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ELEMENTS OF OFFICIAL IDEOLOGY IN NORWEGIAN LANGUAGE TEXTBOOKS FOR FOREIGNERS

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This article discusses the Norwegian language textbooks for foreigners *Stein på stein* and *Her på berget*, published from 1995 to 2015. These textbooks are analyzed as tools for promoting the official ideology and as sources of information showing how Norwegians would like to present their society and themselves to representatives of other nations. Such an interpretation is considered to be possible since these publications are primarily designed for immigrants who are planning to come to Norway for permanent residence. Norwegian language courses are expected to provide future citizens of Norway with the necessary knowledge about the society, culture and history of the country, and allow them to become acquainted with the values and lifestyle of Norwegians. The focus of the article is one of the most popular series of textbooks published by Cappelen Damm: *Stein på stein* and *Her på berget*. Over the course of twenty-five years, new editions of these textbooks have been published: for example, the first edition of the textbook *Stein på stein* was published in 1990, and the last one in 2015. The new editions show changes in the image of Norwegian society, shifts on emphasis, the themes that were important to discuss in different editions, and some new concepts and topics that the authors of the textbooks considered necessary to introduce in the new editions. When analyzing the texts, the authors single out several lexical ideologemes, the so-called “values” (*verdier*), which can be considered especially significant in the self-presentation of the Norwegian nation. Such ideologemes as “equality” (*likestilling / likhetstanke*), “democracy” (*demokratiet*) and “environmentally conscious” (*miljøbevissthet*) are analyzed. The article considers the political background for the actualization of these concepts in educational texts; the development of the seman-

tic fields, the core of which are the mentioned ideologemes; the organization of these concepts in the text and model characters of the textbooks as bearers of these “values”.

Keywords: teaching Norwegian, Norwegian language textbooks, educational texts, social values, ideologemes, model characters, concept.

This article discusses some elements of official ideology (social values) used in Norwegian textbooks for foreigners. Since textbooks written in Norway by Norwegian specialists are widely used in different Russian higher educational institutions while learning the Norwegian language, it seems to be very important to make teachers clearly understand the political prerequisites for making changes to these textbooks, and what elements of ideology the Norwegian authorities considered necessary to integrate into the textbooks for foreigners.

The famous Russian sociologist Tamara M. Dridze claims that “Via texts learners get acquainted with social values and norms, with different data and information accumulated by people during practical and theoretical activities, learn to distinguish what is important for his/her participation in social life and for joint activities with other people” [Dridze, 1984, p.240]. It is necessary to note that in textbooks authors are modeling “an ideal world” and it means that not all Norwegians consider the values which are “preached” to foreigners studying Norwegian important, or that they live according to these approved ethical guidelines. This should be clearly understood by students who learn about Norwegian society from textbooks.

Two textbooks from the same series have been selected for analysis: “*Stein på stein*” (three editions: 1998, 2005 and 2014) and “*Her på berget*” (three editions: 1995, 2008 and 2015)¹. These textbooks are standard manuals for teaching immigrants in compulsory Norwegian language courses, the final stage of which is an exam for obtaining Norwegian citizenship. SpS is oriented towards grown-ups studying Norwegian and corresponds to the level B1. It contains a certain number of dialogues, articles from different Norwegian newspapers and discussions. HpB, on the other hand, raises themes tightly connected with sociology, public relations and corresponds to the level B2. It includes narrative texts, interesting data and information which inspires the learners to speak on different topics and hold discussions, as it is stated in the introduction: “*Målet med tekstene er at de skal øve opp språkferdigheter, gi nyttig infor-*

¹ The following abbreviations are used hereafter in the article: SpS and HpB.

masjon og samtidig inspirere til samtaler og diskusjoner i klassen.” (HpB, 2015, p. 3)

There have been significant changes in the structure of textbooks after 2005 when the Ministry of Education adopted new methodological directives — “*Læreplan i norsk og samfunnskunnskap for voksne innvandrere*”. This plan stipulates, in particular, the ideological component.

“*Opplæringen skal bidra til at deltakerne:*

- *får kunnskap om viktige historiske, sosiale, økonomiske, kulturelle, rettslige og politiske forhold i Norge — og at de kan uttrykke kjennskap til disse forholdene;*
- *utvikler kunnskap om egne rettigheter, muligheter og plikter i det norske samfunnet — og at de kan bruke denne kunnskapen i hverdagen;*
- *reflekterer over og samtaler om grunnleggende verdier og utfordringer i det norske samfunnet knyttet til demokrati, likestilling og menneskerettigheter — og at de kan uttrykke egne meninger om slike spørsmål*” [Læreplan i norsk og samfunnskunnskap for voksne innvandrere, 2012, p. 4].

