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Abstract

The present study aimed to investigate teachers' cognition and practices in relation to culture and intercultural competence (IC) teaching in English as a Second Language (ESL) classrooms at general studies in the first year of upper secondary level in Norway. Furthermore, it aimed to explore how the participant teachers interpret concepts related to IC in the newly developed Knowledge Promotion 2020 English subject curriculum and to what extent the teachers' beliefs and practices reflect renewed or former theoretical traditions of IC. Finally, the study simultaneously investigated the relationship between the teachers' beliefs and practices. To collect the research data, qualitative research methods were employed. These consisted of two pre-and post-observation semi-structured interviews and five forty-five minutes classroom lesson observations per participant teacher. Three ESL teachers at general studies Vg1 level from two different schools were thus interviewed and observed. The following research questions have been addressed: What beliefs and practices do ESL upper secondary teachers have about their culture and intercultural competence teaching? How do they interpret the concept of intercultural competence in the Knowledge Promotion 2020 English Subject Curriculum? To what extent do their beliefs and practices reflect former or renewed theoretical traditions of intercultural competence? What is the relationship between the teachers' cognition and practices?

The current study focused on and took into consideration how there exists various and contradicting opinions in literature and from scholars in how to define and teach the concept of culture and IC (Bland, 2022; Byram, 2021; Dervin, 2010, 2016, 2020; Dervin et al., 2020; Fenner, 2000; Hoff, 2016, 2019, 2020a, 2020b; Holliday, 2011; Matsuo 2012; Ros i Solé, 2013). Additionally, the English subject curriculum (LK20, 2019) in Norway does not mention any specific information about how to conduct culture and IC teaching (Hoff, 2020a; Speitz, 2020). The current study thus attempted to provide an insight into teachers' beliefs and practices about culture and IC teaching as a result of how central the terms have become in the present curriculum, academic discussion and educational practices.

The main findings concerning the teachers' beliefs and practices about culture and IC teaching revealed that they have not been influenced from own prior teacher education, but rather from own personal experiences in foreign countercultures from living abroad, and external factors such as classroom environment and their textbook. Additionally, the teachers believe and reflect that their teaching practices involve dominant and sub-cultures within English-speaking countries, and that this is because of their textbook's layout. However, the

findings revealed that the teachers believe culture and IC are more complex concepts than what the national approaches in their textbook suggest. These findings advocate how the teachers are inspired by their textbook, and that this external factor might influence why they do not incorporate their internal beliefs about culture and IC as wider phenomena in their lessons.

In relation to teaching methods and materials in their culture and IC teaching, the teachers believe in and practice the use of facts combined with fiction, multimodality, oral communicative discussion, opportunity to consider and compare the perspective of what the present study refers to as the “Self” versus “Others” and the ability to personally connect. Regarding the notion of “Self” versus “Other”, the teachers seemed to not comment as much on how cultural “issues” could be discussed *in* own contexts, but rather *from*, and in comparison, to own and other perspectives. Moreover, the teachers frequently deal with culture and IC in their lessons, not as solo subjects in fixed instances, but rather something that is present in most of their teaching situations alongside other themes.

The study showed that the teachers interpret the concept of IC in the English subject curriculum (LK20, 2019) as open and vague, but that they have positive attitudes towards it. Concerning IC in the interdisciplinary topic “Health and life skills”, the teachers interpret it cohesively in how it can be beneficial to learn to navigate between yourself and other people that may be more or less different. Moreover, in relation to IC in the interdisciplinary topic “Democracy and Citizenship”, they connect it to the understanding of the perspective of living in a democratic country.

Concerning to what extent the teachers’ beliefs and practices reflect former or renewed theoretical traditions of IC, the findings indicated that the teachers’ beliefs and practices cannot solely be placed within one of these traditions, as they seem to move in and out of them depending on what contexts they discuss or are in. The main findings the present study can connect to these traditions are how the teachers view culture and IC as more complex than their textbook’s national approach, however they are inspired by these national approaches in their lessons, that they bring up conflictual dimensions and controversial issues to different extents, mostly employ “Western” derived perspectives and believe IC can be assessed.

The present study contributes to research within the field of culture and intercultural competence teaching and supports the discourses of studies on renewed IC teaching, teachers’ cognition about IC in relation to the current English subject curriculum (LK20, 2019) and the relationship between teachers’ beliefs and practices in Norwegian ESL classroom contexts. By focusing on teachers’ cognition and practices in relation to the newly developed

curriculum (LK20, 2019), the CoE and present academic discussions concerned with the subject of IC in education, the thesis draws attention to the need for a clearer understanding of how IC teaching is and should be conducted in the ESL classroom. Moreover, it suggests a more developed response from curriculum developers on what IC means and refers to in the present Norwegian curriculum (LK20, 2019).

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List of abbreviations

CEFR	<i>The Common European framework of reference for languages</i>
CoE	Council of Europe
CS	Cosmopolitan Speaker
EFL	English as a foreign language
ESL	English as a second language
FL	Foreign language
GCE	Global Citizenship Education
GDPR	General Data Protection Regulation
IC	Intercultural competence
ICC	Intercultural communicative competence
L1	First language
L2	Second language
MIR	Model of the Intercultural Reader
RFCDC	<i>Reference Framework of Competences for Democratic Culture</i>
Sikt	Norwegian Agency for Shared Services in Education and Research
SL	Second language
Vg1	First year of upper secondary school in Norway
Vg2	Second year of upper secondary school in Norway
Vg3	Third year of upper secondary school in Norway

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1.0 Introduction

1.1 Aim and scope of the study

The present study aims to explore teachers' cognition and practices in relation to culture and intercultural competence (IC) teaching in English as a Second Language (ESL) classrooms at general studies in the first year of upper secondary level (Vg1) in Norway. In addition, it investigates how the participant teachers interpret concepts related to IC in the newly developed Knowledge Promotion 2020 English subject curriculum and to what extent the participant teachers' beliefs and practices reflect former or renewed theoretical traditions of IC. Moreover, it aims to explore the relationship between the teachers' beliefs and practices in relation to culture and IC teaching.

The current study takes into consideration and focuses on how there exists various opinions in literature and from scholars regarding how to define and teach the concept of culture and IC (Bland, 2022; Byram, 2021; Dervin, 2010, 2016, 2020; Dervin et al., 2020; Fenner, 2000; Hoff, 2016, 2019, 2020a, 2020b; Holliday, 2011; Matsuo 2012; Ros i Solé, 2013), and how the present English subject curriculum (2019, LK20) in Norway does not mention any specific information about what content, teaching methods or learning materials the teaching of culture and IC should involve (Hoff, 2020a; Speitz, 2020). It is consequently up to the individual teacher to decide how to incorporate the concepts into their classroom lessons. At the same time, the concepts have become more central in the current curriculum (LK20, 2019) compared to its predecessors (Dypedahl, 2020), and multiple academic sources stress the importance of developing IC within learners as a result of globalization processes (Hoff, 2020a; Kumaravadivelu, 2012; Orsini-Jones and Lee, 2018; The CoE, 2014).

