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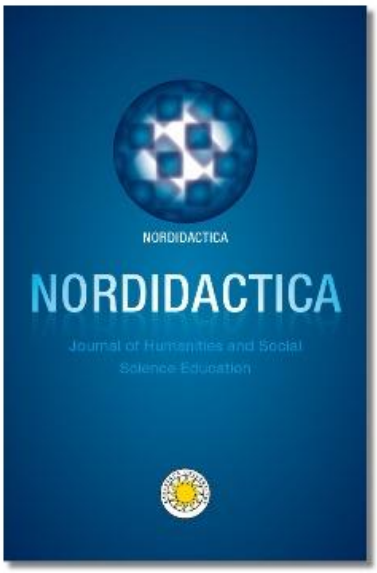

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Abstract: This paper examines the inclusion/exclusion of immigrants' perspectives and lived experiences in the teaching and learning of social studies at Norwegian upper secondary schools. Its aim is to expose the so-called minority 'blindspots' and 'deficit' perspectives that exist within the hegemonic discourse of the Norwegian educational system (more specifically, within classroom climate, school books and the national curriculum). It asks: How can we develop an educational in-class workshop that highlights the 'blindspots' of hegemonic narratives and targets the 'deficit' perspectives of immigration? How might such a workshop provide a basis for student learning that is more mindful of minority perspectives and narratives? With these questions in mind, the paper presents 'Our Migration History' - a community-based participatory project developed in collaboration with a team of researchers at the University of Stavanger, school teachers and pupils at two local high-schools, and the local cultural history museum of Stavanger. The paper outlines the project's learning objectives, inclusive pedagogy and lesson plans with a view to addressing the need, motivation and rationale for this type of workshop model. Our goal is to showcase how pupils in Norwegian social studies classes can be introduced to research and included in the learning process as an essential resource to help document and voice lived experiences of immigration. The paper is therefore relevant to both the research- and practical/pedagogical fields. It carves out educational spaces which highlight often neglected immigrants' perspectives – so called 'blindspots' - and reframes dominant 'deficit' perspectives of immigration by taking an inclusive strength-based approach. By sharing the content and pedagogical rationale of this inclusive community-based educational workshop model, we hope that educators are inspired to adopt similar hands-on and inclusive projects throughout the Nordic region.

KEYWORDS**:** MIGRATION, MINORITY-MAJORITY PERSPECTIVES, DEFICIT PERSPECTIVE, INCLUSIVE PARTICIPATORY RESEARCH, NORWAY

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Introduction

Migration has changed the demographic landscape in Europe over the years, making societies increasingly multicultural. In Norway specifically, 1 in every 3 pupils in elementary schools in Oslo has an immigrant background and immigrants constitute almost 18.2 % of the total population in Norway, an increase from 1.5% in 1970 (Statistics Norway, 2020). With the rise in 'meeting of the cultures' (kulturmøte), the government is increasingly looking to develop comprehensive integration plans and to promote inclusivity and diversity, especially through education. The Norwegian Education Act affirms that "education and training shall provide insight into cultural diversity" emphasising that schools must "consider the diversity of pupils and facilitate for each pupil to experience belonging in school and society" (Udir, 2019). In support of this, the new Core Curriculum (LK20 Overordnet del) in Norway highlights the need to embrace diversity and multiculturalism. As set forward in the social studies curriculum, Norwegian students from 10th grade are encouraged to: "reflect on similarities and differences in identities, lifestyles and cultural expressions and discuss opportunities and challenges in diversity" (Udir, 2020). Already from 7th grade, students are expected to "explore different aspects of diversity in Norway and reflect on people's need to be themselves and to belong together" (Udir, 2020, p. 9). Another 'competency goal' ('kompetanse mål') is to have students develop strategies "for how one can counteract prejudice, racism and discrimination".

Despite this political and educational will, scholarship reveals social, educational, economic, political, and racial inequities that hamper the successful inclusion of immigrants and their children (Birkelund, 2009; Karlsen, 2015). Recent research reveals how pupils from minority backgrounds in Norway continue to express feelings of social exclusion, discrimination, unworthiness and lower teacher expectations within the educational system and beyond (Brekke, Fladmoe, & Wollebæk, 2020; Chinga-Ramirez, 2017; Arnfinn Haagensen Midtbøen, 2015). According to a national survey on living standards, 50% of immigrants from 10 pre-selected immigrant groups reported experiencing discrimination within various arenas, including school, work, housing-market and health-system (Brekke, Fladmoe, & Wollebæk, 2020; Arnfinn H. Midtbøen, 2015). There is thus a need to develop educational and research initiatives that facilitate minority participation and inclusion and counter feelings of prejudice, exclusion and discrimination by providing multiple perspectives on immigration.

This paper encourages readers to critically reflect on the space dedicated to immigrant-centered narratives in the current Norwegian multicultural educational classroom. We use the term 'multicultural' - to denote the changing demographics in Norwegian schools over the years - where schools are becoming increasingly diverse in terms of their ethnic and cultural compositions. The paper focuses specifically on social studies classes at the upper secondary level. More specifically, it examines the minority 'blindspot' and 'deficit' perspectives within the teaching and learning of immigration within this educational context. 'Blindspot' is defined here as "a prejudice, or an area of ignorance, that one has but is not aware of" (Collins Dictionary, 2011). A deficit perspective signifies the perception of a lack or shortcoming. In the context of

education, deficit thinking signifies lower teacher expectations - an emphasis on the student's weakness as opposed to their strength - and the belief that lower academic achievement has endemic, individual roots (e.g. internal motivation, linguistic shortcomings) (Valencia, 1997). These deficits, some scholars argue, are rooted in deeply hegemonic and preconceived notions of class or race (Gorski, 2011; Yosso, 2005). Our paper asks: How can we develop an educational in-class workshop that highlights the 'blindspots' of hegemonic narratives and targets the 'deficit' perspectives of immigration? How might such a workshop provide a basis for student learning that is more mindful of minority perspectives and narratives?

With these research questions in mind, our paper introduces the educational pilot project "Our Migration History". This pilot project grew out of a previous project run in 2018 where pupils from upper secondary schools across three local councils interviewed immigrants about their lived experiences in Norway using digital recordings and photography (ourmigrationhistory.com) as part of their social studies class. The project was further developed in 2019 to include a multicultural group of graduate students from the University of Stavanger, many of whom had their own experience of immigration. As part of this expanded initiative, our university team co-developed and piloted a series of in-class workshops. More specifically, our research team designed an educational workshop to prepare pupils in upper secondary social studies classrooms to collect stories of lived experiences of migration within the local Rogaland community. The workshop sought to (1) engage and familiarize pupils with the topic of immigration (2) provide them with tools and training to carry out first-hand research and (3) create a venue where topics central to their core curriculum, including diversity, inclusion, multiculturalism, immigration, democracy and citizenship, could be explored more deeply in the classroom. By engaging pupils in the research endeavour of documenting marginalized narratives and minority-perspectives, our goal was to actively include them as well as enhance their knowledge and awareness of immigrant lived experiences.