The new methodological directives seem to be one of the reasons why the 2005 edition of the SpS textbook added such chapters as “*The Welfare Society*” and “*Human Rights and Equality*” that were missing in the first edition. Thus, the new textbooks have become more “ideologically consistent”. The second common feature associated with the changes in methodology is the larger applied component of the textbook. The amount of material providing a general understanding of Norwegian culture, language and history has diminished compared to the aspects that an immigrant needs in everyday life. For example, in the 2005/2014 editions of SpS, much of the chapter “*Work and Career Choice*” is a detailed description of how to write a job application and CV and how an interview is conducted. This information was not available in the previous edition. Such a change can be explained by the nature of the citizenship exam (Norskprøve).

Unlike other similar exams, the university Trinn 3 and Bergenstest, with their general humanitarian orientation, this exam has an applied character and is meant to test the student’s ability to use language knowledge in everyday life. For example, the written part of the assignment requires that the applicant write a complaint to a housing coop-

erative, an email to a transport company asking them not to cancel the bus route, etc.

Taking these factors into account, we can assert that the new editions of the textbooks reflect not only changes in the directives (which in turn is caused by certain shifts in immigration policy), but also changes in the official ideology of the state.

1. SOCIAL VALUES

What did the authors of the textbooks rely on when choosing elements of the official ideology or “Norwegian values”? It can be reasonably assumed that the report of the Values Commission (*Verdikommisjonen*) in 2001 was taken as a foundation. January 30, 1998 the first government of Kjell Magne Bondevik appointed the Values Commission, which should “*bidra til en bred verdimeslig og samfunnsetisk mobilisering for å styrke positive fellesskapsverdier og ansvar for miljøet og fellesskapet.*” It seemed to be important “*å motvirke likegyldighet og fremme personlig ansvar, deltagelse og demokrati*” [Verdikommisjonens sluttrapport].

There were significant changes in the social, political and economic life of Norway in the 1990s which were the precondition for establishing this commission. Norway became a part of the European Economic Area (EEA) and thus integrated into the EU’s internal market. At this time, revenues from oil production and sale were growing, and the state formed the Government Pension Fund with a cross-party agreement to use the money for investments abroad in order to finance future pension obligations. Such changes influenced public consciousness significantly. As the famous sociologist Ottar Hellevik writes in his book *Det norske samfunn*: “På første halvdel av 90-tallet får vi også et litt mer moderne verdisyn. Deretter ser vi en klar tendens i moderne retning fram til 1999. Viktige bidrag til utviklingen i denne perioden er økende vektlegging av egne behov, hedonisme og seksuell frigjorthet. Nordmenn la mindre vekt på selvrealisering og toleranse” [Torsøe, Wangen].

Most likely, it was considered necessary to establish the “values of Norwegian society” on the state level in order to combat the growing “egoism” of society. The Commission has been working for three years now. The work of the Commission has resulted in a report in three volumes, published in 2001, which formulated the Commission’s point of view on such values as “freedom”, “community” (*felleskap*), “human

value” (*menneskeverd*), tolerance in multicultural Norway, “sustainable land usage” (*miljøbevissthet*), etc. It further postulates how respect for these values should be manifested in medicine (for example, the prohibition of euthanasia as respect for the value of human life, respect for patients with alcohol and drug addiction or mental disorders), in politics, business, industry, and how schools should educate students in the spirit of these values. It is obvious that these ideas are approved in the new *Læreplan*.

The concept of “value” is of much greater importance in the social and cultural life of Norway than, for example, in Russia. The work of the Values Commission is just one of many manifestations of the relevance of this concept. Since 1985, Norway has had a government program that conducts comprehensive statistical surveys every second year (*Norsk Monitor*) with about 3,800 participants over 15 years. This sociocultural study is aimed at exploring the values, opinions and patterns of behavior in Norwegian society. The project defines “values” as “*individenes oppfatning om hva som er grunnleggende mål for tilværelsen (målverdier), og om hvordan disse målene skal nås (middelverdier). Verdiene er individets oppskrift for det gode liv og det gode samfunn*” [Hellevik, 2001, p. 259].