To collect the research data, qualitative research methods were employed. These consisted of two pre-and post-observation semi-structured interviews and five forty-five minutes classroom lesson observations per participant teacher. Three ESL teachers at general studies Vg1 level from two different schools were thus interviewed and observed. The study addresses four research questions:

1. What beliefs and practices do ESL upper secondary teachers have about their culture and intercultural competence teaching?
2. How do they interpret the concept of intercultural competence in the Knowledge Promotion 2020 English subject curriculum?
3. To what extent do their beliefs and practices reflect former or renewed theoretical traditions of intercultural competence?
4. What is the relationship between the teachers' cognition and practices?

1.2 Outline of the thesis

The present thesis consists of seven chapters. Chapter one, “Introduction”, aims at introducing the topic for the current study and its research questions.

Chapter two, “Teaching context and relevant definitions”, first argues why intercultural competence in language teaching is relevant. Second, it comments on terms related to intercultural competence that can be found in the newly developed English subject curriculum (LK20). At last, it aims at conceptualizing relevant definitions one can associate IC with from various perspectives, such as “culture”, “intercultural competence”, “Self” and “Other”.

Chapter three, “Theory”, aims to discuss the theoretical framework of the thesis in correlation with the main research objective, which is to investigate ESL upper secondary school teachers’ beliefs and practices about intercultural teaching in English general studies Vg1 level. The chapter includes both theory on the intercultural within the language teaching discourse, and teacher cognition.

Chapter four, “Methodology”, explains and justifies the selected qualitative research methodology used in the current study.

Chapter five, “Results”, introduces the collected findings that have derived as a consequence of the research methods that were employed.

Chapter six, “Discussion”, presents a discussion of the results combined with relevant theory and research from chapter two and three. Moreover, it comments on the present study’s limitations and implications for teaching.

Chapter seven, “Conclusion”, summarizes the thesis and draws conclusions. Additionally, it comments on the present study’s contribution and suggests references for further research.

2.0 Teaching context and relevant definitions

2.1 Introduction

Firstly, the present chapter discusses why culture and IC teaching is considered important in the English subject. Secondly, there is a section on how the notion of IC is used and portrayed in the current English subject curriculum (LK20, 2019). Finally, the last section mentions relevant definitions the present study chooses to portray various concepts related to IC from.

2.2 Why culture and intercultural competence in language teaching?

Dervin, Moloney and Simpson (2020) present an illustration of how the roads are muddy in IC education (p. 5). This has to do with how there seems to be an ongoing inconsistency of opinions regarding how to define and teach the concept. In comparison, there appears to be a strong consensus in how relevant IC is in ESL teaching.

Kramsch (1993) proposes how culture in language learning is not an “expendable fifth skill” in line with the teaching of “speaking, listening, reading and writing”, but rather always in the background from the start, challenging the ability of the “good language learners...to make sense of the world around them” (p. 1). At the same time, Dypedahl and Lund (2020) argue how intercultural dimensions can be used in most daily activities concerning the English language classroom (p. 11). Hence, it can contribute to strengthen the teachers’ opportunities to show “complexity, and discuss ambiguity, and to explore situations from multiple perspectives” (p. 12) with the learners. In addition, they highlight Kramsch’s (1993) point of how intercultural learning and teaching is not bound to one single unit of the subject but can instead involve different type of activities such as work with grammar and vocabulary, literary texts, picture books, films and cultural topics (p. 12). As a consequence, IC in language education becomes relevant, as it is a concept that cuts across several areas of the English subject more or less consistently.

Dypedahl and Lund (2020) in addition express how the learners’ “knowledge of analytical tools should be combined with an understanding of *culture* and *intercultural competence*” (p. 16). These tools are seen in combination with how the main task for ESL education is viewed as increasing the learners’ awareness of the relationship between language and contexts. One of the tools they refer to as an example in how to achieve this is through “knowledge about different ways of thinking, or mindsets, and communication styles” (p. 16), which almost directly translates to how IC is perceived in the current Norwegian English subject curriculum (LK20, 2019) (see section 2.3).

Lund (2020) also emphasizes how “Language learning and intercultural learning are interdependent and mutually beneficial” (p. 26). She further implies how the learners’ language acquisition can be practiced and used as a tool when exploring intercultural issues. This can for example happen through communication in oral or written contexts, where the learner is expected to comment on or make arguments about a novel they have read where intercultural issues are present. In addition, Lund (2020) views language and intercultural learning as quite similar, in how they both involve being open “to new ways of seeing, understanding and interacting” (p. 26).

Other perspectives indicate how our societies have become more complex in regard to globalization and new challenges that need to be faced, and therefore stress the importance of IC teaching as a consequence of this. The Core Curriculum (2017) for example states under “Interdisciplinary topics” how the topics are based on “prevailing societal challenges which demand engagement and efforts from individuals and local communities, nationally and globally”. There is not mentioned any specific “societal challenges” here, but it is specified how it concerns “issues from various subjects”. In the current English subject curriculum (LK20, 2019) these issues can be related to the need for IC, for instance in the interdisciplinary topic “Health and life skills” where the ability to handle situations that require “cultural competence” and “new perspectives” is evident.

The Council of Europe (CoE) and UNESCO have both published frameworks that express the need for IC, with particular interest in how to employ it to education. UNESCO published the “Global Citizenship Education: Preparing learners for the challenges of the 21st century” (GCE) (2014), where they explicitly highlight how the GCE empowers learners “to face and resolve global challenges” (p. 15) and use aims one can connect to IC such as “support learners to revisit assumptions, world views, and power relations in mainstream discourses and consider groups that are systematically underrepresented” (p. 16).

The perspectives indicated above can also be found by scholars and researchers within literature in language teaching discourses. For example, Kumaravadivelu (2012) highlights in his book *Language teacher education for a global society* how “National borders are breaking down” as a result of how “Cultures are in closer contact now than ever before, and are influencing each other in complex and complicated ways. This development is creating a global cultural consciousness, and along with it, creative and chaotic tensions that both unite and divide people.” (p. 4). This sort of “cultural globalization” entails the movement of notions such as “ideas, norms, cultures and values” in our present world (p. 3). According to

him, insights into these globalization processes are useful for language teacher education and can affect teaching practices (p. 11).

Similarly, Hoff (2020a) states how “Globalization, migration and the technological revolution have made intercultural encounters the order of the day” (p. 69). She indicates how our societies have experienced rapid changes that have contributed to people from different parts of the world being in closer contact with each other now than before. Hoff (2020a) thus refers to how policy makers and scholars within education research stress how education can play a major part in the learners’ ability to navigate in such a world (p. 69). The English subject can therefore be an ideal platform for intercultural explorations, as it often discusses complex issues in the context of foreign cultures (see example Hoff, 2020a, p. 82). Orsini-Jones and Lee (2018) also express how important it is for educators to encourage learners to develop “intercultural critical awareness” in a complex world, and particularly relate this to the ability of decoding words in multimodal contexts (p. 8).