The Our Migration History project is situated within an educational framework of inclusive community-based research aimed at "develop[ing] learning activities around community issues relevant to the lives of students and their families'" (Rosario-Ramos & Johnson, 2014). In our paper, we will use the term 'inclusion' instead of 'integration'. In education, integration has typically been discussed in the context of 'Special Education' concerning the integration of children with disabilities. But it has also been concerned with preventing the exclusion of immigrants from mainstream classrooms (Arnesen, Mietola, & Lahelma, 2007, p.98). According to LK20 inclusion is understood "in terms of democratic values and ideals, […] experiences of belonging and acceptance [...] and association with diversity and pluralism" (Arnesen, Mietola, & Lahelma, 2007, p.98). Given the assimilative overtones related to the word 'integration' and in accordance with current accepted educational practice, we consider 'inclusion' a more fitting term. We emphasise the educational goal of finding room for diversity above 'fitting in', adapting or adjusting the 'outsider' into the classroom. Here, diversity refers to both the pupils' individual abilities as well as their background: ethnic, cultural, gender, economic etc. While integration involves changing/'remedying' the subject (in

this case the minority pupil) to adjust to the class, inclusion encourages changes within the class that will allow for the belonging of all. This is in alignment with the principles of a unitary school fundamental to Norwegian education: "One school for all" (Arnesen, et al., 2007, p.108).

Keeping in mind this foundational principle of 'one school for all', how can we embrace diversity if schools and teachers, as will be shown, are encumbered by an understanding of 'equality as sameness'? The desire to treat everyone the same assumes that pupils are all privy to the same learning possibilities. Arnesen et al. (2007) challenge this idealised view stating that "equality cannot be evaluated through comparing the educational opportunities of different categories of students, but through evaluation of individual possibilities for learning and for acquiring qualifications achieved through education" (p.105). Therefore, in order to change the hegemonic discourse of 'sameness', we must recognize and problematize the intersection of gender differences, ethnicity, economy, difference in personal characteristics and competencies (Arnesen et al. 2007). An understanding of this intersectionality is required in order to understand 'equality as diversity' in schools. We believe the Our Migration History project aligns with this revised understanding of equality.

Diversity, inclusivity and immigration are relevant to communities within and beyond the educational system. Inclusivity means being aware of diversity not only outside but also inside the classroom and of the interests and needs of all pupils. Thus, within the workshop, we strived to include both minority and majority backgrounds into the research and learning process. We define minority pupils here as those from both national minority and immigrant backgrounds, but this paper will focus specifically on the latter group. Learners with immigrant backgrounds are an essential resource to help document and voice lived experiences of immigration. The 'participatory' dimension of the project meant that students - minority and majority - would be actively involved in the research itself. The participatory approach is a cornerstone principle of community-based participatory research (CBPR) (Deeb-Sossa, 2019). Another important dimension to the project is the active inclusion of minority perspectives among the research team itself - the so-called 'inclusive participatory' dimension. By 'inclusive' - we mean involving various members of the educational 'hierarchy' - from upper secondary school to undergraduate to graduate to professor level. In particular, our team included university students and researchers, as well as school teachers and pupils at local upper secondary schools.

The pilot project's overarching goal was to enhance minority-perspectives and lived experiences to ensure a more inclusive learning environment in Norwegian social studies classrooms, as set forth in the new social studies and national LK20 curriculum. The new 2020 curriculum in social studies underscores that the school has a responsibility to present cultural diversity as a positive resource to meet the students' need for identity confirmation. It states, among other things, that: "The course will contribute to the identity development of the individual and the understanding of the different communities we humans are part of. It also involves including majority and minority perspectives, and especially Sami culture and society" (Udir, 2020, curriculum in social studies, p. 2). As we will point out later in the paper, immigrant narratives are

only implicitly inferred by 'minority perspectives' and nowhere are they explicitly mentioned. This, we argue, contributes to a 'blindspot'.

The paper proceeds in three sections: in the first section, we examine the hegemonic narrative which places immigrant-perspectives in a blindspot. Addressing three domains within the educational system (classroom climate issues, school books and the national curriculum), the section highlights how a deficit-oriented perspective persists in the dominant framing of immigrant lived experiences in Norway. In the second section, we detail our project's learning objectives, inclusive pedagogy, and workshop. The section explains the rationale and pedagogical intentions behind the overall workshop-pilot project. It does not analyse its empirical findings, which are beyond the scope of this paper. The paper focuses instead on the pedagogical value and educational context as well as the need for more migrant-driven narratives. Finally, the third section addresses ways that this workshop model may help reduce the immigrant 'blindspot' or 'deficit' perspectives in the current educational system. We conclude with some critical reflections on the project, lessons learnt and possible future steps.

Blindspots and deficit-oriented perspectives in the Norwegian educational system

Within an educational setting, immigration raises new and important questions of identity, inclusion, diversity and difference. Indeed, globalization and immigration have come to alter the perception of Scandinavian countries, from 'homogenous' to 'multicultural'. Obviously, these countries have historically comprised of many minorities. For example in Norway these include the Sámi (Norway's Indigenous Peoples) and national minorities the Jews, Kvens/Norwegian Finns (people of Finnish descent in Northern Norway), Forest Finns, Roma and Romani people/Taters (Brandal, Døving, & Thorson Plesner, 2017). However, as Trond Solhaug (2013), Professor in Teacher Education at the University of Trondheim (NTNU) explains, more recent immigration trends (starting in the 1960s in Norway) and globalization "have added increasing complexity and contributed to the dilemma of a national versus global identity". As Solhaug (2013, p.186) points out:

> *Questions of national identity, culture, tradition and religion are no longer simple and one-dimensional. There are more traditions, religions and cultures that have legitimate claims on attention and practice. The truly multicultural classroom is thus left with a number of educational dilemmas when the interests of the majority and that of the minorities are to be balanced in teaching and learning.*

Balancing minority and majority perspectives in the classroom is difficult given the existence of what we argue are deficit perspectives within the hegemonic discourse of immigration in Norwegian society and the educational system. This section thus addresses educational challenges surrounding minority lived experiences in Norway by examining these deficit perspectives and revealing other blindspots within three domains - classroom climate/lived experiences of students, school books and the curriculum.

Classroom climate

In this first part, we examine how classroom climate is one arena where immigrant blindspots and deficit-perspectives persist. The school plays a significant role in the inclusion of immigrant pupils and the promotion of immigrant perspectives. There is, however, increasing awareness of the school's dual ability to promote diversity and simultaneously reinforce inequalities. So, whilst "education is one of the most important vehicles by which integration of minorities into mainstream society can be promoted" it can also be a site of discrimination and exclusion (Ribeiro et al., 2019, p.231).