“Norwegian values” are the subject of many sociological studies, in addition to Ottar Hellevik we can also name the main “expert” on “typically Norwegian”, Thomas Hylland Eriksen with his famous book “*Typisk norsk*” (1993). Among his newest writings is the book “*Kulturforskjeller i praksis. Perspektiver på det flerkulturelle Norge*” (2020) written in cooperation with Torun Arntsen Shajjad. There are also publications that criticize the official ideology, for example, a book written by Norwegian politician and journalist with Finnish background, Sanna Sarromaa [Sarromaa, 2016].

The notion of “values” is also constantly raised in the press. In 2017, a heated debate about “Norwegian values” erupted in such newspapers as *VG* and *Adresseavisen*. The concept became a weapon in the parliamentary election campaign when parties accused each other of a lack of respect to Norwegian values or even an “attack” (*angrep*) on them. [Welhaven, 2017]. Nowadays this topic also does not lose its relevance, and in the central newspaper *Aftenposten* on May 3, 2020, an article appeared with the following title “*Vil pandemien endre nordmenns holdninger og verdier?*” [Bratland Hansen].

2. IDEOLOGEMES

We have identified several fundamental ideologemes, so-called “social values”, guided, first of all, by the importance that is given to them in the textbooks, but also drawing on other sources, for example, the Norwegian media.

1. **Likestilling/likhetstanke.** One of the main lexical ideologemes that has a special place in Norwegian society is *likestilling* or *likhetstanke*. Equality is one of the main concepts that define the ideology of modern Norwegian society. This topic is discussed in all textbooks without exception, while the context can vary greatly: work, education, family, politics, monarchy, etc. There is a clear semantic boundary between the words *likestilling* and *likhetstanke*. The semantic field *likhet* includes such concepts as *egalitær* and *homogen*.

Norge er et egalitært samfunn, og med det mener vi at tanken om å være lik hverandre, står sterkt. (HpB, 1995, p. 23).

Et flerkulturelt samfunn. Norge — et homogent samfunn? (HpB, 2008, p. 18)

At the same time, if in the first textbooks the word *likhet* in the topic of education is used in the meaning of “the absence of social inequality or inequality by geography or gender” and the issue of the rights of people with disabilities is only briefly touched upon, then in the textbook from 2015 this topic is discussed in more detail, and people with special needs or with different religious beliefs are taken into consideration.

Likhetstanken ser man også innenfor skolesystemet. Det er vanlig at alle barn på samme alder går samme klasse. Man skiller ikke elevene etter kjønn, evner eller prestasjoner... Også elever med sykdommer eller handicap eller andre spesielle problemer skal så langt det er mulig, gå i vanlig skole sammen med sine jevnaldrende. (HpB, 2015, p. 31–32)

It should be noted that the semantic field of vocabulary associated with the sphere of social assistance to disabled citizens is constantly developing, in connection with an attempt to choose politically correct designations for taboo words. An example is in the late 1990s when the word ‘*uføre*’ (disabled) was actively used. At the moment, it is no longer considered to be politically correct and it has been replaced by the concept of *utviklings-eller funksjonshemmete* (people with disabilities).

Elever med sykdommer, funksjonshemninger eller andre spesielle problemer skal, så langt derer mulig, gå i vanlig skolesammen med elever på sammealder. Tanken er at det er bra for alle å møte ulike mennesker og lære av hverandre. (HpB, 2015, p. 48)

As for the word *likestilling*, in the first editions it was interpreted exceptionally as 'gender equality'. A considerable part of the texts discuss the women's role in the workplace, in family, and in politics. In this case, the real meaning of the ideologeme is not the presence or absence of equality, but "the struggle for equality".

Selv om menneskeettighetene gjelder for alle, er det fortsatt stor forskjell på kvinner og menn på verdensbasis, skriver UNICEF. (SpS, 2014, p. 151)

The general meaning of everything that is said about gender equality in both the 1995 textbook and the 2014 textbook is expressed in the following words: "*Norge på mange måter er kommet langt i likestillingsarbeidet, kan vi ikke lene oss tilbake og være fornøyd med situasjonen i dag. Vi må hele tiden fortsette å arbeide for reell likestilling mellom alle innbyggerne.*" (SpS, 2005, p. 127)

At the same time, due to the changes that are clearly seen in the usage of vocabulary and the introduced concepts, we can observe that the work is proceeding quite successfully. The official term *foreldrepermisjon* 'parental leave', used in the textbook of 1998 (the decree itself was adopted in 1993), in the course of time turned into a more informal and abridged version — *pappaperm.*

Flere tar pappaperm. (SpS, 2005, p. 120)

...Men fremdeles er det 15% som ikke tar pappapermisjon i det hele tatt. (ibid.) Jeg har nettopp etablert mitt eget firma (er blitt drosjeeier), og det er umulig å ta ut mange ukers pappapermisjon. (SpS, 2014, p. 135)

The change shows that it has become quite an ordinary thing.