2.3 Intercultural competence in the English subject curriculum (Vg1, General Studies)

Interculturality in the Norwegian English subject curriculum can be traced back to the 1990s, where the development of tolerant attitudes and acceptance of otherness were considered important factors (Hoff, 2020a, p. 72). The English subject curriculum 2006/2013 (LK06/13) pursued these notions further and promoted literature as the medium in which to explore intercultural relations. For example, it was stated in the “purpose” of the English subject how “Literary texts in English can instil... a deeper understanding of others and oneself.” (LK06/13, 2006/2013). However, this has changed as a consequence of the newly developed Knowledge Promotion 2020 (LK20, 2019).

Today, teachers in the English subject have to deal with an English subject curriculum (LK20, 2019) that makes IC even more central in ESL education in Norway. For instance, in the description of “Relevance and central values” it is highlighted how the subject is supposed to help “develop an intercultural understanding of different ways of living, ways of thinking and communication patterns.” (LK20, 2019, p. 2). An evident difference to be found from the former curriculum is how there is an emphasis on multimodality in the subject’s third core element under “Working with texts in English”. Thus, it expresses how “the texts can contain writing, pictures, audio, drawings, graphs, numbers, and other forms of expression that are combined to enhance and present a message” (LK20, 2019, p. 3). In addition, this is

connected to IC, and the curriculum states that “Working with texts in English helps to develop the pupils’ knowledge and experience of... cultural diversity, as well as their insights into ways of living, ways of thinking and traditions of indigenous people” (LK20, 2019, p. 3). The intercultural encounter is therefore no longer bound solely to literary reading. Further the curriculum mentions how to work with the different types of texts, and states that:

“by reflecting on, interpreting, and critically assessing different types of texts in English, the pupils shall acquire... knowledge of culture and society. Thus the pupils will develop intercultural competence enabling them to deal with different ways of living, ways of thinking and communication patterns. They shall build the foundation for seeing their own identity and others’ identities in a multilingual and multicultural context” (LK20, 2019, p. 3).

Here, the message found in “Relevance and central values” is repeated, on the other hand, it directly mentions how the current English subject curriculum interprets intercultural competence. Thus, it is defined as the ability to deal with “different ways of living, ways of thinking and communication patterns”. This competence is also understood as being developed through modes of critical assessment, and skills of interpretation and reflection in order to gain more knowledge of culture and society through different types of texts, and as a consequence the pupils should become able to recognize themselves and others in a context where several cultural expressions exist. In relation to this, Dypedahl (2020) highlights how learners need to work with both cultural and intercultural topics such as “communication patterns, mindsets, the shifting of perspectives and reflection” (p. 60) in order to develop their IC. It is therefore not enough for the learners to solely learn facts about the English-speaking world.

Speitz (2020) emphasizes how it is clear that the new curriculum focusses on English as a world language (p. 46), as opposed to English in the context of English-speaking countries. The latter can according to Bland (2022) encourage “native-speakerism”, which she implies has created “hegemony that seriously undervalued cultural identities in hugely different cultural context where English is spoken”. Thus, interculturality to her “rejects the idea of whole nations embodying frozen one-dimensional expressions of culture” (p. ii). This can also be traced through the English Vg1 general studies’ competence aims. The newly developed curriculum for example mentions “English-speaking world” and “English-language world” (LK20, 2019, p. 12) whereas the former emphasizes “English-speaking countries” (LK06/13, p. 10-11).

Moreover, Dypedahl (2020) refers to how learners in the former curriculum were expected to “learn” and “know about” topics, while the current curriculum uses verbs such as

“discuss”, “explore”, “describe” and “reflect on” (p. 59). According to Dypedahl (2020), these verbs indicate a higher attention to “intercultural learning” rather than “the acquisition of factual knowledge”. This is an interesting development and might highlight Speitz’s (2020) argument about how the curriculum has been influenced by international research and development in the field of language education (p. 46). Nevertheless, it becomes relevant to mention how the former and current English curriculums have in common that they are inspired by work conducted by the CoE.

The CoE was originally founded as an initiative to strengthen democracy and human rights; however, the organization cover several areas and language education has been a central topic mainly through their publication of *The Common European Framework of reference for languages* (CEFR, 2001) (Speitz, 2020, pp. 46-47). The framework is thus meant to provide “a common basis for the explicit descriptions of objectives, content and methods” (CEFR, 2001, p. 1) as a way of enabling transparency in language education across Europe. Speitz (2020) addresses how the LK20 language subject curriculum does not directly mention the CEFR, but comments on the similarities of competences that can be found in both of the works (p. 47).

Other differences that make the English subject curriculum (LK20, 2019) stand out from its precursor are the interdisciplinary topics “Health and life skills” and “Democracy and citizenship” (LK20, 2019, p. 3). As mentioned in the section above, these are based on “prevailing societal challenges which demand engagement and efforts from individuals and local communities, nationally and globally” (Core Curriculum, 2017, p. 15). In addition, they are distinguished by how they cut-across multiple subjects. Nevertheless, each of the subjects also deal with the topics independently. For the English subject then, “Health and life skills” within the intercultural for example signify “The ability to handle situations that require...cultural competence can give pupils a sense of achievement and help them develop a positive self-image and a secure identity” (LK20, 2019, p. 3), and the topic implies how this can be done by forming the basis for being able to “express their feelings, thoughts, experiences and opinions and can provide new perspectives on different ways of thinking and communication patterns, as well as on the pupils’ own way of life and that of others” (LK20, 2019, p. 3). Here, mental health seems to be connected to intercultural learning, and the learner is thus expected to draw from own experiences. Burner (2020) refers to how the main challenge for English teachers regarding this topic will be to relate the schoolwork to what the students bring from home or in their spare time, and to dare discuss controversial topics in the lessons (p. 59).

The topic “Democracy and citizenship” seems to draw most of its attention towards the intercultural, and expresses how the learning outcome of the English subject can help learners to experience societies and cultures that are different to one’s own:

In the English subject, the interdisciplinary topic of democracy and citizenship refers to helping the pupils to develop their understanding of the fact that the way they view the world is culture dependent. By learning English, the pupils can experience different societies and cultures by communicating with others around the world, regardless of linguistic or cultural background. This can open for new ways to interpret the world, and promote curiosity and engagement and help to prevent prejudices. (LK20, 2019, p. 3).

This topic further strengthens Speitz’s (2020) argument about how the English subject has become more oriented towards English as a world language. There is for example not mentioned a specific culture or society when talking about how one can communicate with others of different cultural backgrounds locally or globally. According to Hoff (2020a), the topic also indicates how intercultural understanding can act as a premise for participating constructively in society (p. 80). The Core Curriculum (2017) states that the training in this topic shall “give the pupils knowledge and skills to face challenges in accordance with democratic principles” (p. 16). It seems like this knowledge and these skills in the English subject refers to the learners’ ability to mediate across different societal and cultural backgrounds, in order to open for new discoveries of opinions, in addition to how this can help with challenges such as prejudice against people who are different to oneself.