In their article, "Educating ´the new Norwegian we", Audrey Osler and Lene Lybæk (2014) consider ways in which policy supports an inclusive notion of nationhood, while also promoting an exclusive model of national identity. On the one hand, it encourages immigrants to develop a dual or blended identity of both their ethnic group of origin and of the receiving society (Martiny, Froehlich, Soltanpanah, & Haugen, 2019). On the other hand, it seems to encourage 'sameness' or equality ('likhet' in Norwegian) that might hamper expressions of difference by not wanting to divert from social norms. For instance, while equality is seen as a framework for how to tackle diversity in Norwegian schools Chinga-Ramirez (2017) points to the inconsistency between society's and the curricula's desire for 'sameness' and difference. Chinga-Ramirez (2017) explains that Norwegians value equality, not merely as a political concept but also a cultural one. Commonalities are therefore emphasised whilst differences are not. This blurring of distinctions between culture and ethnicity reinforces the 'us' and 'them' polemic, resulting in immigrant youths developing a tension between their own ethnic identity and their new national identity (Martiny et al., 2019). In her study of pupils from a large, urban upper secondary school in which 30% of the pupil population had an immigrant background, Chinga-Ramirez (2017) found that "several of the minority pupils experience[d] being treated differently and feeling different in school when in the company of Norwegians" (p.17-18). Chinga-Ramirez suggests that part of the reason for this was that pupils with migrant backgrounds felt inferior due to their status as a perceived 'foreigner' ('utlending'). The pupils themselves used this designation as a means of self-definition but they were also categorised this way by their majority peers. The pupils in the study were aware of the low-status associated with this classification. As such, Chinga-Ramirez´s (2017) study suggests a deficit-oriented perception, where feeling or being viewed as 'different' from the rest of the class, makes immigrant pupils feel excluded from a perceived Norwegian 'sameness'.

The notion of Norwegian 'sameness' seen as a strength and divergence seen as a deficit seems to be echoed in the public domain. A study by Statistics Norway in 2017, for instance, shows that popular public opinion favours 'sameness' when it comes to questions of integration of immigrants into Norway as "49% of the Norwegian (surveyed) population completely or somewhat agreed to the following statement; "Immigrants should strive to become as similar to Norwegians as possible" (Action Plan, 2020). These findings seem to corroborate Martiny's et al. (2019, p.313) claim that "Norway is a country with strong assimilation norms". Thus, Norwegian school as an extension of these assimilation norms is an arena in which "social and cultural

discourses, such as the Norwegian principle of equality understood as sameness and the invisible boundary between the normal and the abnormal, are played out … in such a way that these pupils encounter many situations that marginalize them as foreigners" (Chinga-Ramirez 2017, p.163). This tension between 'sameness' and 'diversity' affects the well-being and sense of belonging of migrant pupils, in that it makes them feel subordinate to and unequal to the majority (Chinga-Ramirez, 2017). Hence, they are positioned within a deficit-perspective.

This perceived Norwegian 'sameness' has also a racial component: with 'sameness' often implying White and with Norwegian ancestry (Chinga-Ramirez, 2017). In spite of Norwegian youth indicating more positive attitudes towards immigrants and religious minorities than the older population (Action plan 2020, p.20), research indicates that migrant pupils feel themselves to be 'othered' within the school environment due to their ethnicity and skin color. In their research project on "What it means to be Norwegian", for instance, Marta Bivand Erdal og Mette Strømsø (2020) conducted a classroom study with over 300 students in 6 upper secondary schools across Norway on 'Plural Norwegianness'. More specifically, they examined perceptions of national identity and belonging among Norwegian youths and found that while pupils showed a range of understandings of Norwegianness, elements such as language and skin colour clearly played a role in the parameters of inclusion/exclusion of national identity.

Racism and discrimination based on ethnicity and religion are prevalent concerns in Norwegian and other European societies. The Norwegian Government recognises that "racism and discrimination have negative consequences for individuals, groups and society as a whole". For the individual, however, the consequences of racism and discrimination can be "exclusion, lower social mobility and psychological problems" (see Action Plan, 2020). Exposure to racist and discriminatory language, jeopardizes minority pupils' "well-being, sense of belonging and learning" (Osler, 2015, p.11). Moreover, turning a blind eye to racism and discrimination, combined with the power of the national hegemonic narrative which likens equality to sameness, contributes to a perception that Norwegian schools are pedagogically race-neutral (Chinga-Ramirez, 2017, p.154).

Minority pupils of immigrant background have expressed feelings of being perceived as inferior in the classroom (Chinga-Ramirez, 2017) with teachers viewing their minority status as a deficit. This is frequently manifested in schools by lower teacher expectations of these pupils' academic performance (Thorjussen, 2020). This 'deficit perspective' towards the immigrant 'other' is explained by Osler and Lybæk (2014, p.560) who argue that:

> *Students with an "immigrant background" are assumed to experience language deficits, with teachers anticipating other democratic deficits. Effectively, minority students are pathologised. Government initiatives addressing forced marriages, domestic violence and genital mutilation stress an equality deficit in minoritised communities, perhaps concealing these communities' positive features and gender injustices in mainstream society. In this context, teaching and learning about minoritised groups will be distorted, reinforcing an "us and them" discourse.*

As a form of compensatory education, the 'deficit perspective' assumes that immigrant pupils are disadvantaged or lacking academically due to insufficient linguistic proficiency, their cultural background, economic difficulties or family needs (Ribeiro et al., 2019). It is thus a form of racial stereotyping that locates the deficiency within the pupil (their family or culture), and serves to explain and predict their anticipated poor academic performance or behaviour (Pitzer, 2015). As Cultural studies scholar Ingunn Eriksen (2017) discovered in her field work in a multi-ethnic upper secondary school in Oslo, 'white' and 'brown' functioned as socially constructed identity categories in which students placed themselves, with subsequent identification as 'white = school-smart and disciplined' vs. 'brown = weak performance and rabid' (Erikson 2017). The following explanation of the lived experiences of a 15 year-old school girl is representative of other 'non-ethnic' Norwegians' in school. She says:

> *Some teachers believe - it seems - that ethnic Norwegians are better at school regardless of subject, and that they are calmer in class than the non-ethnic Norwegians. Some teachers crack down hard on violations of rules (for example, mobile phone use and talking in class) when we non-ethnic Norwegians do it, but ignore ethnic Norwegians who do exactly the same thing (Wasvik, 2017, p.29)*

This pupil's experience of differential treatment and lower-teacher expectations in the classroom are consistent with findings from a 2017 report of a study on racism among Norwegian youth by the Anti-Racist Center (Wasvik et al., 2017). The report showed how teachers unconsciously contribute to discrimination, especially in two ways: 1. using a lower threshold to crack down on unrest from students with a minority background, and 2. having lower expectations for their school performance.

