2009b:9-10,20; Lillejord, Manger, Nordahl, & Drugli, 2010:16; Manger, Lillejord, Helland, & Nordahl, 2009:3; Rammeplansutvalget, 2009:16). Lastly, focusing on the education of the primary schoolteacher, years 1-7, is based on the fact that it is through this education teachers are trained to work with pupils who experience their first years in school.

Even though this thesis analyses how “the multicultural” is constructed, it has no intention of defining “the multicultural”. Rather, this thesis analyses how different actors, as they represent different categories found to be related to “the multicultural”, attempt to construct “the multicultural”. Therefore, by exploring how categories such as “the society”, “the pupil(s)”, “the student teacher(s)”, and what in this thesis is referred to as perspectives on “the global and international”, “*Bildung*”, “knowledge” and “the role of the subject of Pedagogy and Pupil Knowledge” are represented, the aim of this thesis is to explore how “the multicultural” is constructed, and how it may be understood in relation to the new teacher education.

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<sup>10</sup> Even though there in this thesis is stated that the main object of analysis is the subject of Pedagogy and Pupil Knowledge 1, is important to notice is that WP11’s articulation of the content of new subject of pedagogy is a declaration of the new subject in general. What this means is that WP 11 does direct itself towards Pedagogy and Pupil Knowledge 1, in particular, but towards the subject of pedagogy in general.

## 1.1 Reason for choice of topic

The reasons for choice of topic, epistemological and methodological direction, as well as the problem statements of this thesis, have been many and interconnected, and are based on personal experiences made through observations and readings. Firstly, I was a student at the general teacher education programme at OUC, where I worked on a bachelor thesis in Social Science 2009. Through this work, experiencing how belonging to the social category “Russian” in Estonia, with its’ connotations<sup>11</sup>, had consequences for their social status, my interests in social categories was evoked. Secondly, my realization that “the imagined community” (Anderson, 1983), the nation, or any other imagined grouping of people, is created as an objective truth, often connected through a constructed history. In addition to this how I imagine and believe that I experience this “community” at many different levels in my daily life (the imagined community of my family, colleagues, city, nation), have furthered my critical understanding and the want to question how it could have been constructed differently — at some other place, at another time in history .

Additionally, as I read *The social construction of reality* (Berger & Luckmann, 1967) I came to understand that the categories we are “socialized” into (Hoëm, 1978) are created and laid out for us by the society in which we are born. Reading *Ethnic groups and boundaries: the social organization of cultural difference* (Barth, 1994) and understanding that the social categories, as in Barth’s (1994) example; ethnicity, is transformable and therefore individuals are able to transfer between ethnic groups. Moreover, reading *Identity, Authenticity and Survival: Multicultural Societies and Social Reproduction* (Appiah, 1994) and relating it to the article *Ethnic groups and boundaries: the social organization of cultural difference* (Barth, 1994) and *The social construction of reality* (Berger & Luckmann, 1967) and questioning whether or not the social categories we generally think of as locked, are in fact not. Reading *A New Politics of Recognition: Political principles for an interdependent world* (Parekh, 2008) and *A thousand plateaus: capitalism and schizophrenia* (Deleuze & Guattari, 1988) had me realizing that identity may be understood not only through contrasting, but just as well a multiplicity; a transferable plurality.

Through reading *Multiculturalism; examining the politics of recognition* (Foucault, 1974), *A new politics of identity: political principles for an independent world* (Parekh, 2008) and *Rights,*

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<sup>11</sup> A “Russian” in Estonia is seen as an alien and constructed as a non-citizen. Because of being constructed as “the other” in the Estonian post-Soviet nation-building-project, “Russians” are despised by the “average” Estonian.

*democracy, and fulfilment in the era of identity politics: principled compromises in a compromised world* (Ingram, 2004) on how belonging or not belonging to certain groups, when linked with state politics, may be understood not only as a recognition of a person's identity, but that it might be crucial for a persons' social position, and from this how I have come to understand that politics of identity may also affect peoples' access to social goods. In other words: Identity "politics"<sup>12</sup> may have consequence for the distribution and redistribution of social goods.

Moreover, being fascinated with Althusser's (2011) *Ideology and the Ideological State Apparatus*, a theory on how individuals willingly subjugate themselves to ideology. Reading Ingram (2004) and being inspired by his discussion on the problematic conflation of concrete and abstract thinking. In *Rights, democracy, and fulfilment in the era of identity politics: principled compromises in a compromised world*, Ingram (2004) shows how, by drawing on Jean-François Lyotard's (1924-1998) theory of what might be referred to as *the power of circular identification*; the conflation of the addresser, to the addressee and referent (for example linking man, history and God, in rhetoric), such a conflation has proved to be an effective tool when aiming at imposing one's *will* and *identity* upon others. Moreover, Ingram shows how such a conflation has proved to be effectively used by people throughout history.

As part of the teacher education programme, I was an exchange student in Ghana during the spring semester of 2009. Here I believe I experienced the Lyotard (as exemplified by Ingram (2004)) and Althusseran theory (2011) in practise; an ongoing nation-building project, where every primary- and secondary school day started with a ceremony, and in which nationalist songs were sung accompanied by different marches, ending the session with the national anthem and a prayer. Throughout my exchange I experienced how friendships made me feel connected, both to the people I got to know and to the country in itself, and that such an experience may be a good starting point for global citizenship (cf. Banks, 2008; Osler & Starkey, 2005).

Through discussions with fellow students on this master programme, I experienced how theories, statements and concepts may be interpreted quite differently, depending on each person's viewpoint

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<sup>12</sup> The reason for why "politics" has quotation marks is to stress that with politics, in this thesis, it is not only referred to the "game" politicians play in the public room on behalf of their party, it just as well means what Laclau and Mouffe (1985) refers to as the discursive struggle for hegemonic achievement.

and life-view. This experience; how statements, concepts and more, may be interpreted to the advantage of someone's ideology is fascinating to me.

## **1.2 Structure of thesis**

Chapter 1 introduces the aim of the project, the research questions, and my personal background for the chosen subject of study, as well as the build-up of this thesis.

Chapter 2 outlines the background of the new teacher education reform, a review of literature of previous research on "the multicultural" at Oslo University College. This chapter also provides an introduction to the empirical data used. The selected texts' complex relationship is discussed and it argues why the selection of texts for this thesis' is understood to represent the primary schoolteacher education programme's curriculum.

Chapter 3 explains the overall epistemological stance of this thesis and it sheds light on what discourse, both as method and as theory, might do. Additionally, the chapter provides criticism of a relativistic approach as well as criticism of postmodernism as a method for analysis.

Chapter 4 introduces the reader to different and alternative understandings of the concept of culture, and possible understandings of multiculturalism, and relates these understandings to identity "politics". Additionally, the chapter suggests how identity "politics" may be understood in a Norwegian context and how multicultural education may be practised in school.

Chapter 5 outlines the strategy of this thesis; how its structural discourse theory is understood, how the three approaches of analytical reading have been integrated and how the act of writing the analysis out on paper has been conducted. Additionally, the chapter discusses the issue of translation.

Chapter 6 provides a *horizontal*<sup>13</sup> analysis of how different actors in the different texts, through their representation of social categories and perspectives, attempt to construct "the multicultural". It also outlines the main role of Pedagogy and Pupil Knowledge 1.

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<sup>13</sup> By *horizontal* it is referred to how the analysis of the represented social categories, linked to "the multicultural", is represented inside each curriculum text.

Chapter 7 sums up and compares the different representations of the social categories and perspectives analysed in chapter 6, *vertically*<sup>14</sup>. It discusses in what ways there are change; *continuity* and *discontinuity* between the selected texts' constructions of the social categories analysed in chapter 6. The chapter then compares and summarizes the main discourses, their *continuity* and *discontinuity* across the selected curriculum texts' levels; in *the room for definition*.

The last chapter concludes with the findings of chapter 6 and 7 and answers the first of three research questions in this thesis. It then points out possible challenges related to the main findings of chapter 7 in light of the aim of the new teacher education reform's goal and previous research done on "the multicultural" at OUC. The chapter also reflects on the work done in this thesis, pointing out its contribution to the field and makes suggestions for further research.

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<sup>14</sup> By *vertically* it is referred to the "room for definition"; an analysis of how representations of categories relates to each other between the selected texts.

## 2 Context and content

### 2.1 Introduction

Why was a new primary teacher education seen as necessary in Norway? What research has previously been done on “the multicultural” at OUC ? Which type of texts are analysed in this thesis, how are they related to each other and what makes the selected texts a valuable representation which may be referred to as different levels of a curriculum? These are questions answered in this chapter.

This chapter presents an overview of the background for what is referred to as the “new teacher education”. It outlines, through a literature review, previous research on multicultural issues at OUC. It then accounts for the selected curriculum texts, their roles and complex relationship. Finally, it discusses the justifications and limitations of the selected texts, in relation to *time* and *volume*, *canon* and *monuments*, as well as *relevance* and *space*.

### 2.2 Background

Through the Norwegian Agency for Quality Assurance in Education’s (NOKUT) report *Evaluation of the General Teacher Education in Norway 2006*<sup>15</sup> (2006), there was a call for a new primary schoolteacher education. The call was rooted in NOKUT’s findings of a varying quality between different primary schoolteacher education institutions and their ability to integrate theoretical and practical aspects in the education programme<sup>16</sup>. Consequently, NOKUT’s evaluation panel suggested that the government should develop a new curriculum which highlighted an emphasized orientation towards the society (NOKUT, 2006:4,75), arguing that “[t]he general teacher education should reflect that Norway is a multicultural society” (NOKUT, 2006:14). In addition, the evaluation panel suggested that the new teacher education should emphasize on clarifying the position of the subject of pedagogy in the education (NOKUT, 2006:78,79). Based on NOKUT’s report (2006), WP 11 (2009b) was written as a policy document to be implemented, and according to this document, the new primary schoolteacher education should promote an international and multicultural orientation where

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<sup>15</sup> In Norwegian the report is called: *Evaluering av allmennlærerutdanningen i Norge 2006, del 1 Hovedrapport*.

<sup>16</sup> In other words the, the varying quality of the primary school teacher education Programmes seemed to be rooted in a lack of communication (NOKUT, 2006:4,66,73,75), both in vertical and horizontal relation, in how actors in example understood *objectives* (NOKUT, 2006:4) and *professionalism* (NOKUT, 2006:74).

... a goal is that an internationalization of the education will promote cultural understanding and global solidarity by providing increased international knowledge and experience and increased language skills<sup>17</sup> (Kunnskapsdepartementet, 2009b:26).

One argument for more emphasis on internationalization in the teacher education was that "... [t]he multicultural Norway is mirrored in the school. ...” (Kunnskapsdepartementet, 2009b:46). Based on WP 11, the work on a new curriculum for the primary schoolteacher education started with a two-day conference in the end of August 2009. As a part of this conference, Østberg, the then Dean of OUC, highlighted what she saw as the central and current dilemmas of implementing a new primary schoolteacher education (2009a). According to Østberg (2009a) the social context has changed, and therefore the future teacher needs knowledge and ability to reflect on *the Norwegian “we”, cultural sensitivity, cultural complexity, recognition of diversity*, and to place an *emphasis on community*<sup>18</sup>. Moreover, she emphasized the importance of having *multilingualism as an ideal*, as well as that *the multicultural perspectives* should involve all<sup>19</sup>. At the same time Østberg (2009a) stressed the importance of *cultural awareness*, which she defines as *traditions, influence and processes of change. Internationalization* she defines as *travelling, work-market, migration and trans-nationality*. According to Østberg (2009a) applying the aspects of multiculturalism and internationalization into practice means ensuring that students are met with *social and cultural diversity*. Østberg (2009a) stresses that the future teacher, in a *culturally complex society* needs

... a primary schoolteacher education which has integrated multicultural perspectives in the school foundation, in all subjects and in the practice (Østberg, 2009a:17).

### 2.3 Literature review

In 2000, Bjørn Georg Lindberg completed his master thesis investigating how the ethnic diversity in society has impacted the education of teachers in the multicultural Norwegian school. One thing he found was that there seemed to be a tendency for teachers to ignore significant considerations related to ethnic diversity, when discussing what it takes to run a school. Through his thesis,

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<sup>17</sup> In this thesis all translations from Norwegian texts are done by me.

<sup>18</sup> The text written in italics is cited from Østberg's (2009a) power point presentation.

<sup>19</sup> With *all* here, it is understood that Østberg refers (2009a) to staff, students and pupils.

Lindberg questions whether or not this would have been different if there had been more focus on a “plural” way of thinking in the primary schoolteacher education (Lindberg, 2000:134).

In a period of two years, 2002-2004, Karin Elise Fajersson and Sidsel Germeten (2005) documented, in a report, the results on the project of *Multicultural Education* at OUC. The project was an organisational measure which aimed at recruiting students with a minority background to the teacher education programme as well as providing the teacher education with new content. They suggested the new content should aim at the multicultural aspect and should have (1) a more thorough multicultural perspective, (2) an alternative practice form where research and school visits were related to “multicultural schools”, and (3) practice abroad as an opportunity (Fajersson & Germeten, 2005:8-10). The conclusion of the report stated that even though the project aimed high, it actually did not bring forth the desired results. According to Germeten (2005), the reason why the project failed was that a new reform was introduced in autumn of 2003. The new reform was supposed to emphasize on multicultural and multilingual aspects, however, these aspects were established as a separate profile<sup>20</sup> for all student teachers. The new reform contributed to new structural changes, which also affected the students participating in the *Multicultural Education*-project, and therefore a reliable and complete evaluation of the project became impossible (Germeten in Fajersson & Germeten, 2005:166).

Marit Greek and Kari Mari Jonsmoen (2007) published a report on the multicultural practice between 1996 and 2007 in the teacher education programme at OUC. Their report showed that research on multicultural issues in the Norwegian educational system has traditionally focused on primary- and secondary school levels, and that almost no research has been carried out on multicultural issues at the higher educational level. Additionally, Greek and Jonsmoen claimed that issues concerning multicultural education in Norway have traditionally been problem oriented. The main aim of their report was to suggest what direction OUC should go in order to create a practice which is multicultural and of high quality. Their suggestions were; (1) institutional flexibility, (2) analyses of an established pedagogical practise, (3) recruitment from minority groups for higher education, both among students and among staff, (4) multicultural competency among the university

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<sup>20</sup> With *separate profile* it is here referred to an “isolated” course-like education in multicultural aspects, as opposed to Øsberg’s (2009a) recommendations of integrating multicultural perspectives as a foundation for all subjects and in the practice.

college's employees, (5) emphasis on the students' communication skills, (6) writing courses for students, (7) language courses for students with Norwegian as their second language, (8) processes for multicultural integration at OUC and (9) gathering of new knowledge for creating an inclusive and multicultural university college (Greek & Jonsmoen, 2007:6-7).

Ingvil Bjordal (2008) completed her master thesis on multicultural perspectives in the teacher education at OUC. She claims that there is a tension between the strong governmental guidelines on education and OUCs' own educational guidelines. She claims that while central and local plans advocate for a more comprehensive multicultural education, the actual perception and practice seem to be multicultural education as a supplement to the main curriculum, resulting in periodical focus on multicultural issues (Bjordal, 2008:3).

Sissel Østberg (2009b), in her feature article to the Centre for Professional Studies at OUC, states that teacher educators need to be more aware of the reality in the schools. According to Østberg, there is no contradiction between research-orientation and closeness to practise, and thus the teacher education should, together with the subject of pedagogy, be more oriented towards professionalism, which entails developing “... a teacher education with a strengthened international and multicultural orientation” (Østberg, 2009b).

Kirsten Palm and Ida Marie Andersen (2009) posted an article on OUC's webpage where they critically comment on WP 11's stance towards what they refer to as the multicultural society. Palm and Andersen criticize the WP 11 for being too unspecific in its formulations and definitions of the multicultural society. They highlight seven problems with the WP11: Firstly, the WP 11 does not explicitly state what the “domain” society consists of. Secondly, it is seen as a problem that a special emphasis on the multicultural society involves only some chosen institutions. Thirdly, even though there is an emphasis on education contributing to even out social differences, no special attention is given to *the linguistic minority pupils*<sup>21</sup>. Fourthly, through the introduction of the new pedagogy subject nothing is mentioned about multicultural competency, or multicultural pedagogy. Fifthly, in relation to the recruitment of teachers the terminology used is inconsistent. And sixthly, in the chapters on internationalization and multicultural orientation, “internationalization” is described as

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<sup>21</sup> *Linguistic minority pupils* is a term directly translated from the Norwegian *minoritetsspråklige elever*, and is a term which in the English language would perhaps have been more correctly translated into *pupils whose mother tongue is not Norwegian*.

an “... internationalization in the traditional sense”, as located outside Norway (Palm & Andersen, 2009). Lastly, Palm and Andersen question what the means and the goals of WP11 (2008-2009) really are: “Is it not an inclusive school in the Norwegian multicultural society which is the goal, while internationalization is the means to reach this?” (Palm & Andersen, 2009).

Lars Inge Terum (2009) published an article in the journal *Forskningspolitikk* where he states that the questions considered in WP 11 are important. Regarding the subject pedagogy Terum stresses that the potential for what is called “new”<sup>22</sup> is there, however, he questions the content of the subject and states that he is “... afraid the “contra forces” may be many and that the “forces” are few”<sup>23</sup> (Terum, 2009:13).

Lise Granlund, Sølvi Mausethagen and Elaine Munthe (2011) in their OUC report, examine the notions on teacher professionalism, and how these notions differ between different political authorities<sup>24</sup>. They find there is an agreement on the idea of teachers having solid academic and pedagogical and knowledge, sound leadership skills and knowledge about research, but at the same time there is a disagreement on how research should be used and how teacher performance may best be ensured. Referring to WP 11, Granlund, et al. (2011) find that the new subject of pedagogy is understood to be

... the unifying subject in the teacher education, which safeguards the instrumental part of the teacher profession, that it constitute the scientific foundation, but also that it should be practice-related, and safeguard the school’s purpose as well as the students relational competency (Granlund, et al., 2011:14).

## 2.4 Presentation of the texts

The purpose of this research is to analyse how “the multicultural” is constructed in the different selected texts of the new curriculum (of autumn 2010) of the primary schoolteacher education. The selected texts consist of four documents (WP 11, NGL, PP and PPK1), and one book (LiS 1). The

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<sup>22</sup> In this article, Terum does not state what the “new” of the subject entails.

<sup>23</sup> The way Terum (2009) is understood here is that he propose that there will be resistance against the new subject of pedagogy.

<sup>24</sup> The use of *notions* and *political actors* here refers to concepts of discourse; where notions refers to articulations (Laclau& Mouffe, 1985, 2001) or understanding of the concept *professionalism*. *Political actors* refers to articulations coming from “agents” positioned at different levels in a discursive (political) field.

new curriculum of the primary schoolteacher education may be understood as to be built up by texts which have a hierarchical relationship with each another, in which the texts on the macro level are positioned above the texts on the micro level. Consequently, the texts may be understood as operating on five different levels, which in this thesis are referred to as; *the ideological political level* (represented by WP 11), *the national level* (represented by NGL), *the institutional level* (represented by PP), *the subject specific level* (represented by PPK 1), and *the level of the readings* (represented by LiS 1).

**Table 2: “The room for definition”; the hierarchy of the selected texts in the new curricula of the primary teacher education**

<b>LEVEL</b>	<b>TEXT</b>	<b>FUNCTION</b>
<b>The ideological political level</b>	White Paper 11 (2008-2009), <i>The Teacher — the Role and the Education (WP 11)</i>	A policy to be implemented.
<b>The national level</b>	The National Guidelines for the Primary School Teacher Education, grades 1-7. (NGL)	A foundation on which the PP is based, and that indicates what recognizes a high quality teacher education.
<b>The institutional level</b>	Oslo University Colleges’ Programme Plan for the Primary Teacher Education, grades 1-7. (PP)	Sets the general aims and areas of focus for the OUC’s teacher education.
<b>The subject specific level</b>	The Subject Specific Plan of Pedagogy and Pupil Knowledge 1 (PPK)	States the aim and objectives of the subject and includes the reading list.
<b>The level of the readings</b>	Life in School 1 (LiS)	One of two parts of an introduction to the subject of pedagogy, aimed mainly at Pedagogy and Pupil Knowledge 1.

### 2.4.1 The ideological political level

White Paper 11 (2008-2009), *The Teacher, the Role and the Education* (WP 11) (Kunnskapsdepartementet, 2009b) is based on Norwegian Agency for Quality Assurance in Education's (NOKUT) report called *Evaluation of the General Teacher Education in Norway 2006* (2006), the White Paper 16 (2006-2007), *...and no one was left behind Early intervention for lifelong learning* and White Paper 31 (2007-2008), *Quality Within school*<sup>25</sup>, and is a policy document to be implemented nationally (Kunnskapsdepartementet, 2009b). The analysis of the how "the multicultural" is constructed is based on the entire White Paper.

### 2.4.2 The national level

*The National Guidelines for the Primary School Teacher Education, grades 1-7* (NGL) claims to be written on the back ground of the policy document of WP 11 and *Innst. S. nr. 185*<sup>26</sup>. NGL are overarching national guidelines for the new curriculum, and indicates what recognises high quality in the primary schoolteacher education (Kunnskapsdepartementet, 2010b:5). The NGL, together with *National Curriculum Regulations for Differentiated Primary Teacher Education*<sup>27</sup> (Kunnskapsdepartementet, 2010b), created a dual teacher education programme, whilst earlier the *general teacher education* qualified teachers for teaching at any level in the primary school. Through this new educational programme, students would be qualified to teach years 1-7 or 5-10. In this thesis, the analysis of how "the multicultural" is constructed in the NGL, focuses on the general part of the text, pages 5 to 14, as well as the part of the guidelines for *Pedagogy and Pupil Knowledge*, the general part and that of *Pedagogy and Pupil Knowledge 1*, pages 16-17.

### 2.4.3 The institutional level

*The Oslo University Colleges' Programme Plan for the Primary Teacher Education, grades 1-7* (PP) claims to be based on the *National Curriculum Regulations for Differentiated Primary School Teacher Education* (Kunnskapsdepartementet, 2010b) and on the NGL (HiO, 2010a:1). PP describes

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<sup>25</sup> According to WP 11, WP 16 and WP 31 were published by the Ministry of Education in order to ensure "... a foundation for a school of high quality which gives equal opportunities for all" (Kunnskapsdepartementet, 2009:9).

<sup>26</sup> The full name of this document is found at the Government's home pages at <http://www.stortinget.no/no/Saker-og-publikasjoner/Publikasjoner/Innstillinger/Stortinget/2008-2009/inns-200809-185/> (derived 11.10.11): *Innstilling fra kirke-, utdannings- og forskningskomiteen om Læreren – rollen og utdanningen*. However, no translation was found in English.

<sup>27</sup> In Norwegian this is called *Forskrift om rammeplan for grunnskolelærerutdanningene for 1.–7. trinn og 5.–10. trinn* and aims at further defining the national guidelines for the primary teacher education and which has as its purpose to ensure that the teacher education institutions are offering an integrated, professional-oriented and research-based primary teacher education with high professional quality (Kunnskapsdepartementet, 2010:1).

the general aims and areas of focus for of the primary schoolteacher education programme, years 1-7 at OUC. In this thesis, the analysis of how “the multicultural” is constructed is based on the whole document.

#### **2.4.4 The subject specific level**

*The Subject Specific Plan of Pedagogy and Pupil Knowledge 1* (PPK 1), is claimed to be based on the *National Curriculum Regulations for Differentiated Primary School Teacher Education* (Kunnskapsdepartementet, 2010b), the NGL and the PP (HiO, 2010b:1). The PPK 1 describes the aims and objectives, states what is expected of the students in the subject of Pedagogy and Pupil Knowledge 1, and it provides a reading list for the course. The analysis of how “the multicultural” is constructed in the PPK1, based on the whole document.

#### **2.4.5 The level of the readings**

Life in School 1 (LiS 1) (2009), claims to mainly be built on White Paper 31 (2007-2008), *Quality in School* and White Paper 11 (2008-2009), *The Teacher, the Role and the Education* (Manger, et al., 2009:3), and to constitute, together with Life in School 2 (Lillejord, et al., 2010), an introduction to the new pedagogy subject (Manger, et al., 2009:15)<sup>28</sup>. In this thesis, what is on the reading of PPK 1; the entire book, except chapter 4<sup>29</sup>, has been included in the analysis on how “the multicultural” is constructed.

### **2.5 The complexity of the texts’ relationship**

According to John I. Goodlad (1979), curricula are based in five domains, all of which involve some kind of product; tangible or of the mind (Goodlad, 1979:60). (1) *The Ideological Curricula* serves a varied marketplace of decisions, and emerges out of an idealistic planning process, but is rarely carried out through to students. (2) *The Formal Curricula* are guides set forth by a curriculum committee; it is official and sanctioned by approval of state and institutions. (3) *The Perceived Curricula* refers to the “product of the mind”. For example a professors’ perception or intensions with the guides’ instructions may not necessarily match how the instructions were intended. (4) *The Operational Curricula* refers to the actual practice of the curriculum; to what degree it correlates with the guidelines given. (5) *The Experimental Curricula* refers to what students themselves

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<sup>28</sup> LiS 1 claims that it constitutes, together with LiS 2, an introduction to Pedagogy and Pupil Knowledge 1. In addition, it claims to consider these white papers’ emphasis on how good practise, if in line with research, will contribute for good results for the pupils (Manger et.al 2009:9-10).

<sup>29</sup> Chapter 4 is not part of the Pedagogy and Pupil Knowledge 1’s reading list.

believe they derive from and think about the operational curricula (Goodlad, 1979:60). The selected texts of this thesis may be placed in four of Goodlads’ five domains. However, texts which may be placed in *one* domain may additionally be placed into *two* or *more* of Goodlad’s curricula domains, as well. Therefore, what is meant by *the selected texts’ hierarchical and complex relationship* will become evident when they are placed in Goodlads’ domains.

**Table 3: The curricula texts placed in four of Goodlad's (1979) curricula domains**

The Ideological Curricula	
<b>The Ideological Curricula</b>	<ul style="list-style-type: none"> <li>• White Paper 11 (2008-2009), <i>The Teacher — the role and the Education</i>.</li> <li>• National Guidelines for the Primary School Teacher Education, grades 1. — 7.</li> </ul>
<b>The Formal Curricula</b>	<ul style="list-style-type: none"> <li>• National Guidelines for the Primary School Teacher Education, grades 1. — 7.</li> <li>• OUC’s Program Plan for the Primary School Teacher Education grades 1. — 7.</li> <li>• The Subject Specific Plan of Pedagogy and Pupil Knowledge 1</li> </ul>
<b>The Perceived Curricula</b>	<ul style="list-style-type: none"> <li>• White Paper 11 (2008-2009), <i>The School, the Teacher and the Education</i></li> <li>• National Guidelines for the Primary School Teacher Education, grades 1. — 7.</li> <li>• OUC’s Program Plan for the Primary School Teacher Education grades 1. — 7.</li> <li>• The Subject Specific Plan of Pedagogy and Pupil Knowledge 1</li> <li>• Life in School 1</li> </ul>
<b>The Operational Curricula</b>	<ul style="list-style-type: none"> <li>• Life in School 1</li> </ul>

The WP 11 and NGL may be placed within Goodlads’ domain of *The Ideological Curricula*, as they both serve a varied marketplace of decisions, emerges out of an idealistic planning process, and because they rarely are carried out to students. NGL, PP and PPK 1 may be placed in Goodlads’ domain of *The Formal Curricula*, because they all are set forth by a curriculum committee, they are

official, either on a national or local level, because they are sanctioned by approval of a state or an institution. All texts, WP 11, NGL, PP, PPK 1 and LiS 1, might all be placed in Goodlads' domain of *The Perceived Curricula*, as all texts may be understood as interpretations of other texts<sup>30</sup>. The book LiS 1, may be placed in Goodlads' domain of *The Operational Curricula*, because the selected book from the PPK 1's reading list may represent, or perhaps just symbolize<sup>31</sup> (cf. Foucault, 1974, 1983) a lecturer's practice and intensions of a curriculum.

The relationship between, and the functions of this thesis' selected texts are complex. Not only may the texts be placed within more than one of Goodlads' curricula domains, but additionally the texts are, as illustrated in *Table 2*, hierarchical related to each other. What this means is that, each text placed under the other, in *Table 2*, draw on the one placed above, which in effect force the domains of *the Ideological Curricula*, *the Formal Curricula* and *the Perceived Curricula* to conflate within the different texts.

## **2.6 Limitations and justifications of the selected texts**

### **2.6.1 Time and volume**

The selection of texts within this thesis is done on the basis of the limitation set by *time* and *volume*. With limitations set by *time*, it is here referred to the number of texts which possible to investigate and analyse before a date of submission. With limitation set by *volume*, the amount of analytical data derived from the texts and the ability of making it fit into the given limits of the frame of this; the maximum number of pages allowed to produce, is referred to.

### **2.6.2 Canon and monuments**

Iver B. Neumann (2001) claims that one way of limiting an analysis of discourses in texts, is to decide whether or not the texts could be regarded as part of a *canon*<sup>32</sup>, in that they refer to and quote

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<sup>30</sup> The relationship between documents is confirmed in that each text draws on the, or those, text superior to them.

<sup>31</sup> This short statement, where "representations" is replaced with "symbol" is motivated by the reading of Foucault's discussion on representations, similarities and similitudes (1983, 1974). According to Foucault, abstract symbols, may never represent a "real" object; only portray a symbol or just similitude of it. The reason why there have been written *symbolize* is that even though certain texts are on a reading list of syllabus content (here Pedagogy and Pupil Knowledge 1) this does not mean that the teacher himself takes the full stance of all of the content's the readings, because, the readings might not be chosen by the teacher alone (which is the case of the Pedagogy and Pupil Knowledge 1), they might be a selected by a group. However, the reading-list will nevertheless stand as a representation of the teacher's chosen readings.

<sup>32</sup> The function of the *canon*, which Neuman (2001) refers to seems to be closely related to that Foucault in his work refers to as the archive. Foucault, in his work, used the archive as the source of investigation in his research in order to understand what discourses and with it possible ways of speaking and acting, were dominant at one point in a society. In

each other (Neumann, 2001:52). In addition, Neumann also suggests that another way of justifying the selection would be to consider the selected texts as *monuments*; text which will stand out as knots or anchors within a discourse; texts which carries the discourse (Neumann, 2001:52). In this thesis the selection of text are based on these two criteria: All of the curriculum texts; WP 11, NGL, PP, PPK 1, and LiS 1, may be considered as parts within a *canon*: They refer to and quote each other. In addition, these texts might be considered as “new” *monuments* within the discourse on “the multicultural” in the teacher education because all texts are part of a new teacher education programme.

In the analysis it is stated that WP 11, NGL, PP, PPK 1 and LiS 1 will be analysed. In addition the perspectives on “the global and international” in White Paper 14 (2008-2009) *internationalisation of Education* (WP 14) (Kunnskapsdepartementet, 2009a), and *The Quality Framework* (QF) (Utdanningsdirektoratet, 2006) and *The Core Curriculum* (CC) (MER, 2009) which both are part of the *National Curriculum for Knowledge Promotion in Primary and Secondary Education and Training*<sup>33</sup> (Kunnskapsdepartementet, 2006) will be analysed. The analysis of the perspectives on “the global and international” in WP 14 is in this thesis understood as a “new” *monument*, which is linked with the new curriculum through the WP 11’s implicit reference to it. However, WP 14 is not, in this thesis, considered as explicitly part of the new primary schoolteacher education curriculum. QF and CC, which as opposed to WP 14, may be considered as “old” *monuments*, represents what Neumann (2001) refers to as the *slowness of discourses* (Neumann, 2001:133); the “routinisation” of practices; the self-sustaining system; the power; the reason why practices and identities stays the way they are in the same relations as if they were normal.

### 2.6.3 Relevance and space

Werner C. Mathisen (1997) argues that the researcher should let the relevance of content decide the selection of the texts in a research (Mathisen, 1997:20). In this thesis, the texts that have been chosen for analysis were selected, firstly, for their relevant content, as they are all part of what makes up the new curriculum of the primary schoolteacher education programme. In addition all texts state something which is relevant to “the multicultural”<sup>34</sup>. Additionally, the texts are chosen for

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the same way as the Foucaultian archive, Neuman’s canon refers to a text with a certain position; a text representing dominating understandings of certain discourses at one point in time.

<sup>33</sup> This is the curriculum of the primary and secondary school educational reform of 2006.

<sup>34</sup> The claim that all selected texts may be understood to be concerned with something relevant to “the multicultural” may seem strange, because “the multicultural” is barely mentioned in PPK 1 and in LiS 1. However, it is believed that

their relationship with each other in that one text is based or builds on the other. Therefore, the relationship between the texts may be said to involve a spatial domain. The spatial domain in a discourse analysis is by Hans K. Lysgård (2001) described as limited to *categories* such as “... nation, landscape, national borders, regions and places...” (Lysgård, 2001:21). However, it is important to keep in mind that when this thesis speaks of a spatial domain of categories, it is not a tangible or a physical domain that is referred to, because, within social constructionist theory, and hence in this thesis’ discourse analysis, the spatial domain is abstract: It refers to categories of organized concepts.

This thesis may be understood to operate within three spatial categories. One spatial category, related to and limiting the selection of texts; *the curriculum*, consists in itself of, as *Table 2* and *3* illustrates, five spatial domains. The second spatial category, “*the multicultural*”, limits the spatial domain by narrowing the focus down to aim at, firstly, only at one category; one word and with it, its relations to other words, to phrases, clauses, sentences, sections, and hence to possible constructions of the “the multicultural”. What is seen as the third spatial category is the chosen emphasis on the new pedagogy subject. These three spatial categories; the selected texts, one word and one subject, may be seen at the criteria on which I limit my analysis.