Another consequence of the Knowledge Promotion 2020 is how the current English subject curriculum (LK20, 2019) refers to the importance of formative assessment. Hasselgreen and Ørevik (2020) define this as assessment “which is carried out to guide the student in his or her learning process” (p. 366). They discuss how this type of assessment highlights the process of adapting school education to the individual learner’s needs, in addition to how the purpose is to inform the learner about his or her learning progress along the way and point out directions for further improvement (p. 372). Hence, it also reflects Burner’s (2020) argument of how formative “assessment becomes a tool to promote learning” (p. 2). The curriculum reflects some of these interpretations and highlights the use of dialogue regarding the pupil’s learning progress:

The teacher and pupils shall engage in dialogue on the pupils’ development in English. With the competence the pupils have demonstrated as the starting point, they shall be given the opportunity to express what they believe they have achieved and reflect on their own development in the subject. The teacher shall provide guidance on further learning and adapt

the teaching to enable the pupils to use the guidance provided to develop their reading skills, writing skills and oral and digital skills in the subject. (LK20, 2019, p. 9-10)

This change in view on assessment might be a step in the right direction, as it indicates how the intentions of educational policies have changed. That means that the teachers not necessarily have to test the learners in particular fixed instances, but rather view and generally assess the learners' skills in the English subject in a more process-oriented manner. However, this does not mean that the assessment of IC is not present, neither does it indicate that it is not considered during final grading in the subject. It could therefore be interesting to discover what a selected set of teachers find important or challenging regarding the measuring of the learners' IC. Here, it could be relevant to comment on what Hasselgreen and Ørevik (2020) refer to regarding Little and Erickson's five questions for planning any type of assessment. "What is being assessed?" for example becomes a difficult question to answer if there is no particular fixed definition of IC in mind (p. 372). In addition, they conclude how today's English subject curriculum leaves much up to the interpretation of the teacher regarding *what* is supposed to be tested (p. 384).

In conclusion, intercultural competence/learning is considered to be a relevant aspect in the newly developed English subject curriculum (LK20, 2019). Nevertheless, Hoff (2020a) stresses how there is not mentioned any specific content or working methods when using the concept in an educational context. In addition, Speitz (2020) also indicates that the "how" regarding learning methods, organization of classroom instruction and content is to be decided by the local level in Goodlad's (1979) model (Speitz, 2020, p. 44). This refers to how the *political* or *societal* domain (controlling agencies), in this case the national authorities, set the goals for the education. However, how to reach these goals are up to the relationships of, and decisions made by, the *institutional* (school), *instructional* (teachers) and *personal* (pupils) domains (Goodlad, 1979, p. 348). To get a glimpse of the decision-making teachers conduct when working with intercultural concepts can therefore be relevant in order to understand how they are interpreted and used through the current curriculum (LK20).

2.4 Relevant definitions

2.4.1 Introduction

This section briefly comments on what perspectives the current study refers to when dealing with complex concepts such as "Culture", "Intercultural competence", the "Self", the "Other" and "Othering". Here, former and renewed theoretical implications are taken into account, in

addition to views in line with the current English subject curriculum (LK20, 2019) and the CoE (2001, 2018). But first, Holliday's (2011) three terms for "Essentialism", "Neo-essentialism" and "Critical cosmopolitanism" are presented in order to enlighten how the different perspectives *can* be categorized within these terms. In summary, multiple perspectives of the concepts are taken into consideration. The present study does thus not take on its own personal perspective regarding the subjects, but instead refer to the multiple perspectives' scholars and the CoE have commented on.

2.4.2 "Essentialism", "Neo-essentialism" and "Critical cosmopolitanism"

Holliday (2011) separates the critical discussion of culture into three major themes. The first concerns *essentialism*, and he describes this view as presenting "people's individual behavior as entirely defined and constrained by the cultures in which they live so that the stereotype becomes the essence of who they are" (p. 4). Here, culture can be explained through physical territories, and Holliday (2011) stresses how this view easily can lead to "othering".

Essentialism could thus be understood as suggesting a homogenous, simplistic and imagined portrayal of cultural concepts (p. 5), where "culture" is associated with country and language.

Holliday's (2011) term for *Neo-essentialism* separates itself from *essentialism* in how cultural concepts are perceived as being more complex, where different cultures can have blurred boundaries and intermingle with each other. A specific "culture" can in this essence also relate to any type of group, both in size and time period, that can be characterized by different discourses (not solely language or country) (p. 5). However, Holliday (2011) argues that these types of views not entirely can be separated from *essentialism*, which has to do with how *Neo-essentialist* perspectives tend to fall back on national cultures as a basic unit, where diversity rather is looked at as an exception, and at the same time compares "our" culture with "theirs". In addition, these perspectives tend to overlook how definitions of cultural concepts from "the West" are not neutral, but, in short, contain ideological interests (Holliday, 2011, p. 14).

Finally, Holliday (2011) refers to *critical cosmopolitanism*, which is a view that acknowledges the complexity of processes of the levels within "an unequal world, which is marked by ideology" (p. 13). Here, diversity is looked at as the norm and boundaries are blurred, in addition to viewing various discourses as ideologically constructed (p. 14). This view also highlights how "Western" cultural realities have received more exposure compared to the "non-Western" and promotes how all parties should look critically at cultural texts everywhere (p. 14).

2.4.3 “Culture”

There appears to be a common consensus in how “culture” is a concept that can be understood and used in several different ways. When the study refers to former theoretical implications regarding “culture”, it is related to how Byram’s (1997) model of intercultural communicative competence (ICC) has a tendency to use a static version that connects the word to the “national” part of the person in the intercultural interaction. As Hoff (2020b) points out, the model often associates “culture” with the word “country” (p. 58). This can for example be found in the model’s description of objectives that appear in “Attitudes” (*savoir être*) (see section 3.2.3 for model) where “objective (d)” involves interacting and adapting with another culture in a period of residence (Byram, 1997, p. 93). This hints at culture being viewed in alliance with the country the learner takes residence in, and since the model does not mention what type of culture in this instance, one could believe it is meant to indicate the dominant culture of the people living in that geographical area. Here, culture seems to be understood as common traits than can be found in members of a dominant group within a particular nation (essentialist view).

In contrast, the CoE (2018, 2022) in their *Reference Framework of Competences for Democratic Culture* (RFCDC) under “The conceptual foundations of the Framework” describe cultural groups in how they are “always internally heterogeneous and embrace a range of diverse practices and norms that are often disputed, change over time and are enacted by individuals in personalized ways” (2022, Vol. 1, p. 1). Here, they emphasize how this can indicate any group of any size, and how culture is a dynamic and fluid concept across individuals. However, the theory chapter in the present study explores how some scholars (e.g. Dervin, 2016) categorizes the CoE’s (2018, 2022) efforts in the RFCDC as failing to acknowledge itself as ideologically constructed, and therefore could fall under Holliday’s (2011) *neo-essentialist* view. In addition, the CoE (2018, 2022) also recognizes how the self can be categorized as a “cultural group member”, as opposed to in pure individual terms (2022, Volume 1, p. 2). For example, they mention: “However, sometimes we respond to other people instead in terms of their cultural affiliations, and when this occurs we group them together with others who share those affiliations” (Volume 1, p. 2).