In addition, surveys with teachers show that they feel unprepared to deal with cultural diversity and differences in the classroom: "Teachers report they are ill-prepared, having learnt little about minorities or discrimination in their professional training" (Egeli & Thomassen, 2015). This lack of preparedness is exacerbated by teachers' discomfort and uncertainty about tackling 'controversial issues' in the classroom (Anker & von der Lippe, 2015). With this knowledge-gap and lack of teacher training, come additional classroom-challenges, particularly for minority pupils: "Migrants seem to inhabit a blindspot for teachers who commonly appear to adopt a universalistic approach to their students, thereby rendering migrants invisible" (Ribeiro et al., 2019, p. 1304). This can in turn result in feelings of othering, exclusion and not belonging. It is therefore important to recognize the intersection of factors such as "skin color, religion, gender, social class and cultural competence [language proficiency and understanding behavioural and social norms and rules]" (Chinga-Ramirez, 2017, p.154). As we shall see in the following section, school books also contain blindspots and have contributed to deficit perspectives.

Norwegian school books

School books help inform the self-identification of our new citizens and the values we want pupils to have. They also mirror the hegemonic discourses enshrined in

national/government-approved curriculum and therefore reflect and perpetuate ideologically constructed national identities (Foster, 1999): as such textbooks are "the schooled construction of the nation" (Sant, 2017, p. 107). Yet, school books also inform the contemporary classroom's climate: As Normand (2020) explains, "Textbooks are not just dead documents of the past, they were and are dynamic learning tools that not only reflect, but also create values in the classroom" (p.2). Normand's (2020) paper examines whether and how school children in Norway were exposed to the notion of the 'immigrant' in textbooks since the country's formative years of citizenship building and how and why these representations have changed today. Normand finds that a shift has occurred in the Norwegian hegemonic national narratives over the past century where the so-called 'immigrant others', previously in a 'blindspot', moved into a 'hotspot' becoming both more visible and controversial. While immigrant perspectives have been included more frequently over the years, contemporary Norwegian social studies and history textbooks continue to emphasize the challenges and/or conflicts associated with the meeting of cultures (e.g. forced marriage, genital mutilation, domestic violence, religious fundamentalism) (Normand 2020; Thorjussen 2020). This type of focus subtly contributes to strengthening the 'us' and 'them' discourse of the Norwegian 'native' and the immigrant 'outsider'.

Norway is not alone in its so-called 'hegemonic' majority narrative that effectively excludes or minimises/marginalises the histories of other cultures and minority identities within the country (Carretero, Asensio & Moneo, 2012; Grever, 2012). In their study of textbooks across different Nordic countries, scholars found a longstanding Scandinavian tradition of 'ethnocentric master narratives' that perpetuates and reinforces the stereotypes of immigrant communities in different Nordic countries (Loftsdóttir, 2009), which they believe leads to the social exclusion of pupils of immigrant/minority backgrounds (Andersson, 2009, p. 34).

Compared to past textbooks that either overlooked or marginalised immigrant narratives, contemporary social studies school books emphasise the so-called 'kulturmøte' (the meeting of cultures). Pupils are often encouraged in the textbooks to discuss whether Norway is a multicultural nation and whether this shift has brought challenges and/or benefits. Unlike school books in the 1970s, which often defined immigrants as 'foreign workers', a more diverse range of immigrant categories (e.g. refugees, asylum seekers, 'ethno-kids' or 'street-mix' children, who straddle different identities) and concepts ('assimilation', 'integration', 'segregation', 'hyphen-identities', 'inclusion', 'exclusion' and 'diversity') are used in today's school books. Contemporary social studies textbooks also include discussions on the darker side of immigration including prejudices, racism, and discrimination. Yet in contemporary representations of immigrants in textbooks an underlying 'problem narrative' persists that accentuates 'difference' over 'diversity'. As Normand (2020, p.138) explains:

> *existing 'problem narratives'...continue to drive the notion of 'difference' over the more inclusive notion of 'diversity'. Thus although an immigrant 'hot spot' has replaced the previous immigrant 'blindspot' in textbooks, the portrayal of the 'immigrant others' continues to be singled out as a*

> *'challenge'/'problem'/'difference' to be solved, more than a 'diversity' to be embraced.*

Similarly, scholars in other countries have identified some of the educational challenges associated with this 'problem' (or deficit-oriented) narrative (Hintermann, 2010, p. 13; Ilett, 2009, p. 55; Kotoskwi, 2013, p. 307; Moffitt & Juang, 2019, p. 2; Weiner, 2018, p. 160). Weiner's study of Dutch 'curricular alienation' of minorities, for instance, points to how polarizing discourses of 'us' and them' are prevalent in the Netherlands with nearly half of the books in her study highlighting immigrants' cultural differences, corroborating Normand's (2020) findings. This tendency to differentiate 'them' from 'us' leads to a 'discursive positioning' in textbooks, Weiner argues, that "essentialize[s] non-white immigrants as forever foreign regardless of how long one's family has been in the Netherlands". These tendencies alert us to the need to further examine and make pupils and teachers aware of their own possible 'deficit' perspectives and their impact on the place of immigrants in society and education, both real and symbolic. One founding principle for an inclusive pedagogy is to focus on the possibilities or the contributions that immigration brings, rather than differences or challenges (Jortveit, 2018).

Discussion about the exclusion/inclusion of 'immigrant others' in textbooks over the last century paves the way for discussion of the new Norwegian curriculum plan of 2020 (LK20). This next part will show that while encouraging the development of inclusion, diversity and participation within the school system, LK20 suffers from similar blindspots.

The Norwegian curriculum

The changing cultural and demographic make-up of classrooms impacts formulations within the new Norwegian National Curriculum of 2020 (LK20). The Core Curriculum acknowledges that times have changed urging schools to: "support the development of each person's identity, make the pupils confident in who they are, and also present common values that are needed to participate in this diverse society". More specifically, it tries to reflect and incorporate the diversity that exists in Norwegian society in order to support the development of different cultural identities, as well as provide an overarching 'framework' of values, ideals and goals that are applicable to all citizens of the nation-state. This framework is clearly tied to democratic and Christian values connected to human rights. The notion of belonging and identity are also central goals. However, the emphasis on Christian values begs the question of how inclusivity and belonging can be assured given that Islam is the second largest religion in Norway (Action Plan, 2020, p.16). Since the State and Church are no longer constitutionally entwined, the inclusion of Christian values seems to be representative of the traditions belonging to the dominant culture rather than the poly-cultures present in Norwegian society today. It is indicative of concerns raised earlier in this section whereby understandings of inclusivity and belonging, like equality, are in effect associated with the dominant discourse of 'sameness'.