## **2.7 Summary**

In this chapter an overview of the background of the new primary schoolteacher education has been presented, and a literature review on previous research on “the multicultural” at OUC, has been outlined. The selected curriculum texts, their roles and complex relationship have been accounted for, and lastly, the justifications and limitations for the selection of the texts have been discussed. The following chapter will introduce discourse as a theory, its main epistemological stances and its agenda when applied as a method for analysis. Additionally, the chapter will present criticism of relativism and of what is understood as postmodernists “abuse” of concepts in research.

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“the multicultural” may be constructed through representations of related social categories which different actors provide. Therefore, both PPK1 and LiS 1, may be understood to be implicitly concerned with “the multicultural”. A more in-debt and insightful understanding of this argument will be presented in chapter 3, *Discourse*.

### 3. Discourse methodology

... instead of being the one the discourse comes from, rather, I would have been a small little cavity which is affected for its random gradient, the point where it may disappear.

(Foucault, 1999:7)

#### 3.1 Introduction

In discourse, analysis theory and method are intertwined (Winther Jørgensen & Phillips, 2002:4). What this means is that any researcher performing a discourse analysis needs to accept certain philosophical premises in order to use discourse theory as a foundation for method of empirical study. When theory and method are intertwined it has implications, not only for how “discourse as theory” is presented in relation to “discourse as method”, but also for the structure of any discursive work. In practice, this means that discourse as method and discourse as strategy both contains theory. Therefore, despite the fact that theory, method and strategy could have been subordinated a methodology chapter there has in this thesis been chosen to split discourse methodology into two chapters. One concerned with methodology (chapter 3), the other with strategy (chapter 5).

While this chapter represents this thesis’ methodology, the chapter on strategy of analysis is placed after the chapter cultural theory (chapter 4). The reason for why the strategy chapter is placed after the chapter on cultural theory is that the analysis of this thesis is based on both discourse as well as on theory on culture, hence my stances towards discourse and cultural theory must be considered as part of the analysis’ strategic approach.

This chapter accounts for the epistemological stances of this thesis’ analysis. Through showing how discourse, the way it is used in this thesis, is part of postmodernism, social constructionist theory, how it relates to structuralism and hence to “the reality” will be discussed. The agenda of discourse as a tool will be accounted for through an exemplifying discussion on Foucaults’ (1983) analysis of the famous painting *This is not a pipe*<sup>35</sup>. Then critique of relativism and postmodernism will be provided.

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<sup>35</sup> *Ceci n'est pas une pipe*, is the French original name of the painting.

### 3.2. What is discourse?

Discourse studies the structures in languages and through them any meaning of a signifier depends upon the context of discourse which is used. Parker (1992) argues that “ ... discourses allow us to see things that are not “really” there, and that once an object has been elaborated on in discourse it is difficult not to refer to it as if it were real” (Parker, 1992:5). He defines discourse as “ ... a system of statements which construct objects”(Parker, 1992:4). In similar ways, Vivian Burr (1995) defines a discourse as one which

... refers to a set of meanings, metaphors, representations, images, stories, statements and so on that in some way together produce a particular version of events. It refers to a particular picture that is painted of an event (or person or class of persons), a particular way of representing it or them in a certain light ...” (Burr, 1995:48).

At all times numerous of discourses surround any object and each of them strive to represent or construct it in a different way. Each discourse claim to say what the object really is; it claims to have the truth (Burr, 1995:49). Therefore, a discourse may be regarded as one way of representing the world.

### 3.3 Part of postmodernism

According to Burr (1995), postmodernism has a multi-disciplinary background, which derives from the reaction of modernism in art, architecture, literature and cultural studies. Postmodernism rejected what was seen as the existing doxa; the modernists’ claim of underlying social structures revealing “the truth” about reality. Postmodernism embraces the idea that the world consists of a multiple of truths or perspectives (Burr, 1995:12-14). Following this, a postmodernist stance would be that “[w]hat we call ‘knowledge’ then simply refers the particular construction of a phenomenon that has received the stamp of ‘truth’ in our society” (Burr, 1995:63). Consequently, what is regarded as common-sense and truth at one point in time might regarded as the opposite at one other time, similarly what is regarded as common-sense in one culture may therefore be the opposite in another (Burr, 1995:63-64). Burr argues that “... we (in the west) are living in a postmodernist world, a world which can no longer be understood by appeal to one over-arching system of knowledge (such as religion)” (1995:14). Her claim may be understood as the following: In a globalized world orthodoxy is not possible, nor sufficient, because one orthodox world view is always challenged by other orthodoxies. Therefore, if a sustainable society is the future goal, *polydoxy* (cf. Keller &

Schneider, 2010)<sup>36</sup>; a combination and acceptance of different orthodoxies, is necessary. Discourse is part of a postmodernism, in that it rejects one ultimate truth about the world.

### **3.4 Part of social constructionist theory**

Social constructionism is regarded by researchers as an umbrella-term which includes the disciplines of sociological *-isms*, such as postmodernism and post-structuralism, of which discourse is a part (Burr, 1995:46-47; Lysgård, 2001:4). Both postmodernism and post-structuralism criticize the modern idea that reason produces truth, and that truth guides positive social-practise. An important contribution to the field of social constructivism, is Berger and Luckmann's (1967) work *The Social Construction of Reality*. Through their work they have developed a theory which holds that people through linguistic interaction create and sustain all social phenomena, and that the knowledge construction of reality is fundamentally manifested in a three-step process of internalization, externalization and objectivation (Berger & Luckmann, 1967:37-40). According to Berger and Luckmann (1967), people internalize what they experience in their day-to-day reality. As they speak of and discuss their experiences with others, the experiences are externalized. When people in the face-to face interaction construct a frame of reference of a particular experience - in terms they both understand and agree upon - the experience is objectified: It is objectified through combining their two internalized subjective experiences (Berger & Luckmann, 1967:37). This way categories are "filled" with concepts, and the concepts work as tools for the individuals to recognize (identify), categorize and generalize their everyday experiences which appear similar to the category already objectified in the interaction with the other. Hence, the generalized objective perception is enforced and, over time, it comes to be taken as "the truth" about "the reality"<sup>37</sup>. What the logic of categorizing concepts of an objectivated subjective experience means, if related to the construction of this thesis, is this: *I, as I ostensibly describe the constructions of "the multicultural", actually am contributing to its objectivation in the world.* In other words: Through writing this thesis, there is provided a contribution to what might be called "the discourse on the multicultural".

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<sup>36</sup> The term polyoxxy in this thesis simply refers to "more than one", or as "many" ways of understanding the truths about the world.

<sup>37</sup> An example of how the objectivated subjective truths over times comes to be taken as the thuth is by Iver B. Neumann (2001), exemplified in his book *Mening, Materialitet, Makt*. Here he shows how repetitions of certain words and utterances are an important practice in ministries speeches in order to sustain a hegemonic order of a discourse.

### 3.4.1 Seven stances

Burr (1995) claims that in order to call oneself a social constructionist, there are seven stances of which a researcher needs to place herself within, in order to be called a social constructionist (Burr, 1995:2-5). (1) The researcher needs to be critical towards the taken-for-granted knowledge, because, (2) this knowledge is sustained by categories and concepts which are historically and culturally specific. What this means is that we are born into a worlds of categories and concepts which are provided for us, at a time, within a culture, and therefore these categories makes up the framework of reference and thereby the meaning, on which we base our knowledge (cf. Berger & Luckmann, 1967). Discourse analysts claim (Burr, 1995; Laclau & Mouffe, 1985; Neumann, 2001), that the categories which operate within discourses are characterised by historical and cultural lags (Burr, 1995:2-3), and that these lags causes temporally distance between the discourses and the context in which they operate: The context they aim at defining as “the truth”. According to Neumann (2001), certain discourses have a special ability to resist change and development because they operate within institutions they are intimately bound with power<sup>38</sup>. Neumann argues that “[i]t takes hard discursive work to sustain a discourse” (Neumann, 2001:133). Discourse analysts, because of the historical and cultural lags of concepts existing within discourses, aims at opening up the existing categories. Hence, discourse analysis may be seen as a criticism of essentialism (cf. Winther Jørgensen & Phillips, 2002).

(3) The third stance is that knowledge is sustained by social processes, and hence (4) knowledge and the social go together. Accordingly, social constructionists believe that people construct knowledge between them (Berger & Luckmann, 1967), therefore, “the truth”; our current understanding of the world, is a product of social processes and interactions (Burr, 1995:6). As a consequence of *knowledge construction* (Berger & Luckmann, 1967:19-46) social constructionists claim that there is no such thing as an objective truth. In line with this, every researcher’s findings are just one of a multiple of ways of representing “the truth” about the world. Therefore, one might say that a social constructionists’ viewpoint is anti-realism, in that the knowledge of the world is not a direct perception of reality (Burr, 1995:2-3). Because we socially construct knowledge about the world (Berger & Luckmann, 1967), we sustain some patterns of social actions and exclude others.

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<sup>38</sup> The selected texts with in this thesis may be understood as to have an ability to resist change and development, in that they are holders of discourses placed in institutions.

Foucault in his genealogical phase<sup>39</sup> developed a theory of *knowledge and power*. According to this theory power is most affective when it is productive, and it's most productive means of exercise are through the production of knowledge. Power comes, according to Foucault (2011), from below, as a matrix upholding a sustainable relationship between the "roots" and the "ruler". However, along with power there is always resistance, but the "...resistance is never in a position of exteriority in relation to power" (Foucault, 2011:135), it is embedded within, in the same way as we all are imbedded within. Therefore, according to Foucault (2011), there is no possibility of escaping power. In example, through learning we, according to May (2005), identify and categorize, and the categories we attain are dependent on how we identify and define. Hence, they become our knowledge; or the power we submit to<sup>40</sup>. According to Burr (1995), a part of Foucault's theory suggested that how things are defined allows for a certain ways of acting (Burr, 1995:64-66). In example, if psychological problems are defined as a possession of evil spirits, the acting allowed upon it might be exorcism, while if psychological problems are defined as mental illness, the acting allowed upon it might be treatment. The point being; if "the multicultural" is defined as "the other" (Gullestad, 2002; Said, 2003) the action allowed upon it might be alienation and exclusion, whereas if "the multicultural" is defined as "us", the action allowed upon it might be familiarization and inclusion.

(5) The fifth stance is that language is treated as a form of social interaction, and (6) that interaction and social practices reconstruct and change the world. As already mentioned, when people converse, they not only express themselves (cf. Berger & Luckmann, 1967). As Kvale (1992), states: "The individual self no longer uses language to express itself; rather language speaks through the person. The individual self becomes a medium for the culture and its language" (Kvale, 1992:36). If it is so that individuals, through speaking, "... systematically form the objects" (Foucault, 1972:131), then knowledge/power may not be seen as something a person possesses, rather it seen as a form of social interaction, something people do together (Burr, 1995-8). Therefore it is exactly language, with its embedded power ;through being a catalyst of knowledge production, what many discourse analysts take as their main focus of interest (Burr, 1995:7)

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<sup>39</sup> Winther Jørgensen and Phillips (2002) divide Foucault's work into two phases, the *archaeological and the genealogical* phase (Winther Jørgensen and Phillips, 2002:5-6).

<sup>40</sup> This may also be understood as how the individual has submitted to power; the power of its culture and language.

(7) The seventh and last stance a researcher has to place herself within is that knowledge is a precondition for thought. A radical argument within this stance would be the Saphir-Worf hypothesis' (Burr 1995:33) logic, which claims that language determines thought. In other words: One cannot have knowledge of anything one does not have concept of<sup>41</sup>. In example thought, feelings and behaviour are all concepts within a language; however it is (hypothetically) possible that in some languages these concepts do not exist.

Summed up, one may claim that Burr's (1995) seven stances in which the researcher needs to place herself within may be condensed into the four following points:

*The researcher needs to*

- a. be anti-essentialist<sup>42</sup>
- b. be anti-realist<sup>43</sup>
- c. see language as a site of power/knowledge struggle/production<sup>44</sup>
- d. recognize that language preconditions knowledge

### **3.5 Part of post-structuralism**

The understanding of language as a system which is determined not by the reality, to which it refers, but by a pre-fixed structure is based on the linguistic conviction called structuralism. Post-structuralism carries with it, in the same way as structuralism, the thought that signs provide other signs meaning through their relational relationship with each other. However, the post structural direction rejects the Saussurean structuralism, claiming that signs are not in a fixed relationship with each other. Rather signs are open to be questioned, contested, and changed, and therefore, meaning is therefore always temporally. According to Lysgård (2001), poststructuralists' critique of

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<sup>41</sup> A personal example of the Saphir-Worf hypothesis: My brother in law took classes in Norwegian at the adult training centre (voksenopplæringen). He experienced, in a discussion over the issue of racism, that some of his fellow students did not have any knowledge of this concept, and therefore had never experienced this in practice. However, those who had knowledge of the concept felt that they had, in for example experiences related to application for work or housing.

<sup>42</sup> To be anti-essentialist means being critical of the taken for granted knowledge, because knowledge is historically and culturally specific.

<sup>43</sup> To be anti-realist means being able to recognize that knowledge is social practice and that through it knowledge is sustained.

<sup>44</sup> Additionally, to recognize that language is a form of social interaction, and that through it the world is reconstructed is also important here.

structuralism is based on two domains: Firstly, there is the critique of the idea that language is built on a base of a fixed structure. Within the post-structural theory it is emphasised that signs may shift meaning dependent of context. Hence, the linguistic structure is relational. Secondly, there is a critique of the Saussurean determinate distinction between *langue* and *parole*. Within structuralist theory, researchers claim that *langue* is the main reliable focus of study, as *parole* was seen as too unreliable and arbitrary to analyse. This logic post-structuralism turns around and claim that it is the language use, the *parole*, because it creates, reproduces and changes the linguistic structure, which is the main reliable object of study. Through this claim the sharp structuralist distinction between the two is dissolved (Lysgård, 2001:5-6). According to Lysgård (2001), in post-structural theory language does not reflect an already existing reality, but it is built up by a multiple of structures in which meaning constantly change according to the discourses they operate within. In other words: Discursive meaning is sustained and changed in and between discourses<sup>45</sup>. Accordingly, Lysgård (2001) argues that “[p]reservation and change of the structures should be investigated inside the concrete text where the language is put into play - inside time and space” (Lysgård, 2001:6). In this thesis, change in structures both inside and between texts is investigated. Change inside the text is investigated by answering the questions of how “the multicultural” is constructed *in* the different selected texts and by answering the question of in what ways there are changes in the discourses on “the multicultural” *between* the selected curriculum texts.

### **3.5.1 Reality and structuralism**

Because discourse theory and method are intertwined, researchers must accept the basic philosophical premises in order to use discourse analysis as a method of empirical study (Burr, 1995:2-5). Even though many analysts take as their starting point the claims of both structuralist and poststructuralist theory, that access to knowledge about reality is derived at through language (Winther Jørgensen & Phillips, 2002:8), they reject the Saussurean fixed structure of language, but nevertheless treat language as if a structure existed. The discourse analyst understands this structure as continuously changing and hence that meaning therefore always is temporally<sup>46</sup> (Winther Jørgensen & Phillips, 2002:11). The ascription of meaning in discourses works to constitute and change the world (Winther Jørgensen & Phillips, 2002:9) and hence, struggles at the discursive level

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<sup>45</sup> In other words, it is as mentioned above, relational (Lysgård, 2001).

<sup>46</sup> How discourse analysts see the linguistic structures, may be compared the structures of internet, where the existing interconnected links, within its structure, might be removed as new ones are constantly introduced, and hence continuously altering the structure and meaning.

part take in changing and reproducing the social reality (Winther Jørgensen & Phillips, 2002). What this means is that this thesis through the way “the multicultural” is discussed, even though, even though it is claimed that “the multicultural” will not be defined, nevertheless contributes to ascribe “the multicultural” meaning. The meaning as ascribed through how words are used; related and linked in discussions of theories and findings<sup>47</sup>.

As mentioned, discourse analysis is to a great extent built on linguistic philosophical structuralism and post structuralism, claiming that knowledge about the world is mainly achieved through language (Lysgård, 2001:5; Winther Jørgensen & Phillips, 2002:8). According to Winther Jørgensen and Phillips (2002), Saussure claimed that signs; the objects we refer to as we speak, consists of both form (*significant*) and content (*signifié*) (Winther Jørgensen & Phillips, 2002:9-10). The *significant* represent the very form - the form of for example “dog” itself, of what the word is a symbol of, and the *signifié* represents the possible content of what the symbol “dog” may be filled with<sup>48</sup>. However “...it is exactly from everything it is not that the word ‘dog’ gets its meaning” (Foucault, 1983:5; Winther Jørgensen & Phillips, 2002:10). Therefore, one important point within the matter of Saussure’s *significant* and *signifié* is that the “words” themselves do not represent objects, rather the *significant*’s function is that of a pointing finger<sup>49</sup> and therefore the relationship between the *significant* and *signifié* is always arbitrary (Winther Jørgensen & Phillips, 2002:9-10). This stresses the social constructionist researcher’s stance that the world can never be revealed through an objective orthodox truth, but that it must rather always be understood as a subjective - be it individual or collective - comprehension of “the truth”.

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<sup>47</sup> In this sense my thesis could be understood to constitute the “structure” contributing in the construction of “the multicultural”.

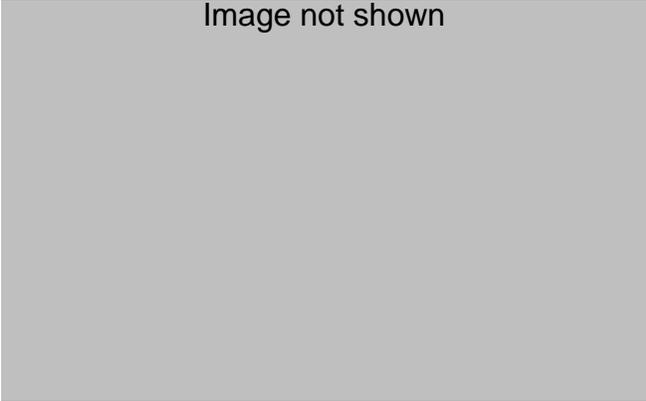
<sup>48</sup> Importantly, any description of any object is always culturally specific, for a dog may be described by superlatives such as; man’s best friend, cute, and furry four legged pet in one culture, and it may be described by superlatives such as a dirty, out-door creature in another.

<sup>49</sup> The relationship between the *significant* and the *signifié*, understood as a pointing finger, reminds me of what Immanuel Kant (1724-1804) once noticed, that there is *das Ding an sich*, and there is *das Ding für mich* (:in an ex.phil class). When *das Ding an sich* and *das Ding für mich* is related to social constructionist, structuralist and hence discourse theory, this means that it is only the latter, *das Ding für mich* (on what my finger point) I may have knowledge of. The pointing finger may be related to Humph Dumpty’s claim in the quote in the beginning of this thesis, in that it is the one that gets to point the finger that has the power.

### 3.6 The agenda of discourse

Some discourse analysts take as their stance that everything is discourse and, hence view discourse analysis as an analysis of “life as text”. In the following the idea of “life as text” will be drawn on in explaining the agenda of discourse analysis. It will do so by referring to a famous painting<sup>50</sup>.

Image not shown



The famous painting of a pipe with the subtitle *Ceci n'est pas une pipe*<sup>51</sup>, by the Belgian painter René Magritte (1898-1967), pin-points the core of discourse theory's agenda; namely, to reveal that “the reality”; what there is, what we speak of, is constructed through negotiations of meaning.

This claim might be easier understood if one draw on Ferdinand de Saussure (1957-1913) theory of the structures of language. If moving back to Magritte's painting, then, what *Ceci n'est pas une pipe* may tell us about discourse that deepens our understanding of discourse theory's agenda is this: *Ceci n'est pas une pipe* reveals how discourses have come to overpower the representation of objects in our surroundings.

Just as in Saussurean linguistics words do not “refer” to things ... the painter's images do not really “resemble” anything whose sovereign presence would lend it the aspect of a model or an origin. [And] [w]hen we say one thing resembles another, after all, we imply that the latter is somehow ontologically superior to, more “real” than the former (Foucault, 1983:7-8).

As Foucault notices, “*Ceci n'est pas une pipe* exemplifies the penetration of discourses into the form of things; it reveals discourse's ambiguous power to deny and to redouble” (Foucault, 1983:37). For when one first glance at the painting one do not read, for one is a viewer, hence one

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<sup>50</sup> This section (3.6) may be understood to be a more thorough critique of essentialism.

<sup>51</sup> In English: “This is not a pipe”.

denies “the reality”; the “real” pipe, and when one in the second approach to the painting read the painted text, one becomes aware of the “real” pipe’s external existence to the painting. One remembers that Magritte’s pipe is just a painting of the “real” pipe.

Magritte knits verbal signs and plastic elements together, but without referring to them to a prior isotopism<sup>52</sup>. He skirts the base of affirmative discourse in which resemblance calmly lies (Foucault, 1983:53)

What Magritte does is this: He combines verbal signs - *Ceci n'est pas une pipe* - with and plastic elements, covers the base; the *significant*; the real pipe, of the clear/true discourse; the discourse of the “real” pipe, on which the resemblance, the *signifié* calmly lies, without revealing to us its identity as a being a painting of the real.

What Margitte’s painting and Sassure’s division of a linguistic structure have in common, which might shed light on the understanding of discourse theory’s agenda, is therefore this: People, when speaking of representations of “the real”, in this case it would be the painting of the pipe, tend to speak of the representations as *if* they were “real”, as if the painting actually were the pipe it portrays. Linking this analysis to discourse theory, to call a spade a spade, will never be satisfying, because: People, when speaking of representations of “the real”, treat the representation according to the name of the “the real”. However, if it so that people treat the *signifié* as the *significant*, how do they know if what they call a spade really is the spade they claim it to be and not a just *resemblance*<sup>53</sup>, or even lesser, a *similitude*<sup>54</sup> of of “the real”<sup>55</sup>?

Linking the Sassurean theory of linguistic structures, to this thesis’ investigation of how “the multicultural” is constructed within the new curriculum of the primary school teacher education, a

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<sup>52</sup> Isotopes are variants of atoms of a particular chemical element which have *differing* numbers of neutrons (www.wikipedia.org, 2011). If this is related to the Laclau and Mouffean (1985) discourse theory, an isotope might be understood as a *floating signifié*; an discursive sign, an element, which is particularly open to change in meaning.

<sup>53</sup> A *resemblance* is dependent on a reference that prescribes and classes. It serves and is dominated by representation (Foucault, 1983:9-10).

<sup>54</sup> A *similitude* is an imagined similarity, where the representation of anchor is gone (Foucault, 1983:9-10). In example: In a surrealist painting there might appear to be something reminding us of, say a chair, however when looking closer there are not much that really seem familiar to a chair, after all, and suddenly there seem to be something represented in the painting which appears impossible to pin down. For more on *resemblance* and *similitude* see Foucault’s *The Order of Things* (1989:25-71).

<sup>55</sup> The reason for why the example of a *spade* is used here, instead of relating the double meaning of this painting directly to the understanding of “the multicultural” is that to *call a spade a spade* is a Norwegian proverb.

relevant question would then be to ask whether or not what is called “the multicultural” in these curriculum’s documents really is it “the multicultural” which it is claimed to be. However, because the answer will never be satisfying, asking how “the multicultural” is constructed and hopefully trigger a discussion on how it might be constructed differently is seen as more fruitful.

### 3.7 Critique of relativism

The social constructionist researcher’s stance that the truth is portrayed is not the only truth of the world, but merely one possible version of it, is closely related to relativism, not necessarily to the extreme version of relativism put forward by Protagoras (490 BC – 420 BC) in his work *Truth*, in which he claims that “...what seems true to anyone is true for him to whom it seems so”<sup>56</sup> (Plato, cited in Mosteller, 2008:3), but in the sense that every version is a possible truth of the world, dependent on to what it relates.

The relativistic stance of many discourse analysis, is criticised by many researchers (Hellesnes, 2001a, 2001b; Madsbu, 2004; Mosteller, 2008). Madsbu (2004), in his article *Realism and relativism within social constructionism*<sup>57</sup>, criticise relativism, claiming that “...it is illogical” and “... political and morally problematic” (Madsbu, 2004:10). The reason for why Madsbu (2004) consider relativism as illogical seems to be rooted in the relativistic rejection of an *objective truth*. According to Burr, relativism means that something needs to be related to other things in order to give meaning (Burr, 1995:60). In discourse theory (Laclau & Mouffe, 1985, 2001), for example, signs (nodal point) are dependent on other signs (moments, floating signifiers) in order to have meaning. Therefore, one could say that signs, such as “the multicultural”, in itself is empty until it related to other signs<sup>58</sup>. Surrounding any linguistic sign there are a numerous discourses circulating, and therefore “...we are left with no notion of the truth” (Burr, 1995:60), because according to a social constructionist’s discourse theory “[a]ll we have are different discourses or perspectives, each apparently equally valid ...” (Burr, 1995:60) and it is this which is “... referred to as the problem of ‘relativism’” (Burr, 1995:60). This relativist claim, *that all perspectives are equally valid*, is, in

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<sup>56</sup> Protagoras was related to modern readers through Plato's dialogues ([www.wikipedia.org](http://www.wikipedia.org)).

<sup>57</sup> In Norwegian titled: *Realisme og relativisme innenfor sosial konstruksjonisme*.

<sup>58</sup> This is closely related to the Saussurean claim that the *signifiant*; the form (in my thesis; the nodal point), is dependent on *signifié*'s; content (in my thesis; moments and elements) in order to be filled with content, and thereby with meaning.

Madsbu's (2004) view, closely related to "Epimenides' paradox"<sup>59</sup>, through what he refers to as the relativists' claims, "There is no truth", and " All truths are equally good" (Madsbu, 2004:14).

It is at his latter argument, Madsbu (2004), in my opinion, reveals his misunderstanding of relativism, because, his concepts are inconsistently devised. A relativist would probably agree on the statement that there is no truth, at least no objective, universal truth, however the claim that all truths are equally good, could not be agreed on, because, firstly, Madsbu (2004) seem to confuse *equally valid* with *equally good*. Claiming that something is valid is not the same as claiming that something is good. Secondly, a radical relativist would probably not claim that anything is good without relating it to context, because claiming that something is good entails values and values are contextually bound, and would therefore be to claim that there exist an external objective and universal truth of "goodness". However, what relativists mean, when they say that all truths are equally valuable, is for example that even "the molester's"<sup>60</sup> truth of what happened when his victim was assaulted, is valuable. It is valuable in the sense that it may mediate a truth about what happened which brings forth important information about the incident. Importantly, this has nothing to do with the molester's actions or his justification of them. My point is this: A molester's truth is, in a relativist's view, not less true than a molestee's truth, however, to decide whether or not their truth is good or bad is outside the relativist researcher's role.

Hellesnes (2001a), in the article *Social constructivism in scientific theory*<sup>61</sup>, claims that there in social constructionism has been a tendency to emphasize the individual's role in the construction of hypothesis, the performed experiments, and the derived at consequences. Hellesnes argues that what has fallen outside the perspective is the ideological guidelines, traditions, financing, the social context, both within and outside the laboratories, power relations and publishing (Hellesnes, 2001a:132). A postmodernist, Hellesnes (2001a) suggests, is one that claims that the name of an object is just a metaphoric story, or a fiction:

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<sup>59</sup> Epimenides' paradox is in philosophy often referred to as the problem of logic: "All Cretans are liars", an utterance which is contradictory, because it, in itself is a lie.

<sup>60</sup> The example of a molester and the molestee's truth is the taken from by Madsbu (2004). By using this example Madsbu (2004) attempts at illustrating what he find illogic and immoral with relativism.

<sup>61</sup> In Norwegian: *Sosial konstruktivisme i vitenskapsteorien*.

Social constructionism is namely concerned with that the natural sciences' facts only have a social existence ... Shortly the [relativist] standpoint is concerned with that the "realities" the natural sciences "proves" would not exist if humans and the natural sciences' behaviour had been there" (Hellesnes, 2001a:135).

Hellesnes (2001a) seem here to follow Madsbu's (2004) concern with the social constructionist's, who is a relativist, relation towards the truth; what exists. At this point both Hellesnes (2001a) and Madsbu (2004) have misunderstood the core of the relativist concept, for they claim that relativists reject realities. However, the stance of relativism is that *truths* exist. It exists through our gained knowledge of it. Therefore it is almost true what Hellesnes (2001a) states that *the "realities" the natural sciences "proves" would not exist if humans and the natural sciences' behaviour had been there*, but a relativist might have added that they might have existed, but that "we" (humans) would not have knowledge of it. Enebakk (2001) argues that Hellesnes (2001a) and Madsbu's (2004) critique is, from a relativist point of view, not fruitful, because:

The constructivists does *not* advocate an anti-realistic thesis; they do *not* claim that everything "only are social constructions" ... But, they *also* claim that social factors are involved in inducing scientific knowledge, and that the logical distinction between "context of discovery" and "context of justification" therefore is not possible to sustain (Enebakk, 2001:323)<sup>62</sup>.

According to the philosopher Hales (2006), Plato in *Theaetetus* considers the relativism of Protagoras, who reportedly began his book *Truth* with the words "...man is the measure of all things" (Hales, 2006:98). As within social constructivism, Hales (2006) stresses that in philosophy "...relativism attempt to show that human reason itself is a contingent, historical artefact with no especial credentials as the royal road to truth" (Hales, 2006:98). In his work *Relativism and the foundations of philosophy* (2006), Hales defends a form of relativism claiming that philosophical propositions are true in some perspectives and false in others (Hales, 2006:1)<sup>63</sup>. Therefore one might say that what decides truth is, from a social constructionist point of view, dependent on whose argument of view wins forth as the hegemonic understanding within a paradigm<sup>64</sup>. From a

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<sup>62</sup> The citation within the citation Enebakk (2001) has taken from Hellesnes (2001).

<sup>63</sup> This argument is in itself relativistic.

<sup>64</sup> cf. Humpty Dumpty's claim.

postmodernist point of view this hegemony is always challenged and therefore “the truth” is only temporally fixed.

### 3.8 Critique of postmodernism

Elster (2006) in his feature article to *Aftenposten* the 2<sup>nd</sup> of February 2006, makes a general critique of what he refers to as finance-inspired research within the human sciences and which he claims are positioned within the category “bullshit”. Elster, claims that there “[a]lso in Norway have been much of this ” (Elster, 2006:2). In his feature article, Elster criticises the research-prize named *Holdbergs-prisen*, claiming that it has been awarded researchers belonging to a B-team<sup>65</sup> or to a group of *charlatans* within science. Further, Elster recommends *Intellectual imposters*, a book by Sokal and Bricmont (2003) which he claims will reveal that these “... emperors were naked” (Elster, 2006:2). Sokal and Bricmont (2003), address through their work critique towards what they refer to as the *Zeitgeist* or “postmodernism”. The problem with postmodernists are, according to Sokal and Bricmont, that they repeatedly abuse “...concepts and terminology coming from mathematics and physics” (Sokal & Bricmont, 2003:4) without bothering much about what the words actually mean. Further, they argue that,

...because mathematical concepts have precise meanings, mathematics is useful primarily when applied to fields in which the concepts likewise have more-or-less precise meanings(Sokal & Bricmont, 2003).

What the authors see as crucial in their critique is that postmodern researchers manipulate “...phrases and sentences that, in fact, are meaningless” (Sokal & Bricmont, 2003:4). However, they admit that they do not always understand the work of some postmodern authors and that they do not see the purpose of their metaphors (Sokal & Bricmont, 2003:4).

What Sokal and Bricmont (2003), criticise is the following: Firstly they claim that there exist an non-changing external objective truth, which seems to be fixed. This is evident in their claim that certain concepts have certain real meanings. According to the epistemological stance taken in this thesis, Sokal and Bricmont’s (2003) claim is seen as nothing other than an attempt of essentialism: They

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<sup>65</sup> According to Elster (2006), Eisenstadt belongs the B-team and Kristeva, Derrida, Deleuze, Lacan and Irigaray belongs to the group of charlatans. Elster additionally states that if he reads a book or an article which in one way another positively refers to one of these charlatans, he stops reading.

appear to be concerned with preserving something in what is believed to be its “real” form<sup>66</sup>. Secondly, what they refer to as abuse of concepts may therefore be seen as nothing other than their lacking ability of thinking outside the categories already laid out for them by society (or by their discipline): They admit that they do not always understand the work of some postmodern authors (2003:8). In other words, their attempt of preserving an already existing social order; the meaning, position and use of concepts, is what postmodern researchers work against. Thirdly, their view that the use of postmodernists metaphors are pointless, further stresses the two above points, but additionally, they seem to underestimate the effects which such metaphors have on transforming, not only an existing order, or relationships between concepts, but also the logic placed within them<sup>67</sup>.

Why then, is it according to postmodern theory seen as important to disturb an existing (hegemonic) order or logics of concepts? As it will be argued later, it is important for postmodernist researchers to attempt at changing the way people organize their concepts, how they apply them to their experienced every-day reality, and how they categorize them, because how people do organize their experienced every day-life is crucial for social (re-)distribution, and because, the main aim of a post-modern researcher is, after all, to strive for a more equal and just society.

### **3.9 Summary**

In this chapter the epistemological stance of this thesis has been accounted for. It has been argued how discourse, the way it is used in this thesis, is part of postmodernism. Through arguing that discourse builds on the Saussurean structures of language, that treat language *as if* the structure was there, it has showed how discourse is part of post-structuralism. Through explaining how it is believed that people construct their every-day-life, there have been argued how discourse relates to “reality” and how it in this way is seen as is part of social constructionism. The agenda of “discourse as a tool” has been accounted for through an exemplifying discussion on Foucaults’ (1983) analysis of the famous painting *This is not a pipe*. Here, it has been asked whether or not what we refer to as “a spade” really is “the spade” we claim it to be, or if it has just become an objectivated and accepted “truth” which in fact does not refer to anything close to what it “really” is. Lastly, critique of relativism and postmodernism has been provided.