Renewed theoretical implications could be said to critique how “culture” has been understood as a fixed construct in academia, where the concept almost becomes an entity on its own. Dervin (2010) for example refers to how the Norwegian anthropologist Unni Wikan points out how “one does not meet cultures, but individuals” (p. 6). When the present study thus comments on renewed theoretical implications of how to interpret the term “culture”, it is

understood as a much more fluid concept, where it becomes questionable to refer to “foreign cultures” and “culture” as singular constructs. In conclusion, most renewed perspectives rather seek a concept of “culture” that translates to “the ever-changing nature and multiple constructions experienced by individuals” (Dervin, 2010, p. 6).

2.4.4 “Intercultural competence”

The “intercultural” did not exist as a fundamental concept until the 1950s. From then, it developed as a consequence of the extended need for increased dialogue between people of different nationalities (Dypedahl & Lund, 2020, p. 19). The first instances thus concerned how one could achieve IC by learning “objective” descriptions about people from foreign cultures’ behaviors, thoughts and opinions (Dervin, 2010, p. 3). “Objective” refers to how cultural differences were explained through “fixed discrete pieces” rather than being viewed as “fluid and open-ended” (Dervin, 2010, p. 3).

It has already been stated how the current English subject curriculum (LK20, 2019) defines and views intercultural competence as a means of an ability to deal with difference in “ways of living... thinking and communication patterns.” (p. 3). In addition, the CoE (2018, 2022) in their RFCDC’s conceptual foundation conclude interculturally competent behavior as “arising from a dynamic and adaptive process in which an individual responds appropriately and effectively to the constantly shifting demands, challenges and opportunities that are presented by... intercultural situations” (2022, Vol 1, p. 7). Intercultural situations are thus explained as occurring when “an individual perceives another person (or group of people) as being culturally different from oneself” (2022, Vol 1, p. 2). And this process can further be done in order to help “understand why another person is behaving in the way that they are” (2022, Vol 1., p. 2). The CoE (2018) thus comments on communication within cultural contexts and uses the term “Intercultural dialogue” (Under concepts, Vol. 1, p. 3). Here, they do not mention any particular abilities but do view it as fostering “constructive engagement across perceived cultural divides, reduces intolerance, prejudice and stereotyping, enhances the cohesion of democratic societies and helps to resolve conflicts” (Under concepts, Vol. 1, p. 3). In conclusion, they could be said to perceive dialogue within IC as a tool in which to constructively participate in a world where people are different from each other.

At last, renewed theoretical implications of IC view it as an almost undefinable concept. This has to do with the term’s complex nature and lack of consistent understandings to what it means and refers to in academic discourses. Dervin et al. (2020) thus makes a point

of how IC is a subjective term, where “own experiences, ideological training and brainwashing” (p. 4) affect peoples’ understanding of it. In addition, intercultural competences, according to some of these perspectives, can be found in “various stages of unfixed developments” and therefore need to be seen as plural competences (Dervin, 2010, p. 8). For instance, a person’s ability to “respond appropriately and effectively” (if we take the previously mentioned CoE’s definition into consideration) will not be the same depending on the context and situation the person finds him or herself in.

2.4.5 The “Self” and “Other”

The terms for “Self” and “Other” in an intercultural encounter have traditionally in ESL contexts been viewed as the relationship between the identity of the learners and the people of the target language cultures (Hoff, 2010, p. 28). Kumaravadivelu (2012) separates between the traditional “modern” and the newer “postmodern” “Self”. For example, for a modernist approach the “Self” and “Other” were viewed as more bound to external factors and traditions (such as dominant culture) rather than internal. Today, in the post-modern era, identity is viewed as multiple, not singular, and expansive rather than bounded. According to Kumaravadivelu (2012) it gives the individual a degree of agency in determining the sense of “Self” it inherits (p. 6). The “Other” can both be viewed as persons in an encounter or an encounter with a foreign text (Fenner, 2000, p. 149).

As a consequence of critical discussions on these subjects, the “Other” has often been portrayed as a possible victim of “Othering”. Dervin (2010) for example states:

“Surprisingly enough, there are quite many definitions of intercultural competence which are based on what people have to say about what they feel about Others, what they have learnt about others... and not *how* they say it” (Dervin, 2010, p. 7).

Here, Dervin (2010) addresses the way in which the “Self” has a tendency to be in control of what is being said about the “Other” in the interaction, in addition to how there is a lack of awareness of how one chooses to speak of the “Other” in these contexts. He thus also states how “Most definitions only mention the ‘user’ of the competence and ignore the influence of the interlocutor and the context of interaction on acts of interaction” (Dervin, 2010, p. 7).

Holliday (2011) also warns of how the process of “Othering” can contribute to the “demonized” image of “them”, or the “Other”, and an idealized image of “Us”, or the “Self” (p. 69). Fenner (2000) thus promotes a perspective of this process where understanding the “Other” might give a better picture of the “self”. She states how “The foreign culture provides

the mirror in which we can see ourselves reflected; it provides an outside to our inside” (p. 149).

3.0 Theory

3.1 Introduction

The following chapter’s main objective aims to discuss the theoretical framework of the thesis in correlation with the main research objective, which is to investigate ESL upper secondary school teachers’ beliefs and practices regarding culture and IC teaching in English general studies at Vg1 level. The chapter thus includes both theory on the intercultural within the language teaching discourse, and teacher cognition.

First, a short explanation to why the historical background of the concepts of culture and IC is presented, followed by a brief section on the earlier developments of “Culture Pedagogy” from the national oriented perspective. In order to understand why renewed implications of IC have been developed, Byram’s (1997) model of ICC is looked at in more detail. Even if the present study of IC teaching does not primarily focus on the communicative approach, it is of interest to look closer at Byram’s (1997) model in order to understand recent efforts within concepts of IC in English as a foreign or second language (EFL/ESL) education. Part of the reason is how these efforts have referred to his model in order to defend the need for alternative approaches in both theory and practice (e.g., Dervin, 2010, 2015, 2016; Hoff, 2016, 2020a, 2020b; Matsuo 2012; Ros i Solé, 2013). It is therefore highlighted how his model has been criticized for finding straight-forward answers to what being interculturally competent refers to. To highlight criticism has not been done with the intention of undermining previous efforts, as they have contributed greatly to the intercultural language discourse and given other scholars the opportunity to reflect further within the field. In addition, criticism enables us to find multiple solutions to problems that might brighten our understanding of what the different concepts can be and entail. Thus, talking about the “intercultural” becomes a complex matter, especially when discussing how to deal with it in the classroom (Hoff, 2020a, 2020b; Risager, 2007, 2012). Consequently, why renewed or revisited efforts have been conducted is addressed.