Just how LK20 promotes inclusivity and diversity warrants further investigation, particularly given the fact that the Core Curriculum does not explicitly mention 'migrants'. Under the umbrella term 'minorities' LK20 clearly mentions the Sami people (Norway's indigenous people) as one of the internationally recognized Norwegian minority groups. However, diversity in Norwegian society is never specifically elaborated upon in the Core Curriculum and immigrants therefore fall in a 'blindspot' - included through inference. Immigrants, it seems, are implicitly understood to be part of the dynamic makeup of Norwegian multicultural society (LK20, p.8) and therefore incorporated within the concepts of inclusivity and diversity without explicitly being mentioned. Research confirms that Norwegians associate diversity in a Norwegian cultural context as equivalent to immigrants (Olser et al., 2014, p. 557). Regardless, the omission of 'migrants' as a minority in LK20 is a blindspot.

Furthermore, this blindspot appears in other aims within LK20, such as the protection of minority perspectives and rights. The following quote shows that the distinction between minority and minorities is unclear:

> *Protecting the minority is an important principle in a democratic state governed by law and in a democratic society. A democratic state also protects indigenous peoples and minorities. The indigenous-people perspective is part of the pupils' education in democracy. All the participants in the school environment must develop awareness of minority and majority perspectives and ensure that there is room for collaboration, dialogue and disagreement (Section 1.6, p.10).*

Under the umbrella term 'minorities' LK20 clearly mentions the internationally recognized minority groups. Yet, the ambiguity in what is included/excluded in this term creates a potential source of conflict in the understanding of 'diversity'. This is reiterated in Section 2.5.2, which states that pupils need to "understand the dilemmas that arise when recognizing the preponderance of the majority and the rights of the minority" (p.16). While the balance of minority/majority needs/rights is one of the cornerstones of democratic principles, a minority perspective is presented in terms of an assumed conflict between the interests of the majority and the needs of the minority. Developing awareness of minority and majority perspectives seems to be framed within LK20 in terms of the challenges that their inclusion in society present, rather than in terms of their contributions or strengths.

Framing the rights of the minority in opposition to the majority can be problematic. Potentially, it may reinforce existing deficit perspectives pupils and teachers may have. In addition, lack of explicit reference to migrants or mobility means that inclusion of minority viewpoints is still very much dependent upon the pupils and teachers' interpretation of what the term 'diversity' includes or excludes. Equally, it relies upon their willingness to engage with immigration as a topic. Teachers can then choose to include or not migrant minority perspectives in their teaching. Significantly, it could result in teachers not considering or understanding the points of view of their pupils with migrant backgrounds within a minority perspective, adopting instead a universalistic approach.

The omission of the term 'migrant' from LK20 can also have ramifications for the manner in which immigration is thematically taken up by the teacher and for the creation of an inclusive classroom climate that celebrates diversity in all its forms. Despite LK20 acknowledging the teacher's pivotal role in supporting pupils' academic and social success and in developing their positive cultural identity(s), efforts to achieve this may well be impeded due to existing deficit-perspectives and this blindspot within the Core Curriculum: the absence of explicit reference to ethnic minorities and immigrants. Unfortunately, reference to specific national minorities in LK20 only serves to highlight the absence of other ethnic minorities as a result of immigration. Coupled with the existence of a deficit perspective in schools in relation to pupils with migrant backgrounds and in school books, this blindspot pinpoints the challenges that exist despite political and educational endeavours to simultaneously embrace inclusivity and diversity.

Indeed there appears, at times, to be a discrepancy between the desire for a unified national society and the need for inclusivity and recognition of diversity and difference. Within the parameters of a Christian and human-rights framework, the Norwegian Core Curriculum (LK20) attempts to address this dilemma by the exclusion of the word 'migrant' or 'mobility', including it instead within the term 'diversity'. This understanding of diversity coupled with the concept of inclusion in LK20, means that both are seen as shared values or principles towards which our schools should progress. Yet, as Arnesen et al. (2007) explains, this idea is based on the notion of an ideal society in which no one is an 'outsider'. As existing scholarship reveals, this is not always the lived experience of first and second generation immigrant pupils in Norwegian schools. As we will show in the following section, the Our Migration History project is a response to these cumulative blindspots and in recognition of the need to shift to 'equality as diversity' in Norwegian society and schools.

"Our Migration History": a pilot educational workshop model to help remedy blindspots and deficit perspectives

In light of the deficit- and blindspot-oriented hegemonic discourse discussed in earlier sections, the development of educational projects that centre on migrant narratives is necessary. Such projects should facilitate minority participation, promote inclusion and seek to counter feelings of deficit, prejudice, exclusion and discrimination. In this section, we present the project Our Migration History, its learning objectives, inclusive pedagogy and lesson plan - as an educational in-class workshop model that targets the 'blindspots' of immigration-oriented narratives and counters its deficit perspectives. We further explain how the workshop can provide a basis for learning that is more mindful of individual minority narratives and of their place in the classroom.

Aim, Method & Rationale

Our Migration History is an example of an educational school project that highlights minority perspectives by focusing on the topic of immigrants in Norway. In this project, pupils were given training and asked to interview a person from an immigrant background within their local community about their lived experience of migration. Hence, our project provided an opportunity for high school pupils to engage in research experience as stipulated in Section 1.4 of LK20. We used Statistic Norway´s (2020) definition of immigrants as "persons born overseas of two non-Norwegian parents or persons born in Norway of two parents born abroad". The aim of the project was to encourage pupils to collect and document the lived experiences of immigrants.

Lived experience is a qualitative research approach that emphasises the subjective dimensions of human experience and social life (Given, 2008). Also known as testimonio, it is a first-person narrative or story that provides an "extended account of lives in context" (Thorjussen, 2020, p. 55). Testimonios are autobiographical narratives (Haste & Bermudez, 2017). In the field of ethnic studies, testimonio is a means of holding "conversations with power" (Hurtado, 2003, p. 33) as it seeks to better understand minority narratives that diverge from 'majority' or 'authority' figures. In contrast to other forms of narrative research, a testimonio or a lived experience approach redresses the power/knowledge imbalance between the researcher and the interviewee, emphasising that the narrators are experts of their own lived experience of migration (Eastmond, 2007). In so doing, testimonio elevates the positionality of the interviewee. Testimonio gives a voice to the migrants themselves so that they can become the agents of their biographies and express themselves in their own terms.

When collecting these testimonios through interviews the pupils are likely to encounter a variety of experiences demanding sensitivity and responses appropriate to their specific dialogic situation. Previous research indicates that lived experiences of immigrants in Norway may differ depending on factors including their level of education (Wiborg, 2006), gender (Drange, 2009; Sollund, 2006), religion (Loga, 2012), country of origin (Drange, 2009; Hardoy & Schøne, 2008; IMDi., 2008; Sollund, 2006; Tronstad, 2009) and type of migration (e.g. work, family reunification or refugee/asylum seeker). Therefore, each interview situation is unique.