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<sup>66</sup> For a definition of essentialism, see chapter 4.

<sup>67</sup> This is what Deleuze and Guattary (1988) tries to do with “identity”, when they introduce a different logic to the concept, namely that of “multiplicity”. For more on the logic of identity and multiplicity, see chapter 4.

## 4 Understanding “multicultural”

Cultural diversity might point to quite different things, and it might have great consequences what content one chose to give the concept.

(Eriksen, 2009a:106)

### 4.1 Introduction

What is “the multicultural” other than a multiple of cultures? What makes “the multicultural”, and who is “the multicultural”? These are questions this thesis addresses when analysing how “the multicultural” is constructed, in the selected texts of the new teacher curriculum (WP11, NGL, PP, PPK 1 and LiS 1). The word *multicultural* consists of a combination of *multiple* and *culture*. Whereas the word *multiple* may be understood as consisting of, having or involving more than one of something (www.dictionary.com, 2011), *culture* is a complex concept which may not be understood by one sentence alone.

In line with the logic of Laclau and Mouffean (1985) theory on discourse there will in this chapter be argued that if one is going to understand what in this thesis is meant by “the multicultural<sup>68</sup>” one needs to understand, what multiple content the concept of *culture* may be provided; what content which *culture* may be ascribed. Based on my structural understanding of the Laclau and Mouffean (1985) theory on discourse (as outlined in *Figure 1*), there is in this thesis taken a stance that in order to understand the possible multiple contents of *culture*, in the selected curriculum texts of WP 11, NGL, PP, PPK 1 and LiS 1, there is additionally a need to understand the content of the surrounding concepts of *culture*, because, it is through these concepts, through how they are represented, *culture* is filled with multiple meanings and this is constructed<sup>69</sup>.

This chapter aims at doing five things: Firstly, it discusses culture in light of (a) two understandings of the concept, of (b) essentialism, (c) ethnicity and (d) complexity, and it suggests why culture might be understood as knowledge and as a rhizomatic network. Secondly, multiculturalism is

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<sup>68</sup> The reason for why “the multicultural” is put in a clause is to stress that “the multicultural” is distinctively different from the concept of *multiculturalism*. The understanding of “the multicultural” in this thesis may be understood as abstract, a concept which exist in society but which additionally is construct in this thesis in how the concept is linked with other concepts.

<sup>69</sup> The word *constructed* refers here to how the understanding of the concept of *culture* is subjectively filled with meaning, to how structural representations of other concept relates to and hence fills *culture* with meaning, in. However, as stated earlier, my subjective structural understanding of *culture* is objectivated through writing of this chapter.

attempted to be understood in relation to globalization and three types of diversity. Thirdly identity as politics on a micro-level is accounted for. Fourthly, identity politics on a macro-level, the way it is understood in Norway, is explained through researcher's (Lien, Lidén, & Vike, 2001) findings of notions on the concepts of (a) "sameness", (b) "normality" and (c) "the Norwegian identity". Fifthly, multiculturalism through three curriculum changes and through introducing new concept in education is argued for.

## 4.2 Culture

According to Fredrik Barth (1994), "...culture is nothing but describes human behaviour" (Barth, 1994:9). However, the essence is that the *behaviour* Barth refers to, has to give meaning. Therefore, meaningful behaviour is often represented through a set of shared symbols and rituals. And hence, culture might be referred to as "... that knowledge, those values and skills that are transmitted, often in a slightly modified form, from one generation to the next" (Alghasi, Eriksen, & Ghorashi, 2009:285).

### 4.2.1 Two understandings

According to Eriksen (2009a), culture has in Western<sup>70</sup> academia traditionally been, since the 18<sup>th</sup> century, understood in two ways (Eriksen, 2009:106-108). One understanding, which may be related to Voltaire (1694-1778) and, which may, according to Parekh (2006), be connected to the French political understanding of citizenship (Parekh, 2006:6) called "universalism". Understanding culture as *universal* entails seeing culture as the unique aspect of what it means to be human, and according to this understanding there exists only one universal culture; or civilization. The logic of a universal civilization is that one might, more or less, choose to what extent one wishes to participate and thus, be cultivated within it. The opposite of culture, then, is nature and hence, the opposite of being man is being animal (Eriksen, 2009:105-109).

The other understanding of culture, which may be related to Herder (1744-1809) and, which according to Parekh (2006), may be connected with the German political understanding of citizenship (Parekh, 2006:5-6), may be called "particularism". According to a *particular* understanding of culture, the world holds many distinctive cultures which are unique to the different

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<sup>70</sup> The term Western is a debated concept, however, in this thesis it refers mainly to Western Europe (or the EU) and the USA.

peoples, depending on their different *Weltanschauung*<sup>71</sup>. Within this *anthropological definition* (cf. Barth, 1994), each culture is believed to be of equal value. The universalist logic of being more or less cultivated is from a particularistic point of view seen as an attempt of cultural imperialism<sup>72</sup> (Eriksen, 2009:105-109), or what Beck, et al. (2010) refers to as an elitist view on culture<sup>73</sup> (Engen & Aasen, 2010). According to Alghasi, et al (2009), the German view of culture has for a long time dominated the social sciences. This is evident in researchers' preoccupation with classification of peoples and their social systems. The particular understanding of culture contributed to extensive empirical studies of peoples and cultures as if they existed as isolated entities, leading to the assumption that certain societies actually were isolated and static entities. This tendency of categorizing and classifying social organization, to try to bring culture back to its "essence", is one of the issues Said (2003) address in his book *Orientalism*.

#### 4.2.2 Essentialism

The effort of bringing culture back to its "essence", may be understood to be visible through literature and exhibitions of "the Other" (Said, 2003; Smith, 1999). "The Other", be it objects, literature, or persons, functions as representatives of "the Otherness", portrayed through the eyes of, and collected by the researcher<sup>74</sup>. This process, which Said (2003) refers to as the practice of *orientalization*, signals and enforces a dichotomy between on the one side, an underdeveloped world; *the Other* or *the Oriental*, and on the other side *the Occident*, representing the World where the Other is exhibited, portrayed and written about. Researchers argue that the process of *orientalization*, with its established orient – occident dichotomy, lead to the Western understanding of "the Other's" culture as isolated and frozen (Said, 2003; Smith, 1999). The creation of a dichotomy between the other and the Occident may be understood as a consequence of an extensive use of the logic of identity as the main concept through which one thinks. According to May (2005)

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<sup>71</sup> *Ein Weltanschauung* could be translated into "world view".

<sup>72</sup> It seemed imperialistic because the universality of the culture conflates with what is presented as "the French culture".

<sup>73</sup> In the article "Sosialteoretikkeren Anton Hoem – en internasjonal plassering", Beck et al. (2010) argue that an elitist understanding of culture was the dominating understanding of culture in the Norwegian primary educational reforms of the 1990's. This coincides with my findings in chapter 6, in my analysis of the *global perspective* in the Core Curriculum.

<sup>74</sup> This practise may be linked to what may be called *the discursive*, or *the social constructionist paradox*: As we glance at the painting (the portrait of the Other/Orient) we understand not only what the painter (researcher) is trying to tell us, there is exists an additional dimension there: Though looking at the painting the research on the Other) we also see ourselves (we understand our world). Accordingly, one might claim that the museum in which the other is exhibited tells the same double story: The exhibition, as it is constructs a story of the exhibited other, simultaneously constructs a story about the exhibitor (us). Therefore, what you claim to know about others actually states a lot of what you know or do not know about yourself.

“[i]n traditional ontology, concepts identify what there is” (May, 2005:20). In other words, “... we know something ... [when]... we have a cognitive grasp of its identities” (May, 2005:21). Given this, to have knowledge of “the Other” becomes identifying “the Other”.

### **4.2.3 Ethnicity**

According to Eriksen (2010), Barth (1994) operationalized the concept of ethnicity (2010a). By introducing the concept of ethnic boundaries, Barth (1994) argued that in order to understand the complexity of human behaviour one cannot study groups in isolation. Even though human behaviour is complex and dynamic, people meet, exchange goods and learn from each other, whilst still maintaining that something, which is unique to them as a group. The uniqueness of a group; their claimed unique aspects, such as culture, clothing and manners and so on, are maintained through the group’s ethnic boundaries, and these boundaries are enforced through interactions with other groups (Barth, 1994; Eriksen, 2010). Eriksen (2010a) points out that, even though Barth managed to operationalize the concept of ethnicity, he did neither manage to describe how cultures mix and blend, nor how the processes of “cultural transformation” (cf. An-Na’im & Hammond, 2002:13) emerges and develops (Eriksen, 2010:19-20).

### **4.2.4 Complexity**

In the book *Cultural Complexity*, Hannerz (1992) discusses the complex dynamics of “cultural transformation” (cf. An-Na’im & Hammond, 2002). Hannerz’ (1992) definition of cultural complexity may be related to Barth’s (1994) descriptions of the boundaries of an ethnic group, in that it is *in* the interaction between different ethnic boundaries that the cultural complexity takes place. The complexity of the concept of culture may be said to lie in the concept’s fluidity (Barth, 1994; Hannerz, 1992:4): It carries with itself the ability to be flexible and reflexive. Culture is flexible in the sense that that it relates to what it is compared to. For example, if being human is compared to being animal, culture then becomes the combinations of those aspects that distinguish human beings as uniquely different from those of animals. If different groups of people are compared to each other, culture then becomes the unique aspects, which distinguish one group from another (Eriksen, 2010a). Consequently of the concept of culture’s fluidity; being both flexible and reflexive, it may adapt, adjust (integrate) or dismiss external cultural influences<sup>75</sup>. Therefore the

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<sup>75</sup> This logic is in line with the logic of the Laclau and Mouffean (1985) discourse theory.

reflexivity aspect of the concept of culture may be understood to function as a “filter” adopting, adjusting or rejecting at will.

The sustainment of what Barth (1994) refers to as ethnic boundaries may be understood to operate on the same logic as culture. Even though culture is a fluid concept, there seems, in most societies to exist a notion of a cultural core. The cultural core is more or less stable and it believed to constitute the essence of the culture’s identity. One illustrative example of this cultural core, would be consider the Norwegian culture today and compare it with the Norwegian culture as it was *imagined* (cf. Anderson, 1991) to be fifty years ago. Even though it is has changed, there is something that makes it possible to agree upon the following statement: Norwegian culture today is just as Norwegian, as the Norwegian culture was fifty years ago. While the cultural core might be understood to constitute “the cultural soul”, the culture surrounding the core is flexible and reflective<sup>76</sup>. Culture, when understood as having a core, surrounded by something flexible and reflexive, may be explained by the metaphor of a cell. Eriksen in his book *Samfunn* (2010a) uses the metaphor of “cultural osmosis”<sup>77</sup> to describe the complexity of culture. With the metaphor of a cell applied to the concept of culture, the cultural core

.... might be constituted in religion, language, clothing, family organization, nationalistic ideology or something else. The main issue is that it is revolved around selected, visible, explicit symbol which tells both insiders and those on the outside of the membrane who they are dealing with (Eriksen, 2010:215).

#### 4.2.5 Culture as knowledge

Why not understand *culture* as knowledge? This question may be understood to be the main issue Barth addresses in his article *An Anthropology of Knowledge* (2002). Barth (2002) argues that if culture is understood as knowledge (Barth, 2002:1) we would “... analyse it differently and find ourselves disaggregating our received category of culture in distinctive ways that hinge on what our

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<sup>76</sup> At this point, understanding culture as having a core with a fluidity surrounding it, may be understood as a merging of the particular and the universal understanding of culture, where the core represents the particular and where the fluidity surrounding it represents the universal understanding of culture.

<sup>77</sup> Osmosis is a process when particles are, with the help of pressure, transported in and out a cell through a semi-permeable cell-membrane. This means that the process of renewability happens through the process of osmosis. The complexity of what is “filtered” in and what is “filtered” out depends on the size of the molecules, the semi-permeable membrane, and the core which controls it. This metaphor may be function as a tool for better understanding the complexity of culture; the flexibility and the reflexivity of the concept. The process of osmosis is the same process which Hannerz (1992) refers to as *cultural complexity* and what An-Na’im and Hammond (2002) referers to as *cultural transformation*.

idea of “knowledge” evoke”<sup>78</sup> (Barth, 2002:1). According to Barth (2002), where knowledge provide people with tools for reflection and premises for action, culture embrace too much of that which already exists, and where knowledge is seen as distributed in a population, culture “...makes us think in terms of diffuse sharing” (Barth, 2002:1). Said differently; simply by defining culture as knowledge, we will analyse culture as a distributor of “...culturally diverse worldviews”<sup>79</sup> (cf. Berger and Luckmann 1967, Barth, 2002:1). Barth argues further that:

We want to be able to discover and be surprised by other lives and exercise the relativism whereby all of the traditions, bodies of knowledge, and ways of knowing practiced by people are recognized for our comparative and analytic purposes as coeval and sustainable, each on its own premises (Barth, 2002:3).

#### **4.2.6 Culture as a rhizomatic network**

According to Deleuze and Guattari (1988) the understanding of the world which humans organize through categories and concepts, may only be understood as a rhizomatic network<sup>80</sup>. An understanding of the organized world as a rhizomatic network, entails, in line with Laclau and Mouffe’s (1985) theory on discourse, an understanding of categorical and conceptual constructions as being continuous; always altered and hence always multiplied. According to Deleuze and Guattari (1988), what is traditionally understood as a categorical and conceptual construction, is rather understood a plateau with no beginning and no end. It is like a line, a conjunction of a

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<sup>78</sup> What is understood from this is that Barth (2002), through his article, embraces the Foucaultian idea that one act on something in relation to how that something have been defined and therefore defining culture as knowledge is crucial for the way people act upon it.

<sup>79</sup> Along similar lines there is, in this thesis, argued that the concept of *identity* embraces too much of what already exists (cf. Barth, 2002), and that it therefore becomes more or less static in its appearance, as it is often is linked with history. Identity is understood to be linear, or to belong to a category. Multiplicity, however, in contradiction to identity, is understood a distribution of knowledge, as a tool operating the structure, as multiplicity functions in the “here and now”. What this means is that it is possible to understand the structures and the complexity of the word, without needing to identify phenomena by placing them inside categories, or in accordance of a historical time-line. Said differently, it is possible that one may understand and operate the complex structures of the internet in a meaningful way without needing to identify it. Hence, may understand and know something, without knowing its history.

<sup>80</sup> The word “rhizome” stems the ancient Greek *rhizōma*, which means “mass of roots”. The characteristic of this system of roots is that the shoots are sent of the plant’s nodes which are found underground. The main characteristic of a rhizome is that if it is divided into pieces, each piece may grow a new plant ([www.wikipedia.org](http://www.wikipedia.org)). What this means when it is related to theory and research is that it allows for multiple, non-hierarchical entry- and exit points in representation and interpretation. In this way it may be compared to the internet in that new structures are entered from a multiple, non-hierarchical entry- and exit points. If the thought of a rhizomatic network is related to the concept of culture the consequence is that it makes essentialization impossible, because there exist no *one* root from where a particular culture may have derived.

“and...and...and”<sup>81</sup>(Deleuze & Guattari, 1988:25). The plateau, what may be understood as a temporal, categorical and conceptual construction (cf. Berger & Luckmann, 1967; Laclau & Mouffe, 2001), is like a network of rhizomes, with neither a beginning nor an end. It is an endless line<sup>82</sup>. However, what seem to be quite unsystematic; the linking, interconnections and the always changeable network, always finds new ways to surface - to become a plateau<sup>83</sup>. When categories and concepts are understood as part of a rhizomatic network; a plateau of a conjunction; a *and... and...and*, will, according to Deleuze and Guattari (1988) “...shake and uproot the verb “to be”” (Deleuze & Guattari, 1988:25). What this implicates is that questions such as “Where are you coming from? What are you heading for?” (Deleuze & Guattari, 1988:25), appears useless when trying to understand the *who*<sup>84</sup> of someone. The reason for why these questions are seen as useless is that persons are believed not to be understood by the verb *to be*; as more or less stable and defined by the concept of identity. Rather, everything; concepts, categories, even persons, are multiplicities. They are

...neither subject nor object, only determinations, magnitudes, and dimensions that cannot increase in number without the multiplicity changing in nature (the laws of combination therefore increase in number as the multiplicity grows) (Deleuze & Guattari, 1988:8)

### 4.3 Multiculturalism

How may the concept “multiculturalism” be understood to be different from “the multicultural”? One might claim that the different meaning of the two words is apparent in the suffix of the prior. An *-ism* signifies a formation of nouns which denotes an action, a state, condition or a doctrine (www.wikipedia.org, 2011). The word “multiculturalism” appears seldom as reference in the Norwegian language. When speaking of groups within society which claim to be distinctively

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<sup>81</sup> This thought may be compared to what Hannerz (1992) refers to as *complexity*, in that “... you cannot step into the same river twice” (1992:4).

<sup>82</sup> It is understood as a line in a mathematical sense.

<sup>83</sup> Linking this understanding of the world to a Laclau and Mouffe (1985) theory of discourse, the Deleuze and Guattarian (1988) plateau may be understood as a temporal construction of meaning; it is similar to what Laclau and Mouffe (1985) refers to as the “surplus of meaning” (Laclau & Mouffe, 1985:111).

<sup>84</sup> With the *who* of someone is referred to *who someone are*. The reason for why it was not instead written: “.... useless when trying to understand who someone *are*”, is because it has just been stated that the verb *to be* becomes useless. Therefore, by stating *to understand who someone is*, would make the verb *to be* relevant, and this contradicts the previous claim stated above.

different in how they organize their world, one in Norwegian tends to use words such as “ethnic diversity” or “the multicultural society” (www.snl.no, 2011).

### **4.3.1 More than globalization**

Researchers argue that increased globalization means more than rapid transactions of both people and information (Audunson, 2004; Parekh, 2006), through where the so-called “Western world” has received many immigrants; workers or refugees (Audunson, 2004; Gullestad, 2002), and seen an emergence of a “new” society in where “the Western World” meets “the Immigrants” who have brought with him his traditions, values, beliefs and customs. According to Audunson (2004), these events; the influx of immigrants is what most people refer to when they speak about multiculturalism. He claims that people often link multiculturalism to the arrival of immigrants from non-Western countries to Europe, but that “...multiculturalism is much more than that...” (Audunson, 2004:430). To Audunson (2004), the concept of multiculturalism is not only concerned with visible social changes caused by mobility of people in an era of globalization. Multiculturalism is concerned with ethnic and cultural minorities, as well as with cultural gaps; such as “...gaps between generations, social and educational gaps” (Audunson, 2004:430).

### **4.3.2 Three types of diversity**

Parekh (2006) argues that “[c]ultural diversity in modern society takes many forms of which three are most common”; (1) *subcultural diversity*, (2) *perspectival diversity* and *communal diversity* (Parekh, 2006:3). Within subcultural diversity, members broadly share their society’s dominant system of meaning and values; however, they seek to carve out spaces for their own lifestyles. Therefore, they do not seek to represent an alternative culture, but instead they seek to pluralize the existing one by gaining personal autonomy and choices that are derived from the dominant culture itself (Parekh, 2006:3). Within perspectival form of diversity, members of the society are highly critical of some of the central principles or values of the prevailing culture. They therefore seek to reconstitute the society along lines that they find appropriate (Parekh, 2006:3). Groups within the third form, communal diversity, consist of self-conscious and more or less well-organized communities entertaining and living by their own different systems of beliefs and practices. According to Parekh (2006), communal diversity is quite different from that of subcultural diversity and perspectival diversity, because

[i]t springs from and is sustained by plurality of long-established communities, each with its own long history and way of life which it wishes to preserve and transmit. The diversity here is robust and tenacious, has well-organized social bearers, and is both easier and more difficult to accommodate in its depth and demands (Parekh, 2006:4).

According to Parekh (2006), some countries find multiculturalism; to be able to preserve multiple of cultural communities within its political system, difficult to suit their existing national identity, and the reason for this might be found in the very principles of nation-states, as a nation-state requires cultural and social homogeneity at the base of its logic (Parekh, 2006:9,196-197).

#### **4.4 Identity “politics”**

Identity politics are concerned with whether or not a state may best developed justice and equality through recognition of group rights, or through recognition of individual rights (Baumann, 1999; Ingram, 2004; Parekh, 2008). “What does it mean for citizens with different cultural identities ... to recognize ourselves as equals in the way we are represented in politics?” is the issue addressed by Taylor, et al. (1994). In *Multiculturalism: Examining the politics of recognition*, researchers discuss the paradoxes, of liberal democratic states’ consequences, if failing to recognize identities through the state’s institutions, in their strove for equal representation for all.

##### **4.4.1 From authenticity to identity**

According to Charles Taylor (1994), two important social changes gave way for identity politics, or what he refers to as *politics of recognition*. Firstly, what he refers to as “...the collapse of the social hierarchies...” (Taylor, 1994:27), replaced the notion of honour with the notion of dignity; creating a society where individuals recognize one another as equals (Taylor, 1994:27). The second change involved the transition from a person’s distinctive and individual identity, or what Taylor (1994) refers to as authenticity (Taylor, 1994:28). According to Taylor (1994), Herder (1744-1803) applied the understanding of the authentic individual on two levels: (1) The individual, personal level and (2) the culture-bearing level of a people; *ein Volk*<sup>85</sup>. This division involved, not only that the individual should be true to itself, but also that *das Volk* should be true to itself, and that this trueness could only be generated from within. The concept of authenticity had from this point on become a matter of identity, referring to “... where we’re coming from” (Taylor, 1994:33).

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<sup>85</sup> This level, where identity is applied on the culture-bearing level of a *Volk* may be seen as what is referred to elsewhere as *der Volkgeist*; the cultural spirit of a people.

#### 4.4.2 Identity – the logic

The concept of identity has two different functions. It can either mean identical, referring to something similar, as in sameness, or it can also have the meaning of being different from, being unique, as in distinctiveness (Lidén, 2005:20). Importantly and paradoxically as the logic of identity goes: “[O]ne aspect does not exclude another” (Eriksen, 1993b:193). This means that identity is flexible and reflexive. It is relational, situational and contextual. This means that there is room for different ways of defining identity. Identity is therefore changeable over time and space” (Lidén, 2005:20).

#### 4.4.3 A plurality of identities

The artist – as he comes to be called – ceases to be the craftsman or the performer, dependent upon the approval of the audience. His reference is to himself only, or to some transcendent power which – or who – has decreed his enterprise and alone is worthy to judge it.<sup>86</sup>

*(Lionel Thrilling quoted in Appiah, 1994:152)*

Parekh (Parekh, 2008), understands the concept of identity as ‘*three-dimensional*’ (Parekh, 2008:9) and formed by different and inseparable components, namely (1) the *personal*, (2) the *social* and (3) the *individual* or *overall identity*. Personal identity is based on the idea of people as unique individuals, who have their own “... distinct centres of self-consciousness, ... different bodies, biographical details, an ineliminable inner life and a sense of selfhood or subjectivity” (Parekh, 2008:9). The social dimension of identity is socially embedded, as individuals are members of different ethnic, religious, cultural, occupational, national and other groups, which follows that they are related to others “... in countless formal and informal ways” (Parekh, 2008:9). On the third level, identity is viewed as the way human beings define themselves as a distinct species and how they conduct themselves in line with this. According to Parekh (2008), it is important to base ones identity on a plurality of different aspects in all of the three different identity levels, because having

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<sup>86</sup> The artist’s relationship with his audience illustrates the potential fragility of the relationship between an individual’s identity and what a state recognizes (identity politics), because what the individual bases its identity on with might not necessarily be what the state recognizes.

a plural identity means that one has “... plural perspectives<sup>87</sup>” (Parekh, 2008:24). However, having a plural identity presupposes that

...humans are able to distinguish themselves from the rest of the world ... and that they are able to rise above their social roles, status, occupation, religion and place in society, and appreciate that they are not defined exhaustively by these (Parekh, 2008:27).

## **4.5 Identity “politics” in a Norwegian context**

### **4.5.1 Sameness**

The idea of equality (likeverd) in Norway is closely connected with the Norwegian word of sameness (makenhet) (Eriksen, 2009a; Gullestad, 2001; Henningsen, 2001; Lidén, 2001; Lien, 2001). The Norwegian word “likhet” is often used when referring to both equality and sameness. “Likhet” is understood to be an ambiguous word, referring to three things. It refers to (1) being similar, having the same features or the same heritage, (2) to having the same social status, conditions, and rights, and it refers to (3) *such as, or corresponding with* (Ore, 2008).

According to Gullestad (2001), the Norwegian logic of sameness is rooted in Alexis de Tocqueville’s (1835-40) idea of how equality easily leads to sameness. What this means is that people in spheres of informal interaction need to perceive themselves as the same in order to feel equal. Gullestad (2001) argues that the understanding of “sameness, often leads to a “situation of definition” (Gullestad, 2001:35), in where what the participants within this situation have in common is emphasised. This imagined sameness (cf. Anderson, 1991) within the informal sphere, paradoxically recognizes the individuals’ identities, because it correlates with the above definition of the logic of what identity implies, *the one aspect does not exclude the other*: Whilst the persons in a “situation of definition”, on the one hand experience an imagined sameness, on the other hand they experience distinctiveness. Hence, they recognize their own individuality (Gullestad, 2001). Gullestad (2001) points out that the logic of the word sameness is not only connected to informal spheres of interaction, but that the practice dominates more formal spheres of society as well.

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<sup>87</sup> This may be understood to be in line with Deleuze and Guattari’s (1988) theory on multiplicity, in that the world may be understood as a constructed multiple within the constructed identities (the different categories through which we construct society).

### 4.5.2 Normality

According to Sirnes (1999), in Norway there seems to be an orthodox interpretation of “normality”. In his article, *‘Alt som er fast fordammer’?, normalitet og identitet i forandring* (1999), he shows how the discourse on contradicting concepts of “sameness” and “difference”, in the post-World War II period, have transitioned from being an implicit discussion of “normality” and “abnormality”, to become a discourse of “us” and “the others”. In the article, Sirnes identifies three discourses that have influenced and eventually changed the perception of “normality” and “difference”. The first discourse of “sameness” and “difference” is connected to a liberal paradigm, where “sameness” is related to equality, freedom and economic growth. Force is understood as the opposite of freedom and therefore related to uneven access to resources, uneven life expectancy, and other inequalities often related to social class. The second discourse is concerned with “normality” and “deviation”. In this discourse, “normality” is related to social and cultural aspects of human life, whereas “deviation” is connected to part of human closeness to nature, and is viewed as “the normal’s” enemy. The third discourse of “us” and “the others” is closely connected with two modern projects; the nation building project and the creation of identity (Sirnes, 1999:29-75). In order to fulfil the nation building project “the other” is constructed as a potential threat to the “us”. The nation building project is dependent on this constructed dichotomy because it ensures strong social cohesion between the members of the “us-group” against “the other-group”. The importance of a division between the nation’s “us” and “the others” is enforced through the creation of a story about “us”<sup>88</sup>.

### 4.5.3 The Norwegian identity

What constitutes a Norwegian identity?

If one wishes to make it easy for one self, one can answer that what makes people Norwegian, is that they are born in Norway, have a Norwegian dialect as their mother tongue and are Norwegian citizens, perhaps white and Christian (Eriksen, 1993b:15).

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<sup>88</sup> The creation of the about story about us is in line with Ingram’s (2004) reference to Lyotard’s theory on circular identification. Ingram (2004) exemplifies this theory, through pointing at the content of the American and the French constitutions.

Using this definition of what it means to be Norwegian causes a problem, because if a typical Norwegian is white and Christian, where does that leave those who call themselves Norwegian; those who have a Norwegian passport, were born in Norway and have a Norwegian dialect, but who are neither white nor Christian (Eriksen, 1993a:15). In order to create a national “us-group” the members of this group have to be able to agree on what features their identity will be founded. In the same way as a specific culture is “created”, the members of a “us-group” have to be created; through imagining a sameness, they allow themselves to pretend that they have certain things in common (Anderson, 1991; Eriksen, 1993a; Smehaugen, 2004). In other words: A constructed “us-group” is created through the logic of the concept of identity<sup>89</sup>. One might claim that if the construction of the national “us-group” is based on the concept of identity, its logic of being flexible and reflexive, supports the claim that being Norwegian today involves other things than it did a hundred years ago. However, Norwegians can still agree that the Norwegian “us-group” a hundred years ago was just as Norwegian as the “us-group” is today, because they all share the same the common identity label called “Norwegian”<sup>90</sup>. However, an important question of who decides on what the “us-group’s” identity is based on arises. This answer is perhaps obvious: The ones who decide on what Norwegian “us-group” identity based, is the majority. This might be democratic, but nevertheless problematic because; “Norwegian”, like other categories, is on the one hand very inclusive as long as people conform to the agreed identity, but on the other hand, it is just as exclusive when people do not conform to the agreed identify of it (Eriksen & Sørheim, 2006:71).

#### **4.6 Multiculturalism through education**

Mono-cultural schools did rarely exist in the history of countries, but the mono-cultural school existed in the history of the educational system.

*(Hirvonen & Kesitalo, 2004:7)*

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<sup>89</sup> The logic of identity: being same and being different from, without the one excluding the other.

<sup>90</sup> If merged into the cell-metaphor, the category “Norwegian” may be understood as representing *the semantic core* of the cultural *cell*, in that it is more or less stable, whilst *the cultural grammar*; the containment surrounding the core round which we identify a “Norwegian” is flexible and have therefore has changed. Or, perhaps one might say that the perception, the base constituting the imagined Norwegian means is what has visibly changed. When it is stated that the “us-group” has *visibly* changed, it is attempted at underlining that even though the category “Norwegian” always has changed, from for example the time when my grandfather was young, the visible change in the composition of the “us-group” (the ethincal boundaries, or the colour of people’s skin, for example), seem somehow to have enforced new power to the questioning of the content of the “us-group” (what Banks (2008) refers to as the *unum*).

#### 4.6.1 Curriculum transformation

Multicultural education theory is, according to Banks (2008), mainly concerned with “curriculum transformation”. Curriculum transformation occurs when there is a paradigm shift in a curriculum. The paradigm shift of the curriculum aims to enable students and teachers to view their country and the world from “... the perspectives of different racial, ethnical, cultural and gender groups” (Banks, 2008:39).

According to Banks (2008), curriculum transformation will contribute to three main significant changes. Firstly, it will provide all students with the skills, attitudes, and knowledge needed to function in the community, the mainstream, and across other cultures. Banks (2008) argues that students need to be educated with the aim of developing a delicate balance of cultural, national, regional, and global identities and allegiances, thus students will have “... competencies in cultures beyond the national boundaries and the insight and understandings needed to understand that people on earth have highly interconnected fates” (Banks, 2008:41).

Osler and Starkey (2005), suggest in *Changing Citizenship, Democracy and Inclusion in Education*, that citizenship education should no longer be limited to national citizenship, but that it should aim at providing students with a “...vision of a world community where national, ethnic and cultural boundaries are blurred or porous and where hybridity is increasingly the norm ...” (Osler & Starkey, 2005:18). According to Osler and Starkey(2005), education should be cosmopolitan, aiming at educating students as citizens of the world<sup>91</sup>.

Secondly, through a curriculum transformation, Banks (2008) argue that, the need to question the assimilative cultural education in nation-states will arise. The need to question the assimilative cultural education involves questioning what constitutes *e pluribus unum*<sup>92</sup> (Banks, 2008:11). According to Banks (2008), multiculturalism is supportive of the *e pluribus unum* idea, as it is a principle for a stable society. However, for multicultural educationist theory it is the attempt of transforming the *unum* which is of importance (Banks, 2008:11). The transformation of the curriculum may be understood to be in line with researchers (Appiah, 1994; Hoëm, 1978; Maalouf, 2000) claim that every individual needs recognition. Therefore the multicultural education needs to aim at recognising what Parekh (2008) refers to as the *plurality in her identities*, without forcing her

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<sup>91</sup> Osler and Starkey (2005) do not use the term *citizens of the world* they use *learning for cosmopolitan citizenship*.

<sup>92</sup> *E pluribus unum* is latin and means: *Out of many, one*.

to choose between one of two “tyrannies” (cf. Appiah, 1994:163), and hence experiencing “self-alienation” (Banks, 2008:3).

According to a *cultural deprivation theory*<sup>93</sup> (Banks, 2008:53-54; MacSwan & Rolstad, 2003:134; Pihl, 2010:118,211) teachers within the dominating culture’s educational system tend to view students from minority cultures (: knowledge) as deprived, as lacking something, based on their cultural, as well as their individual background. Therefore by reconstructing the *unum*, using a transformed curriculum, the cultural deprivation theory might gradually be changed to a theory of *cultural difference*. According to Banks (2008), a cultural difference theory does not see children from different cultures as deprived. Rather it insists that students’ possible malfunction may be caused by the school’s failure to recognize the students’ knowledge base<sup>94</sup> (cf. Baker, 2006; Banks, 2008; Hoëm, 1978).

Thirdly, the transformed curriculum will provide students with analytical insight on how knowledge is constructed<sup>95</sup> (Banks, 2008:65). An epistemological insight into a multicultural curriculum will, according to Banks, help students to identify, examine and clarify their values, and to consider alternative values. Hence, the curriculum should provide students with insight on how to “... make reflective value choices within a society in which human dignity is a shared value” (Banks, 2008:87). According to Banks (2008), epistemological knowledge is not enough and students should, through a transformed multicultural curriculum, additionally, be able to change and reconstruct society, develop knowledge, attitudes, and skills needed to participate in a multicultural and global society (cf. Freire, 2000). An important aspect contributing to these social changes, is

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<sup>93</sup> It is here referred to MacSwan & Rolstad (2003) when cultural deprivation theory is discussed. However, it is important to notice that when MacSwan & Rolstad refers to a *cultural deficit theory* (which understood to be the same as cultural deprivation theory), they refer to Valencia (1997), where a deficit theory is seen as deficiencies located in “... genetics, culture, class, and familial socialization” (MacSwan & Rolstad (2003:134).