As for other types of discrimination, they are given less importance. For example, in the first editions, there are few sentences about discrimination against immigrants.

Et annet område... er likestillingen av innvandrere. På dette området er den reelle situasjonen ofte mindre bra enn det kan se ut til på papiret. (SpS, 2005, p. 126)

In the latest edition, this problem is discussed on two pages and contains the official regulations on the prohibition of discrimination.

2. **Democracy.** In the textbooks, the word *folkestyre* ‘democracy’ is most often used, perhaps as a broader one. All editions of the HpB textbooks contain a certain amount of texts about the Norwegian parliament, branches of government and elections. At the same time, it is important to note that the amount of material varies considerably, and in the latest edition, for example, the juridical branch of government is very briefly mentioned (if we compare the extent in the editions of 1995 and 2015, the ratio is approximately 4 to 1). The fact that it is apparently important for the authors of the textbook to use the word *folkestyre* instead of *demokrati* is obvious since the word *folk* appears repeatedly in the texts when referring to authorities:

Folkestyret utøves gjennom de representantene som folket velger til Stortinget. (HpB, 1998, p. 139)

Folkets makt kommer til uttrykk hver gang det er valg. (HpB, 1998, p. 140)

...Det er folket som har makten i landet. (HpB, 2008, p. 120; HpB, 2015, p. 132)

Folkeavstemning: politikerne får folkets råd. (HpB, 2008, p. 121; HpB, 2015, p. 132)

Kong Olav ble kalt folkekonge. (HpB, 2015, p. 120)

Å være folkelig blir altså sett på som noe positivt. (ibid., p. 120).

Paradoxical as it may seem, the ideologem *democracy* is most clearly manifested in the fragments which present monarchy. We can note that in the latest edition the amount is significantly reduced in comparison to the 2008 edition. However, in this case it is remarkable, first of all, not due to the material changing, but due to the fact that it has remained unchanged, namely the concept of *folkekonge* ‘the folk king’.

The king becomes a symbol of Norwegian democracy. He is not just a nominal ruler, but the folk king. The textbooks tell how King Haakon treated foreign ambassadors with fish meatballs in the post-war years, and King Olav took the tram during years of fuel shortages. It is also mentioned in the latest edition that Crown Princess Ingrid Alexandra was recently transferred to an elite private school, the fact which the people, accustomed to the “people’s king”, did not like and that there does exist strong opposition in society to elite education and the separation of children on this principle. Here again we see that regardless of the change in meanings, the ideologeme of the royal family does not change.

3. **Miljøbevissthet.** The ideologeme, which appeared recently and is actively developing, can be defined by the word *miljøbevissthet* ‘envi-

ronmental awareness'. It is safe to name the event that gave rise to this ideologeme: a report provided by the UN climate committee in 1995 on the dangers of climate change. This problem has existed for a long time and has attracted public attention, but it was this report that can be considered the starting point for the emergence of the ideologeme.

In the field of linguistics, the ideologeme *miljøbevissthet* is the most productive of all of the above mentioned, since all new units from this semantic field appear in the language, for example, *flyskam* 'shame when using an airplane': the feeling that a person with high environmental awareness has when he/she flies in an airplane because they understand that airplanes pollute the atmosphere to a great extent, thereby contributing to global warming.

The object of our study clearly shows how actively this ideologeme is progressing. In the first editions of the textbooks, there was no mention about environmental problems. At the same time, considerable attention is paid to this problem in the latest editions in both textbooks. For example, SpS provides practical advice on how to save energy, while HpB introduces the concepts of *fornybar* — *ikke fornybar* energy and talks about alternative energy sources: bioenergy, solar panels, and the usage of water and wind energy.

3. TEXT ORGANIZING

As the researchers note, educational texts perform informative, cognitive and creative functions. Foreign language textbooks are characterized by various forms of discourse: dialogues, disputes, description texts, etc.

It should be emphasized that between the SpS and HpB textbooks there is a significant difference in the choice of the form of discourse: in SpS we see a number of dialogues, simulated situations, while in HpB there are very few simulated dialogues and the structure of the narrative prevails. At the same time, different textbooks show different models of relations between participants in dialogues: in SpS, the conversations are built on everyday topics without any disagreements, while in HpB the interlocutors defend diametrically opposite points of view when speaking about an actual topic.