In order to capture the diversity of lived experiences, no pre-selection criteria was imposed other than a "person of immigrant origin" (as defined above). Pupils were encouraged to use their familial or local networks and were free to approach an interviewee of any country of origin, age (above 16), gender, education level or profession. This also gave pupils with immigrant backgrounds the opportunity to be involved both as participants (who could communicate their lived experience in their own words) and co-researchers (who would document the narratives of others). This dual positioning of immigrant pupils, as both research participant and researcher, not only enriches social dialogue in the classroom but is an initiative which integrates and reframes paradigms of the 'immigrant other' from minority-perspectives.

FIGURE 1

Photovoice can help elicit narratives. In our pilot study, one immigrant expressed loneliness in Norway through this photo of a family gathering in Poland.

In addition to *testimonios*/oral narratives/interviews, the pupil would collect a photo/image that was meaningful to the interviewees/narrators as representative of their lived migration experience. Drawing upon the methodological approach of photovoice, the project combines photography, critical dialogue, and experiential knowledge (see for example figure 1). Photovoice is a community-based participatory research strategy that is typically used with marginalized populations who have been silenced in political, social or cultural arenas (Sutton-Brown, 2014). It has been effectively used within immigrant community projects as an especially powerful means of self-expression that crosses language and cultural barriers (Deeb-Sossa & Flores, 2017). Furthermore, it is effective in countering perceptions of immigrants as a threat to cultural norms, by encouraging pupils to reflect critically upon their own personal attitudes or biases and community issues/prejudices related to immigration.

Photographs/images allow for different expressions and experiences of a particular issue (Whitelaw, 2019). They communicate, entertain and inform (Sánchez, 2015, p. 165). Images/photographs are also a legitimate means of documenting and representing public and personal knowledge and experience. They have been used to reinforce political contexts to support a new initiative or create a response to a problem. Historically and recently they have been used to promote social justice. In the classroom, they can serve to stimulate students' interest, reflection and involvement. In addition to oral narratives, the Our Migration History project includes photographs as a complementary and non-linear text for capturing the immigrant community members' lived experiences. Through photographs the pupil can "come into contact with an individual's experience and construct a deeper interpretation of the subject, object, or event captured in the photo" (Sánchez, 2015, p. 163). In this way, photographs not only document an event the pupil never directly experienced, but they remind and educate pupils about it. In addition, these visual narratives may encourage pupils to empathize with the immigrant's 'story'.

Inclusive participatory research: Our research team and participants

Early in 2020, our multicultural university graduate student research (MGSR) team held six workshops in two urban upper secondary schools in Rogaland. These workshops were founded on an inclusive, participatory educational approach (Kemmis, McTaggart & Nixon, 2013). Working in a diverse team is an important research

approach which helps to bridge the gap between the researcher and research-participant. As Gomez et al. explains (Gómez, Lídia, & Ramón 2011, p. 239)

> *breaking with the relevant methodological gap between subjects (researchers) and objects (subjects studied) in research and allows for the development of knowledge that is closer to reality…*

This approach highlights a minority perspective by documenting and showcasing immigrant narratives. Due to its pupil/student-agency-driven orientation, it also encourages first- and second- generation immigrants to be intimately part of shaping their own research in a way that contributes to a social and intellectual movement that both includes them and humanizes their communities' experiences and narratives. All members of the team have had a lived experience of migration. Specifically, the team consisted of over 10 members with more than 15 diverse cultural backgrounds.

During the workshops, the university researchers introduced the upper secondary pupils to the skills needed to design and conduct research about immigrant lived experiences. In the workshops, members of the MGSR team started by introducing themselves, explaining where they were from and what kind of research they had been or were involved in. The aim of this approach was to introduce the diversity of our team members as well as to familiarise pupils with migration as a field of academic study. The team played an active role throughout the workshop, participating in the small group breakouts and leading parts of the sessions. Together, the pupils and the team members could share and discuss the complex and personal nature of lived experiences of migration. For example, one of the photos we used in the photo-storytelling exercise known as "The Emigration from Macedonia" (see figure 2), was personally selected by one of our team members. She wanted to include this visual representation of a public demonstration from her home country where immigrants, including herself, were seen as abandoning their country for better opportunities abroad. Thus this image reflects not the host country's perception of migrants but rather the 'loss' experienced by the home country. This activity encouraged students to consider alternative perspectives of immigrants, that is, as a resource in the host country and a 'loss' to the country of origin. At the end of the class, a minority student from the class approached our team member and shared similar experiences from her home country. In this way, the MGSR team helped establish an inclusive, collaborative classroom environment sharing counter-narratives of immigration with the pupils.

FIGURE 2

The Emigration from Macedonia

Through inclusive participatory research, pupils from diverse backgrounds create their own lived experiences of research. Indeed, as the above example illustrates, the

inclusion of pupils from underrepresented communities may provide venues for minority pupils to share their stories with others from similar backgrounds. The classroom thus evolves into a welcoming and open research environment that aligns with the project's inclusive participatory objectives, instilling a sense of belonging and community. More specifically, our workshop engages with minority perspectives in the classroom, allowing pupils and teachers to learn with/of refugees and migrant experiences in Norway, by simultaneously enabling the inclusion of the migrant voice in education and revealing its exclusion.

Workshop content overview & lesson plan

Our workshops took place in six upper secondary classes in two schools during the pupils' allotted social studies subject. Class sizes varied between 10 and 20 participants. Each workshop lasted 80 minutes (a double period). The two schools from two different local councils had different demographic student populations (one school in particular had a diverse group of pupils with immigrant/minority backgrounds, including pupils from among others: Syria, Poland, Serbia, Kenya, China, Uzbekistan and Iran). In all classes there was a larger proportion of females to males. Classes were conducted primarily in Norwegian with some sections and conversations in English.

The goals of the workshops were three-fold: (1) to introduce pupils to research design development and implementation (a competency requirement specified in LK20); (2) to increase pupils' awareness of issues pertaining to immigrants; (3) and to encourage perspective-taking (as specified in LK20 p.9 and SAK01/01 p.2). More specifically, our workshop was divided into five parts: (1) an ice breaker activity; (2) a word association prompt; (3) an interview technique session; (4) a photo-storytelling question development activity; and (5) a research ethics/Q&A session.

Firstly, we launched the session with a so-called icebreaker activity where we asked the following hypothetical question: "Where would you like to live if you could live anywhere? Why". Given that we were a rather large group of adults/researchers from the local university, our intention was that this activity would help make our presence in the classroom less intimidating and contribute to a more relaxed atmosphere. As a warm-up exercise, this question was effective in achieving those ends. Each pupil was given the opportunity to answer this question in turn. The idea was to introduce them to the idea of mobility. Their reasons were written on the whiteboard. Together, we grouped their collective responses to highlight common themes. Some of the themes that arose were education, warm weather and culture. This activity elicited the 'push and pull' factors typically associated with migration. Push factors are causes of migration which make people leave their homelands, while pull factors attract people to their new countries. It also allowed the pupils to think about their need or motivation for mobility from a personal point of view, before tackling subsequent activities which would encourage them to look at reasons for migration from an 'other' or global perspective.