<sup>94</sup> The fact that Banks (2008) speaks about student’s knowledge base, is found important. Because, what is discovered when reading the selected texts of this analysis, is that some texts seem not to be concerned with children’s knowledge background, instead they seem to be concerned with recognizing the children’s cultural background, which they again seem to define as the identity. A problem with recognizing “someone’s culture” instead of knowledge base (or mixing the two), is as Barth (2002) argues that culture is perceived as a more solid and stable. Therefore, it is argued that recognition of cultural background runs the risk of essentialization. However a recognition of the individual’s knowledge base, which is seen as fluid, flexible and changeable therefore outruns a risk of essentialization.

<sup>95</sup> And understanding knowledge construction is important because “[p]eople tend remember big, powerful ideas rather than factual details ... ideas that people tend to remember and that facilitate understanding and transfer of knowledge are called *concepts* and *generalizations*” (Banks, 2008:65).

referred to in the *contact hypothesis* (Banks, 2008:98), which states that contact between different ethnic groups will improve intergroup relations<sup>96</sup> (Banks, 2008:98-102).

#### 4.6.2 Multiplicity in education

St.Pierre (2004) argues that in education there is a need for new concepts. Because education to a great extent has been subjugated by business, the educational environment has become one that “...privileges a single positivist research model with its transcendent rationality and objectivity...” (St.Pierre, 2004:286). What governments have imposed to the field of education, is according to St. Pierre “...‘flimsy concepts’ that are ‘too regular, petrified’ and reduced to a framework ... the most universal concepts...”<sup>97</sup> (St.Pierre, 2004:286). She argues that in order to be able to change the world, to think differently, and hence live differently, one needs new concepts. Not necessarily completely understandable concepts, but concepts which work, which may be deployed to other concepts, and which enable people to feel in new and different ways (St.Pierre, 2004). According to St.Pierre (2004), education should be based around logics similar to that of multiplicity: A concept which is not totally understandable<sup>98</sup>, with an unknown beginning and end and which is changing in nature. Rather than education being based around the “... ‘grammar of subject’”<sup>99</sup> (St.Pierre, 2004:292) where one tries to understand (:identify), one should introduce concepts that “work”<sup>100</sup>, concepts which are ever changing and applicable are what should be used instead.

#### 4.7 Summary

This chapter has discussed culture in light of (a) two understandings of the concept, (b) essentialism, (c) ethnicity and (d) complexity, and it has suggested how culture may be understood as knowledge and as part of a rhizomatic network. The chapter has demonstrated how multiculturalism may be

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<sup>96</sup> Banks (2008) on the theory of multicultural education, seem to assume that student or members of society already belong to one main ethnic, racial- or cultural group. This is in my opinion to understand individuals as preconditioned by their historical constructional background rather than perceiving them as having a multiple of potentials for becoming. Therefore, his view may be found to make the theory of multiplicity more difficult to put into practise.

<sup>97</sup> If this claim is related to Laclau and Mouffe’s (1985) theory on discourse, one might understand the subjugation of education by business, with its *flimsy and too regular concepts* as what Laclau and Mouffe (1985) refers to as a reduction of the political (the discursive struggle for hegemony), in where the possible multiple combinations are reduced. What this means is that the use of so called objective truths (a positivistic paradigm) become more prominent and dominant.

<sup>98</sup> With understandable here, it is referred to May’s (2005) conception of how we gain knowledge about something, namely by identifying it.

<sup>99</sup> What St.Pierre (2004) here refers to as *the grammar of the subject*, is understood to be similar to what this thesis is concerned with, but what is referred to as *the logic of identity*.

<sup>100</sup> With *works* here it is referred to how concepts may be used, often together with other concepts, and how they in this way create new concepts and in the end how they hopefully change peoples’ perception of reality, hence the way people live (cf. May, 2005).

understood in relation to globalization and three types of diversities. In section 4.4 *Identity “politics”*, how the logic of identity operates “politically” has been covered, on both a macro- and micro-level. Identity “politics”, as it is understood in Norway, has been explained through outlining researchers’ findings of notions of the concept of “sameness”, the changes in discourses on “normality” in a post-World War II era, and through the understanding of what “the Norwegian identity” constitutes. Lastly, the chapter has argued how multiculturalism may be implemented through introducing three curriculum changes and by introducing new concepts which “work”.

The following chapter will outline my practical strategy of analysis; how the analysis has been approached, step by-step. It will start by introducing the theory on which the structural understandings of this thesis are based on, then it will continue with an outline of what is referred to as *three readings*. The chapter will explain the practical process of writing of the analysis chapters, before it will address the issue of translation.

## 5 Strategy for analysis

...discourse in general and scientific discourse in particular, is so complex a reality that we not only can, but should approach it at different levels with different methods

(Foucault, 1989:xiv)

### 5.1 Introduction

When performing discourse analysis the researcher may meet challenges in how to approach it strategically, as there is not much literature describing precisely how to perform it. This chapter will account for this thesis' strategy<sup>101</sup> (cf. Bryman, 2008:22,31,69,698): It explains how a step-by-step approach has been taken in analysing how “the multicultural” is constructed, and in what ways there are changes in the discourses on “the multicultural”. In other words, this chapter outlines and justifies the main theory on which the structural approach for this thesis' analysis is based. It explains how the steps referred to as *tree readings* are taken when analysing the texts, and it accounts for the practical step-by step process of writing the analysis of chapters 6 and 7 out on paper. In addition, the chapter discusses some general considerations researchers have to take into account when performing, not only discourse analysis, but any empirical research, in for example possible implications when translating texts from Norwegian into English. As mentioned, in chapter three, discourse theory and method are intertwined, hence, the approach on which the analytical strategy is based; the practical analytical process of this thesis, is on a structural understanding of a Laclau and Mouffean theory on discourse, outlined in *Figure 1* (Laclau & Mouffe, 1985, 2001). Therefore, any thesis which has discourse as its main theory of method, theory will appear in chapters concerned with method as well as strategy.

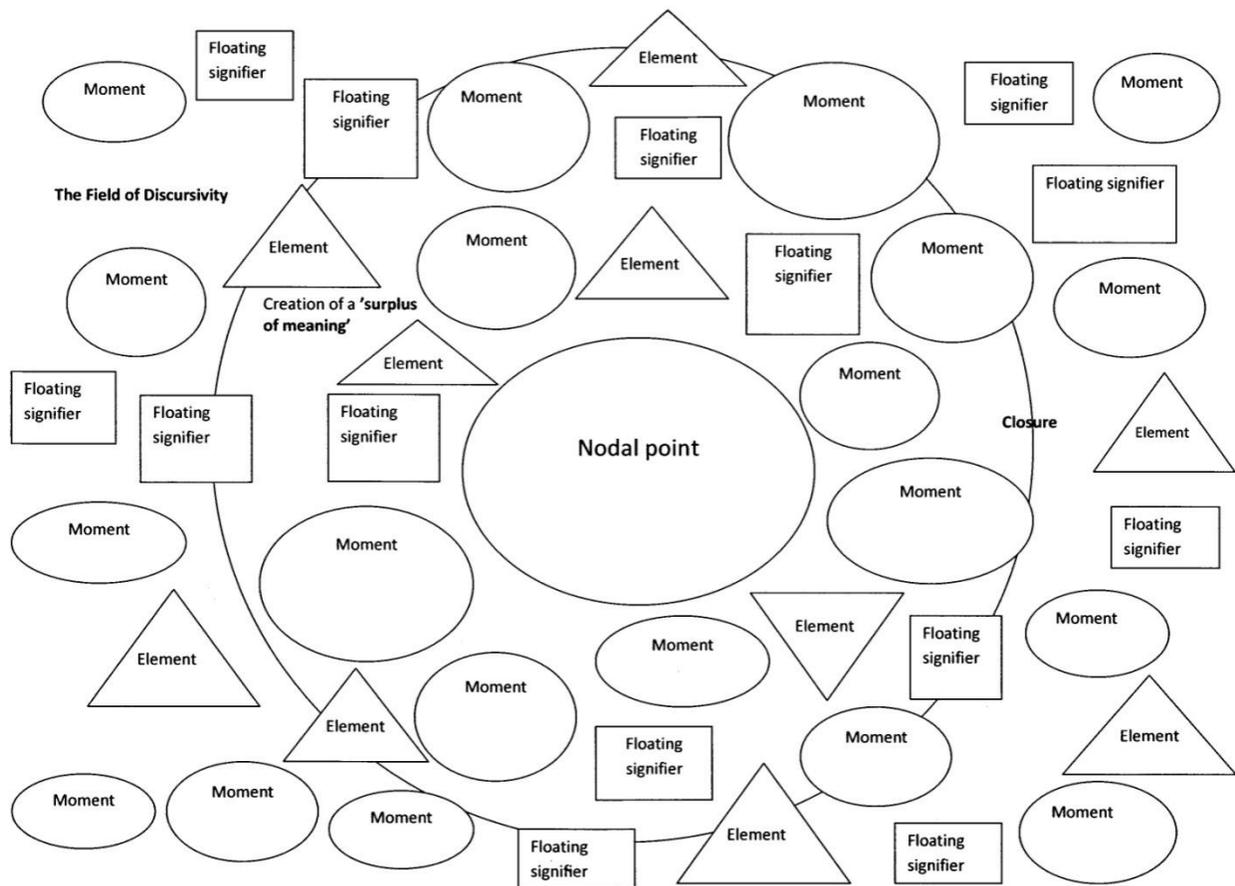
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<sup>101</sup> With strategy, it is referred to what theories the angles of approaches is based within, as well as the practical process of writing the analyses (cf. Bryman, 2008:22,31,69,698) The “process” of analysing may be understood to be similar to following the directions of a cake recipe, step-by-step. What this means, is that when there in this thesis is analysed the construction of “the multicultural” and in what ways there are changes in the discourses between in the selected curriculum texts, it has, in addition of considering the epistemological stances of discourse and the theories on (multi-) culture (as outlined in chapter 4), based the analysis on a particular structure. Bryman (2008), refers to strategy as “...a general orientation to the conduction of social research” (Bryman, 2008:22). However, this definition seem to include what he at a later point outline in a table (Bryman, 2008:62) as both research design and research strategy. In line with Bryman (2008), the research design of this thesis may be said to be a Laclau and Mouffean (1985, 2001) discourse analysis, and research strategy may be understood as the analysis process of “tree readings”.

## 5.2 Laclau and Mouff's theory on discourse

*[W]e will call articulation any practice establishing a relation among elements such that their identity is modified as a result of the articulatory practice. The structured totality resulting from the articulatory practice, we will call discourse. The differential positions, insofar as they appear articulated within a discourse, we will call moments. By contrast, we will call element any difference that is not discursively articulated.*<sup>102</sup>

(Laclau & Mouffe, 1985)



**Figure 1: *Signs in discourse*: A structural visualization of Laclau and Mouffe's discourse theory (1985, 2001).**

<sup>102</sup> The citation in italics is original.

Laclau and Mouffe (1985, 2001) understand the interplay between discourses as a continuous political struggle for hegemony (cf. Gramsci, 2011)<sup>103</sup>. A discourse is always flexible, but it gains what Laclau and Mouffe refers to as a *hegemonic formation* (1985:136); a status of temporal dominance, when it manages to fix the meaning of signs (concepts) within a domain. According to Laclau and Mouffe's theory (1985, 2001), every discourse is established around a crystallized *nodal point*. The nodal point involves, according to Laclau and Mouffe, "... the notion of a particular element assuming a 'universal' structuring function within a certain discursive field..." (Laclau & Mouffe, 2001:xi). Surrounding the nodal point are discursive *signs*, called *moments*, *elements* and *floating signifiers* (Laclau & Mouffe, 1985:105-106). The *moments* within a discourse support and fixate the meaning of the nodal point. The moments, because they are related to each other support both their specific meaning, as well as their meaning as part of a group. The nodal point is in itself void of meaning, and therefore does not gain meaning until it is related to the moments surrounding it. The moments then have a fixed meaning. In contradiction to the moments, the *elements* do not have a fixed meaning, they are signs which different discourses struggle to invest meaning in and thereby fix as moments which suit their specific nodal point. Occasionally elements which are *equivalents* cling together and form a *chain of equivalence*. The equivalent elements in the *chain of equivalence* may be used interchangeably (Laclau & Mouffe, 1985:130) without altering the meaning of the discourse. However, a consequence of their ability to interchange is that they are "...reducing the number of positions which can possibly be combined" (Laclau & Mouffe, 1985:130). A consequence of the logic of equivalence is that it simplifies the complexity or possible multitude of combinations of relations between the discursive signs; the political space; "the game" resulting in a *hegemonic formation* (Laclau & Mouffe, 1985:130-131). The *floating signifiers* within a discourse are elements which are particularly open to different ascriptions of meaning (Laclau & Mouffe, 2001:113). According to Winther Jørgensen and Phillips (2002), "... [t]he term 'floating signifier' belongs to the ongoing struggle between different discourses to fix the meaning of important signs" (Winther Jørgensen & Phillips, 2002:28). Surrounding a particular discourse there is a *closure*. The closure marks which moments are included and excluded from are a discourse. However, the closure is only temporary<sup>104</sup>. On the inside of the closure; inside the actual discourse,

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<sup>103</sup> *Hegemony* in Laclau and Mouffe's discourse theory builds on the Gramscian definition of the term (Laclau & Mouffe, 2002:267).

<sup>104</sup> This logic of the temporal closure may be understood to be similar to what in chapter 4 is referred to as the osmosis process, in where the cell's semi-permeable membrane represent a temporal closure. In addition, what is referred to as *the*

the *surplus of meaning* (Laclau & Mouffe, 1985:111) is produced. The surplus of meaning is according to Winther Jørgensen & Phillips “... the meanings that each sign has, or has had, in other discourses, but which are excluded by the specific discourse in order to create a unity of meaning” (Winther Jørgensen & Phillips, 2002:27). The production of the *surplus of meaning* (Laclau & Mouffe, 2001:111) is what Laclau and Mouffe refer to as *articulation* (Laclau & Mouffe, 2001:96,111). On the outside of the *closure* is the *field of discursivity* (Laclau & Mouffe, 2001:111). In *the field of discursivity* possible or suitable discourses and signs which are intentionally excluded from the main discourse are found.

### 5.2.1 Why this theory

The reason why the Laclau and Mouffean (1985) theory is chosen to be the main structure on which the analysis of “the multicultural” relies on, is based on the argument that Laclau and Mouffe’s theory (1985) is based in postmodernist ontology: It rejects an existence of an external objective truth. What this means is that any knowledge about “the world” may only be derived through humans’ articulation of it. Related to this understanding it follows that people, in different context at different times, articulate phenomena and concepts of the world continuously, in new and different ways (cf. Berger & Luckmann, 1967). Therefore, this theory is understood to allow for this thesis’ articulation<sup>105</sup>, and hence a construction of “a truth” into the world. Postmodernist theory, and within it Laclau and Mouffe’s (1985) theory on discourse acknowledge that all phenomena and concepts are fluid and that articulations may only temporally fill the content of them. A principle of fluidity of concepts is what dominates the epistemological understanding of this thesis.

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*surplus of meaning* in the Laclau and Mouffean (1985) discourse theory and the metaphor of *the logic of culture; the cell* (Eriksen, 2010s), may both be understood to open and close themselves at will.

<sup>105</sup> With *this thesis articulation* it is here referred to the production of this thesis.

### 5.3 A strategy of three- readings

Table 4: A strategy of three reading<sup>106</sup>

	Goal	Strategy of Analysis	Questions to the texts
<b>1<sup>st</sup> reading</b>	To get an overview of concepts and content related to “the multicultural”.	Word counts Choice of words Representations	What concepts are prominent/appear frequently in the texts?  How are categories such as <i>the multicultural, the society, the pupils and the student teacher(s)</i> and perspectives on <i>the global and international, knowledge, Bildung and the role of Pedagogy and Pupil Knowledge 1</i> described?
<b>2<sup>nd</sup> reading</b>	To identify how the texts construct “the multicultural” through representations of <i>the multicultural, the society, the pupils, the student teacher(s)</i> and perspectives on <i>the global and international, knowledge, Bildung and the role of Pedagogy and Pupil Knowledge 1</i> .  To outline the main aim of the new subject of pedagogy.	Presentation Comparison	How are understandings of “the multicultural” constructed in the texts?  What is the texts stated role of the new subject of Pedagogy and Pupil Knowledge?
<b>3<sup>rd</sup> reading</b>	To discuss the different constructions of “the multicultural” in the texts.  To investigate how constructions of “the multicultural” in the texts may be related to the constructions of the analysed social categories.  To generalize from the main findings and compare this with the aim of the new curriculum and with findings from previous research.	Comparison Detect discourses Investigate change; <i>continuity</i> and <i>discontinuity</i>  Address challenges	What are the changes in the constructions of “the multicultural” between the different texts?  Where are there <i>continuity</i> and <i>discontinuity</i> in the discourses between the texts?  In what ways may the generalized findings of <i>the multicultural</i> lead to challenges for HiOA?

<sup>106</sup> The strategy of *tree readings* has been inspired by Granlund, et al. (2011:54).

When analysing how “the multicultural” is constructed in the texts; WP 11, NGL, PP, PPK and LiS, and in what ways there are changes in the discourses on “the multicultural” between the selected curriculum texts, the function of “word search” has been useful<sup>107</sup>. The first reading of the analysis has its starting point in examining what words appear most prominent and frequent in relation to the “the multicultural”.. These words are words which are linked together through either “the multicultural” or through each other. They are therefore understood as central elements more precisely as moments, surrounding a key element; *the nodal point* (Laclau & Mouffe, 1985, 2001) referred to as “the multicultural”. This is why they are understood as an important starting point in analysing how “the multicultural” is constructed. The first reading is mainly found in Appendix 1-5.

The second reading aims at understanding how the social categories (cf. Berger & Luckmann, 1967); the moments (Laclau & Mouffe, 1985, 2001); “the society”, “the pupils”, “the student teacher(s)”, and the perspectives on “the global and international”, “knowledge”, “*Bildung*” and “the role of Pedagogy and Pupil Knowledge 1”, are represented in relation to the “the multicultural” and how they in this way; by altering the meaning of “the multicultural” content, attempt at constructing it in different ways. In this reading the role of the new pedagogy subject is outlined. The second reading is mainly found in chapter 6.

The third reading aims at comparing the different constructions of “the multicultural”; to detect the discourses and the change; *continuity* and *discontinuity*, between them. The third reading attempts at generalizing and concluding how “the multicultural” is constructed, and from this suggests possible challenges for HiOA. The third reading is mainly found in chapter 7 and 8.

The Laclau and Mouffean (1985, 2001) structure of discourse may be understood as a tool. This tool may be operated on different discursive levels. On the micro-level the focus is directed at words and their position within structures and how they are constructed in the way they relate to other words. On the macro-level one does not necessarily focus on words, but rather on cross-textual or sectional construction ideas and categories<sup>108</sup>. This understanding of the Laclau and Mouffean (1985, 2001) structure of theory’s possibility of being applied to both a micro- and a macro-level, has inspired this thesis strategy of analysis in this thesis. The process of this thesis’ analysis may in relation to this be

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<sup>107</sup> In all texts, except LiS 1, word search has been possible through a search function in the *Portable Document Format* (pdf). In LiS 1, which is not available in an electronic format, the searching of words has been done manually.

<sup>108</sup> What I above refer to as *cross-textual construction of categories* is what I think of as a more general understanding of discourse; it is the more or less sustainable “portrayals” (Burr, 1995) of phenomena in cross-sectional areas.

understood to start on a word specific textual-level; the micro-level, where words and their frequency in relation to “the multicultural” is detected. From the detected constructions detection of discourses is enabled, both in texts and between them *intertextually* (Fairclough, 2003). This way the analysis moves “outward” towards a macro level.

In chapter 6, each text is analysed isolated from the other curriculum texts. The analysis in chapter 6 can therefore be understood to investigate categorical representations and hence the construction of “the multicultural” horizontally. The written performance of the analysis in chapter 6 is preceded in the following way: Firstly, a quote is provided. Then an understanding of this quote according to postmodern theory (chapter 3) is presented. The texts’ usage of words and how they are combined; how they relate to other words, clauses, sentences and sections in the text, is then discussed. Moreover, the discussion on how the quote is understood has been linked to cultural theory (chapter 4). Through this linkage; how the different curriculum texts’ representations of the different social categories of “the society”, “the pupils”, “the student teacher(s)”, and the perspectives on “the global and international”, “knowledge”, “*Bildung*” and “the role of Pedagogy and Pupil Knowledge 1”, in relation to “the multicultural” have been understood.

Chapter 7 presents and compares the findings of chapter 6<sup>109</sup>, *vertically*. It examines how there are changes in the different representation of categories related to “the multicultural”, and how they may be understood to be moved between the texts and thereby transfer continuity of. It examines change; *continuity* and *discontinuity* in the discourses on “the multicultural” *vertically*; between the different texts. Chapter 8 generalizes from the main findings of chapter 7, and from this it suggests, by including the aim of the new primary school teacher education and findings of previous research on multicultural issues at OUC, possible challenges for the HiOA.

## 5.4 Translation

Translating texts from Norwegian into English has its challenges. When translating from one language into another, one does not just translate what may be understood as a straight forward lingual meaning, one translates culture, as culture language is interconnected. Therefore exact translations are almost impossible (Venuti & Baker, 2000:1-8). This often causes translations to

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<sup>109</sup> The reason for why it is chosen to sum up the findings of chapter 6, in chapter 7, instead of at the end of chapter 6, is based on the idea that it should be possible to understand the main work of this thesis, by only reading chapter 7, as chapter 6 is seen as quite challenging to read, because of its long sentences, its detailed focus on word use and combinations of them.

miss the language of translation's exact meaning, a meaning which might be claimed understood as positioned in a *liminal* space. The point is this: When one translates texts, one often runs the risk of "loosing" nuances in the translated language. This is an implication which has been experienced in the translation and in analysing the selected curriculum texts of this thesis. The following is one example, perhaps a rather poor one, of a translation where the curriculum text in Norwegian has been translated into English, with the intention of highlighting the Norwegian meaning:

Put shortly: A good general *Bildung* shows how the development of skills, insight and knowledge is some of the most **wonderful** people have learned to do together - historically and globally. It strengthens the abilities and attitudes that provide the society with richer growth-opportunities in the future (Kunnskapsdepartementet, 2010a:16).

This translation, with its use of the word *wonderful* may be criticized for being almost "over the top" or overblown". However, the way the original Norwegian curriculum text has been perceived is that it is in fact bulging. The original Norwegian text might illustrate this:

Kort sagt: God allmenndannelse viser hvordan utviklingen av ferdigheter, innsikt og viten er noe av det mest **fantastiske** mennesker har lært å gjøre sammen - historisk og globalt. Den styrker evner og holdninger som gir samfunnet rikere vekstmuligheter i framtiden (Kunnskapsdepartementet, 2010a:16).

The decisions on how to translate texts from Norwegian into English have been made with the intention of trying to let the Norwegian words which have been used, however bulging, be the main focus. This choice is based on the argument that it is first and foremost words and the use of words, in relation to other words, clauses, sentences and sections, that are the starting point of this thesis' analysis, first and foremost because it is the analysis of the representations, constructions and the discourses and hence the *continuity* and *discontinuity* which is the main interest in this thesis when trying to understand how "the multicultural" is constructed.

## 5.5 Summary

This chapter accounts for the strategy of this thesis. It has explained how a step-by-step approach to the texts has been taken in analysing how "the multicultural" is constructed, and in what ways there

are changes in the discourses on “the multicultural”. The chapter has explained how the steps referred to as *tree readings* have been taken when analysing the texts. The chapter has accounted for the practical step-by step process of writing the analysis of chapters 6, 7 and 8 out on paper. In addition, the chapter has discussed general considerations which researchers have to take into account when performing any empirical research and it has addressed issues of translation, as experienced in this thesis.

## 6 Analysing “the multicultural”

Desire says, “I would rather not enter into this discourse’s risky order. I’d rather have anything to do with the quasar and determined with it, I would prefer that it is found around me with a calm, deep and endless open transparency where others would meet my expectations and from which the truth emerges, one by one. I could therefore just let me lead into it and of it as a happy piece of wreckage”.

And the institution responds: “You need not to be afraid to start, we were all here to testify that the discourse is in a legal order that long has been watched over its origins, that it’s made place for those who honour it, but disarm it, and if it sometimes proves to have some power, then it is us, and only us, it has it from”.

(Foucault, 1999:8)

### 6.1 Introduction

This chapter is one of two analytical chapters which answer the research questions of this thesis. The aim of this chapter is to analyse how “the multicultural” is constructed in selected texts of WP 11, NGL, PP, PPK 1 and LIS 1<sup>110</sup>. The chapter investigates how the social categories of “the society”, “the student teacher(s)” and “the pupil(s)”, and the perspectives on “the global and international”, “*Bildung*”, “knowledge”, and “the role of Pedagogy and Pupil Knowledge 1”, are represented in each of the different curriculum texts. These categories are found through the *first reading*, (as outlined in Appendix 1-5) of the texts to be related to “the multicultural”, in that they are understood as moments contributing to constructing “the multicultural”. Even though the problem-statement claims that this thesis will only investigate five curriculum texts, it has been, as already mentioned in chapter 2, section 2.6.2, in the analysis of the perspectives on “the global and international” necessary to include The Quality Framework (QF) (Kunnskalsdepartementet, 2006), The Core Curriculum (CC), in both Bokmål and in English<sup>111</sup> (Kunnskapsdepartementet, 2010a; MER, 2009),

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<sup>110</sup> It is important to notice that the focus of the selected curriculum texts; to whom the text directs themselves, changes according to the text’s level, and hence this affects my practical analysis and with it the findings. In example: Where WP 11 and NGL seem to be directed towards what Goodlad (1979) refers to as the domain of *The Ideological Curricula*; in that it might seem to be directed towards, for example, policy makers and planners of curriculum, LiS 1 is directed towards student teacherstudent teachers, because it is placed somewhere between the domains of *The Perceived Curricula* and *The Experimental Curricula*. Consequently, in WP11 and NGL, there is a macro- or more general orientated focus on categories, whereas there in LiS 1 is a micro- or more individual orientated focus.

<sup>111</sup> Both languages have been included; Norwegian Bokmål and English, because The Core Curriculum in English is found to be quite different from the one in Bokmål. To be more specific, the Bokmål version which is published on-line appears as an ordinary and quite neutral formal document compared to the English version, which appears more like an illustrated book. The Bokmål version of The Core Curriculum is understood as a modified version of the original which is represented by Core Curriculum the English. In the CC in Bokmål version “nationalistic” and cultural elitist

as well as White Paper 14 (2008-2009), *Internationalization of Education* (WP 14) (Kunnskapsdepartementet, 2009a) . The reason for the decision to include these documents is based on the fact that “the multicultural” is, in the WP 11, related to three references; the CC and QF, on *the global perspective* in the WP 11, and to the WP 14 on *internationalization of education*. The reference given by WP 11 to *the global perspective* in QF and CC is explicit<sup>112</sup> (Kunnskapsdepartementet, 2009b:26), and the reference to *the international perspective* in the WP 14, is implicit<sup>113</sup> (Kunnskapsdepartementet, 2009b:26).

## 6.2 White Paper 11

### 6.2.1. “The society”

In the White Paper 11(2008-2009), “the society” is described by rapid change<sup>114</sup> and development (Kunnskapsdepartementet, 2009b:10-84) in where children and young people experience a “... strong and continuous current of information and influence” (Kunnskapsdepartementet, 2009b:9) and where the “[d]iversity among pupil and parents have increased” (Kunnskapsdepartementet, 2009b:42). The *change* and *development*, with the *strong* and *continuous current of information* and the *increased diversity among pupils and parents*, may be understood to represent the events which, according to Audunson (2004), are what most people refer to when they speak of multiculturalism. According to Audunson, this commonly used definition is not a satisfying characteristic of a multicultural society, because multiculturalism needs to be understood as more than just rapid transactions of information and people into the “Western World” (Audunson, 2004:430). A multicultural society is also concerned with “...gaps between generations, social and educational gaps” (Audunson, 2004:430). The understanding of “the multicultural” in the WP11, seems mainly to be concerned with what Audunson refers to as *globalization*; currents of information and influence, as well as rapid social changes caused by immigration of people.

In WP 11 chapter 4.3.1 *Changes in society* (Kunnskapsdepartementet, 2009b:42) the following is stated: “The multicultural Norway is mirrored in the school”, followed by; “Since 1980, the

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references; the painted portraits of Christian symbols and of “the typical Norwegian” as well as highlighted and repeated “normative” section of text, are removed.

<sup>112</sup> By *explicit* it is meant that the WP 11 direct readers to go to CC and QF in order to gain more information of what is meant by the global perspective in WP11.

<sup>113</sup> By *implicit* it is meant that the WP 11 does not directly direct the reader to WP 14 in order to gain more knowledge on what is meant by internationalization, however, WP 11 informs the reader that there will soon be released a White Paper in internationalization of education and additionally sums up what it believes the main points of this White Paper will be.

<sup>114</sup> The Norwegian word searched for in WP 11, is “endring”.

immigrant population is more than tripled. The diversity among students and parents has increased” (Kunnskapsdepartementet, 2009b:42). This raises the question: What is the understanding of “the multicultural” based on? “The multicultural” seems, at least within this part WP 11, to be understood as a consequence of recent globalisation; a *tripled immigrant population*. Thus, the WP 11 seems to overlook the importance of “the multicultural” as also being *gaps between generations, social- and educational gaps* (Audunson, 2004:430). In other words: The cultural gaps that have always existed in the Norwegian society. Linking the understanding of a *society featured by globalization*, as it seems to be understood in WP 11’s chapter 4.3.1 *Changes in society* (Kunnskapsdepartementet, 2009b:42), to Parekh’s (2006) understanding of the culturally diverse society, one might claim that the WP 11 understands “the multicultural” as *communal diversity* (Parekh, 2006:3). What this might indicate is that the WP 11 ignores what Parekh refers to as the *subcultural- and perspectival diversity* (Parekh, 2006:3), similar to what Audunson (2004) refers to as the *cultural gaps*<sup>115</sup>.

### 6.2.2 “The pupil(s)”

In WP 11, “the pupils” are described as “...a diverse complex group academically, emotionally and socially” (Kunnskapsdepartementet, 2009b:13), and pupils who have a multicultural and multilingual *background* (Kunnskapsdepartementet, 2009b:27,32) are seen as a resource for improving the international understanding: “...the international understanding may be enhanced by deliberately adopting the multicultural resources and the multilingualism that is now found in all learning environments in Norway” (Kunnskapsdepartementet, 2009b:21,26). According to WP 11: “Norway has many linguistic minority pupils” (Kunnskapsdepartementet, 2009b:31). These pupils may be understood as having “...special learning challenges...” (Kunnskapsdepartementet, 2009b:21). Therefore, teaching them seems to be a teachers’ “...particular work area...” (Kunnskapsdepartementet, 2009b:28). In order for schools to meet the *special learning challenges* and compensate for the *particular work areas*, the government implemented a three-year project<sup>116</sup> aimed at recruiting more *immigrants*<sup>117</sup> to the teacher education and thus qualifying them for

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<sup>115</sup> Audunson’s (2004) cultural gaps and Parekh’s (2006) subcultural- and perspectival diversities are similar in that members of different groups feel part of the dominating majority culture, but they simultaneously seek to carve out spaces for their own lifestyles or to reconstitute the society along lines they find appropriate (Parekh, 2006:3).

<sup>116</sup> The project was, based on the Strategy Plan *Likeverdige opplæring i praksis* (Kunnskapsdepartementet, 2007).

<sup>117</sup> The word *immigrant* and *bilingual* is in WP 11, used interchangeable, however *immigrants* is mainly used when referring to what student the teacher education find desirable to recruit for the bilingual teacher education, and *bilingual*

bilingual teaching of linguistic minority pupils in school (Kunnskapsdepartementet, 2007; 2009b:61).

The understanding of the category “the pupil”, in WP 11, seems to be dichotomous: On the one hand, the multicultural and the multilingual *pupil* seem to be understood as providing the school with *resources*, whilst on the other hand, the linguistic minority *pupil*, seems to be understood as contributing to *challenges*. If linking this dichotomous understanding of “the pupil”; as either bringing cultural resources or challenges to the school, to the two understandings of culture; *particularism* and *universalism* (as outlined in chapter 3), the understanding of culture, in WP 11, may be understood to be *universal*, in that “the pupil(s)” may be regarded as more or less cultivated (cf. Eriksen, 2009:109).

### **6.2.3 The perspectives on “the global and international” in the QF and in the CC<sup>118</sup>**

According to WP 11, what *the global perspective* entails is “...emphasized in the Core Curriculum of the school’s curriculum and The Quality Framework of the *Knowledge Promotion*” (Kunnskapsdepartementet, 2009b:26). In the QF<sup>119</sup> (Utdanningsdirektoratet, 2006) the closest articulation which may be related to a *global perspective* or *orientation*, is related to how school owners<sup>120</sup> are responsible for ensuring that teaching is in line with the Human Rights.

#### ***The CC in Bokmål***

In the Core Curriculum (Kunnskapsdepartementet, 2010a; MER, 2009) the two statements which may be understood as a *global perspective* appear first in relation to the definition of *Bildung*:

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is mainly used when referring to the teachers, teaching the linguistic minority pupils (Kunnskapsdepartementet, 2009c:26).

<sup>118</sup> The Core Curriculum at the Norwegian Education Directorate’s web-pages is published in both of the written Norwegian languages, in Sami and in English. As mentioned in my strategy chapter there have been investigated the one in Bokmål and the one in English, both pdf-files. What struck me, however, was that the English on-line publication is a translation of the original educational reform of 1997. This version contains different images and repeated high-lightened quotations in the text. However, the one in Bokmål is modified in that the images and the high-lightened, repeated quotations are removed. This distinction has left me with more controversial findings in the English version compared to the one in Bokmål.