Further in the chapter renewed efforts of IC are taken into account. The need for conflictual dimensions, varied communication contexts, de-centering from Eurocentric perspectives and the assessment of IC are referred to. Varied theoretical and practical examples have in addition been included in order to argue the case for why and how renewed

efforts of IC came to be. Finally, a section on teacher cognition followed by previous research within the field have been included, in addition to an ending paragraph about the contribution of the present study.

3.2 Historical background

Culture in the English language classroom has always been evident in terms of content. However, the notion of culture as a pedagogical principle did not develop until the 1960s when it first started to form as an independent discipline (Risager, 2007, p. 4). As a consequence, the concept of IC is considered to be rather new. Historically, there has been several developmental factors involved, such as changing views on methods in language teaching, which have led the term to be interpreted differently. One example is how culture has gone from being viewed as something “that can be found out there”, to later being recognized as an instrument we can use to interpret the world from (Hoff, 2020a, p.70). The following paragraph therefore presents a brief historical overview of the development of “Culture Pedagogy”.

3.2.1 “Culture Pedagogy”: A National approach

In the title of her book *Language and Culture Pedagogy, From a National to a Transnational Paradigm*, Risager (2007) indicates how there has been a shift in the teaching of culture in foreign and second language acquisition. Up until the 1960s the first instances of culture for example concerned the “national-typical” which involved knowledge about the foreign country’s national character, mentality and life patterns, and “land-and people-tradition” where characteristics of the nature and people in the foreign country were evident. In addition, cultural knowledge was typically dealt with hierarchically in a structured manner where beginner levels for instance would learn about a foreign country’s geography, history and everyday life, and more advanced levels about the country’s literature and art (Risager, 2007, pp. 28-29). The purpose of cultural teaching was consequently viewed as having a national oriented nature of knowing how to deal with different matters in the target language of the country. Risager (2007) refers to a practical example by how German discussion of cultural teaching up until the 60s was more developed than the rest of Europe. Some German approaches were for instance characterized by systematic instruction in geographical and social relations in the target language, better known by the term “Landeskunde”, in addition to the “Kulturkunde” movement, where knowledge about other cultures became considerably

important in order for the learners to have comparative images of what it meant to be German (2007, p. 31).

In addition to how the content of culture pedagogy traditionally had a national approach, the former teaching methods normally consisted of systematic instruction. Fenner (2000) highlights this, by referring to how the “instrumental” approach of foreign language teaching has left its mark on the teaching of culture. She stresses how it might not be enough for teachers and textbook authors to design exercises where the learner solely is expected to reproduce knowledge and learn how to cope in foreign countries. This can contribute to superficial beliefs rather than cultural awareness, where the subject of the learning might impose his or her own values upon the learning objective (p. 142). In addition, Dypedahl (2020) highlights how Norwegian curriculums and textbooks in the English subject indicate that the “land-and people-tradition” has remained strong in Norway. However, he recognizes how the current curriculum (LK20) might contribute to change this due to its newly developed emphasis on IC (p. 60)

3.2.2 Moving towards the sociocultural

The next decades of theoretical implications would provide different approaches from several countries to both teaching methods and learning outcomes of culture in foreign and second language (FL/SL) subjects. One of the most influential contributions from the 1970s was Hyme’s (1972) concept of communicative competence, in addition to the emerging views of how authentic texts, such as newspapers, signs, menus etc., could contribute to the learning of a new language (Risager, 2012, p. 4). Consequently, such efforts affected the purpose of cultural teaching, and the focus shifted from *facts* and learning *about* the target language of a country to rather focusing on the *use* of the target language. The learners would for instance practice to reproduce different roles and dialogues or learn useful phrases for everyday situations (Hoff, 2020a, p.70).

One could say that the 80s marked a shift in culture pedagogy, where postmodernist ideas, such as the focus on attitudes, emotions and “the other”, expanded and slightly dominated over the earlier modernist view without demolishing it completely (Risager, 2012). This meant that the learners’ own interests often were incorporated in textbooks, and they would portray characters the learners were likely to meet abroad. Unfortunately, this change also contributed to stereotypical representations from a few mainstream English-speaking cultures primarily set in Great Britain or the US (Hoff, 2020a, p. 71). The modernist approach of having a cohesive objective overview about the cultural and social conditions of the target

culture therefore lost some of its influence but cannot be said to have disappeared. For example, Lund (2007) in *Questions of culture and context in English language learning textbooks* found instances of how some Norwegian lower secondary education textbooks had texts and topics that suggested a tradition of providing factual information about English-speaking countries. She also emphasized the impression of how the cultural materials that were included in the textbooks had no clear purpose as to what the intention behind them were, in addition to how mostly British and American “high culture” were apparent (pp. 322-323).

Another shift in culture pedagogy could further be seen in van Ek & Trim’s (1991) model for sociocultural competence in the renewed version of the *Threshold Level* where they explain; “they (learners) will need to be alert to signs of cultural differences and be prepared to operate whatever strategies may be needed to establish proper basis for communication by raising cultural differences into consciousness” (p. 94). The former model did not deal with the sociocultural concept as thoroughly as the sociolinguistic. In the latest model, the notion of culture becomes an integrated part of language teaching, in addition to how the learner must draw upon his or her own cultural background in order to reach successful communication. Sociocultural conditions in language teaching could further be explained by how “there are sociocultural ‘rules’ that have to do with appropriateness of the production and interpretation of utterances according to contextual aspects” (Skulstad, 2020a, pp. 47), meaning that the way in which learners choose to communicate is up to their understanding of different contexts in the target language of the particular culture and society. Intercultural communicative learning as such, where the sociocultural notions of language and culture could be said to intertwine, first had its breakthrough in the 1990s, and was, amongst others, highly influenced by the works of Byram (1997).

3.2.3 Byram’s model of ICC

Byram (1997) in his book *Teaching and Assessing Intercultural Communicative Competence* presents a model for ICC which several academics and curriculums have taken into account, the primary reason being how it was part of his work for The CoE’s development of the CEFR (2001). ICC in this model introduces the different qualities (e.g., knowledge, skills and attitudes) learners of the foreign language should acknowledge in order to become competent intercultural speakers. Thus, the model refers to how a “successful” intercultural speaker may exist, in addition to how it is possible to assess and test these qualities.