In the second workshop activity, pupils were given a word-association task where they were asked to write down key words that they associated with the word 'migration' (see figure 3). In order to try to draw on prior knowledge, pupils were first asked to think about this question individually before discussing it in groups. They were given 3 minutes to write their associations down on 'post-it' notes. All pupils were then encouraged to place their own post-it ideas on the white board - in what we called a clustering activity. This clustering task allowed pupils to actively sort and recognize common patterns and themes. Our MGSR team also helped move the post-it notes around to create clusters around these common themes. The themes were then circled to make the clusters more evident (see figure 3 and 4). Once pupils were again seated, they were able to clearly see the collective knowledge and word associations the class had generated. Our group then facilitated an open discussion about what commonalities and differences existed in the clusters illustrated. Particular emphasis was placed on patterns or clusters that pointed to types of prior knowledge or possible preconceptions which they – as a class – may have had of immigration.

FIGURE 3

Mind mapping cluster activity in pilot study to examine prior knowledge and perceptions of immigration among pupils.

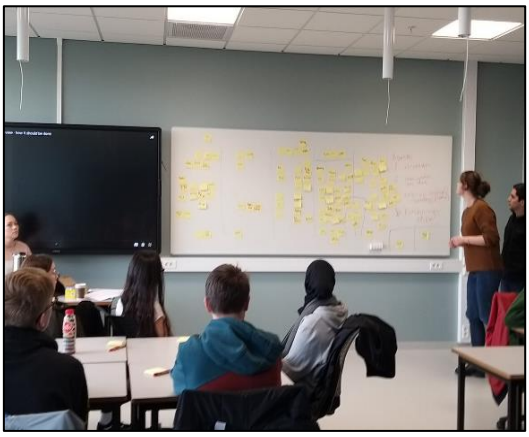

FIGURE 4

With student-directed learning, UiS students helped design and run in-class workshop activities as we did in our pilot study. Here two master students and one BA student encourage pupils to identify clusters of prior knowledge on immigration.

In order to expand the pupils understanding about migration, we subsequently introduced a four-domain framework that encourages a holistic consideration of immigrants through their: (1) lived experiences, (2) challenges, (3) contributions, (4) support systems - visually represented by the migration butterfly (see figure 5). This framework was used in order to introduce pupils to the multiple and positive perspectives about migration, rather than focusing on the difficulties or challenges typically associated with migration. This theoretical framework is informed by "Community Cultural Wealth Theory", a theory that aligns with a strength-based

perspective in the field of education and critically deconstructs 'deficit' perspective theories when addressing immigrant communities (Yosso, 2005). Focusing on the possibilities or the contributions and support systems immigration brings, rather than merely differences or challenges, is a founding principle of inclusive pedagogy (Jortveit, 2018, p. 263). Pupils were asked to reflect in groups about how and why the existing clusters 'fitted' into the butterfly's four-domain framework.

FIGURE 5

Four domain framework (conceptualised by Monica Torreiro-Casal and Linn Normand, designed by Ali Dorani.)

As a consequence of this word-association activity and of the way it was displayed visually, pupils could become aware of their own emphasis on deficit or negative associations concerning migrants and compare them with those that focus on the contributions migrants bring to their host country.

In the third part of the workshop, pupils were trained in interview techniques. This part was designed to help pupils prepare for developing the interview guide and conducting the interviews. The pupils watched a qualitative interview between an interviewer and an interviewee. Prior to watching the video clip, they were asked to think critically and discuss in small-groups about what were 'good' or 'bad' interview strategies/techniques, considering both the interviewer's approach and the interviewee's responses. Effectively, this video was an example of how not to conduct an interview. Afterwards the pupils discussed their findings, firstly in their groups and then in plenum. By observing an interview, this activity encouraged the pupils to critically reflect on effective interview techniques and practice. Together with the MGSR team, who circulated and contributed to the small group discussions, pupils addressed, among other things, the importance of asking open questions, body language, and the removal of distractions, such as mobile phones. They also reflected on various scenarios and conversations that may arise from conducting an interview with a person from an immigrant background and how this might impact the type of follow-up questions asked.

In our fourth stage, the pupils transitioned to the photo-storytelling activity. In this workshop activity, each group was provided with one of the photographs (including figure 1 and 2) printed on A3 paper. They were then asked to imagine the story behind the photograph and what it might symbolise: for instance, where was it taken, by whom, and why was it taken? Furthermore, on the A3 sheet provided the pupils were asked to generate possible questions that they would ask to find out more about the photo and the person who took it. During this phase, MGSR team members actively assisted each group by rotating between tables and groups. To round off this activity, each group presented in plenum their imagined retellings of the story behind the photo, followed by the presenter explaining the actual background story for each photograph. The aim

of this activity was to instil curiosity in the pupils and have them develop interesting questions that took into consideration not only the migrant butterfly, but the diversity of stories and lived experiences that they could be exposed to during the interviews.

By the end of this fourth part of the workshop, pupils had generated a variety of questions related to: reasons for migration, economic, political, and psycho-social challenges, perceptions of anti-immigration discourses, sense of belonging or not, understanding of their contributions to political, economic or social aspects of society and any identification of support systems to facilitate a sense of belonging. They also reflected on what kind of questions they could ask (open/closed) and relate to the situation in the interview in which they were going to participate. The objective was to remind them of the appropriate interview techniques that they would need to conduct the interview. Even though they were going to develop and use a question guide, as interviewers they would need to be able to respond spontaneously and thoughtfully within the interview situation.

Research involving people presents a unique set of challenges and opportunities when it comes to conducting it ethically. Hence, the fifth and concluding section of the workshop was on research ethics based on criteria stipulated by the Norwegian National Centre for Research Data (Norsk Senter for Forskningsdata, NSD) and The Norwegian National Research Ethics Committee (NESH). Pupils were introduced to the concept of 'personvern' (i.e. the protection of identities and/or personal information). In connection with this, terms such as confidentiality and anonymity and their differences were discussed, as was respect for third parties (known as 'tredjepersonsproblematikk'). In relation to the choice of photos, the pupils were informed that the interviewee must not be recognizable in the picture. The photo should depict what the interviewee hopes to convey about their lived experience of migrating to Norway: in essence what is important to him or her (e.g: football, hobbies, family, religious activities and so on). The goal here was not only to explain the importance of ethics within research generally, but also specifically in this qualitative interview setting. We completed the session with a Q & A for pupils including the project's overall aims.