<sup>118</sup> Both the Core Curriculum and the Quality Framework are parts within the national curriculum of the primary- and upper secondary- school’s curriculum called *The National Curriculum for the Knowledge Promotion*, in Norwegian called *Kunnskapsløftet*, developed through the primary- and secondary educational reform of 2006.

<sup>118</sup> The QF summarizes and elaborates on the visions of the Education Act and its regulations, including the National Curriculum (Kunnskapsdepartementet, 2006:1).

<sup>119</sup> The QF summarizes and elaborates on the visions of the Education Act and its regulations, including the National Curriculum (Kunnskapsdepartementet, 2006:1).

<sup>120</sup> *School owners* is in the QF described in the following way:” ...the school owners (in Norwegian public schools the local and county administration authorities)...” (Utdanningsdirektoratet, 2006).

Briefly put: A good general *Bildung* shows how the development of skills, insight and knowledge are some of the most wonderful people have learned to do together - historically and globally. It strengthens the abilities and attitudes that enrich society with greater growth-opportunities in the future (Kunnskapsdepartementet, 2010a:16)

In the Bokmål version of the CC, the *global perspective* may be understood to be linked to *general Bildung*<sup>121</sup>. General *Bildung* may in this context be understood as *skills, insight, knowledge, abilities and attitudes*, which have already been fulfilled by *some of the most wonderful people*, and which will *provide the society with greater growth-opportunities in the future*. This leads on to the questions of who, or what, the *society* is, and what is meant by *people*. In the chapter *Internationalization and traditional knowledge* (Kunnskapsdepartementet, 2010a) it is stated that

[g]ood general education shall contribute to national identity and solidarity by providing a common character anchored in language, tradition and knowledge across local communities (Kunnskapsdepartementet, 2010a:16).

The definition of general *Bildung* in the Core Curriculum in Bokmål gives insights to whom and what the society is: The people who identify and feel solidarity with the same language, tradition and knowledge, in and across *local communities*. A second finding of a global perspective in the Core Curriculum in Bokmål is related to human environment and conflict of interests. Here it is claimed that

...[s]tudents must learn to see things in context, and preserve the overview - learn to see ahead in life and out on to the world. Education must awaken their belief that the act of solidarity and joint efforts may solve major global problems (Kunnskapsdepartementet, 2010a:21).

The *global perspective* in the Core Curriculum in Bokmål additionally refers to the ability of *seeing ahead in life and out to the world*, but at the same time it stresses the importance of *preserving the*

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<sup>121</sup> *General Bildung* is in this thesis translated from the Norwegian “generell allmenndanning”, which there are, as also claimed in a footnote in the introduction chapter, no sufficient English word for.

*overview* and this is what to *see things in context* means. These statements might give an impression of the viewer, the pupil, as maintaining a more or less “static position”<sup>122</sup>, and that she this way will gain a deep understanding of the world: Without moving the overview can still be preserved: One perspective is enough to gain an overview of the world. This, if related to the *universal* understanding of culture, and when being aware that the Core Curriculum (in both languages) originally belongs to the educational reform of 1997 (Veiteberg, 1996)<sup>123</sup>, may give an impression of an elitist perception of culture (cf. Engen & Aasen, 2010:7-8) in which the Norwegian pupil may be understood to be positioned in her “high tower” looking over the world. This watch-tower position will nevertheless enable her to act in *joint efforts* and to *awaken her belief in solidarity acts* in order to *solve major global problems*.

### ***The CC in English***

In the English publication of CC (MER, 2009), more is stated on the *global perspective*:

[Education] shall further solidarity with other people and with mankind's common living environment, so that our country can remain a creative member of the global community (MER, 2009:7).

Here the global community may be understood as consisting of *peoples of countries*. In the English version of the CC, an understanding of the world, consisting of peoples of countries may be seen as linked to an understanding of the world as constituted by what is referred to as a *particular* understanding culture, where *one* culture is linked with *one* people; *ein Volk* sharing the same *Weltanschauung* (Eriksen, 2009a:105-109) and *Volkgeist*. Within the Core Curriculum in English “the global perspective” or globalization, is acted upon, in *solidarity*, by *our country*. This means, if linked to theory on authenticity (Taylor, 1994:28), that authenticity is recognised in the Core Curriculum in English, on Herder’s culture bearing level, where *das Volk* is true to itself, rather than the individual being true to itself, which is, according to Taylor (1994) what authenticity on the individual level means. The act of *solidarity* within the Core Curriculum in English might,

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<sup>122</sup> With a static position it is referred to the opposite of travelling. Here in that the seer is supposed to stay in Norway, maintaining his National Identity.

<sup>123</sup> The 1997 educational reform is a reform which is claimed to be known by an elitist understanding of culture (Engen & Aasen, 2010:7-8). However despite of this critique the core curriculum is transferred from the 1997 reform onto the existing curriculum of primary and lower-secondary school, the reform of 2006

according to theory on the authentic, be understood to exclude the individual as an active participant for solidarity work and accomplishment, and instead embrace the people; *our country*, as the main contributor. CC in English's statement: *so that our country can remain...* may therefore be understood, when related to the understanding of the concept of authenticity as located on the culture bearing level and therefore CC's understanding of the global perspective as seeing individual cross-national solidarity as a threat towards the social cohesion of the country. Accordingly, in the English version of CC, individual cross-national solidarity may be understood as something which will threaten the existing world order; *der Weltanschung* and *das Volkgeist* of *das Volk's* of countries within the global community.

The importance of sustaining an existing world order<sup>124</sup> is emphasized in CC in English the following way:

...the increasing specialization and complexity of the global community requires a deepened familiarity with the main currents and traditional tones of our Norwegian culture... When transitions are massive and changes rapid, it becomes even more pressing to emphasize historical orientation, national distinctiveness and local variation to safeguard our identity - and to sustain a global environment with breadth and vigor (MER, 2009:31)<sup>125</sup>.

The global community is herein described by *increasing specialization and complexity*, where *transitions are massive and changes rapid*, and this needs to be acted upon with an increased national awareness, through *a deepened familiarity with the main currents and traditional tones of our Norwegian culture*, and through emphasizing *historical orientation and national distinctiveness*, in order to *safeguard our identity and sustain a global environment with breath and vigour*. This may be understood to reveal an understanding of globalization as a threat towards national identity. Taylor (1994) discusses how the notion of personal identity has shifted from being understood by social position alone to a notion of authenticity, and how identity, if linked to national history and culture, involved being true to one's *Volk*, and thus a matter of where one comes from (Taylor, 1994:33). The reason why globalization may be understood to be a threat to national identity, in the

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<sup>124</sup> With *worlds order* here, it is referred to how concepts are arranged in positions to each other.

<sup>125</sup> Additionally, parts of the quotation; *the increasing specialization and complexity of the global community requires a deeper familiarity with the main currents and traditional tones of our Norwegian culture*, is in the English CC, highlighted within a text box with larger fonts up left on the page.

CC, might be based on the understanding of the Norwegian identity as one culture developed through a line of history and traditions. If CC in English attempts to preserve what is believed to be the national identity, and this is related to the fluidity of concepts in postmodern theory, then the CC may be seen as failing to recognize the complexity (Hannerz, 1992) of the concept of identity as being flexible, reflexive and therefore ever changing and developing. According to postmodern theory, culture is understood as featured by complexity, and as having the structure of a rhizomatic network; with no beginning or end, therefore safeguarding and sustaining an existing world order is impossible. In contradiction to post-modern theory CC's conceptualization of national identity may be seen as static and therefore possible to sustain.

#### **6.2.4 The perspectives on “the global and international” in WP 11**

In WP 11, the word *international* appears together with *multicultural* first in chapter 2.2.7, *A Strengthened International and Multicultural Orientation* (Kunnskapsdepartementet, 2009c:26).

Here two goals of internationalization are (1) "...that internationalization will increase the quality of Norwegian education and make the educational institutions more attractive partners"

(Kunnskapsdepartementet, 2009b:26), and (2) "...that the internationalization of education will promote cultural understanding and global solidarity by providing increased international knowledge and experience and improved linguistic skills" (Kunnskapsdepartementet, 2009b:26).

According to WP 11, another white paper on the internationalization of education will shortly be released, and through this, educational institutions will need to ensure five things;

1. ...[an] integrated strategy for internationalization with a good grounding in management and at all levels of the institution
2. ... [to] integrate international and global aspects in the subjects and the education
3. facilitate cooperation and exchange of students and teachers through the establishment of agreements with relevant quality institutions abroad
4. ensure formal, professional and relevant cooperative agreements
5. encourage students to take advantage of the opportunity to study abroad as part of the program (Kunnskapsdepartementet, 2009a:26)

One part of the *internationalization of education*, which is mentioned twice, emphasizes the importance of mobility of people; both students and employees. One form of mobility is, according to WP 11, to *facilitate cooperation and exchange of students and teachers* and to *encourage*

*students to take advantage of the opportunity of studying abroad as part of the education program.* Another way of achieving *internationalization* may be to invite foreign guest lecturers, in addition to drawing on the multicultural and multilingual resources “...which already exists within all learning environments in Norway” (Kunnskapsdepartementet, 2009b:26-27). In WP 11, internationalization might be said to be, in line with Palm and Andersen’s (2009) article, a *tool*, providing the primary school teacher education with improved multicultural understanding and global solidarity, increased quality and attractiveness of the Norwegian education, and increased knowledge, experiences and linguistic skills.

### **6.2.5 The perspectives on “the global” in WP 14**

White Paper no. 14 (2008-2009), *Internationalization of Education* (WP 14) followed WP 11. In WP 14 it is stated that a goal of the internationalization of education is to “...reduce the importance of distance and borders” (Kunnskapsdepartementet, 2009a:6) and that this means that the internationalization is not only defined as a goal in itself, “...but also as a means to promote increased quality and relevance in the Norwegian education” (Kunnskapsdepartementet, 2009a:6). In the first paragraph in White Paper 14 (2008-2009), the following is stated:

Future value creation requires global competitiveness. For this we need relevant education of high quality, and citizens and employees with international knowledge and experience are needed. The Government therefore proposes to give the goal of increased internationalization of the Norwegian education a better grounding in the national knowledge policy (Kunnskapsdepartementet, 2009a:6).

Education within WP 14 is understood to be a *global competitive* field, which, through the means of *internationalization* will provide Norwegian education with *higher quality*. In Box 1.1 *Internationalization and globalization – a conceptual clarification* (Kunnskapsdepartementet, 2009a:7), it is stressed that, in the debate concerning the development of education, the words *internationalization* and *globalization* are used interchangeably, and that in WP 14 *globalization* is understood as interaction between many cultures across a large geographical scale, and the processes which reduced the importance of distance and national borders (Kunnskapsdepartementet, 2009a:7). *Internationalization*, then, may be interpreted as interaction between fewer cultures across smaller geographical scales. In WP 14, it is stated that a national goal of the internationalization of

education is that “The Norwegian pupils and students shall become world citizens” (Kunnskapsdepartementet, 2009a:6), where increased mobility in education, in and between institutions and nations, is seen as a privilege (Kunnskapsdepartementet, 2009a:6-78). Internationalization is understood to be the means through which the goal of globalization is met. It is “... seen by many as part of the national response to the challenges and opportunities of globalization” (Kunnskapsdepartementet, 2009a:7). The goal of *educating Norwegian pupils* to become *global citizens* where the importance of distance and borders are reduced (Kunnskapsdepartementet, 2009a), may be understood to be in line with Osler and Starkey’s (2005) vision of education as a means towards changed citizenship; “...where national, ethnic and cultural boundaries are blurred or porous and where hybridity is increasingly the norm ...” (Osler & Starkey, 2005:18), and where students, according to Banks (2008), will have “... competencies in cultures beyond the national boundaries and the insight and understandings needed to understand that people on earth have highly interconnected fates” (Banks, 2008:41).

*Globalization* appears, in WP 14, many times in relation to both *challenges* and *opportunities* (Kunnskapsdepartementet, 2009a:6,7,24,26,57). *Challenges* linked to *globalization* and *internationalization* in WP 14, is concerned mainly with the students ability to meet the international competition (Kunnskapsdepartementet, 2009a:7,19), and hence, providing students and pupils with relevant knowledge in education (Kunnskapsdepartementet, 2009a:24). *Opportunities* linked with *globalization* and *internationalization* are related to competition (Kunnskapsdepartementet, 2009a:7,19), cooperation (Kunnskapsdepartementet, 2009a:14), experiences (Kunnskapsdepartementet, 2009a:19), increased competence (Kunnskapsdepartementet, 2009a:26), more contextually meaningful solidarity work (Kunnskapsdepartementet, 2009a:27), inter-human understanding (Kunnskapsdepartementet, 2009a:34), jobs and education (Kunnskapsdepartementet, 2009a:48-50), all of which are *positive resources* for *higher quality in the Norwegian education*. Therefore both *challenge* and *opportunity* when linked to globalization seem mainly to be concerned with *positives*: The skills, the understanding and the knowledge one might gain through increased global competition.

In WP 14, *internationalization* may be seen as the means through which Norwegian education will become “...a good and attractive partner...” (Kunnskapsdepartementet, 2009a:25). Through internationalization “...increased international knowledge and experience and language skills”

(Kunnskapsdepartementet, 2009a:25) will be gained, and through a promoted understanding of culture “...Norwegian educational institutions...” will be “...attractive partners in education and research...” (Kunnskapsdepartementet, 2009a:24). Internationalization related to the terms *increased* and *attractive*, and may be understood as a tool for improvement, in which *cultural knowledge* is a prerequisite for the success of *internationalization*. Culture when related to internationalization whether “at home” (Kunnskapsdepartementet, 2009a:19) or abroad, may be understood as gained knowledge, for “...work- and business life in the future” (Kunnskapsdepartementet, 2009a:19).

### **6.2.6 The perspectives on “the global and international” in QF, CC, WP 11 and WP 14 – compared**

The perspectives on “the global and international” in the CC (Kunnskapsdepartementet, 2010a; MER, 2009), in WP 11 (Kunnskapsdepartementet, 2009b:26) and in WP 14 (Kunnskapsdepartementet, 2009a), seem to be located within a discursive range: On one side, *openness* towards new cultural knowledge may be seen as a virtue of *globalization* and *internationalization*, and on the other side, *preservation* of the “typical” Norwegian; the traditions and culture linked to the history of Norway, is seen as a virtue of *national identity*<sup>126</sup> (Kunnskapsdepartementet, 2010a:15).

In WP 14, the *global perspective* seems to be understood as an opportunity where new knowledge gained through mobility, enhances the educational institutions’ *international* competitiveness. In WP 14, a goal of the education is for the students and pupils to become world citizens, and therefore mobility is encouraged. This is in opposition to both the Bokmål and the English versions of the CCs (Kunnskapsdepartementet, 2010a; MER, 2009) where mobility is not an issue and where *citizens* are understood as people in local communities and where the effort to preserve what is believed to constitute “the Norwegian identity” is emphasized.

In the CCs<sup>127</sup>, the cultural knowledge is the culture which is regarded to be typical Norwegian; the one which is claimed to be inherited, traditionally and historically linked. In contradiction to the CCs’ concern with preserving a Norwegian identity, there is, in WP 11 and WP 14, neither a focus

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<sup>126</sup> It is linked with a discourse of preservation because in that WP 11 refers to the Quality Framework and the Core Curriculum.

<sup>127</sup> When it in this thesis is referred to the Core Curriculum without referring to one version in particular, it is referred to the CC both the Bokmål and in English.

on the national identity, nor on preserving it. Rather international understanding; an understanding of cultures other than the Norwegian seem to be of importance, because, it might be a tool for improving “the multicultural” understanding in the Norwegian school, as well as improving the Norwegian educational institutions’ competitive skills globally.

The claimed discursive range between on the one hand *national identity* and on the other hand *globalization* and *internationalization*, may be understood to represent a discursive *discontinuity*; which is according to Laclau and Mouffe’s discourse theory (1985:96,134-145) seen as a replacement of a *hegemonic formation* (Laclau & Mouffe, 1985:136). The discursive *discontinuity* which in this case is represented in WP 11 through a shift from a “discourse on globalization”, where globalization is seen as a *threat towards a national identity*, based on an *imagined* (Anderson, 1983) monoculture, to a “new” discourse on globalization where the word *globalization* exchanged with *internationalization* and understood as an opportunity for improved international and global competition in where “the multicultural”, with its linguistic and multicultural attributes, is understood as a resource for increased understanding of the world and hence necessary for higher quality in education.

Because of this discursive shift which WP 11 represents, what is peculiar is that WP 11, despite being quite similar to the WP 14 when it comes *the global perspective*, refers the reader to the QF and the CC, first published in the educational reform of 1997, for a “deeper” understanding of what is meant by *the global perspective* in WP 11 (Kunnskapsdepartementet, 2009b:26). This reference is made explicitly by the WP 11 despite its awareness of the forthcoming WP 14, *Internationalization of Education* (Kunnskapsdepartementet, 2009b:26), in which the perspective on “the global and international” is prominent. The reference to the QF and the CC may be understood to be what Neumann (2001) refers to as a routinized discursive practice, in that WP 11, though referring to the QF and CC upholds a *slowness of the discourse* (Neumann, 2001:133), and may therefore be interpreted as an attempt by CC to maintain its power by WP 11 reminding the reader of its existence (Neumann, 2001:133-155). However, because it, according to Neumann, takes “...hard discursive work in order to sustain a discourse” (Neumann, 2001:133), especially in institutions, a reference to the QF and the CC, without further elaboration of the content, may not be enough to maintain the power of the QF and the CC as *monuments* (Neumann, 2001:52) in the wider discourse on the future direction of the perspectives on “the global and international” in education.

### **6.2.7 The perspectives on “the role of Pedagogy and Pupil Knowledge 1” in WP 11**

According to WP 11, the expanded subject of pedagogy is going to be the teacher education’s “...central and unifying subject...” (Kunnskapsdepartementet, 2009b:20), which will provide student teachers with a *Bildung* role and provide knowledge about the multicultural and multi-linguistic school, as well as promoting tolerance and respect and therefore fighting bullying (Kunnskapsdepartementet, 2009b:21). In WP 11, it is concluded, concerning the new subject of Pedagogy and Pupil Knowledge, that “...if the subject is to be relevant for the teacher education, it has to be continuously developed and adjusted according to the society and the school’s development” (Kunnskapsdepartementet, 2009b:21).

## **6.3 The National Guidelines**

### **6.3.1 “The society”**

NGL describes the society by “...diversity and change” (Rammeplansutvalget, 2009:8), where, “...internationalization of the social and work life” (Rammeplansutvalget, 2009:8) has taken place. The *internationalization of the social and work life* is claimed to require “...linguistic and cultural knowledge and international experiences” (Rammeplansutvalget, 2009:9). Therefore, according to the NGL, teachers need to have “...knowledge about and understanding of the multicultural society” (Rammeplansutvalget, 2009:9). To have knowledge about the multicultural society involves, according to the NGL, to have “...awareness of cultural differences, and to have skills to handle these as a positive resource” (Rammeplansutvalget, 2009:9). NGL claims that to have awareness of Human Rights and indigenous people’s special rights is central in relation to this. Describing the multicultural society as one with cultural differences may be understood in relation to what Parekh (2006) calls a cultural diversified society. In NGL, whether or not the society’s *cultural differences* are understood as *subcultural-*, *perspectival-* or *communal diversity* is unclear. However, indigenous people may be understood as representing a *communal community*, in that they seem to be understood as representing long-established communities, with their own long history and way of life which is, through the awareness of their special Human Rights, attempted at being preserved (Parekh, 2006:4).

### **6.3.2 “The pupil(s)”**

In NGL “the pupils” are described as a diverse group, and the Sami and other linguistic minorities are mentioned as what is special and what is common to all children in Norway (Rammeplansutvalget, 2009:9). The description of *pupils* as *Sami* and *multilingual*, together with the

articulated importance of Human Rights and indigenous people's special rights in education (Rammeplansutvalget, 2009:9), might be understood as a recognition of what Parekh (2006) refers to as a *communal diversity* (Parekh, 2006:4). The view of pupils as *diverse*, when in a group, as well as being *special* and *common* to *all children in Norway* may be seen as *identity*, represented in the dimensions which Parekh (2008) calls *the social-* and *the personal dimension*, in where children are understood as having both "... distinct centres of self-consciousness, ... different bodies, biographical details, a ineliminable inner life and a sense of selfhood or subjectivity" (Parekh, 2008:9), but where they at the same time are socially embedded; they are members of different groups, in and outside school, which follows that they are related to others "...in countless formal and informal ways" (Parekh, 2008:9)<sup>128</sup>. Stating that pupils are more than one dimension indicates that NGL understands "the pupil" as being complex. "The pupil" as complex; as part of something depending on to what it is related to, may be related to an understanding of pupil as being flexible and reflexive and therefore capable of change. The understanding of the pupil as capable of change according to its relations may indicate that NGL perceived the pupil as potentially "becoming" in the Deleuze and Guattarian (1988) sense.

### **6.3.3 The perspectives "the global and international"**

In NGL's chapter 2.2, *Internationalization*, it is requested that the learning institutions, through their program plans must adjust to an international semester. In addition the "...teaching must also adjust to an internationalization of the learning place..." and that this might be done through international and multicultural dimensions in the study, through "...English literature and foreign guest researchers/lecturers" (Rammeplansutvalget, 2009:9). *Internationalization* in NGL is not explicitly related to mobility; to the exchange of students, rather, it is referred to as a semester in which students will read *English literature by foreign lecturers* (Rammeplansutvalget, 2009:7).

In NGL; the *multicultural perspective* seems to be understood as "...[i]nternationalization of businesses and community..." which "... presupposes linguistic and cultural knowledge and international experience" (Rammeplansutvalget, 2009:9). The multicultural perspective seem to be realized through the teachers' "...awareness of cultural differences, and skills to handle these as a

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<sup>128</sup> Following that children are related to others in countless formal and informal way predicts a recognition of a society with *subcultural* and a *perspectival* forms of diversities as well (Parekh, 2006:3-6).

positive resource” and “... [k]nowledge of human rights and of indigenous rights...” (Rammeplansutvalget, 2009:9). This seem to be in alignment with what Audunson (2004) refers to as *globalization*, in that *internationalization of businesses and communities* carries connotations of exchange of both information and people (Audunson, 2004:430).

#### **6.3.4 The perspective on “*Bildung*”**

According to the NGL, the perspective of “*Bildung*” is recognized by student teachers developing “...ethical and historical perspectives towards their own professional role...” (Rammeplansutvalget, 2009:8-9), and “...critical perspectives towards the teacher profession’s social mandate” (Rammeplansutvalget, 2009:8-9). Their perspective of *Bildung* in the NGL, may be understood in line with Banks (2008) multicultural curriculum transformation. Here an important aspect of the training is to educate the student to be critical towards the assimilative cultural education in nation-states (Banks, 2008:3), which amongst other things means to be able to question what makes up the society’s *unum* (Banks, 2008:11). According to Banks (2008) in order to be able to criticize the *unum*, a prerequisite is having epistemological insight; knowledge about how *concepts* and *generalizations* are constructed. What is referred to above as *the teacher’s social mandate* is in this thesis understood, as claimed also in WP 11 (Kunnskapsdepartementet, 2009b:42), to be the Educational Act. Therefore, in line with Banks’ (2008) theory on multicultural transformed curriculum, it is possible to claim that questioning the *unum*, means that the student teacherstudent teachers will, through their education, be able to question the Educational Act. In other words: Being critical to the teacher’s social mandate means that they can critically assess what it means to teach and be educated based on “...the values of Christian and Humanistic *heritage* ...” (Kunnskapsdepartementet, 2009b:42) regarding “...human dignity... intellectual freedom... equality and solidarity...” (Kunnskapsdepartementet, 2009b:42), what is meant by “...the national cultural heritage...” (Kunnskapsdepartementet, 2009b:42) and “...our common international cultural tradition” (Kunnskapsdepartementet, 2009b:42), and how all of this is related to “...providing insight in to cultural diversity and to show respect to the individual’s conviction... promote democracy...and a scientific way of thinking” (Kunnskapsdepartementet, 2009b:42). In other words, the student teacher should, through a multicultural transformed curriculum, be able to question the following: What makes *national culture* understood as *heritage*; something which belongs to one by reason of birth (www.dictionary.com, 2011), and *international culture* understood as *traditions*; the hand down of statements (www.dictionary.com, 2011)? What does it mean to

educate in relation to Christian values, for democracy, equality, and scientific thinking? It may be important for the student teachers, educated on the basis of a multicultural curriculum, to have a critical perspectives on these questions, as they may involve a transformation of the *unum*, and thus contribute to the creation of "...a society in which human dignity is a shared value" (Banks, 2008:87). As it is not explicitly defined in NGL what exactly the students are expected to be critical of, it remains to see whether or not the students are able to relate *being critical* to the questioning of what is believed to constitute the Norwegian *unum*.

### **6.3.5 The perspectives on "the role of Pedagogy and Pupil Knowledge 1" in NGL**

According to the NGL, the role of Pedagogy and Pupil Knowledge 1 is to be an "...overriding professional discipline in the teacher education" (Rammeplansutvalget, 2009:16). It is supposed to be the *unifying* subject (Rammeplansutvalget, 2009:8,16) in the teacher education programme and for the performance of the teacher's role (Rammeplansutvalget, 2009:16). Pedagogy and Pupil Knowledge 1 is meant to constitute the teacher's professional platform and to provide the coming teachers with sound understanding of global questions and sustainable development (Rammeplansutvalget, 2009:16). In addition, Pedagogy and Pupil Knowledge 1 is said to develop the future teacher's relational competency for meeting children and to constitute an introduction to the teacherrole (Rammeplansutvalget, 2009:16).

## **6.4 The Program Plan**

### **6.4.1 "The society"**

In PP, "the society" is described by "...diversity and change" (HiO, 2010a:2), in where the school is an important arena (HiO, 2010a:4). According to the PP, children and young people in the school are going to "... learn, develop and [gain] *Bildung* in different social, multicultural and multilingual contexts" (HiO, 2010a:2). What kind of *diversity* the PP refers to is hard to define, however one might claim that *different social contexts* may be understood as Parekh's (2006) *subcultural-* and *perspectival communities*. The *multicultural- and multi-linguistic contexts* may be understood to represent a *communal diversity* (Parekh, 2006), because language and culture are often intertwined, and distinct languages often represent distinct cultures<sup>129</sup>.

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<sup>129</sup> When presenting this; what may be seen as a general assumption of how language and culture are closely intertwined, it is assumed that the PP speaks of language (*multi-linguistic*) on a national level. That multilingual refers for example to languages such as Thai, Polish and so on, instead of referring to socio-conditioned languages, such as accents and other variations of main languages.

#### 6.4.2 “The student teacher(s)”

According to the PP, “the student teachers” are expected to contribute to “...strengthen the international and multicultural dimensions in the school’s work and to contribute to understanding of the Sami’s status as an indigenous people” (HiO, 2010a:3), as well as “...acquire knowledge, skills and competency that enable them to relate to the *whole person*<sup>130</sup> through teaching and learning in the subjects” (HiO, 2010a:1). Additionally, the student teachers shall “...acquire research-based insights to the cultural and linguistic diversity among the pupils in school” (HiO, 2010a:4), so that they will be able to further build on “...the cultural and linguistic competence in the pupil group” (HiO, 2010a:4). In PP, “the student teachers”, as they are expected to contribute to *strengthen the international and multicultural dimensions in the school*, may be understood in two ways. Either they are understood as international and multicultural themselves, or as becoming educated in international and multicultural dimensions. The student teachers’ contribution to *understanding the Sami’s status as an indigenous people* may be seen as recognition of the United Nations’ (UN) Indigenous Rights (IR), where people categorized as indigenous have their own special rights (www.un.org). The PP’s use of the phrase *whole person* may be understood as an implicit reference to the Core Curriculum of the 1997 (Kunnskapsdepartementet, 2010a; MER, 2009), in where the *human being* is divided into seven “...views of man...” (MER, 2009:5), categories or aspects, therefore the *whole person* in the PP may be understood to include all of the aspects in the Core Curriculum. If the *whole person* is understood as an implicit reference to the Core Curriculum of 1997 (Veiteberg, 1996), the phrase *the whole person* may be understood as a “remnant” of an earlier discourse; categories characterised by historical and cultural lags (Burr, 1995:2-3; Neumann, 2001:133).

#### 6.4.3 “The pupil(s)”

In PP, “the pupils” described as *indigenous Sami* (HiO, 2010a:3), may be understood as representing the *communal diversity* (Parekh, 2006:3). Additionally, under the heading *The multicultural perspective* (HiO, 2010a:3), there seems to be concern with dividing *pupils* in the Norwegian school into two groups: *Minority* and *majority*. It is stressed in the PP that “...recognition of cultural and linguistic background is important in order to create good learning conditions” (HiO,

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<sup>130</sup> The whole person is written in italics in original.

2010a:4), however, this seems as important only for the minority pupils, as a recognition<sup>131</sup> based on background might “[f]or minority pupils...be of crucial importance” (HiO, 2010a:4). The recognition of the pupil’s background is seen as crucial for “...the creation of good learning conditions” (HiO, 2010a:4), and might be understood to be in line with a premise in Höem’s (1978) theory on socialization in education<sup>132</sup>. However, Höem’s theory may, if related to post-modern theory (Burr, 1995; Deleuze & Guattari, 1988; Diamond, 2008; Knudsen, 2008; May, 2005; St.Pierre, 2004) appear problematic because the recognition of the minority pupil; “the other”, is based on a “supposed” *identity* of the pupil, namely the pupil’s *background*. What this understanding suggests is that *identity* becomes a matter of “... where we’re coming from” (Taylor, 1994:33).

When recognising someone’s background means recognising someone’s history and culture, then recognising someone’s identity means recognising someone’s cultural background. From this logic, a relevant question appears: Does the recognition of someone’s cultural background run the risk of essentialization?

In PP it is stated that *the multicultural school* is about “...all pupils also the majority of Norwegians...” (HiO, 2010a:4) and that “...the school is an important arena for cultural dialogue and understanding of the founding democratic elements” (HiO, 2010a:4). To include the majority as part of the multicultural may at first glance<sup>133</sup> be seen as positive; as an attempt to include the majority into the understanding that schools consist of a diverse pupil population. However, if the notion of identity is based on *background*, mentioning the *majority* as part of the multicultural school might, in line with discourse theory<sup>134</sup>, be seen as an attempt to fix and sustain an image of the pupils in Norwegian schools as consisting of two groups; one *minority* group, in need of recognition of a foreign background, and the other a *majority* group, which is assumed to be

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<sup>131</sup> The use of the term *recognition*, instead of acknowledge is in this thesis intentional. The reason for why recognition is used intentionally is that it is related to theories on “politics of recognition” (what in this thesis is referred to as “identity politics”), and that it stresses the point made of how knowing something traditionally has meant to identify it. Hence, what this thesis attempts at illustrating is that the practise of *recognising* pupils in PP is found to be to identify them.

<sup>132</sup> According to Höem (1978), an ideal learning situation occurs when there are coinciding values and interests between the home and the school. This is because coinciding values and interests entails recognizing *the other* as an equal partner in cooperation.

<sup>133</sup> With “the first glance” here, it is referred to the theory on discourse, the chapter called *The Agenda of Discourses*, where it is stated: For when one first glance at the painting one do not read, for one is a viewer, hence one denies “the reality”; the “real” pipe, and when one in the second approach to the painting read the painted text, one becomes aware of the “real” pipe’s external existence to the painting.

<sup>134</sup> See chapter, “The Agenda of Discourse”.

Norwegian in that they do not need anything. The construction of the minority as different; through the need of recognition, in contrast to the majority Norwegians, may mirror what Sirnes (1999) refers to as the discourse of the nation building project; that the history of the *majority*, them, is already assumed to be recognized; as belonging to the national history of the “us” (Sirnes, 1999:29-75), and thus part of the *unum* (Banks, 2008:11); what constitutes the Norwegian identity. Therefore, by PP understanding *identity* as *where one comes from*, the majority is assumed to have an already recognized identity, and thus they may be understood as being *Norwegian*.

In the PP, through what seems to be a constructed contrast<sup>135</sup> between the *majority* and the *minority* of pupils, a possible understanding of these contrasts can be taken from what Parekh (2006) calls *perspectival, subcultural* and *communal diversities* (Parekh, 2006:3-6), made possible: The *communal diversity* is represented by the *majority* and *minority*. However, the minority group of pupils, because of the focus on recognizing the minority pupils’ different cultural and linguistic background (HiO, 2010a:4), may, in itself, be understood as consisting of several *communal diversities* (Parekh, 2006:4). The concern with recognising pupils’ identities seems only to be directed at the pupils from the group called *minority*, and mainly with recognition of the identity dimension which Parekh (2008) refers to as *social*. What this understanding of the *minority* group may overlook is the other of Parekh’s identity levels; *the personal-*, *the social-* and *the individual-* or *overall identity* (2008:9), and therefore rejecting the possibility of identity being understood as pluralities or multiplicities (Appiah, 1994; Deleuze & Guattari, 1988; Parekh, 2008). The construction of a dichotomy of a majority and minority group, with a focus on the minority as being diverse, may implicitly indicate that the majority group consists of a uniform mass of pupils sharing one Norwegian identity, whilst the minority group of a plurality of uniform groups, each having its own distinctive identity.