Byram (1997) proposes ICC as a means of how the “exchange of information is dependent upon understanding how what one says or writes will be perceived and interpreted in another cultural context: it depends on the ability to decenter and take up the perspective of the listener” (p. 3). Here, it is not only the efficiency of the conversation that is central, but the relationship between the speaker and listener in how the speaker is willing to relate to the listener on the basis of their differences in for example cultural factors such as politeness and behavior. Consequently, Byram’s model contributed to differentiate the concept of ICC from communicative competence, where the latter expected the learners to model first language speakers solely in sociolinguistic features for effective communicative results. Sociolinguistics here refers to both grammatical competence and the ability to use language appropriately (Byram, 1997, p. 7-8). Byram’s model further proceeds to mention five factors of intercultural communication:

Attitudes (*savoir être*): Curiosity and openness, readiness to suspend disbelief about other cultures and belief about one’s own (p. 50)

Knowledge (*savoir être*); of social groups and their products and practices in one’s own and in one’s interlocutor’s country, and of the general processes of societal and individual interaction (p. 51)

Skills (*savoir comprendre*) of interpreting and relating: the ability to interpret a document or event from another culture, to explain it and relate it to documents or events from one’s own. (p. 52)

Skills (*savoir apprendre/faire*) of discovery and interaction: ability to acquire new knowledge of a culture and cultural practices and the ability to operate knowledge, attitudes and skills under the constraints of real-time communication and interaction. (p. 52)

Critical cultural awareness/political education (*savoir s’engager*): an ability to evaluate, critically and on the basis of explicit criteria, perspectives, practices and products in one’s own and other cultures and countries (p. 53)

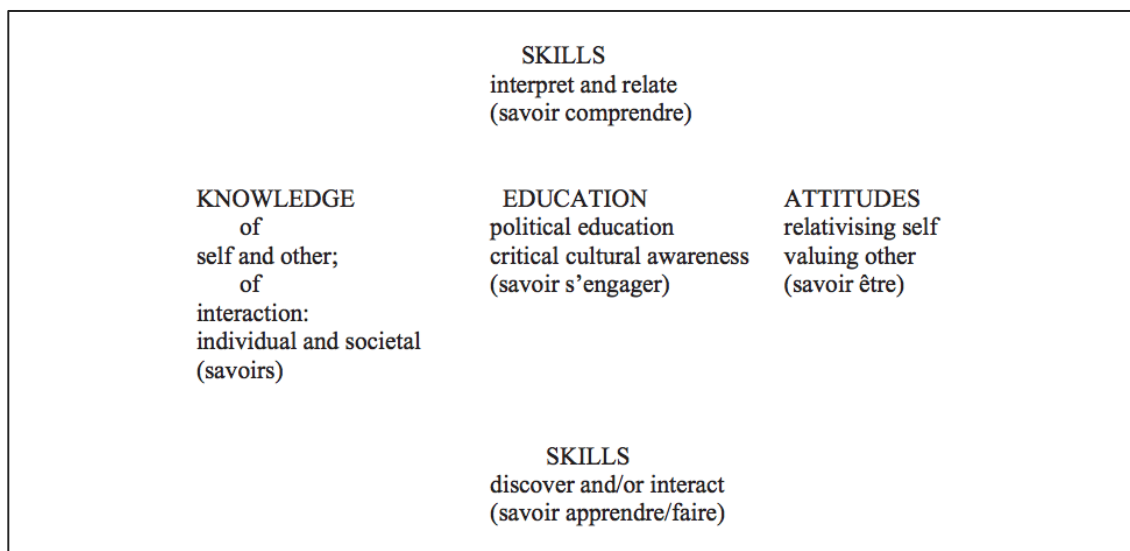


Figure 1. *Factors in intercultural communication* (Byram, 1997, p. 34)

The knowledge and attitude factors stand out from the others in how Byram (1997) views them as preconditions (p. 33). However, they are not considered static, and can consequently be modified by the process of intercultural conversations. This process is characterized further by the different skills the learner brings to the interaction, and Byram proceeds to divide them into skills of interpreting/relating and skills of discovery/interaction. Attitudes, then, refers to the need for “curiosity” and “openness”, and the ability to prevent judgement of others’ “meanings, beliefs and behaviors” (p. 34). Moreover, the ability to “decenter” is highlighted, in order to stress how one should analyze own beliefs from the engaging speaker’s viewpoint. Additionally, the attitude factor is described as being interdependent with the others (p. 34). However, more knowledge does not necessarily correspond to more openness and vice versa.

The knowledge factor (*savoir être*) separates into two categories, the first being knowledge about one’s own and the engaging speaker’s country and its social groups and cultures, in addition to knowledge of the processes of interaction at individual and societal level. Byram (1997) stresses that the first often is acquired through socialization in own social group, and how this can make the knowledge of the engaging speaker’s country to be contrasted to one’s own on the basis of preconceptions (p. 36). That leads us to the importance of the latter knowledge category, where knowledge about the processes of interaction at individual and societal level is supposed to make the speaker aware of how his or her social identity has been acquired, and how this can affect the way one views the engager. The skill factor *Savoir apprendre/faire* also derives from the speakers’ own culture in how he or she is supposed to “Identify areas of misunderstanding and disfunction in an interaction and explain them in terms of the cultural systems present” (p. 52), “cultural systems” meaning both the speaker and engager’s culture. Likewise, the skill *savoir*

comprendre expects the speaker to interact with the engaging speaker by "... taking into consideration the degree of one's existing familiarity with the country and culture and the extent of difference between one's own and the other" (p. 53).

Finally, the factor *savior s'engager*, or critical cultural awareness/political education, address the intercultural speaker's ability to critically evaluate "documents and events in one's own and other cultures" (p. 54). Byram (1997) therefore proposes a model for ICC where successful communication lies in the speaker's ability to compare own cultural contexts to the contexts of the engaging speaker's culture in order to understand how texts, speech and situations can be interpreted differently.

3.2.4 Why challenge or revisit former efforts?

Today, Byram himself (see Byram, 2021), and other scholars (e.g., Dervin, 2010, 2015, 2016; Hoff, 2016, 2020a, 2020b; Matsuo 2012; Ros i Solé, 2013) have taken a second look at his model and proposed renewed efforts of how to interpret the notion of performing and assessing IC in EFL or ESL classrooms. For example, both Risager (2007, 2012) and Hoff (2020a, 2020b) point out how Byram's (1997) model to some extent presents that of a national paradigm or essentialist view. Rather than conceptualizing culture as something dynamic and complex (non-essentialist), the model focuses on the aspect of being able to mimic or anticipate how someone from a different culture might act in certain situations in order to have successful communication. Here, culture and identity become tied to one country or language rather than being fluid and transnational. As a consequence, the model has also been criticized for having a performance-based approach not fit for the challenges of the 21st century. Hoff (2020b) expresses this further and highlights the very way in which recent perspectives conclude ICC as a present- day theoretical and practical concern. First and foremost, culture and identity are concepts that have become more complex. It is therefore, to some scholars (Dervin, 2010, 2016; Hoff 2020a, 2020b; Holliday, 2011; Matsuo, 2012; Risager; 2007, 2012; Ros I Solé, 2012), not possible to only look at culture as belonging to a place in which you live or the language you speak, but as a matter that varies through situations and contexts. Hoff (2020b) also addresses how there exists identity markers beyond nationality, where it is recognized that the cultures and subcultures of a country not necessarily have complete heterogeneity, like some stereotypical approaches might imply (pp. 58-60).