(Critical) Reflections on the project, lessons learnt and next steps

As this paper has documented, minority blindspots and deficit-perspectives exist within the hegemonic narrative and within three educational domains: classroom climate, schoolbooks and the curriculum). There is therefore a need to develop educational and research initiatives that facilitate minority participation and inclusion in order to counter feelings of prejudice, exclusion and discrimination by providing multiple perspectives on immigration. The Our Migration History project is one of many possible in-class workshop designs that centres around immigrant minority lived experiences and perspectives. These types of workshops can help carve out more space specifically dedicated to the diversity of immigrant-centred narratives in the current Norwegian educational setting, thereby aligning with the goals of a more inclusive

learning environment in Norwegian social studies classrooms, as set forth in the new social studies and national LK20 curriculum. Moreover, with its inclusive participatory and community-based approach, these types of projects can help generate learning activities around relevant community issues that directly impact the lives of the pupils, their families, and wider communities.

Through the Our Migration History project, our diverse team developed an educational in-class workshop-model that we believe can provide a basis for learning that is more mindful of including diverse minority perspectives and narratives. Our educational pilot project provides an opportunity to recognize the diverse individual possibilities pupils bring because of their minority-majority backgrounds. We consider our project to have pedagogical value both for minority and majority pupils. For minorities, the activities place their perspectives and lived experiences at the heart of the curriculum where they can contribute as 'knowledge-holders', not apprentices of the new language and culture. This brings forward a strength-based, rather than a deficit-oriented, perspective. For majority pupils, participation in the collection of immigrant narratives makes available new perspectives on immigrants and migration that can help counter group-based prejudice and discrimination. In this light, knowledge is seen as a precursor to understanding, contributing to the reduction of the 'blindspot' or 'deficit perspective' which exists in Norwegian schools and society at large. Thus, the project helps combat the one-directional experience of integration, giving opportunities for a two-way learning exchange provided by an inclusive pedagogical approach.

In our discussion of blindspots in classroom environments, teacher and pupil perspectives, school books and the Norwegian core curriculum, it would be remiss of us not to investigate the blindspots in our own project. One blindspot was insufficient transparency about the projects' positionality using the methodology of *testimonio*. We chose the methodological approach of *testimonio* for pupils to learn directly from and with individuals of minority-backgrounds, instead of learning about them from, for example, second-hand sources such as textbooks or the media. Additionally, our diverse student team members, with their own lived experiences of migration, presented pupils with their stories and perspectives. Hence, through active listening and conversation, pupils were exposed to and developed awareness of minority perspectives (as stipulated in the Core Curriculum Section 1.6, p.10). Yet, in the workshop, we did not explicitly explain the term *testimonio* and its methodological roots in depth, nor problematize its use as a research methodology. In retrospect, we believe the workshop would have benefited from greater pupil awareness of the strengths and possible challenges of this methodological approach. For example, through *testimonio* the interviewee or immigrant is positioned as the 'knowledge holder' - which might place pupils in a position where they may feel lacking in sufficient knowledge or experience to conduct the interview successfully. This could have been addressed openly and ways to compensate for this could have been broached. In retrospect, we would also have dedicated more time to anticipate how the pupils might respond to possible situations or conversations. Future workshop iterations could include the role-play of various scenarios or, even presentations from previous pupils who conducted interviews, sharing their *testimonios* of the interview experience. Finally, whilst we considered the

dynamic ethnic makeup of our MGSR team as a boon, we cannot ignore the power/knowledge imbalance between the MGSR team members and the pupils and the possible consequences this may have had on their willingness to engage in classroom discussions/activities.

Reflexivity is an important part of research project design and an integral part of a researcher's methodology. Therefore, it would have been beneficial to have the students reflect on their own positionality prior to and post interview. Documenting the pupils' own attitude/perspectives towards migration/immigrants before and after the interview would have been one way of acknowledging the impact the interview might have on the pupils' own research and affective learning or simply the challenges of conducting the interview. Pupils were informed that they would be exposed to a variety of stories, but the workshop could have provided more opportunities to openly discuss and provide concrete strategies on how to deal with possible emotions or difficult conversations that could arise during the interview and their potential effects on them after the interview. By including this, the project would directly focus on the effects and challenges experienced by pupils as a result of their own background and lived experiences.

Although our project presented pupils with an opportunity to obtain research experience it did not sufficiently explain, nor provide teachers or pupils with training on what to do once the interviews had been collected. Interpretation of data is a fundamental next step and in a future iteration of the workshop we will include more on this post-collection phase. This could have been achieved through follow-up activities and additional workshops which explored central themes in the interviews or via a comparative analysis of the stories gathered by pupils to find commonalities or differences. In future iterations of the workshop, we would therefore like to expand the scope of the project to include a more formal interpretive phase of findings and 'lessons learnt'. In these sessions, pupils would be asked to reflect on the way in which these individual narratives represent (or not) a wider, collective story within immigrant communities. Our research team could then help them navigate and relate these findings to research articles. Pupils could then use their preliminary data to explore and discuss wider societal topics such as democracy, equality, and diversity in Norwegian society. This could culminate in pupils investigating how locally, nationally, and globally they can actively participate to make a difference.

Finally, although indicated at the beginning of the workshop, we also could have directly and clearly connected the project to its potential for professional development and more generally to future career prospects in academia. To address some of these blindspots in our own project, we later developed a series of post-project lesson plans. One of these lesson plans involved developing the reflective aspect so that we can document not just what pupils learnt from the workshops but also the affective impact the project had (or not) on pupils, and whether this affective dimension differed depending on whether the students were themselves minority or majority students (see lesson plans under https://ourmigrationhistory.com/resources/).

In conclusion, the Our Migration History project and workshop model serves to strengthen inclusive and participatory education by providing an opportunity for migrants to share their narratives, lived experiences and perspectives with the intention

of promoting perspective taking and enhancing inclusivity in the classroom. Moreover, our educational pilot project can provide pupils, teachers, academics, and policymakers with the minority-perspective knowledge needed to inform their future practices and policies. In this way the project strives to generate reforms reflective not just of 'native/majority' citizens' perspectives, but also of those of the minority. Consequently, the project serves to promote dialogue around a need to expose blindspots and deficit-perspectives in the current educational system and encourage a more inclusive approach that honours the non-dominant/minority/immigrant perspective. Through their *testimonies*, immigrants are no longer viewed as 'them' or the 'other', but as 'knowledge bearers' of their own lived experiences. The project therefore provides educational venues to incorporate minority perspectives through active/participatory, inclusive and community-based agency. By carving out more educational spaces, through inclusive and participatory community-based workshop models like Our Migration History, questions of identity, perspective-taking and belonging can be more openly and transparently focused upon in the classroom and beyond. Such a focus would help expose and challenge the blindspots and deficit-oriented perspectives of the hegemonic narratives in the current Norwegian educational system. Perhaps then we can move towards a conception of 'equality as diversity' rather than 'equality as sameness'?

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