#### **6.4.4 The perspectives on “the global and international”**

According to PP, “...the multicultural and international perspective is anchored in all subjects and in different activities” (HiO, 2010a:6): “In both compulsory subjects and selective subjects, a ...multicultural dimension will be a general feature” (HiO, 2010a:1). The *anchoring* of the *general feature the multicultural, to all subjects and activities* is in line with Østberg’s (2009a) presentation,

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<sup>135</sup> The reason why it consciously is referred to the dichotomy as a *constructed* dichotomy is to emphasize that that one cannot really know if this dichotomy actually exists in children’s day-to-day interaction with each other.

where she stated that applying multiculturalism and internationalization to practice, means ensuring that students are met with *social and cultural diversity* (Østberg, 2009a:17). Even though the international and multicultural perspectives are anchored in all subjects and activities (HiO, 2010a:1,6), what is referred to as an *international period* is focused on only in the third and fourth years of the teacher education programme. The *international period* will provide the student teachers with an opportunity for international exchange, as well as for reading international research in English (HiO, 2010a:6). An *international period* only in the third and fourth years of the teacher education programme at OUC, may be seen as a *resistance* (Foucault, 2011:135) to central plans which advocate for a more comprehensive multicultural education, in line with Bjordal's (2008) findings. Even though OUC claims to focus on *international and multicultural perspectives*, and that is supposed to be a consistent anchor throughout the teacher education programme (HiO, 2010a:1,6; Østberg, 2009a), there seems to be a practice of what Bjordal calls a *periodical focus on multicultural issues*<sup>136</sup> (Bjordal, 2008:3). This way, *internationalization*, in the third and fourth years of the education (HiO, 2010a:6), may in PP be understood, not only as what Audunson (2004) refers to as globalization featured by *transactions* of both information and people (Audunson, 2004:430), but as an *exchange* of both information and people.

#### **6.4.5 The perspectives on “the role of Pedagogy and Pupil Knowledge 1” in PP**

According to PP, Pedagogy and Pupil Knowledge 1 is said to have a coordination role, ensuring that the multicultural school is an all-embracing theme in the teacher education programme (HiO, 2010a:6). In PP it is stated that Pedagogy and Pupil Knowledge 1 should be a compulsory subject in the teacher education programme. It should be

...an overriding and unifying professional discipline in primary teacher education programme which... should constitute the academic learning platform. In addition, the subject is claimed to

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<sup>136</sup> The understanding of multicultural as a period, in the teacher education, at OUC, might be enforced, when considering what may referred to as a *gatekeeper*, positioned at the teacher education's department of pedagogy, at OUC, dictated to me how to do my analysis, suggesting that it should consider that *the multicultural aspect* would not be an area focus until the second year of Pedagogy and Pupil Knowledge. This statement, seem to be contradictory to what Østberg (2010) stated in her presentation, and does not exactly coincide with WP 11, NGL, PP, in where *the period* is linked with *international* and not with “the multicultural”.

provide insight into how school's tasks, related to parenting<sup>137</sup> and teaching, are rooted in national policy documents (HiO, 2010a:4).

According to the PP, Pedagogy and Pupil Knowledge 1 have a coordination responsibility to ensure that the following subject overarching themes "...are maintained in the education..." (HiO, 2010a): *Bildung* and the multicultural school. The overarching theme of *Bildung*, in the PP, is concerned with the student teacher's ability to have "...an ethical and critical perspective on knowledge and the teacher's role and understanding of global issues and sustainable development" (HiO, 2010a:4). What the topic of *the multicultural school* is and where it fits into the students' curriculum is not further elaborated on. One reason for this might be that OUC has its own multicultural profile, outlined in its strategic plan for 2008-2009 (HiO, 2009). In this plan:

- a. OUC will seek to contribute to innovation and the creation of values in a multicultural and international society (HiO, 2009)

and

- b. OUC will seek to ... [o]ffer programmes that qualify for a professional life in a multicultural and international society (HiO, 2009).

## **6.5 The Subject Specific Plan of Pedagogy and Pupil Knowledge 1**

### **6.5.1 "The society"**

In PPK 1 the social category "the society" is understood, in line with in PP (HiO, 2010a), to be represented by "the school". "The school"<sup>138</sup> seems to be viewed as a place where class management, varied ways of working and evaluation takes place (HiO, 2010b:2). At the same time the school also seems to be seen as a place regulated by central documents which are challenging to realize (HiO, 2010b:2). The first description of the *school as a place where class management, varied ways of working and evaluation takes place*, may be said to describe a school's function on a micro-level, and thus the *school* might be understood as a place of *autonomy*. The second description of the *school as a place regulated by central documents which are challenging to realize*, includes the wider political context of the *school* and may therefore be understood as *school*

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<sup>137</sup> *Parenting* is translated from the Norwegian word "oppdragelse" which might refer to up-bringing of rearing.

<sup>138</sup> With "the school" it is here referred to the primary school in general.

described on a macro-level. The school may therefore be seen to have a function on two levels; a micro- and macro level. The autonomous school represents the micro-level and is understood as a place which is “interrupted” by regulating *documents*. These documents are understood as representing the macro-level. PPK 1’s understanding of the macrolevel’s documents as *challenging to realize* might be understood as what Foucault (2011) refers to as *resistance*. However, since “...resistance is never in a position of exteriority in relation to power” (Foucault, 2011:135), what might at first glance<sup>139</sup> be interpreted as the autonomous school’s resistance to power on a macro-level, might in fact be understood as power in itself; a contra force, in that the resistance in itself may be understood as power. Moreover, from another perspective, the central macro-level school documents, introduced to school at the micro-level, may in themselves be understood as a resistance; a resistance of the school’s self-defined autonomous practice.

### 6.5.2 “The pupil(s)”

In PPK 1, “the pupil” is described as a *member of pupil groups*, or a *pupil community*. They are children who have *something special* and *something in common to all children and young in Norway* (HiO, 2010b:1-2). “The pupil” is according to PPK 1 continuously *learning* and *developing*, but at the same time it is in need of *care, evaluation* and *guidance* (HiO, 2010b:2). “The pupil” may therefore be understood to be both an individual and a member of groups. As an individual, “the pupil” is described as always developing *academically, socially* and *personally* (HiO, 2010b:1). This view of the *pupil* as always developing, is in line with the Deleuzian and Guattarian (1988) concept of the individual as a continuous *becoming*, as part of a *rhizomatic network* (Deleuze & Guattari, 1988), and hence, a multiplicity. In PPK 1, “the pupil”, described as needing *care, evaluation* and *guidance*, seen together with the focus on the defined *skills* that the pupils are supposed to learn, may be understood as a pupil not yet a “fulfilled” individual; socially and academically. The teacher then can be understood as an “instrument” or tool, adjusting the pupils’ *socialization* in accordance with the school’s environment.

In PPK1, “the pupil” described as member of groups, may be understood to be either a member of a pupil community, the Sami, or of a linguistic minority (HiO, 2010b:1). These groups may be understood as a *communal diversity* (Parekh, 2006:4). The view of pupils as having something special as well as something *in common* with *all children in Norway* may be understood as *the*

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<sup>139</sup> See chapter 3 for the expression “glance” is used.

*personal* and *the social dimensions* of Parekh's identity definition (Parekh, 2008:9), in that they are individually distinct as well as members of different groups in and out of school. Hence, they relate to others "... in countless formal and informal ways" (Parekh, 2008:9). Understanding children as relating to others in countless formal and informal ways may be understood as recognition of both *subcultural* and *perspectival forms* of diversity (Parekh, 2006:3-6).

### **6.5.3 The perspectives on "the role of Pedagogy and Pupil Knowledge 1" in PPK 1**

At OUC, the subject of Pedagogy and Pupil Knowledge is spread over the three first years of the new primary school teacher education programme. Here, four topics<sup>140</sup> will be taught, each with 15 accredited study points. The topic in Pedagogy and Pupil Knowledge 1, called, *The Teacher's Adjustment and the Pupil's Learning and Development* (HiO, 2010b:1) focuses on the teacher's meeting with the pupil, the pupil group and the subject, where the teacher's ability of "... planning, implementation and the assessment of the learning work" (HiO, 2010b:1), and actions to "...lead stimulate, vary, activate and give direction for all pupils..." (HiO, 2010b:1) is of main focus.

## **6.6 Life in School 1**

### **6.6.1 "The society"**

In LiS 1 (Manger, et al., 2009), the society is described as modern (Manger, et al., 2009:22,33,314) or post-modern (Manger, et al., 2009:314), changed (Manger, et al., 2009:50-51,120) and consisting of complexity (Manger, et al., 2009:314). The modern or post-modern society, as a consequence of being knowledge-based (Manger, et al., 2009:33), seems to focus on the quality of learning (Manger, et al., 2009:22). The changes in society may be understood as ethical and moral re-definitions (Manger, et al., 2009:43); changes in family structures and childhood, as well as changes in the educational institutions (Manger, et al., 2009:120). The complexity of society seems to be understood by children and youth experiencing "...great diversity of impressions..." (Manger, et al., 2009:314), and there "...exists more choices and opportunities in childhood than possibly realized" (Manger, et al., 2009:314).

In LiS 1, the children and youth's opportunities may be understood as features of post-modern society, in where *complexity* is understood as "...a condition which we may [not] count on to pass<sup>141</sup> or which we may avoid taking into account..." (Manger, et al., 2009:314). According to LiS 1, the

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<sup>140</sup> The Norwegian word used by PPK 1 is "emne".

<sup>141</sup> *Pass* is here used in order to translate the Norwegian "gå over - å gå over" (Manger et al., 2009:314), which might mean: To disappear, to come to an end.

complexity will ensure “...that also those that are used to or try to think in simple terms<sup>142</sup>, quite quickly will be challenged by the complex” (Manger, et al., 2009:314). Complexity “...confronts and challenges the [field of] pedagogy and thereby teaching in the schools” (Manger, et al., 2009:314).

According to Hannerz (1992), *complexity* is what happens between two categories (Hannerz, 1992:4); what in social constructionist theory would be understood as *interactions* (Burr, 1995:2-5); the linguistic activity called *articulation* (Laclau & Mouffe, 1985, 2001). In LiS (Manger, et al., 2009:311-337), the complexity in society is described in terms of *systems* which “...easily may be explained” (Manger, et al., 2009:315) as “...the political system, the economic system (capitalism), the scientific system, educational system and so on (Manger, et al., 2009:315), systems which are described as similar to the human body’s “...several organic systems...” (Manger, et al., 2009:318). The concept complexity, the way it is understood in LiS 1, if linked to this thesis epistemological stance, is used incorrectly. According to post- modern theories, complexity may *not* be understood as many systems “...created by themselves and for themselves” (Manger, et al., 2009:318), but rather by interactions (Burr, 1995:6) between categories, or the continuous attempt of constructing categories, between what in Lis 1, is referred to *systems...*” (Manger, et al., 2009:318).

In addition to being *modern, post-modern, changed, complex, knowledge-based* and *ethically and morally re-defined*, the society seems, in LiS 1, to be understood as multicultural (Manger, et al., 2009:33). As mentioned, *the multicultural society* is not explicitly defined in LiS 1. However, in chapter 2, the following is stated:

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<sup>142</sup> *To think in simplicity* is here used in order to translate the Norwegian “å tenke i enkelthet” (Manger et al., 2009:314), which I understand as being opposite of thinking in a manner of complexity. The translation might not reflect good English grammar, but neither does the original Norwegian.

What values we learn to put high or renounce, what attitudes we are instilled with, and what experiences we are being exposed to, are decided by the culture we grow up in. While men in certain cultures learn to become persevering and aggressive (e.g. in the Yanimamö-tribe, living on the border between Venezuela and Brazil) men in other cultures (e.g. in the Semai-tribe in Malaysia) learn to avoid such behaviour and rather become friendly and approachable. However we need not go to foreign cultures to discover such differences (Manger, et al., 2009:40).

The ability to take other's perspectives and having the courage to stand up and take the weak ones' part, is an important competency when it comes to counteract racism and discrimination in society (Manger, et al., 2009:42)

What is first and foremost of interest in today's school is what *Bildung* may be in a multicultural school. As Bourdieu shows through his analysis, there is not necessarily just *one* type of *Bildung* or *one* way of experiencing *Bildung* ... Still it is important that we agree on and stand by the important task schools has in reminding children and young that there are some common ideals which are important to strive for (Manger, et al., 2009:56).

In the first quotation *culture* is linked with *values*, by claiming that *we* are *instilled* and *exposed to* the values *we learn to put high or renounce* by the *culture we grow up in*. This perception of a multicultural society does not reflect a society of *complexity*, or what is referred to as "...a great diversity of impressions" (Manger, et al., 2009:314). The understanding of culture as a place where our values are being *instilled* and *decided by the culture we grow up in* may be understood in two ways. Firstly, in LiS 1 (Manger, et al., 2009:40), the two examples of the different tribal cultures and their values of how men are supposed to behave, may be understood, according to this thesis' theory (chapter 4), as an "essentialization" or an "exotification" of other cultures. Two tribes are claimed to have one feature each, which dominates their social category "man", without considering the possibility of other complex and overlapping features dominating the cultures' category *man* if related to other social categories. This understanding of culture, in LiS, may be understood as *particular*; a view of the world as holder of many distinctive cultures which are linked to unique people (Eriksen, 2009:105-109). In LiS, the portrayal of children receiving, living and accepting the culture they are born in, underpins this understanding of culture. However, the portrayal of culture as a social category isolated from other cultures seems consequently to overlook the fact that many children today live in what might be understood as more than one culture throughout their lives, as well as in more than one culture simultaneously.

Secondly, if the separatetribal cultures which each seem to value only one way of men's behaviours, are compared to the Norwegian culture, which seems to value both a *persevering and aggressive*, as well as a *friendly and approachable* behaviour in men, in that "...we do not need foreign cultures in order to discover such differences" (Manger, et al., 2009:40), then understanding these tribal cultures as subordinated the Norwegian culture is possible. The claim proposed that tribal cultures are subordinated a *modern, complex, and postmodern and knowledge based* Norwegian society, in which *complexity is a feature*, may be understood as what Engen and Aasen (2010) refer to as an elitist view of culture (Engen & Aasen, 2010:8). This perspective also reflects a universal understanding of culture, in which the tribal culture is understood as less cultivated than the Norwegian culture (Eriksen, 2009:105-109).

In the second quotation in LiS 1, the ability of *taking the other's perspective* combined with *standing up and taking the weak ones' part*, is described to be important to *counteract racism and discrimination*. However, to *stand up and take the weak ones' part*, when linked with *counteracting racism*, may give an impression of racism as affecting *the weak ones*.

In the third quotation, what *Bildung may be in a multicultural school* is underlined ; that there is more than *one* way experiencing *Bildung* , and that *there are some common ideals to reach for*. However, *Bildung* understood as *not necessarily just one type of Bildung or one way of experiencing Bildung* , with a reference to Bourdieu, may be understood to reflect an elitist (Engen & Aasen, 2010:8), or *universal* (Eriksen, 2009:105-109) understanding of culture, when related to the following normative statement that "...an important task for the schools is to remind children and young people that there are some common ideals which are important to reach for" (Manger, et al., 2009:56). In LiS 1, a connection seems to exist between *Bildung*, defined as an "...imagined general *Bildung* [which] has its roots in a Norwegian public [:Volk] *Bildung*" (Manger, et al., 2009:56) and Bourdieu's theory on *The Forms of Capital* (1997). The latter was originally written for the purpose of explaining different cultural and social outcomes of children living in what was perceived as a universal culture (the French) (Sokal & Bricmont, 2003). This understanding of culture is similar to what Parekh (2006) refers to as *subcultural and perspectival diversities*, of a *communal diversity* (Parekh, 2006:3-4). In other words: In LiS 1, the Norwegian culture, is understood as overall mono-cultural.

### 6.6.2 “The pupil(s)”

In LiS 1, “the pupils”, often referred to as *children* are divided in to two main categories; either *autonomous* or as *situated*. On the one hand, “the pupils” are autonomous, in that they are not “...victims of neither environmental condition nor born with individual preconditioned cognitive conditions” (Manger, et al., 2009:22), in that they are something and becoming something (Manger, et al., 2009:60), in that they have their own “...perceptions, statements and knowledge...” (Manger, et al., 2009:61), in that they are “...capable of thinking and can resonate and create meaning, both in dialogue or in conversation with others” (Manger, et al., 2009:61) and also that they are “...to the same extent as adults able to reflect on their own thinking and to correct it through reflection” (Manger, et al., 2009:61) . On the other hand, *pupils* may be understood as situated, in that they may not “...be considered as totally free individuals”, because “[t]he environment and the situations we at all times are in... set limits and give opportunities...” (Manger, et al., 2009:60) for “the pupils” perceptions and actions. This means, according to LiS 1, that:

What childhood the children have before they come to school, will for example have an impact on what they have as a dividend from the schooling (Manger, et al., 2009:54).

...[and that] the experiences we are given, the cultural interests our parents have, the education our parents have, and not least the economic resources we have had access to, will create important conditions for the choices we make, and for how we will act in concrete situations (Manger, et al., 2009:60).

According to LiS 1, the pupil is not only affected by the environments and the situations she is in, she is also affected by her self-conception; a concept claimed to be interlinked with a pupil’s identity and which affects the pupil’s motivation, and hence its performance outcome (Manger, et al., 2009:84-85). In LiS 1, the understanding of the pupil as *autonomous*, as not being biologically and socially conditioned, may be linked to Deleuze and Guattary’s (1988) conceptual understanding of the individual. What this means is that the pupil in LiS 1, when described as autonomous, may be seen as a multiplicity; a continuous plateau of a “and... and...and” (Deleuze & Guattari, 1988:25). However, the description of the pupil as *situated*; “...the individual placed in different social relationships and contexts ... providing us with opportunities at the same time as it creates

limitations for how we may understand and perceive the world ” (Manger, et al., 2009:223), may be understood to be only partly in line with postmodern theory.

In postmodern theory the individual is reflexive and continuously in development and in change, like all categories. Postmodern theory’s see the individual, not necessarily as defined by the socially pre-supposed categories into which it is born, but as one who is able to change, redefine and to act upon the categories in new and different ways. The main difference in the view of the individual, between LiS 1 (2009) and post-modern theory is in their divergent understanding of the concept identity. Whereas LiS 1, seem to base the understanding of the individual’s identity in psychological theories<sup>143</sup> (Manger, et al., 2009:15), where identity is seen as a potential which is placed inside the individual, identity in postmodern theory is understood as experiences that individuals and groups continuously construct, individually or socially. Identity in post-modern theory is therefore seen as an external opportunity, possible to take on, re-construct or reject, and accordingly, *identity* is at any level plural (Appiah, 1994; Deleuze & Guattari, 1988; Eriksen, 2010a; Laclau & Mouffe, 2001; Maalouf, 2000; Parekh, 2008).

According to LiS 1, one can understand the individual by gaining knowledge about how “...the brain functions, and about environmental conditions, such as the family, the circle of friends and the modern society” (Manger, et al., 2009:3). The understanding that background has impact on what pupils’ “...have as a dividend from the schooling” (Manger, et al., 2009:54) and that it “...will create important conditions for the choices we make, and for how we will act in concrete situations (Manger, et al., 2009:60), may lead to a view of pupils as socially and culturally deprived (cf.Banks, 2008:53-54; MacSwan & Rolstad, 2003:134; Pihl, 2010:118,211), if they are not capable of adjusting to school. In LiS 1, the use of cultural deprivation theory where Bourdieu (1997) is referred to in order to explain the pupils’ prerequisite for learning, is repeated (Manger, et al., 2009:60,207,224)<sup>144</sup>.

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<sup>143</sup> According to LiS 1, identity is; “...the relationship the *I* have to *itself*” (Manger, et al., 2009:85) and “... about how we communicate with ourselves” (Manger, et al., 2009:86) and where “...group identity is thus necessary for that we will be able to become independent individuals” (Manger, et al., 2009:37), and hence (pre-) located within the individual, or within a group.

<sup>144</sup> The reason for why there in LiS 1 is repeatedly referred to Bourdieu’s theory of social capital might be related to in what way *socialization* is defined (see below).

### 6.6.3 The perspectives on “the global and international”

According to LiS 1, “...socialization basically is about discipline” (Manger et.al, 2009:38), and a process by which children learn “...the cultural norms they will have to adjust to in order to function in society” (Manger et.al, 2009:38) and hence “[a] successful socialization process inaugurates us into the community and makes us members of society” (Manger et.al, 2009:38). In addition

...an important part of socialization of children and young today is directed towards that they are supposed to become conscious and responsible *global* citizens. Climate and environmental questions, human rights, poverty and other themes which concerns all nations on the globe and which therefore are global, contributes to lead high-level politics into the children’s everyday life (Manger, et al., 2009:37)

To be socialized as a *conscious and responsible global citizen*, may be understood to mean being *conscious and responsible of national concerns*, such as *climate and environment questions, human rights and poverty*, as these *global themes* seem to be *fed into everyday life of children*.

Understanding being a *responsible global citizen* as meaning to be *conscious and responsible of national concerns*, when linked to the above definition of socialization; *adjusting children according to cultural norms and inauguration them into the community and the society* (Manger et.al, 2009:38), may consequently be understood as always going through the state. Put differently; the individual understood as a global citizen, is an individual socialized as a responsible national citizen, conscious of the nation’s global concerns . The understanding, in LiS 1, of what it entails to be a *global citizen*, may here be seen as a contradiction to Osler and Starkey’s (2005) citizenship education. According to Osler and Starkey (2005), citizenship should aim at providing a “...vision of a world community where national, ethnic and cultural boundaries are blurred or porous...” (Osler & Starkey, 2005:18). Citizenship should not be limited to national citizenship, in the way it might be understood in LiS 1, but rather aiming at educating students as citizens of the world (Osler & Starkey, 2005).

*Globalization* is by Manger et.al defined as:

...a concept which is used to explain how we increasingly influence each other across national borders, and how for example the environment, food production, fighting diseases and other conditions that concern human beings over the entire globe, make us increasingly more dependent on each other. All communication happens quicker and easier. We travel more and become familiar with cultures which previously were alien to us. Thereby, they [:the cultures] move closer to us. ... [a] feature by globalization is that the mutual dependency between countries and peoples increases (Manger, et al., 2009:53)<sup>145</sup>.

This understanding of *globalization*, as featured by *that the mutual dependency between countries and peoples increases*, may be understood only partly by what Audunson (2004) refers to as globalization; the “...transactions of ... information” (Audunson, 2004:430). However, in LiS, the statements, *We travel more and become familiar with cultures which previously were alien to us*, combined with, *Thereby, they [:the cultures]move closer to us*, may be understood as an “essentialist” understanding of culture; as an isolated entity located at an exotic holiday-destination, and thereby ignoring culture being complex (Hannerz, 1992). A relevant question to ask concerning this understanding found in LiS 1 is: How can cultures, when understood as an isolated entity, move closer to us? By familiarising us with them? If culture is understood as an isolated entity, located in an exotic travel destination, and linked with globalization, which is according to LiS 1 featured by increased *mutual dependency between countries and peoples*, then culture must be a concept understood by *particularism* (Eriksen, 2009:105-109). What this means is that the understanding of culture as *particular* not only overlooks the complexity of concepts, but it additionally gives an impression that Lis 1 fails to take into consideration the permanent transactions of *people* across national borders (Audunson, 2004). Consequently, LiS 1 seems to overlook the society as consisting of *communal diversities* (Parekh, 2006:3).

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<sup>145</sup> “We travel more and become familiar with cultures *which previously were alien to us*. Thereby, *they move closer to us*”, is translated from: “Vi reiser mer og blir bedre kjent med kulturer *som før var fremmede for oss*. Dermed rykker de oss nærmere” (Manger et.al, 2009:53). The point here is that the nuances between the English phrase *which previously were alien to us* compared to the Norwegian *som før var fremmede for oss* and the English phrase *Thereby, they move closer to us* compared to the Norwegian *Dermed rykker de oss nærmere*, is hard to explain.

#### **6.6.4 Perspectives on “knowledge”**

According to LiS 1, the pupils in school, “...must learn how knowledge *is created*...” (Manger, et al., 2009:242) and be “...critical towards the knowledge they meet in school” (Manger, et al., 2009:244). Pupils are supposed to learn about “...what makes something *good and well-justified knowledge* and other *doubtful knowledge*”<sup>146</sup> (Manger, et al., 2009:242). The aim of learning about *how knowledge is created* is in line with Banks’ (2008) theory on a multicultural transformed curriculum, where epistemological insight is seen as important for pupils to clarify their values “...within a society in which human dignity is a shared value” (Banks, 2008:87), and thereby reduce discrimination that some members of cultural groups face. The arguments for pupils’ to identify what is *good and well justified knowledge* and what makes *doubtful knowledge*, together with being *critical towards the knowledge they meet in school*, might be understood in line with Banks’ (2008) multicultural education theory, where students need to question the assimilative cultural education in nation-states. According to LiS 1, “certain”<sup>147</sup> knowledge about the teachers’ practice is claimed to be “...based on research and deeply anchored in practice” (Manger, et al., 2009:17). However, when reading LiS 1 most general claims which are posted in the book are statements made without providing the reader with references. This contradicts the claims made at the start of the book; that the book *puts great emphasis* on enlightening research and theory (Manger, et al., 2009:4). What this means is that it might be difficult to distinguish between “certain” knowledge and normative statements posted in LiS 1, when sufficient references for further investigation are not provided.

#### **6.6.5 The perspectives on “the role of Pedagogy and Pupil Knowledge 1” in LiS 1**

According to LiS 1, the role of PPK 1 is to provide the student teacher with the professional platform they need in their future profession (Manger, et al., 2009:3). This means, amongst other things, that the future teacher will gain knowledge about what “...gives good results for the pupils...” (Manger, et al., 2009:3). According to LiS 1:

*If teaching is going to be successful for pupils, it must be in line with research based knowledge about what increases the probability of good results*<sup>148</sup> (Manger, et al., 2009:3).

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<sup>146</sup> The words italicized are originally written in italics.

<sup>147</sup> With “certain” it is referred to trues real well-justified or sure knowledge.

<sup>148</sup> The sentence is written in italics in original.

## 6.7 Summary

This chapter aimed at answering how “the multicultural” in WP 11, NGL, PP, PPK 1 and LiS 1 is constructed. In the light of discourse theory and theories on the multicultural, it has analysed how different agents, through their representation have attempted at constructing different categories related to “the multicultural”; “the society”, “the pupil(s)”, “student teachers” and perspectives on “the global and international”, “*Bildung*”, and “knowledge”, in the different selected texts of the new teacher education. In addition what is believed to be the texts’ articulated role of the new pedagogy subject has been outlined. The chapter has, through the analysis come to see that the constructions of “the multicultural” *in* the different curriculum texts are far from clear and absolute, but rather that they are found to be equivocal and many. Therefore, the next chapter will start with the objective of clarifying the main findings of chapter 6. Chapter 7 outlines and compares the main findings of the different constructions of “the multicultural” in the selected curriculum texts, then it moves on to detect and discuss the discourses identified in an attempt of answering this thesis’ second research question, namely: In what ways are there changes in the discourses on “the multicultural” vertically; *between* the selected curriculum texts.

## 7 Discussing “the multicultural” constructions

People know what they do; frequently they know why they do what they do; but what they don't know is what they do does.

(Foucault, 1973)

Do not ask who I am and do not ask me to remain the same: leave it to our bureaucrats and our police to see that our papers are in order.

(Foucault, 1989:17)

### 7.1 Introduction

This chapter answers in what ways there is change in the discourse on “the multicultural” vertically; between the selected curriculum texts, inside what is called *the room for definition*. The chapter starts by presenting and comparing the main categories, the way they are found to be represented through the analysis in chapter 6. However, whereas seven categories<sup>149</sup> were analysed in chapter 6, the comparison in this chapter will be limited to the following five main categories<sup>150</sup>; “the multicultural society”, “the multicultural pupil(s)”, the multicultural perspectives on “the global and international”, “*Bildung*”, as well as “the role of Pedagogy and Pupil Knowledge 1”. From the comparative representation of the categories, the chapter aims at detecting change; *continuity* and *discontinuity*, in the discourses on “the multicultural” between the selected curriculum texts. Then the continuity and discontinuity is highlighted through a condensed numbered overview, before finally a summary of the main findings is presented.

### 7.2 Presenting and comparing constructions

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<sup>149</sup> The seven categories are “the society”, “the pupil(s)”, “student teachers” and the perspectives on “the global and international”, “knowledge”, “*Bildung*” and “the role of Pedagogy and Pupil Knowledge 1”.

<sup>150</sup> The reason why this chapter only discusses five categories is because these categories are found in most of the curriculum. The perspectives on “the student teachers” is found only in PP and the perspectives on “knowledge” are only found in LiS 1, and thus makes a comparison difficult. Nevertheless, the reason for why the category “the student teacher” is included in the analysis in chapter 6, is that the category is understood to be a manifestation of an “old” discourse, namely that of the primary school educational reform of 1997. The category “knowledge” is included in the analysis in chapter 6 because it is understood as representing a paradox in LiS 1: The book argues the importance of being able to tell “certain” knowledge from “uncertain” knowledge, however, LiS 1 does not act in accordance with its own argument, as it does not provide the reader with sufficient references for the reader to further investigate its arguments. Through this paradox, it is possible to criticise an ambiguity in the books statements and of how the book in itself actually is written.

**Table 5: Findings of "the multicultural"**

	<b>WP 11</b>	<b>NGL</b>	<b>PP</b>	<b>PPK 1</b>	<b>LiS 1</b>
<b>"The multicultural society"</b>	<u>Communal diversity</u> = recent immigration	<u>Communal diversity</u> = indigenous people	<u>Communal diversity</u> = multicultural and multilingual diversities		<u>Communal diversity</u> = the Norwegian culture (culture located on the national level)
		<u>Subcultural- and perspectival community</u> = some form of cultural diversity	<u>Subcultural- and perspectival community</u> = different social and multicultural contexts		<u>Subcultural- and perspectival community</u> = how Norway's society is more complex in comparison to tribal cultures
<b>"The multicultural pupil(s)"</b>	<u>Dichotomies</u> = multicultural and multilingual or linguistic minorities = resources and challenges		<u>Dichotomies</u> = majority Norwegian and minority = "us-group" and "the other-group"		
	<u>Individuals</u> = more or less cultivated	<u>Individuals</u> = a possible "becoming"		<u>Individuals</u> = a possible "multiplicity"	<u>Individuals</u> Dichotomy = either a possible "conjunction", or conditioned by background; biological, social and cultural. = seen as more or less cultivated.
<b>The multicultural perspectives on "the global and international"</b>	<u>A discursive shift</u> = from preservation to openness = from threat to opportunity = from "globalization" to "internationalization"	<u>An international period</u> = reading English texts and being lectured by foreign lecturers	<u>An international period</u> = in the 3 <sup>rd</sup> or 4 <sup>th</sup> year = reading English literature by international researchers = exchange of students		<u>Globalization</u> = transactions of goods and information, not necessarily people = represents the discourse called "preservation" = <i>a slowness of discourse</i> (Neumann, 2001)

	<u>Internationalization</u> =mobility =exchange of students, staff and information	<u>Internationalization, the multicultural and globalization</u> words which if used with “perspectives” is understood to represent a “chain of equivalences”			
<b>The multicultural perspectives on “Bildung”</b>	<u>Multicultural knowledge</u> = gain knowledge of the communal diversity in society	<u>Being critical</u> = of the construction of the <i>unum</i>	<u>Being critical</u> = of knowledge and the teacher role = what <i>knowledge</i> and <i>teacher role</i> entails appears unclear		<u>Assimilative</u> = to know that <i>Bildung</i> is
					<u>Bildung</u> = rooted in the Norwegian <i>Volk</i> culture = some common ideals to reach for
<b>The multicultural perspectives on “the role of Pedagogy and Pupil Knowledge 1”</b>	<u>A prominent role</u> = providing students with <i>Bildung</i> = research based and relevant = subject adjusted according to changes in society	<u>A prominent role</u> = provide teachers with relational competence in the meeting with the children	<u>A prominent role</u> = to ensure that the multicultural school is a prominent theme		<u>A prominent role</u> = the teacher’s professional platform
				<u>Adjustment</u> = to contribute for best possible learning outcome	<u>Professional platform</u> = to adjust for good leaning results

### **7.2.1. “The multicultural society”**

In WP 11, NGL, PP and LiS 1 “the society” is represented as a *communal diversity* (Parekh, 2006:3). In WP 11, the communal diversity is understood as a consequence of *globalization* (Audunson, 2004), represented by a recently immigrated population (Kunnskapsdepartementet, 2009b:26,42). In NGL, the communal diversity is represented by indigenous people (Rammeplansutvalget, 2009:9). In PP, the communal diversity is represented by what is referred to the existence of multicultural and multilingual diversities (HiO, 2010a:2), and in LiS 1, the communal diversity is represented by contrasting “the Norwegian culture” with tribal cultures (Manger, et al., 2009:40).

In NGL, PP and LiS 1, “the society” is represented as a *subcultural* and *perspectival diversity* (Parekh, 2006:3). In NGL the perspectival community is referred to as cultural diversity (Rammeplansutvalget, 2009:8-9). However, the type of cultural diversity that is being referred to remains unclear, meaning that cultural diversity may just as well mean communal diversity. In PP, the subcultural and perspectival diversity is represented through different social and multicultural contexts (HiO, 2010a:2). In LiS 1, the subcultural and perspectival diversity is found to be variations of communal diversity; *the Norwegian culture*. The understanding of Norway constituting an overall communal diversity, located on a national level, with underlying subcultural and perspectival diversities, is derived from how it in LiS 1 is claimed that the Norwegian society is more complex than the so-called tribal communities (Manger, et al., 2009:40,43,314,318).

### **7.2.2 “The multicultural pupil(s)”**

In both WP11 and PP, “the pupils” are represented through *dichotomies*. In WP 11, the dichotomy consists of pupils who either contribute with resources, which is seen as positive, because it contributes to international understanding (Kunnskapsdepartementet, 2009b:21,26), or pupils who bring challenges, a negative, because they take up extra resources in their need for “special learning” (Kunnskapsdepartementet, 2009b:21.28,31). The pupils who bring positive resources to the school are referred to as pupils with a multicultural and/or a multilingual background (Kunnskapsdepartementet, 2009b:27,32), while the pupils who bring negative challenges to the school are referred to as linguistic minorities (Kunnskapsdepartementet, 2009b:21,31). In PP, the dichotomy consists of two groups; an “us-group” and an “other-group” (cf. Sirnes, 1999). These groups are referred to as majority and minority pupils. The majority group is viewed as *Norwegian*

(HiO, 2010a:4), because they are assumed to already have a recognized background. The minority group is *the other*, because they are understood to be in crucial need of recognition of their background (HiO, 2010a:4). They are not considered to be part of “the Norwegian” nation-building project in that they are not part of the created story about us (cf. Sirnes, 1999).