The editions of the same textbook also differ significantly in this respect. In the 1995 edition of HpB there are no dialogues at all, in the

2008 edition two dialogues are included in the book (on returning from maternity leave and on royal power), and in the 2015 edition there are three of them: job interview, parental dialogue about the child's workload outside of school, and the discussion on the introduction of a new tax on driving a car. In all editions of SpS there are 5 dialogues in the chapter "*Hva driver du med?*". However, the difference is quite obvious: there are 13 dialogues on different themes in the 2005 edition of SpS and 17 dialogues in the 2014 edition. A majority of the chapters start with dialogues.

An educational text is intertextual by nature, and these textbooks are no exception: the chapters include newspaper articles, comics, fiction, legal documents, excerpts from discussions on social networks, etc.

When talking about text organization, headings need to be considered as they are an important element of any text. Since it is traditionally considered that educational texts are written in the scientific genre, one would expect that the headings would also correspond to the rules of the genre: defining the subject of presentation, accurate, devoid of stylistic devices, and free from ambivalence. This is true in most of the textbook corpus. However, there are some exceptions. Noticeably, most of the titles are related to the texts in which the actual ideologemes are considered. This is especially remarkable when comparing different editions of the same textbook. At the same time, a change in the perception towards a particular problem also becomes apparent.

An example of the change in perception is evident when examining the ideologeme *likhet* in the context of a multicultural society. In the 1995 edition of HpB the corresponding chapter is titled "*Noen likheter og forskjeller i samfunnet*" (p. 20), and one of the subchapters has the following heading "*Et flerkulturelt samfunn?*" (p. 27). A heading with a question mark signals that the notion of a "multicultural society" will be further questioned, and the students are invited to a discussion about whether Norwegian society is truly multicultural. In the 2008 edition, the attitude towards this problem is clearly changing: the entire chapter is titled "*Et flerkulturelt samfunn*" (p. 15), and the statement that Norwegian society is homogeneous is under question here (subchapter "*Norge — et homogent samfunn?*" (p. 18). Finally, in the 2015 edition, the idea of the possible homogeneity of society disappears altogether even though the chapter is still titled "*Et flerkulturelt samfunn*" (p. 34) and it speaks about different groups of national minorities.

The most expressive changes in attitudes are visible in the headings for the chapter on environmental protection. For example, in the 2015 edition of SpS such a heading as “*Natur eller olje?*” appears. Let us recall that the ideologeme is absent in the 1995 edition of HpB, but in subsequent editions large chapters are devoted to environmental problems. If in the 2008 edition the chapter title contains elements with a certain emotional load: “*Miljø og klimatrussel*” (p. 39), then in the 2015 edition the chapter is titled more impassively — “*Klima og miljø*” (p. 68). It should be mentioned that although Norway and a number of other countries adhere to the official point of view on the significance of the anthropogenic factor in climate changes, this is not an undisputable truth within the international community. Subheadings “*Hva kan du og jeg gjøre?*” (HpB, 2015, p.74) and “*Rapporten som forandret verden*” (HpB, 2008, p.40) in terms of expressiveness and the use of rhetorical techniques are close to the media headlines; they contain not only an informational function, but also a persuasive function.

4. MODEL CHARACTERS IN THE TEXTBOOKS

By the model characters, we mean both characters from the texts of dialogues and historical figures, which are described in textbooks. Considering fictional characters, it is interesting to note that they are carriers of *likestilling* ideas: women in dialogues advocate a progressive, “ideologically correct” point of view more often than men. Therefore, in the 2015 edition of HpB, it is a woman who defends the correctness of the introduction of a tax on cars, substantiating it with a concern for nature and offering to use public transport (p. 70). In parentheses, it should be noted that the introduction of such a tax (the so-called *bompenger*) in large cities caused discontent among many Norwegians, provoking numerous protests, among which one can mention the establishment of the *Folkeaksjonen NEI til mer bompenger* party in 2018.