In WP 11, NGL, PPK 1 and LiS 1, “the pupil” is understood as an *individual*. In WP 11, the individual is understood to be more or less cultivated, in line with the constructed dichotomy of “the pupils”; understood as bringing either resources or challenges to the school. What this means is that in WP 11, the multicultural and multilingual pupil is found to be more cultivated than the linguistic minority pupil. In NGL, the individual is understood as being complex and flexible in their relations, and is therefore seen as a possible “multiplicity”/“becoming”/“conjunction”<sup>151</sup> “becoming” (Deleuze & Guattari, 1988). In PPK1, the individual is represented as continuously developing (HiO, 2010b:1), and is therefore, as in NGL, understood as a possible “multiplicity” (cf. Deleuze & Guattari, 1988). In LiS 1, the individual can be understood as both autonomous and situated. The individual here is on the one hand, understood, in line with PPK 1, as a possible “becoming” (cf. Deleuze & Guattari, 1988), whilst on the other hand it is also understood as situated, in that it is placed in relationships to both people and society that sets limits and provides opportunities (Manger, et al., 2009:223).

### **7.2.3 “The multicultural global and international perspectives”**

In WP 11, NGL, PP and LiS 1, “the global and international perspectives” are presented. In WP 11, “the international perspectives” are found to represent a discursive transformation from what may be called “the global perspectives”. “The global and international perspectives” in WP 11, are located in a discursive range between, “preservation” and “openness”. The discourse referred to as “preservation”<sup>152</sup> understands the Norwegian culture through a logic of particularism. This claims that the Norwegian culture is unique to the Norwegian people. In addition, the discourse on “preservation” understands culture as making up *das Volk’s* identity; thus identity is found to be located inside “the people’s culture” (cf. Taylor, 1994). Globalization is seen to encompass a universal culture, perceived as nothing more than an attempt at cultural imperialism (Eriksen, 2009a:105-109). In other words; in a “discourse of preservation” globalization is believed to result

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<sup>151</sup> A multiplicity is a becoming. It is a continuous conjunction a mathematical line, without a beginning, or end. It is a plateau of plateaus and so on (cf. Deleuze and Guattari, 1988).

<sup>152</sup> “Preservation” refers to the discourse found in QF and CC.

in a loss of the Norwegian national identity<sup>153</sup>. The discourse which is referred to as “openness”<sup>154</sup> is found to see culture as possibly universal, not imperial, but universal in that it is featured by complexity (cf. Hannerz, 1992). In this discourse the word “globalization” is replaced by “internationalization” and understood as an opportunity for increased global and international experiences. Internationalization in WP 11, puts an emphasis on mobility, on exchange of both information and people (Kunnskapsdepartementet, 2009b:26), through which increased multicultural and multilingual competency, and higher quality in education, will be the outcome. In other words; internationalization, in WP 11, is understood as an opportunity for gaining more resources and “at home” these resources are referred to as “multicultural” and “multilingual”.

In NGL, “the global and international perspectives” are mainly concerned with *internationalization*. Internationalization entails an international period, which NGL suggests should be adjusted to one semester. The international period should include reading English literature as well as being lectured by foreign lecturers (Rammeplansutvalget, 2009:7). In NGL, in relation to what in a heading is presented as *The multicultural perspective* (Rammeplansutvalget, 2009:9), the word internationalization is discussed. Internationalization in NGL is understood as carrying connotations of *exchange of people and information* (Rammeplansutvalget, 2009:9), and may therefore be understood as what Audunson (2004) refers to as *globalization*; the most common understanding of multiculturalism (Audunson, 2004:430). In NGL, as opposed to WP 11 and PP, words such as “exchange”, “mobility”, “travel” or “abroad” are not mentioned explicitly, and therefore doesn’t appear to be concerned with “mobility”, the way WP 11 and PP are<sup>155</sup>.

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<sup>153</sup> On the national broadcasting channel, NRK, the 9<sup>th</sup> of September 2010 there was a debate on the topic of what the Norwegian *unum* were to constitute. The panel participation in the debate was divided into two: On the one side, people argued that the Norwegian culture, because it had to give way for more diverse cultures, was disappearing and thereby resulting in cultureless Norwegian youths. On the other side, people argued that the Norwegian identity (the *unum*) needed to give way for a wider interpretation. This example may serve to illustrate how some people understands the concept *culture* as a consequence of if being “ruled” by the logic of identity (:being same or different as without one thing excluding the other) and therefore as fixed and static; not flexible enough to include more than one aspect. However, if the world was understood through concepts based on a logic of multiplicity, being Norwegian might easily include what is known as two (or more) distinctive cultures, without understanding this as a situation where one culture would replace the other. Said differently; multiplicity makes a state of “cultureless” impossible. Additionally, if one understands, as Barth (2002) argues, cultures as knowledge, culture might hence be understood as a resource (cf. WP11), as having a wider knowledge-base.

<sup>154</sup> The discourse found through WP 11 implicit reference to WP 14, and through WP 11’s summary of what it claims is stated in WP 14.

<sup>155</sup> According the discourse found through WP 11 implicit reference to WP 14, and through WP 11’s summary of what it claims is stated in WP 14.

In NGL, “the multicultural perspective” and “internationalization” are used interchangeably when discussing globalization. What NGL constructs may be understood as what Laclau and Mouffe (1985, 2001) refer to as *chain of equivalences*: A reduction or a simplification of discursive field (Laclau & Mouffe, 1985:130). In practice this means that when NGL, under the heading *The multicultural perspective*, discusses how society has changed and how students may gain increased cultural competency, could easily have replaced the heading with *The global perspective* or *The international perspectives*, without this altering the meaning of the passage.

In PP the “global and international perspectives” are placed in the third or fourth year of the teacher education programme and are concerned with mobility and reading English literature. In PP, mobility is in line with WP 11’s understanding; the exchange of both people and information. However, in PP, the exchange of people is concerned with the exchange of students only, not of staff as it is in WP 11. The reason why PP is concerned with the exchange of students and not staff may be related to who the text is directed at<sup>156</sup>. The international period in PP is in line with the international period in NGL in that in both texts there is a focus on reading English literature. However, in PP the main focus is on reading English literature authored by international researchers (HiO, 2010a:6), whereas in NGL, there is a focus on both reading English literature as well as on being lectured by foreign lecturers (Rammeplansutvalget, 2009:7).

In LiS 1 “the global and international perspective” is presented as *globalization* (Manger, et al., 2009:53). Globalization in LiS 1, refers to the transactions of goods and relationships between *people* and *countries* (Manger, et al., 2009). However, in LiS 1, the understanding of globalization ignores the transactions of people, which is in contradiction to WP 11, where globalization is understood by multiculturalism; characterized by the influx of immigrants. LiS 1’s understanding of globalization, linked with its understanding of the Norwegian society and its understanding of culture, implies that LiS 1 understands the Norwegian culture as overall monocultural.

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<sup>155</sup> According to NGL, student teachers will, through international experiences, gain knowledge on how to handle different cultures, and how these may result in positive resources.

<sup>156</sup> PP is directed mainly towards students, whereas WP 11 is directed more generally towards the planners of the curricula, the teachers and the students.

#### 7.2.4 The multicultural perspectives on “*Bildung*”

In WP 11, NGL, PP and LiS 1 the perspectives on “*Bildung*” are represented. However, what “*Bildung*” entails is constructed as three different things: (1) In WP 11<sup>157</sup>, “*Bildung*” is placed under the subject Pedagogy and Pupil Knowledge 1, and linked to *knowledge about the multicultural and multilingual school*. This is again understood as to gain knowledge about different *communal diversities* caused by recent immigration. (2a) In NGL “*Bildung*” is understood as being critical towards how the Norwegian *unum* is constructed (Banks, 2008). (2b) In PP, “*Bildung*” is, as in WP 11, discussed in the section *Pedagogy and Pupil Knowledge 1*, and in line with the NGL’s understanding of being critical. But, whereas being critical in the NGL refers to the construction of the *unum*, it involves being critical towards *knowledge and the teacher role*, in the PP (HiO, 2010a:4). What “knowledge” and “the teacher role” means in PP seems unclear, as it is not further elaborated on. Therefore, the understanding of what “knowledge” and “the teacher role” is depends on what it is related to<sup>158</sup>. (3)

Although stated in LiS 1 that “[w]hat first and foremost is of interest in today’s school, is what *Bildung* may be in a multicultural school”<sup>159</sup> (Manger, et al., 2009:56), the perspectives on “*Bildung*” may be assimilative and possibly leading teachers to understand pupils as biologically, socially and culturally deprived. In LiS 1, the understanding of “*Bildung*” as assimilative is derived through the claim that “*Bildung*” has its roots in the Norwegian *Volk* culture (Manger, et al., 2009:56), and through the statement that there “... are some common ideals which are important to reach for” (Manger, et al., 2009:56). The interpretation of “*Bildung*” possibly leading teachers to

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<sup>157</sup> In WP 11, “*Bildung*” may be found to be two –sided. That is, if one reads what is by WP 11 referred to as the global perspective, namely the CC, and consider what is stated about “*Bildung*” therein. However, in this discussion, because it is already claimed that WP 11’s perspectives on “the global and international” has left an “old” discourse on “preservation” for the benefit of “new” discourse on “openness”, the CC’s understanding of *Bildung* will not further be elaborated on this understanding here.

<sup>158</sup> For example: If the understanding of “*Bildung*” in PP is related to the understanding of “*Bildung*” in NGL, which in turn is linked with the outlined “social mandate” of the teacher in WP 11 (Kunnskapsdepartementet, 2009c:42), *knowledge*, in PP, might be understood as referring to the assimilative education of nation states (CF. Banks, 2008), and *the teacher role*, may come to be understood as “The purpose of the education” (Kunnskapsdepartementet, 2009c:42). Contrary, if *being critical towards knowledge and the teacher role* is related to PPK 1, it may be understood as being critical towards, for example, new central documents (HiO, 2010b:2), and how teachers adjust for what makes best possible learning outcome for the pupils. Moreover, if *being critical towards knowledge and the teacher role* is related to LiS 1, which claims that it, together with *Livet i Skolen 2* (2010), provides students with a research-based foundation of the subject Pedagogy and Pupil Knowledge (Manger, et al., 2009:17), but which I have found not to provide readers with sufficient references, then *being critical towards knowledge and the teacher role*, may be understood as taking the knowledge provided by LiS 1 (as well as Lis 2) as “the truth” and hence reject all other pedagogical perspectives.

<sup>159</sup> Manger, et al. (2009) do not further elaborate what is meant by “the multicultural school”.

understand pupils as socially and culturally deprived, is based on the assimilative understanding of “*Bildung*”, where the pupil’s ability to learn is claimed to be conditioned by his or her background (Manger, et al., 2009:54,60,223). When “*Bildung*” is understood through a logic of becoming more or less “the same” (*some common ideals which are important to strive for* (Manger, et al., 2009:56)), and when this “sameness” (cf. Anderson, 1983; Gullestad, 2001) is based on what is believed to be “the original” or “the real” Norwegian (*has its roots in a Norwegian public [: Volk] Bildung*) and when pupils are understood to be conditioned by their biological, social and cultural background (Manger, et al., 2009:40,60,207,224), then those pupils with a background other than “a typical Norwegian” might be defined as biologically, socially, or culturally deprived. This understanding reflects pupils as more or less cultivated, and at this point LiS 1 represents an understanding of “the pupil” similar to the WP 11, in where the multicultural and the multilingual pupils are understood as more cultivated than the linguistic minority. In LiS 1’s, as a consequence of the understanding of “the pupil” and “*Bildung*”; being conditioned by background and becoming the same, the less cultivated pupil may end up being the pupil carrying a socially and culturally different “backpack” to school.

### **7.2.5 The multicultural perspectives on “the role of Pedagogy and Pupil Knowledge 1”**

In all analysed texts the subject of Pedagogy and Pupil Knowledge 1 has a prominent role in the primary schoolteacher education. However, how this prominent role is constructed differs: (1) According to WP 11, the subject provides pupils with “*Bildung*”, and the subject is supposed to be research-based and relevant and continuously developed and adjusted according to society. (2) According to NGL, Pedagogy and Pupil Knowledge 1 is supposed to be the unifying subject to the becoming teacher. It is meant to provide teachers with relational competency when meeting children. (3) According to PP, the subject is supposed to ensure that “the multicultural school” is an extensive theme in the primary schoolteacher education programme. If the aim of ensuring “the multicultural school” is related to PP’s representation of “the pupils”, a relevant question would be: Does to ensure “the multicultural school” mean to ensure the dichotomous understanding of pupils through where the “the multicultural” is understood as “the other”; the *non-Norwegian*, referred to as the minority pupils? (4) According to PPK 1 and LiS 1, Pedagogy and Pupil Knowledge 1 is supposed to be about how teachers adjust their work for best possible learning outcome/results for pupils (HiO, 2010b:1; Manger, et al., 2009:3).

## 7.3 Comparing the discourses

### 7.3.1 The society as a multicultural communal diversity

In WP 11, NGL, PP and LiS 1 the discourse on “the multicultural communal society” consists of four things: (1) immigrants, (2) indigenous people, (3) multicultural and multilingual diversities and a (4) monocultural Norwegian society. In both PP and WP 11 “the multicultural communal society” represents the same, in that a society with immigrants may be the same as a society with multicultural and multilingual diversities. The discourse on “the multicultural communal society” is also found to represent the same thing as in PP and NGL, in that a society with indigenous people may be seen as a society having multicultural and multilingual diversities. Therefore, the discourse on “the multicultural communal society” in PP is found to be a *continuity* of the discourse in both WP 11 and NGL. Even though the discourse in PP, may be understood as a *continuity* of the discourses in both WP 11 and NGL, the discourse on “the multicultural communal society” in NGL, is not understood as a *continuity* of the discourse in WP11. WP 11 and NGL may rather be understood as two variations of a discourse on “the multicultural communal society”: Whereas the discourse on “the multicultural communal society” in WP 11 is linked to a discourse of “globalization” (cf. Audunson, 2004); the influx of immigrants to “the Western World” and in NGL it is linked with a discourse of “recognition” (cf. Ingram, 2004; Parekh, 2008; Taylor, Appiah, & Gutmann, 1994); a recognition of (cultural) identities through state institutions<sup>160</sup>.

In LiS 1, the discourse on “the multicultural communal society” which is found to represent a monocultural Norwegian society may at first glance be understood as representing a *discontinuity* of the discourses on “the multicultural communal society” found in WP 11, NGL and PP. However, through WP 11’s explicit reference to CC and QF for “a global perspective” (Kunnskapsdepartementet, 2009b:26), a discourse in which the Norwegian society is understood as monocultural has been prominent. This suggests that the discourse on “the multicultural communal society” in LiS 1 does not only represent a *discontinuity* of the discourses in WP 11, NGL and PP, but that it represents a *remnant* of an earlier discourse, more precisely that of the curriculum reform of 1997 (Veiteberg, 1996), in which categories, here “the multicultural communal society”, are characterised by historical and cultural lags (Burr, 1995:2-3; Laclau & Mouffe, 1985; Neumann, 2001:133).

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<sup>160</sup> A *discourse of recognition* may be understood as the state’s recognition of (cultural) identities through institutions, a discourse which may be claimed to be enforced by and therefore linked with an increased awareness of Human Rights.

### **7.3.2 The society as multicultural subcultural- and as perspectival diversity**

In NGL, PP and LiS 1, there are three different descriptions of one continuous discourse on “the multicultural subcultural and perspectival diversified society”. These are; cultural diversities, social diversities and multicultural diversities, which are all understood as variations within “the Norwegian culture”. Therefore, LiS 1 represents a continuity of NGL and PP in the discourse on “the multicultural subcultural and perspectival diversified society”.

### **7.3.3 The pupils as dichotomies**

In WP 11 and PP, the dichotomy in the discourses on “the multicultural pupils” is twofold: (1) A dichotomous discourse exists, referred to as “a discourse of economy”, and (2) a dichotomous discourse referred to as “the nation-building-project”. In WP 11, “the discourse of economy” sees the pupil as someone who contributes with resources; *the multicultural* and *the multilingual*, and someone who uses resources; *the linguistic minority*. In PP, the discourse on “the nation-building-project” is concerned with an “us-group”; *the majority* and an “other-group”; *the minority*, who in contradiction to the “us-group” do not already have an assumed and recognized background. From this, it is possible to state that the discourse on “the dichotomous multicultural pupils” in PP represents a *continuity* of the discourse in WP 11; it is a *continuity* only in the dichotomous nature of structure, however, not in the content of the dichotomy.

### **7.3.4 The pupil as an individual**

In WP 11, NGL, PPK 1 and LiS 1 discourses on “the multicultural individual pupil” are found to be understood as three things; (1) more or less cultivated, (2) a possible becoming/a conjunction/a multiplicity, and (3) conditioned by biological, social and cultural background. In WP 11 the discourse on “the multicultural individual pupil”, in which the pupil is understood as more or less cultivated, is related to the WP 11’s dichotomous discourse on “the multicultural pupils”; a discourse in which the multicultural and multilingual pupils are understood as having something that the linguistic minorities lack.

In NGL, PPK 1 and LiS 1 the discourse on “the multicultural individual pupil” is understood as a possible *becoming*, a *conjunction* or a *multiplicity*, which all refer to the same thing; the possibility or an opportunity for individuals to take on new experiences as part of their identity. The discourse on “the multicultural individual pupil” in LiS 1 represents a *continuity* of the same discourse in NGL and PPK 1. However, the discourse on “the multicultural individual pupil” in LiS 1 is also

*discontinuous* to NGL and PPK 1: “The multicultural individual pupil” in LiS 1 is constructed not only as a possible *becoming*, but also as situated. The situated individual is conditioned by biological, social, and cultural background. From this perspective, one might say that the individual in LiS 1 is seen as more or less cultivated. Hence, in LiS 1, the understanding “the multicultural individual”, as conditioned by his/her biological, social, and cultural background is dependent on what he or she carries in his/her backpack (Manger, et al., 2009), comes to represent a *continuity* of the discourse on “the multicultural individual” in WP 11.

### **7.3.5 The multicultural global and international perspectives**

In WP 11, NGL and PP “the multicultural global and international perspectives” are preoccupied with a discourse on “internationalization”, in which internationalization is understood as a period. Whereas the international period in WP 11 and NGL is said to be limited to one semester, it seems to constitute the third and fourth year of the teacher education, in PP (HiO, 2010a:6). However, whether or not *the third or the fourth year* refers to a period of two whole years, one of the two years, or if it refers to one semester of these two years is unclear. The discourse on internationalization as a period in WP 11, NGL and PP appear nevertheless to be concerned with different things; (1) *opportunity*, (2) *mobility*, (3) *reading English literature* and (4) *being lectured by foreign lecturers*.

PP follows WP 11’s discourse of internationalization as mobility. However, whereas mobility in WP 11, with an implicit reference to WP 14, is understood as the exchange of students, staff and information; cross-national collaboration between institutions, mobility in PP seems to be concerned with the exchange of students only<sup>161</sup>. In NGL, the discourse on internationalization seems not to be concerned with the mobility of students or staff, as is the case for WP 11 and PP. However, as in PP, the discourse on internationalization in NGL focuses on what may be referred to as “internationalization at home”<sup>162</sup>(Rammeplansutvalget, 2009:7), where students read English literature and are lectured by foreign lecturers. In PP, internationalization as a period is in line with NGL, concerned with “internationalization at home”. Therefore, PP represents a *continuity* of NGL’s discourse on internationalization.

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<sup>161</sup> The difference in the texts’ focus on whom or what is exchanging may be based on to whom the texts directs themselves: Whereas WP 11 may be understood to direct itself to all involved in the teacher education, PP directs itself more towards the lecturers and the student teachers.

<sup>162</sup> In PP, “internationalization ‘at home’” (the term used in WP 11, p.26) is referred to as “internationalization at the learning place” (Rammeplansutvalget, 2009:7), in this thesis the term “internationalization at home” will be used.

In LiS 1 the discourse on “the multicultural global and international perspectives” refers to *the transactions of goods, information and improved relationships between peoples of nations*. This discourse seems to represent two things: Firstly, it represents what may be referred to as an “old” discourse of WP 11, represented by WP 11’s reference to the CC. Secondly, it represents a reflection of the discourse on “the multicultural society” in LiS 1, a discourse where the Norwegian society, and other societies (tribal) are understood as constituting a communal diversity (Parekh, 2006): It is overall monocultural. Therefore, the discourse on “the multicultural global and international perspectives” in LiS 1, may be seen as a *discontinuity* of the discourse of “the multicultural global and international perspectives” in WP 11, NGL and PP, in that it does not consider society as constituting immigrants, indigenous people, or any other cultural minorities.

To summarize, one might say that WP 11, NGL and PP represent *continuity* in the discourses on internationalization, in that all texts use “internationalization” as their prioritized word; a *nodal point* (Laclau & Mouffe, 1985, 2001), in their discussions on “the multicultural global and international perspectives”. However where PP represents a *continuity* of WP 11’s concern with mobility, NGL represents a *discontinuity* with this, in that it does not mention words which more directly indicate cross-national movement of people. PP, in addition to being a *continuity* of WP 11’s representation of “internationalization as a period”, represents a *continuity* of NGL’s discourse on “internationalization at home”. Between these three curriculum texts; WP 11, NGL and PP, there is, through the use of the word internationalization, more or less a *continuity*. LiS 1 represents a *discontinuity* with the hierarchically above texts in that it neither focuses on mobility, nor on “internationalization at home”, but instead it focuses on “preservation”. A “discourse of preservation” is understood as a *continuity* of the discourse of the curriculum reform of 1997 (Veiteberg, 1996). LiS 1 is therefore understood as constituting a lag or a remnant of an old discourse, the one which WP 11 has, through a “discourse of openness”, by an implicit reference to WP 14 and by the use of the word *internationalization*, left behind.

### **7.3.6 The multicultural perspectives on *Bildung***

In WP 11, NGL, PP and LiS 1, the discourse on “the multicultural perspectives on *Bildung*” is concerned with three things: (1) In WP 11, to gain knowledge of the communal diversity, (2) in NGL and PP, to be critical and (3) in PPK 1 and LiS 1, to have the ability of socialising children; to *inaugurate* them into society (Manger, et al., 2009:38). The discourse in WP 11, “*Bildung*”; gaining

knowledge of the communal diversity, reflects a “discourse of openness”. In NGL and PP “*Bildung*”; being critical, represents two different discourses. (1) In NGL, being critical is understood as being critical of an already established truth (the social mandate of the teacher/the school; the educational act), thus it represents a *continuity* of the discourse of “openness” in WP 11. (2) In PP, what being critical entails is unclear, and therefore *being critical* may mean different things depending on what it is related to and therefore, the discourse on “*Bildung*” may in PP, be understood as representing both a *continuity* as well as a *discontinuity* of the “discourse of openness” found in WP 11 and NGL. In LiS 1, the discourse on “*Bildung*”; the ability of socialising or inaugurating children into society is understood as representing a discourse close to the “discourse of preservation”, in that socializing and inaugurating children into society is interpreted as an attempt to maintain the existing world order.

### **7.3.7 The multicultural perspectives on “the role of Pedagogy and Pupil Knowledge 1”**

The discourse on “the multicultural role of Pedagogy and Pupil Knowledge 1” in WP 11, NGL, PP, PPK 1 and LiS 1, is concerned that the new pedagogy subject is supposed to have a prominent position in the teacher education. In all the curriculum texts the prominent role of Pedagogy and Pupil Knowledge 1 is represented in that the new pedagogy subject is going to constitute the primary schoolteacher education’s professional foundation. The discourse on *the professional foundation* is consistent in all of the curriculum texts. However, what the professional role entails, is represented as five different things: (1) To provide student teachers with *Bildung*, (2) to provide student teachers with relational competence, (3) to be continuously developed according to society, (4) to ensure “the multicultural school” as a superior theme in teacher education programme and (5) to train student teachers to adjust for good/best possible learning outcomes/results.

In WP 11 the discourse on “the prominent role of the multicultural subject of Pedagogy and Pupil Knowledge 1” is concerned with providing the student teachers with “*Bildung*” as well as ensuring that the subject is continuously developed according to society. In WP 11, “*Bildung*” is understood as gaining knowledge of “the multicultural society”. In WP 11, “the multicultural society” is represented by communal diversities caused by immigrants. Therefore, the role of Pedagogy and Pupil Knowledge in WP 11 reflects *continuity* of its own discourse on “the multicultural society”; the social changes caused by recent immigration, when it proposes that “the multicultural subject of Pedagogy and Pupil Knowledge” must be continuously developed according to society.

In NGL, the discourse on “the prominent role of the multicultural subject of Pedagogy and Pupil Knowledge 1” is concerned with providing student teachers with relational competence in meeting the children. However, what is meant by relational competence in NGL is unclear. In PP, the discourse on “the prominent role of the multicultural subject of Pedagogy and Pupil Knowledge 1” is to ensure a superior theme of what is referred to as “the multicultural school”. This understanding of the subject’s role may at first glance be understood as a continuity of both the discourses in WP 11, on “globalization”, as well as the discourse in NGL on “recognition”. However, if this discourse is linked with PP’s understanding of “the multicultural pupils”; the dichotomous discourse of “us” and “the other”, the role of Pedagogy and Pupil Knowledge 1 in PP, represents a *discontinuity* with the understood role of the subject outlined in WP 11, in where student teachers are supposed to learn about “the multicultural”. Learning about “the multicultural” may be understood as an attempt of closing the gap of a constructed “us” and “the other” dichotomy, which is why the PP may be understood to represent a *discontinuity* with WP 11, in that it seems to promote an attempt of ensuring a sustainment of “the multicultural” being “the other”.

In both PPK 1 and LIS, 1 the discourse on “the prominent role of the multicultural subject of Pedagogy and Pupil Knowledge 1”; how teachers may adjust for best possible learning outcome for pupils, is understood as two things: Firstly, it is discursively understood to represent a *discontinuity* of the discourse in WP 11, NGL and PP, in that there is a focus on a more dialogical and democratic based teaching of pupils; a teaching where “soft skills”<sup>163</sup>, how one may learn from others, social relations between teachers and pupils and cultural understanding are more prominent. Secondly, it is understood as representing a “discourse of economy”<sup>164</sup>. A “discourse of economy” may be understood as what dominated the discourse, and therefore the main reason for the creation of a new primary schoolteacher education curriculum in the first place. In other words, the discourse on “the role of Pedagogy and Pupil Knowledge 1” in PPK 1 and LiS 1, represents the discourse found in NOKUT’s report (2006) on how to ensure higher quality in the primary schoolteacher education. Therefore, the discourse on “the multicultural role of Pedagogy and Pupil Knowledge 1”, in PPK 1 and LiS 1, represents a *continuity* of the “discourse of economy” of NOKUT’s report (2006). A

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<sup>163</sup> By *soft skills* it is here referred to skills which are important in order to participate in society, but which are not necessarily measurable.

<sup>164</sup> When it is stated that it refers to a wider “discourse on economy”, it is referred to the discourse or the idea that a national’s level of knowledge equals the nation’s level of wealth. In other words: there seem to be an international conviction, to speak in Bourdieu’s (1986) terms that the cultural capital of a people may be converted into the economic capital of the nation. In other words, this idea reflects a theory of human capital on a national level.

“discourse of economy” holds the idea of “new public management” (NPM) (Karlsen, 2006:31-35,95,128), where teaching is understood to have an *instrumental role*: The manner of teaching has an effect on the efficiency as well as the quality of the pupil’s learning outcome. In PPK 1 and LiS 1, teaching seems to reflect this idea, in that it is through the teachers’ ability to adjust the teaching that children will learn what gives high scores, so that good learning outcome and test results may be assured. A relevant question in relation to this would be: How to educate teachers in line with PPK 1 and LiS 1, in where student teachers will learn how to adjust for good learning results for pupils but still avoid educating them to *teach for the test*?

#### **7.4 The change in main discourses; *continuity* and *discontinuity***

So far the change; the *continuity* and *discontinuity* in the discourses on “the multicultural” have been outlined and compared vertically, from “top”-“down”, inside *the room for definition*. The chapter has showed how discourses operate with *continuity* and where there is *discontinuity* or transformation in the discourses both in and between the different levels of the curriculum texts. The main findings of the movement and change in the discourses may be condensed into the following:

##### **The multicultural society**

1. PP *continues* from WP 11 and NGL in the discourse on “the multicultural communal society”, however, NGL represents a *discontinuity* of WP 11’s discourse on “the multicultural communal society”.
  - a. Whereas the discourse on the communal diversity is based on a discourse referred to as “globalization” in WP 11; the communal diversity represented through immigrants, in NGL it is referred to as a “discourse of recognition”; the communal diversity represented by the indigenous people (the Sami). Therefore NGL is understood as a *discontinuity* of the discourse on “the multicultural communal society” in WP 11.
  - b. In PP the discourse on the communal diversity is understood as a continuity of WP 11 and NGL’s discourses, in which the “discourse of globalization” is represented by minority pupils, and the “discourse of “recognition” is represented through indigenous peoples.
2. In LiS 1, the discourses on “the multicultural communal society” represent a *continuity* of the discourse on “preservation” found in CC, where the concept of culture is understood through particularism, but where the particular is understood to operate on the national level.
  - a. Hence, the society as a communal diversity in LiS 1 is understood to be overall monocultural, yet containing subcultural and perspectival diversities.

- b. The discourse on “the multicultural society”, consisting of communal diversity in LiS 1 represents a *continuity* of the discourse in CC, a *remnant*; a discourse featured by a *cultural lag*.
3. NGL, PP and LiS 1 represent a *continuity* in their understanding of “the multicultural society” in that “the multicultural society” consists of subcultural- and perspectival diversities.

### **The pupil (s)**

1. In PP the dichotomous construction of “the pupils” represents a *continuity* of a similar construction in WP 11, but only in the dichotomous nature of the discourse.
  - a. Whereas in WP 11 the dichotomous construction of “the pupils” is linked with a discourse of *economy*; an understanding of pupils as contributors of resources (multicultural- and multilingual) or users of resources (linguistic minorities).
  - b. In PP the dichotomous construction of “the pupils” is linked with a discourse of *the nation-building project*; an understanding of pupils being either “Norwegian” or “the other”.
2. The discourse in LiS 1, on the individual pupil is found to be two-sided:
  - a. On the one side, LiS 1 represents a *continuity* of WP 11 in the construction of the individual pupil as more or less cultivated.
    - i. However, the discourse in LiS 1, in which the individual is constructed as more or less cultivated, is understood to represent *continuity* of CC on the “discourse of preservation”; a discourse which sees socialization or the “inauguration” of pupil’s into society as important and fails to recognize the complexity of concepts and categories. This represents a *discontinuity* of the discourses in WP 11, where the understanding of the individual as more or less cultivated is related to the “discourse of openness”; of (cultural) transformation and complexity.
  - b. On the other side, LiS 1 represents a *continuity* of NGL and PPK 1 in the construction of the individual as a possible *becoming*; an individual which is continuously learning and developing.

### **The global and international perspectives**

1. PP represents a continuity of the “discourse of internationalization” in NGL and WP 11. However, the way in which *internationalization* is constructed in the three different texts’ discourses is different.
  - a. PP represents a *continuity* of WP 11 in the discourse on internationalization in that internationalization is understood as mobility.
    - i. However, where mobility in WP 11 is constructed as the exchange of staff, students and information, in PP it is understood as the exchange of students and information.

- b. PP represents a *continuity* of NGL and WP 11 in the discourse where internationalization is constructed as a period. However:
  - i. An international period in NGL represents a *continuity* of the discourse of WP 11 where the international period is set as one semester.
  - ii. In PP the international period is placed in the third or fourth year of the study. However, if the international period is set to both the third and fourth years, one of the two years or just one semester is *unclear*. PP's discourse on internationalization may therefore represent a possible *discontinuity* with that of NGL and WP 11, in terms of the understood period.
- 2. LiS 1 represents a *continuity* of the “discourse of globalization” in CC, namely that of “preservation”. The “discourse on globalization” in LiS 1 is in line with the discourse on “the multicultural communal society” in CC an “old” discourse; a *remnant*, or a *cultural lag*.

### ***Bildung***

- 1. The discourses on “the multicultural *Bildung*” represent three different ideas in WP 11, NGL, PP and LiS 1, in which PP may be understood as representing *continuity* of the discourse either in NGL or in LiS 1.
  - a. In WP 11, the discourse on “*Bildung*” represents a discourse of “openness” where “*Bildung*” is understood as gaining knowledge about the communal diversity.
  - b. PP represents a *continuity* of the discourse of NGL on “*Bildung*” in where *Bildung* is understood as student teachers' ability of being critical. However,
    - i. where being critical in NGL means being critical of the teacher's social mandate; the Educational Law,
    - ii. what being critical means in PP is unclear. Therefore, being critical in PP appears particularly open to different ascriptions of meaning. Hence, PP may be understood as representing a *site of struggle* between the “discourses of *Bildung*” in NGL and LiS 1, which may be understood as two different discourses' attempts at fixing meaning of an important sign; *being critical*.
  - c. In LiS 1, the “discourse on *Bildung*” represented as a discontinuity of NGL in that *Bildung* is understood as socialization; teacher's ability of inaugurating pupil's into the society. In other words it is understood as an attempt at preserving the existing social order.

## The role of Pedagogy and Pupil Knowledge 1

1. In WP 1, NGL, PP, PPK 1 and LiS 1 there is *continuity* in the discourse that the subject of Pedagogy and Pupil Knowledge 1 should have a prominent role in the teacher education. However what this role entails varies, and therefore the discourses represents *discontinuity*:
  - a. In WP 11, the role of Pedagogy and Pupil Knowledge 1 is to provide student teachers with *Bildung*; a discourse which represents “openness”.
  - b. In NGL the role of Pedagogy and Pupil Knowledge 1 is to develop the student teachers’ relational competence. However, what is meant by relational competence in NGL is *unclear*.
  - c. In PP the role of Pedagogy and Pupil Knowledge 1 represents the dichotomous “nation-building discourse”; a sustainment of an “us-group” and an “other-group”.
  - d. LiS 1 represents a *continuity* of PPK 1’s discourse on the role of Pedagogy and Pupil Knowledge 1; a “discourse of economy”.

## 7.5 Summary

This chapter has aimed at answering the second research question in this thesis. Through a comparative presentation it has analysed the main representations of the categories in chapter 6, aimed at detecting changes in the discourses on “the multicultural” *vertically*; from “top”- “down” (from a macro-level to a micro level). Through a condensed presentation of the main findings of change in the discourses, the chapter has highlighted in which ways there are *continuity* and *discontinuity* in the discourses on “the multicultural” between the selected curriculum texts levels; in *the room for definition*.

The chapter has illustrated how PP *continues* both WP 11 and NGL in their discourse on the construction of the multicultural society as communal diversity, on a discourse on internationalization, and the dichotomous discourse on the pupils. It has also demonstrated how these discourses are discontinuous in their representations of the communal diversity, internationalization, and of what the dichotomous discourse entails.

This chapter has demonstrated how LiS 1 *continues* NGL and PP’s constructions of a subcultural and perspectival multicultural society, and how LiS 1 has two-sidedly followed both WP 11’s construction of the individual pupil as more or less cultivated, and NGL and PPK 1, in the construction of the individual pupil as a possible *becoming*. Additionally, the chapter has also demonstrated how LiS 1 appears to be a “preserver” of an old discourse; a remnant referred to as a

discourse of “preservation”; a discourse which links identity of a people to the history of “their land” and which fails to consider and understand the concepts of complexity, and which therefore sees cross-national movement as a threat towards national identity.

The chapter has shown how WP 11 is in contradiction to LiS 1, emphasizes “openness”; movements of both people and information across national borders, and focuses on learning from others; other cultures, and where this is understood as gaining opportunities of increased knowledge and hence higher quality of the education. Therefore, WP 11 and LiS 1 are found to carry *contradictory discourses* in the teacher education programme’s curriculum, in which LiS 1, because of its placement in the level of the readings, and Goodlad’s domain of *The Perceived Curricula* and *The Operational Curricula*, represents resistance against WP 11.

PP follows several discourses in the curriculum. It follows both WP 11 and NGL’s distinctively different discourses in which “the multicultural communal society” represents a discourse of both “globalization” and “recognition”. Additionally, PP is unclear on both what “being critical” means in relation to “the role of Pedagogy and Pupil Knowledge 1”, and in defining the length of the international period. This raises the question of whether or not this means that PP contains a multiple of (Laclau & Mouffe, 1985, 2001) *floating signifiers*?

This chapter has demonstrated that PPK 1 is a curriculum text which is neither concerned with the categories of “the multicultural society”, “the multicultural pupils”, nor with the multicultural perspectives on “the global and international” and “*Bildung*”<sup>165</sup>. It is only concerned with “the multicultural individual pupil” and “the role of Pedagogy and Pupil Knowledge 1”. “The multicultural individual pupil” in PPK 1 is understood in line with WP 11, NGL and LiS 1 as a possible *becoming*, and “the role of Pedagogy and Pupil Knowledge 1” in PPK1 is in line with LiS 1’s focus on adjusting for pupils’ best possible learning outcome. Therefore, teaching, in PPK 1 and LiS 1, is in contradiction to the other curriculum texts, found to be more focused on an instrumental understanding of teaching.

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<sup>165</sup> The reason for why PPK 1 is not concerned with these categories and perspectives may be that they are not seen as relevant on a *subject specific curriculum level*.

## 8 Concluding remarks

As long as they desire the same object, they are of one mind, but having to achieve the same thing immediately disrupts their unanimity.

*(Libussa in act 2, in Grillparzer, 1964)*

### 8.1 Introduction

The objective of this thesis has been to answer the following three research questions of (1) how “the multicultural” is constructed in WP 11, NGL, PP, PPK 1 and LiS 1, (2) in what ways there are changes; *continuity* and *discontinuity* in the discourses on “the multicultural” between the selected curriculum texts and (3) whether or not there are any challenges. The aim of chapter 6, *Analysing “the multicultural”*, has been to investigate the first of this thesis’ research questions, and the aim of chapter 7, *Discussing “the multicultural” constructions*, has been to investigate the second research question. The aim of this final chapter is to clarify what the main findings of this thesis constitute and to generalize from these findings, to reflect on what might, in this thesis, have been done differently, to point at what this thesis has contributed to the field of international and multicultural education and discourse, and to make suggestions for future research.

This chapter will start by clarifying the first research question and conclude the analysis and discussion by generalizing from the main findings of chapter 6 and 7. It will then point out how these generalizations may be understood in relation to two statements outlined in section 2.1 *Background* and to the previous research on multicultural issues at OUC, as outlined in section 2.2 *Literature review*. Finally, the chapter will present reflections on the work of this thesis, point out its contribution to the field of international and multicultural education, before it finally makes suggestions for further research.

### 8.2. The constructed multicultural

Even though the previous chapters answer this thesis’ first and second research questions, the first research question of how “the multicultural” is constructed in the new primary schoolteacher education, might still be unclear. The reason for this may be that “the multicultural”, in and between the selected curriculum texts, is represented in many different ways. “The constructed multicultural”

is all but unanimous - it is ambiguous, and moreover it is often found to be arbitrary. Therefore the main claim is this:

“The multicultural” is constructed according to what it is related. This means that “the multicultural”, in the selected curriculum texts; WP 11, NGL, PP, PPK 1 and LiS 1, is a *floating signifier*: It is an element which in its relationship to other elements is particularly open to different discourses’ attempts of filling it with meaning (Laclau & Mouffe, 2001:113). However, at the same time “the multicultural” is in the discourse on “the multicultural”, a *nodal point*; a sign around which the discourse; the *articulatory praxis* (Laclau & Mouffe, 1985, 2001), is established. “The multicultural” is thus placed inside *the surplus of meaning* (Laclau & Mouffe, 2001:111). In this *hegemonic formation* (Laclau & Mouffe, 1985:130-131) “the multicultural” is subverted to *moments* (Laclau & Mouffe, 2001:105) of what might be referred to as *an otherness*. What this means is this: If the discourse on “the multicultural” is understood through a cell metaphor (Eriksen, 2010a), “the multicultural” would be part of the cell’s cytoplasm<sup>166</sup>. However, it would not be part of the cell’s core. In other words, “the multicultural” is, in the selected curriculum texts of this thesis, constructed as part of what exists in Norway, however, it is not a part of what is believed to constitute the cultural core; “the Norwegian identity”; “the real Norwegian”. Therefore, one might claim that “the multicultural” is understood as the non-Norwegian, in that it is not part of the constructed “nation-building-story” about “us”.

### **8.3 Are there challenges?**

According to WP 11, a goal of the new primary schoolteacher education is to promote an international and multicultural education which promotes cultural understanding and global solidarity through increased international knowledge and experience (Kunnskapsdepartementet, 2009b:26). However, whether or not the student teachers at HiOA will reach this goal, considering that they, in the new pedagogy subject; a subject which at all curriculum levels is understood to have a prominent role and to constitute the becoming teacher’ professional platform, read LiS 1 (Manger, et al., 2009) as their main source providing them with the professional platform they need in their future profession, seems doubtful. How will student teachers, through reading LiS 1, reach the goal of a promoted cultural understanding, when *complexity*, in LiS 1, is understood through a logic of

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<sup>166</sup> The cytoplasm is the floating inside of the cell. It is the content which may be refreshed and renewed by the process called osmosis.

many isolated entities and when *culture* in Norway is understood to be located on the national level and therefore overall monocultural? How will students, through reading LiS 1, come to understand *global solidarity* as being connected with *becoming world citizens* (Kunnskapsdepartementet, 2009a; Osler & Starkey, 2005), when the education reduces the importance of distance and national borders (Kunnskapsdepartementet, 2009a:7), when *mobility*, in LiS 1, is discouraged<sup>167</sup> and when *global solidarity* is understood as first and foremost being a responsible national citizen? A relevant challenge for HiOA, might therefore be how to ensure that Pedagogy and Pupil Knowledge 1's reading content concurs with the curriculum documents placed hierarchically above (see *table 2*), if the subject is going to be, as WP 11 claims, relevant and continuously developed according to society (Kunnskapsdepartementet, 2009b:20-21).

Østberg (2009a), in her presentation at the conference on the new teacher education, stated that the new primary schoolteacher education needs to have multicultural perspectives in the school's foundation; integrated in all subjects and in practice (Østberg, 2009a:17). Fajerson and Germeten (2005) found, through their research, that multicultural and multilingual aspects through the 2003-educational reform were established as separate profiles. Bjordal (2008) found that there were tensions between central and local educational policy documents and that multicultural education at OUC was established as a supplement. In WP 11, NGL and PP, internationalization is found to be the means through which multicultural understanding is gained. Therefore, it might be in line with what Østberg (2009a) refers to as the integrated multicultural perspectives. However, in WP 11 and NGL internationalization constitutes a period of one semester (in PP the length seems unclear). In order to achieve the goal of a primary schoolteacher education in which multicultural understanding is gained through international experience, limiting internationalization to one semester seems to be insufficient. Therefore, a primary schoolteacher education programme which has integrated comprehensive multicultural aspects and perspectives throughout its programme seems *still* to be a future challenge for HiOA.

In his master thesis, Lindberg (2000) suggests that a more plural way of thinking in the teacher education programme might be positive when issues on ethnical diversities are considered. Through this thesis' analysis it has been found that there seems to be one dominating logic of thinking; the logic of identity, through which phenomena are identified/understood (cf. May, 2005) by

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<sup>167</sup> In LiS 1, it is stated that "...we need not go to foreign cultures to discover such differences" (Manger, at al., 2009:40)

contrasting; through being the same and different without one aspect excluding the other (Eriksen, 1993b:193). Contrasting is in this thesis found to dominate the social categories of “the society” and “the pupils”, represented by “the Norwegian” and “the multicultural”. Even though “the Norwegian” is not always defined, “the multicultural” is. “The multicultural”, when constructed as a plurality, be it “the communal diversified society”, “the multicultural and the multi-linguistic pupils” or “the minority pupils”, indicates that “the Norwegian” may be the opposite. However, thinking through a logic of identity; through contrasting, does not necessarily “work” (St. Pierre, 2004) in the globalized world featured by complexity. Therefore, in line with Barth (2002) and St. Pierre (2004), it is argued that a future challenge to HiOA might be to introduce to the primary schoolteacher education programme new concepts, concepts which are based on logics similar to that of multiplicity, so that new ways of thinking about “the multicultural”, new ways of feeling about “the multicultural”, but also new ways of understanding ourselves as multicultural and hence, new ways of living as multicultural are made possible.

Bjordal (2008), in her thesis on multicultural perspectives in the general teacher education programme, found that there were tensions between central and local documents. What she found may be understood as *resistance* (Foucault, 2011:135). Terum (2009), in his article to *Forskningsspolitikk*, states, in line with Bjordal’s findings, that he fears that what is “new” in the new subject of pedagogy will be met with what he refers to as “contra forces”. This thesis has identified, in line with both Bjordal (2008) and Terum (2009), on *the subject specific level* (PPK 1) and on *the level of the readings* (LiS 1), a resistance towards both central documents in general, in that in PPK 1 it is stated that these *documents are challenging to realize* (HiO, 2010b:2), but also towards what may be understood to be “new” in the subject of pedagogy and pupil knowledge. The resistance towards the “new” is evident in how PPK 1 and LiS 1 understand the role of the new subject being to adjust for the best possible learning outcome. This is contradictory to WP 11 and NGL, in which the role of the subject is to learn from others and be critical toward established social orders. A future challenge HiOA therefore, may be how to implement what is “new” in the subject of Pedagogy and Pupil Knowledge when there appears to be a resistance against central documents more generally and when in addition there is, as Terum (2009) claims, resistance towards the “new” in the subject. Moreover, what the “new” of the subject of Pedagogy and Pupil Knowledge consists of diverges, and therefore an additional challenge for HiOA will be to define a constituent understanding of what the “new” of the pedagogy subject entails, at all levels in the curriculum. If

the understanding of the “new” remains, as it is understood in *the subject specific level* and *the level of the readings* of the curriculum, to teach for best possible learning results for the pupils, then a future challenge for HiOA may be how to avoid educating teachers who not only adjust their work in order to *teach for the test*.

Østberg (2009b) claimed, in her feature article to the Centre for Professional Studies that there is no contradiction between research-based orientation and being close to practice, and that professionalism means having knowledge about the multicultural society. Contrary to Østberg’s claim, Granlund et al. (2011) found in their OUC report that in discourses connected to different actors in the field of education, there exists a contradiction between what professionalism entails and how research should be used, and how teacher performance may best be ensured. In this thesis it is found, in line with Granlund, et al. (2011) that there exists diverging understandings of professionalism; or what is referred to “the professional role of pedagogy”. It is found, in contradiction to Østbergs’ (2009b) claim, that professionalism; “the role of Pedagogy and Pupil Knowledge 1”, not necessarily means to have knowledge about the multicultural society (cf. WP 11), but that it is understood on *the subject specific level* (PPK 1) and *the level of the readings* (LiS 1) as the teacher’s ability of following through an *instrumental “mode” of teaching*. Therefore a future challenge for HiOA may be to ensure a concurrent definition of what professionalism entails at all levels of the curriculum, inside *the room for definition*.

Palm and Anderson (2009) claim in their article that in WP 11 it is not explicitly stated what the domain society consists of, that no attention is given to the linguistic minorities, that the subject of pedagogy does not mention anything about multicultural competency and that internationalization is understood as located outside Norway. Contrary to their claims, this thesis has found that “the society” in WP 11, despite not being explicitly defined, is constructed as a *multicultural communal diversity*, that special attention is given , however negative, to what the linguistic minorities, that it in relation to the new pedagogy subject there is mentioned what the role of the subject is to ensure that the student teachers through learning about the multicultural society will gain *Bildung*. This thesis found in WP 11 all of what Palm and Anderson (2009) claim not to find. Therefore, a challenge for HiOA might be to read and discuss more thoroughly the role of the new pedagogy subject all levels of the primary schoolteacher education programme’s curriculum.

## 8.4 The work, contribution and further research

Even though this thesis has investigated five texts which all are understood to be part of the new primary schoolteacher education programme's curriculum, it has additionally evaluated whether or not White Paper 14, (2008-2009) *Internationalization of Education* (WP 14) (Kunnskapsdepartementet, 2009a), *Life in School 2* (Lillejord, et al., 2010), *The Common Cultural School*<sup>168</sup> (Hauge, 2007), and the compendium of the subject Pedagogy and Pupil Knowledge 1 should be included in this thesis. WP 14, *Life in School 2*, *The Common Cultural School* and the compendium may all be considered as part of the curriculum of Pedagogy and Pupil Knowledge 1, years 1-7. In fact, the work on this thesis started by analysing all of these texts. However, as argued in the strategy chapter (section 2.6.1), due to *limitations* set by *time* and *volume*, it was decided that only one text from each textual level could be analysed.

The thesis could have been written in Norwegian. A Norwegian edition might more easily have highlighted meanings positioned in a *liminal* space (section 5.4); the nuances in languages that often are “lost in translation”. However, despite risking a loss of numeral liminal nuances in the translation process, this thesis is written in English. The decision is based on the argument that writing in English might potentially increase the percentage of people being interested in reading this particular work, in that it becomes available to a larger audience. This way, this thesis contributes to the research field of multicultural education, internationally.

This thesis has contributed with an outlining of a discourse methodology. It has done so by visualizing the structure of Laclau and Mouffe's (1985, 2001) theory on discourse. This structure, together with the *three readings strategy* (see Table 4), may be interesting for other researchers to apply when analysing the content of concepts, categories or ideas in discourses.

Initially, it was stated that the agenda of this thesis was to detect the different agents' hegemonic constructions of “the multicultural” and to question these. The intention of this questioning was to trigger a deliberative discussion on the existing hegemonic constructions of “the multicultural” in the primary schoolteacher education programme. The conclusion of this thesis' analysis that “the

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<sup>168</sup> The Norwegian title is *Den Felleskulturelle Skolen*.

multicultural”, in selected texts from the primary schoolteacher education programme’s curriculum, generally is constructed as an *otherness*, as *the non-Norwegian* and understood as not part of the *Norwegian identity*, is believed to trigger such a discussion: A discussion which hopefully may be the starting point for dissolving the hegemonic understanding of the Norwegian *unum* to constitute a new, more inclusive *pluribus*.

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## Appendix 1

### 1st reading of WP 11

White Paper No. 11 (2008-2009), <i>The Teacher, the Role and the Education</i> , with an emphasis focus on the general part, and the part of <i>Pedagogy and Pupil Knowledge 1</i> .	
WORD	CONNECTED WITH
<p><b><i>Multicultural</i></b></p> <p style="text-align: center;"><b>Appears 16 times in the document.</b></p> <p><b>Connected with <i>orientation, international and background</i> 3 times, with <i>multilingual and teachers</i> 2 times and with <i>global, knowledge, understanding, resources, Norway, recruitment, perspectives and challenges</i> one time each.</b></p>	<ul style="list-style-type: none"> <li>• international and multicultural orientation (in list of content) (p. 3)</li> <li>• the multicultural school (p. 17)</li> <li>• multicultural and multilingual school (p. 21)</li> <li>• international and multicultural orientation (p. 26)</li> <li>• international, multicultural and global orientation (p. 26)</li> <li>• multicultural knowledge and understanding (p. 26)</li> <li>• multicultural resources and multi-linguistic (p. 26)</li> <li>• multilingual and multicultural background (p. 27)</li> <li>• role models with multicultural background (p. 32)</li> <li>• multicultural teachers (p. 32)</li> <li>• multicultural background (p. 32)</li> <li>• multicultural teachers (p. 32)</li> <li>• the multicultural Norway (p. 42)</li> <li>• multicultural recruitment (p. 56)</li> <li>• multicultural and multilingual perspectives (p. 61)</li> <li>• multicultural challenges (p. 66)</li> </ul>
<i>Other words additionally investigated</i>	IN SENTENCES
<p><b>Culture, society, pupil, diversity, equality, minority, identity.</b></p>	<p>“In the multicultural school it is thus necessary that teachers in the subject of Norwegian language have knowledge about Norwegian as a second language. Norwegian as a second language must be an option for specialization in the subject of Norwegian language” (p. 17).</p> <p>“The subject shall provide knowledge about the multicultural and multilingual school and about the special learning challenges that linguistic minority pupils have. The subject has a particular and holistic responsibility to preserve the mandate of the school, the teacher profession’s foundational values in order to develop the students’ relational competence. The subject shall promote tolerance and respect and contribute to dialogue between people with different backgrounds, faith and sexual orientation and thereby fight bullying inside school” (p. 21).</p> <p>“Internationalization of the workplace involves that children and youth needs linguistic skills and international experience. The international, multicultural and global orientation must therefore also characterize the teacher education. Students have advantage of knowledge about education and research and professional knowledge and professional practice in other countries. More student teachers need linguistic- and cultural knowledge and might</p>

have great personal and professional dividend from staying in a foreign environment. Finally internationalization of the teacher education is important for the promotion of the multicultural knowledge and understanding in the school and in the society. An international orientation may be developed by making use of, in the teaching, the co-operational relations that is established internationally. In the same way the international understanding may be strengthened when consciously taking use of the multicultural resources and the multilingualism which now already exists in all learning environments in Norway” (p. 26).

“Amongst others an increased international knowledge and understanding may be added the study by taking advantage of the multilingual and multicultural background of the students and teachers” (p. 27).

“To have positive role models with a multicultural background is important. Multicultural teachers have experience which is valuable both for pupils with a multicultural background and for pupils with a Norwegian background. It is also a need for teachers with bilingual competence in school, to strengthen the bilingual education in all subjects. The recruitment of multicultural teachers will be part of the recruitment campaign” (p. 32).

“The multicultural Norway is mirrored in the school. Since 1980 the immigrant population is more than tripled. The diversity among the pupils and the parents has increased. Diversity combined with the principle of equality and adjusted education for all makes great demands for flexibility and adjustment” (:42).

“The work field makes great demands on employee’s competence. Pupils falling outside the basic education meet an uncertain fate. To adjust and implement an education where everyone takes part is therefore an important and challenging task for the school and for the teacher (p. 42). NOKUT suggests that the ministry ... see to it that at least five institutions specialize in multicultural recruitment” (p. 56).

[About qualifying immigrants for teaching in school:] “The report [: *Equal education in practise*] points out, among other things, that the project has been a pioneering work that provides teacher training with multicultural and multilingual perspectives” (p. 61). [About the new subject of pedagogy:] “Important issues are social competence, leadership training, democratic interest, good corporate knowledge, professional ethics, school-home collaboration, multicultural environments, bullying, class management, interdisciplinary studies, basic skills, special education, research skills, greater mutual co-operation between the education profession and practice” (p. 66).

In appendix 1 WP 11, “the multicultural” is, as demonstrated in *1st reading of WP 11*, articulated 16 times, where it is connected to, and hence, may be seen as temporally attempting to fix a meaning, inside the *Creation of a Surplus of Meaning* by the moments *multilingual, orientation, background, international, teachers, resources, Norway, recruitment, challenges, global, perspectives, knowledge* and *understanding*. The first monument *multilingual*, appears with “the multicultural” four times, and the monuments, *orientation* and *background*, appears with “the multicultural” three times, *international, teachers* and *understanding* appears with “the multicultural” two times, and *resources, Norway, recruitment, challenges, global, perspectives,* and *knowledge* appears with the multicultural one time each.

## Appendix 2

### 1st reading of the NLG

The National Guidelines for the Primary School Teacher Education (NGL), the general part and the part of Pedagogy and Pupil Knowledge 1.	
WORD	CONNECTED WITH
<p><b>Multicultural</b></p> <p>Appears in total of 15 times in the whole document, 4 times in the general part, and 0 in the part of Pedagogy and Pupil Knowledge 1.</p> <p>Connected with <i>international</i> 2 times, <i>dimensions</i>, <i>perspectives</i>, <i>society</i>, <i>orientation</i>, once.</p>	<ul style="list-style-type: none"> <li>• international and multicultural dimensions (p. 7).</li> <li>• multicultural perspectives (p. 9).</li> <li>• multicultural society (p. 9)</li> <li>• international and multicultural orientation (p. 9).</li> </ul>
<p><b>In the National Guidelines ‘the multicultural’ always appears prior to international where the two words appears together contradiction to OUC’s Program Plan.</b></p> <p><b>As in WP 11, other words additionally investigated at are Culture, perspective, globalization, teacher, pupil, diversity, equality, minority, identity, Norwegian.</b></p>	<p><b>IN SENTENCES</b></p> <p>“The program plan shall also adjust for internationalization within the learning place, for example in international and multicultural dimensions in the study, English curriculum/reading material and foreign guest researchers/lecturers” (p. 7).</p> <p>“<i>The multicultural perspective</i>: Internationalization of the society and work presuppose linguistic and cultural knowledge and international experience. Teachers must have knowledge about and understanding of the multicultural society. This involves attention of cultural differences, and skills to manage these as a positive resource. Knowledge about human rights and of the indigenous’ rights is central in this context. The global, international and multicultural orientation must therefore characterize the teacher education” (p. 9).</p>

In *The National Guidelines for the Primary Teacher Education, level 1. — 7.* (NGL), “the multicultural”, is articulated 15 times, of which four in the general part and zero times within the part of Pedagogy and Pupil Knowledge 1. “The multicultural” is connected to, and hence, may be seen as an attempt to be fix the meaning, inside the *Creation of a Surplus of Meaning*, by the moments *international*, *dimensions*, *perspectives*, *society* and *orientation*. The first monument is connected with “the multicultural” two times, the four latter moments one time each.

## Appendix 3

### 1st reading of the PP

Analysis of Oslo University's <i>Program Plan (PP)</i> .	
WORD	CONNECTED WITH
<p><i>Multicultural</i></p> <p>Appears in the document 9 times. Connected with <i>dimensions, international, school perspectives</i> and 2 times, and with <i>context</i> and once.</p> <p>In contradiction to the <i>National Guidelines</i> 'the multicultural' almost always appears prior too international where the two words appears together.</p> <p>As in WP 11 and the NGL, other words additionally investigated are:</p> <p><i>Culture, society, globalization, teacher, pupil, diversity, equality, minority, identity, Norwegian</i></p>	<ul style="list-style-type: none"> <li>• A multi-subject and multicultural perspective (p. 1)</li> <li>• Social, multicultural and multilingual contexts (p. 2)</li> <li>• International and multicultural dimensions (p. 3)</li> <li>• A multicultural perspective (in title of a heading) (p. 3)</li> <li>• The multicultural school (p. 4)</li> <li>• A multicultural learning environment (p. 5)</li> <li>• The multicultural and international perspective (p. 6)</li> </ul> <p><b>IN SENTENCES</b></p> <p>“In both compulsory subjects and selected subjects, a multidisciplinary and multicultural dimension will be a general feature” (p. 1).</p> <p>“<i>Knowledge</i>, the candidate — have knowledge about children and youth’s learning, development and <i>Bildung</i> in different social, multicultural and multilingual context” (p. 2).</p> <p>“<i>General competence</i>, the candidate — may contribute to strengthen the international and multicultural dimensions of the school’s work and contribute to the understanding of the Sami’s status as an indigenous people” (p. 3).</p> <p>“Pupils that do not have Norwegian as their first language may need special adjustment in the leaning work ...” (p. 4).</p> <p>“The multicultural school is about all pupils, also the majority Norwegians, and the school is an important arena for cultural dialogue and understanding of foundational democratic elements” (p. 4).</p> <p>“In the 1-7 education it is a goal that the students should be able to reflect on various cultural differences and facilitate for constructive <i>cultural</i> meetings in the classroom” (p. 4).</p> <p>“Pedagogy and Pupil Knowledge have a coordinative responsibility for that the following overall themes are ensured in the education and are linked with the practice — the multicultural school” (p. 4).</p> <p>“The multicultural and international perspective is anchored in all subjects and activities” (p. 4)</p> <p>“The reading material will include English texts and literature written by international researchers” (p. 4).</p>

In PP, “the multicultural”, is articulated 8 times, one time in a headline. It is connected to, and hence, may be understood as temporally fixing the meaning, inside the *Creation of a Surplus of Meaning* by the moments *international, dimensions, school, context* and *perspectives*. The first two moments are connected with “the multicultural” two times, and the three latter moments one time each.



## Appendix 4

### 1st reading of PPK 1

Analysis of Oslo University College's Subject Specific Plan of Pedagogy and Pupil Knowledge 1 (PPK 1).	
WORDS	IN SENTENCES
<p><b>Multicultural</b> The word is not mentioned.</p> <p><i>As in WP 11, the NGL and the PP, other words additionally investigated are:</i> <b>Society, perspective, internationalization, globalization, teacher, diversity, equality, minority, identity, Norwegian</b></p>	
<p><b>Culture</b></p>	<p><b>CONNECTED WITH</b></p> <ul style="list-style-type: none"> <li>• Cultural variation (p. 1).</li> <li>• A cultural subject (p. 1).</li> <li>• Culture and politics (p. 1).</li> </ul> <p><b>IN SENTENCES</b></p> <p>“Awareness of cultural difference in the parenting will be the crucial in the meeting with Sami and other minority students, where one consider the special and what is common to for all children and youth in Norway”(p. 1).</p> <p>“The subject is going to provide a foundation for practical pedagogical business and be a culture subject who connects perspectives on history, culture and politics with parenting, education and <i>Bildung</i>” (p. 1).</p> <p>“Connected in researched based knowledge and scientific thought is prerequisite for all themes within the subject” (p. 1).</p>
<p><b>Pupil</b></p> <p><b>Appears with knowledge and learning 5 times, all 2 times, and linguistic minority, group, different, community and single 1 time each</b></p>	<p><b>CONNECTED WITH</b></p> <ul style="list-style-type: none"> <li>• Pupil knowledge (p. 1).</li> <li>• Pupil's learning (p. 1).</li> <li>• Pupil knowledge (p. 1).</li> <li>• Pupil's learning and development (p. 1).</li> <li>• Linguistic minority pupil (p. 1).</li> <li>• Pupil group (p. 1).</li> <li>• All pupils (p. 1).</li> <li>• Different pupils (p. 2)</li> <li>• Pupil's learning work (p. 2).</li> <li>• Pupil-community (p. 2).</li> <li>• The single pupil (p. 2).</li> <li>• Pupil's life, physical and psychological health, rights and security (p. 5).</li> </ul>
	<p><b>IN SENTENCES</b></p> <p>“Pedagogy and pupil knowledge is an overriding profession</p>

	<p>subject in the teacher education” (p. 1).</p> <p>“The core of the subject is how upbringing and teaching may contribute to all pupil’s subject related, social and personal learning and development” (p. 1).</p> <p>“Awareness of cultural variation will be crucial in the meeting with Samí and other minority students, where one considers the special and what is common to all in children and young in Norway” (p. 1).</p> <p>“Theme 1: The theme is concentrated around the teacher’s work in the meeting with the pupil, the pupil group and the learning material” (p. 2).</p> <p>“The significance of the teachers ability to lead, stimulate, vary activate, and give the learning a direction for pupils on the 1. — 7. step, is central and it is the main area for the co-operation with the practice training” (p. 2).</p> <p><b>“Knowledge:</b> The student shall have knowledge about The beginning of learning for different pupil groups. Systematic observation of the pupil’s learning work.</p> <p><b>Skills:</b> The student shall, Adjust for progression in the pupils’ learning and development of <i>the basic skills</i>. Adjust for learning and evaluation for learning in the pupil community.</p> <p><b>General competence:</b> The student can Evaluate guide and provide care for each pupil” (p. 2).</p>
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The word “multicultural” is in PPK1, not articulated at all. However, *culture* is linked with the moments; *variation*, *subject* and politics one time each. *Learning* is a concept which is appears 49 times, most in relation to how and where the teaching shall in best possible way be done, and *teacher* appears 30 times, mainly in related to the student teachers’ professional work.

## Appendix 5

### 1st reading of LiS 1

Analysis of *Life in School 1, Introduction book to pedagogy and pupil knowledge* (Manger, et al., 2009), all chapters part of *The Subject Specific Plan of Pedagogy and Pupil Knowledge 1's* reading list, Fall semester 2010 at Oslo University College.

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#### THEMES IN CHAPTER 4 (the chapter, not in reading list)

Common school, ways of practicing democracy, dialogue, the primary school reform of 2006, higher education, intercultural, normalization

As in WP 11, the NGL and the PP, other words additionally investigated are:

Society, pupil, culture, perspective, internationalization, globalization, teacher, diversity, equality, minority, identity, Norwegian.

WORD	CONNECTED WITH
“the multicultural”	<ul style="list-style-type: none"> <li>• Modern, multicultural and knowledge based society.</li> <li>• Multicultural school.</li> </ul>
CHAPTERS	QUOTES FROM TEXT
CHAPTER 2	“To grow into society” (Lillejord)
<i>Multicultural</i>	<p>“ Children which today comes to school, shall in addition to learning about what it means to become a citizen with all the opportunities, duties and rights which are linked with living in a modern, multicultural and knowledge based society” (p. 33).</p> <p>“What values we learn to put high or renounce, what attitudes we are instilled to, and what experiences we are being exposed to, are decided by the culture we grow up in. While men in certain cultures learn to become on-going and aggressive (i.e in the Yanimamö-tribe, living in the borderlines between Venezuela and Brazil) men in other cultures (i. E. In the Semai- tribe in Malaysia) learn to avoid such behaviour and rather become friendly and meeting. However we do not need to foreign cultures in order to discover such differences” (p. 40)</p> <p>“The ability to take the other’s perspective and to have the courage necessary for standing up and taking the weak ones’ part, is thereby an important competence when it comes to counteract racism and discrimination in society” (p. 42).</p> <p>“What first and foremost is of interest in today’s school is what <i>Bildung</i> may be in a multicultural school. As Bourdieu shows through his analysis, there is not necessarily just <i>one</i> type of <i>Bildung</i> or <i>one</i> way of experiencing <i>Bildung</i> ... Still it is important to stand with it that an important task for the schools is to remind children and young that there are some common ideals which are important to reach for” (p. 56).</p>
CHAPTER 5	“We learn continuously” (Helland)
Culture	“ ... Bruner put special emphasis on the culture. The human being always function in a community featured by symbols, traditions and

	<p>tools, which are handed over from generation to generation, and which together creates a bigger culture” (p. 130).  Knowledge and actions are always featured by the local and is always linked in a cultural network. Therefore the culture participates in forming our consciousness” (p.130-131).  “The thought that developmental change are linked with close family relations, with contexts, meta-cognition and language, is a feature by Vygotskij’s socio cultural theory on cognitive development” (p. 132).</p>
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The word “the multicultural” is mentioned in the analyzed chapters only two times, both in chapter 2, *To grow into society*”. Here “the multicultural” is linked with *society* and *school*, mentioned in relation to what children should have knowledge about, living in the society (Manger, et al., 2009:33), and in relation to what *Bildung* means (Manger, et al., 2009:56). However, what content “the multicultural” is filled with is not explicitly defined, therefore, it may be interesting to see how other concepts (often referred to as social categories) are filled and with meaning, and how constructions of these may be related to the “the multicultural”. “The culture” is mentioned in chapter 5, *“We learn continuously”*, where it is claimed to be linked with theories on *how we learn*.