The dialogue between parents about the extracurricular activities of their children is also of interest (HpB, 2015, p.32). The interlocutors are discussing children participating in different activities in their free time, and the conversation is conducted not by two mothers as Russian learners would expect, but by a mother and a father. The father does not refer to the wife’s opinion about the need to enroll the child in this

or that club, he defends his own point of view: “Jeg synes det er viktig at ungene har interesser, og at de har venner i ulike miljøer” (ibid.). In other words, this situation reflects the full participation of Norwegian fathers in the lives of their children, which is discussed in more detail in the chapters on equality, family and everyday life as well as the welfare state. For example:

Det har vist seg å ha positive effect å reservere deler av fødselspermisjon for far. Nå er det 77 % av fedrene som er hjemme i tre eller fire uker. (SpS, 2005, p. 120)

The development of the *likestilling* idea is also noticeable in the selection of historical figures mentioned in the textbooks. In the 1995 edition of HpB, in the chapter “*Noen kjente nordmenn*”, out of four personalities only one is a woman (Sigrid Undset). In the 2008 edition, the ratio is about the same: out of 6 personalities two are women (the writer Amalie Scram and the sculptor Inger Sitter). As for the structure of the 2015 textbook it has changed: at the end of each chapter, a subchapter “*Profilen*” has been added. The authors provide readers with the biography of a famous person, which is a kind of embodiment of the main idea of the chapter. At the end of the chapter “*School and Higher Education*”, the world-famous mathematician Niels Henrik Abel is given as an example, and in the chapter “*Internasjonale forhold*” — Alfred Nobel. It is worth noting that in the chapters about work and power distribution, concerning equality which feminists are fighting for, biographies of women are given: Gerd Kristiansen, Kristin Skogen Lund (as a representatives of trade unions) and Inger Louise Valle (the politician who put forward the idea of a “Humane prison”). Otherwise, the distribution is as follows: 9 men and 5 women, while none of the latter are cultural figures.

5. CONCLUSION

In light of the above-mentioned analysis, the following conclusions can be made:

- changes which have taken place in the structure of the content of textbooks can be explained not only by the necessity in updating the material and methodology, but also by shifts in the official ideology of the state, which are reflected in the official school directives;

- the most active of the three considered ideologemes *likestilling*, *demokrati* and *miljøbevissthet* develop vocabulary in the field of the environment. It should also be noted that in textbooks this topic is presented most expressively, including the headings;
- elements of the official ideology in the textbooks are expressed directly not only in the texts, but also are clearly seen in the elements of the structure. Thus, for example, the choice of model characters in the textbooks is motivated by *likestilling* ideas.

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ЭЛЕМЕНТЫ ОФИЦИАЛЬНОЙ ИДЕОЛОГИИ В УЧЕБНИКАХ НОРВЕЖСКОГО ЯЗЫКА ДЛЯ ИНОСТРАНЦЕВ

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Статья посвящена анализу учебников норвежского языка для иностранцев «Stein på stein» и «Her på berget», вышедших в свет с 1995 по 2015 год. Эти учебники рассматриваются как инструменты для пропаганды официальной идеологии и источники информации о том, каким образом норвежцы стремятся показать свое общество представителям других наций. Подобная трактовка представляется возможной, поскольку данные издания рассчитаны в первую очередь на иммигрантов, собирающихся постоянно проживать в Норвегии. Предполагается, что на курсах норвежского языка будущие граждане Норвегии получат необходимые знания об обществе, культуре и истории страны, познакомятся с ценностями и укладом жизни норвежского общества. Объектом исследования стала одна из самых популярных серий учебников, выпускаемых издательством Каппелен Дамм: «Stein på stein» и «Her på berget». На протяжении двадцати пяти лет выходили новые редакции этих изданий: так, первое издание учебника «Stein på stein» вышло в 1990 г., а последнее на сегодняшний день — в 2015 г. Новые редакции учебников демонстрируют, каким образом поменялось изображение норвежского общества, как сместились акценты, какие темы представлялось важным осветить в разные годы, а также какие новые понятия и языковые единицы авторы учебника сочли нужным ввести в новых редакциях. При анализе текстов авторы выделяют несколько лексических идеологем, так называемых «ценностей» (*verdier*), которые можно считать особенно значимыми в самопрезентации норвежской нации. Речь идет о таких понятиях, как «равенство» (*likestilling/likhetstanke*), «демократия» (*demokratiet*) и «осознанное отношение к окружающей среде» (*miljøbevissthet*). В статье рассматриваются политические предпосылки актуализации этих понятий в учебных текстах, развитие семантического поля, ядром которых служат эти

идеологемы, организация этих понятий в тексте и модельные персонажи текстов учебников как носители данных «ценностей».

Ключевые слова: преподавание норвежского языка, учебники норвежского языка, учебные тексты, ценности общества, идеологемы, модельные персонажи учебников.

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