The approach mentioned above calls for teachers of the English subject to recognize and expose the learners to different types of subcultures within the mainstream cultures of a

given society, in addition to fields of discussions that reveal how everyone is diverse and have a personal way of dealing with different issues regardless of cultural factors. One example could be how cultural factors such as nationality, religion or ethnicity might play a part in how learners believe certain groups handle certain issues. If the question of abortion were to be raised, some would perhaps stereotypically believe that most Christians would be pro-life. On the contrary, if cultural identities are being viewed as something transparent and fluid, religion would not necessarily be a definitive factor for each Christian's response, in addition to the understanding of how diverse individuals with their own subjective minds might interpret their faith differently. To calculate how a certain group would view different matters could therefore be superficial, considering how every individual is diverse regardless of group identity, hence strengthening Dervin's (2010) referred claim of how "one does not meet cultures, but individuals" (p. 162). However, stereotypical beliefs do not just appear out of thin air, and learners and teachers alike could explore why and how such beliefs were formed in the first place.

Other examples of scholars who critique Byram's (1997) model for ICC is Matsuo (2012). In her paper she focuses on how this list-type model is not enough substantial guidance for teachers in day-to-day situations, in addition to critiquing the model's orientation to how culture equates to national culture. To her, this is comparable to thinking of cultures as "containers", where the concept of culture becomes a sealed unit. She instead proposes how globalization processes contribute to a world of hyper-connections with permeable consciousnesses (p. 350). In addition to criticism, some scholars have used Byram's (1997) model as a template in which to build from. For example, Ros i Solé (2013) does point out how the world no longer revolves around fixed national identities. However, instead of critiquing Byram's model in its entirety she "propose to add a new dimension to the concept of Intercultural Competence", in which she sites Byram (1997) and names the new dimension the "Cosmopolitan Speaker" (CS). It separates itself from Byram's approach in how the CS is referred to as having "multiple cultural alliances" and how they "participate in different communities simultaneously" in societies "impregnated with a variety of multicultural meanings" (p. 327).

One could also consider the technology of the time Byram's model was written. Orsini-Jones and Lee (2018) for example comments on how it was mainly Eurocentric oriented and proposed a "physical type of mobility" involving European students on Erasmus programmes (p.16). Consequently, the critique or revisit of Byram's model has mostly concerned his approach to how cultures are bound to countries (Hoff, 2020b, p. 58), in

addition to the notion of identity being a fixed construct. The paragraph below briefly comments on Byram's (2021) own reason for revisiting his previous work.

Byram (2021) in *Teaching and Assessing Intercultural Communicative Competence: Revisited*, explains in the renewed preface how his intention is not to change the central message of his model, but rather take criticism into account, remove ambiguities and give reference to recent research that supports some of his previous arguments. It therefore appears as if his present efforts are not to erase what used to be regarding his framework for ICC, but instead try to clarify some of the points in order for there to be more transparency surrounding what his original intentions were. His model then becomes a tool in which one can use to understand efforts made in the past regarding IC, in addition to help as reference point for future academic commentary and research. This may highlight how the field of IC in the ESL/EFL discourse is in constant development due to scholarly efforts and new language education policies.

3.3 Renewed implications of IC

It has previously been mentioned how Hoff (2020b) proposes renewed perspectives to the teaching of IC. The next paragraphs take inspiration from her article "The Evolution of Intercultural Communicative Competence: Conceptualisations, Critiques and Consequences for 21st Century Classroom Practice", when portraying what lies behind these perspectives. In addition, her list of relevant issues regarding former implications of IC is used as reference in order to discuss renewed efforts in more detail. Hoff (2020b) manages to comment on the critique of Byram's model (1997) without diminishing it within the research field, in addition to taking multiple perspectives of renewed implications into account. "Identity and Culture" has been dealt with in the chapter above and is therefore not included. The remaining issues concern: "Conflictual dimensions", "Varied communication contexts", "The need for 'De-centering'" and "Assessing IC" (Hoff, 2020b, p.57).

3.3.1 Conflictual dimensions

Hoff (2020b) argues how conflictual dimensions of intercultural encounters must be captured in a more nuanced manner (p. 57). She expresses this further by referring to how the emerging political polarization of our current societies makes the notion of being able to mediate on the basis of conflict an urgent issue (p. 60). Previous theoretical efforts of IC, such as Byram's (1997), have thus idealized harmony and agreement in such situations. However, Hoff (2020a,

2020b), and other scholars (Dervin, 2016; Iversen, 2014, 2015), propose how this necessarily is not a realistic solution to education, such as becoming interculturally competent.

Dervin (2016) points out how efforts from the CoE (2018) in their first drafts of the RFCDC, where “intercultural dialogue” becomes an important component, actually contribute to promote arguments that might ignore unbalanced power relations where “universal” Eurocentric perspectives (such as *tolerance*, *critical thinking*, *openness* etc.) dominate (pp. 73-74). Instead, he proposes how one should move away from a “recipe-like” model for IC, and focus on how IC is composed with contradictions, instabilities and discontinuities in intercultural activities, in addition to criticizing the trend of steering away from discomforting situations concerning IC through creating “interculturally correct” situations (pp. 82-83). This is also recognized in Hoff’s (2020b) article, by how she highlights the need for conflictual dimensions of intercultural communications and de-center discourses of interculturality (pp. 60-65). In the classroom, this means that the teacher might need to explore why and where conflictual dimensions come from with the learners and investigate the power relations connected to these dimensions in order for the learner to not only develop a democratically correct standpoint towards the situation, but rather a deeper understanding of why these conflicts are present in today’s society from different viewpoints. The diverse interpretations that could arise in intercultural discussions can therefore be said to promote the learners understanding of the fluidity of different cultural references and discussions. However, for these diverse interpretations to exist, the classroom needs to be a place where different opinions are tolerated rather than looked down upon (Hoff, 2020a, 2020b).

In a Norwegian context, the concept of conflictual dimensions in classroom discourses could be further initiated through what Iversen (2014) calls “Uenighetsfellesskap” or “communities of disagreement” (translation by Hoff, 2020a). In short, he defines this as “a group of people with different opinions, that are in a collective process of solving a problem or challenge” (p. 12) (Researcher’s translation). Here, the goal is not for the participants in the group, in this case a school class, to agree or come to a singular solution. In addition, the group does not need to have a conjoint value system. Instead, contradicting opinions should be accepted, and contribute to the learning environment.

In an article published for Dembra, (*Against prejudice and hatred*) (The organization’s translation) during their conference for how group hostility and antidemocratic attitudes could be met and prevented in schools, Iversen (2015) argue how learners do not only deal with argumentation in the classroom, but also self-representation. This can lead to learners finding it uncomfortable to disagree, in addition to valuing consensus and harmony. The challenge

then, according to Iversen (2015), becomes the barriers that hinder successful group discussions. These barriers for example consist of members not wanting to participate due to fear of achieving negative status in the classroom.

To prevent what Iversen (2015) suggests in the above paragraph, he suggests long-term social pedagogical work, where the students feel comfortable enough to not only share their own personal beliefs, but also challenge them by exploring other possibilities of truths (pp. 10-11). For instance, it will, according to renewed theories of IC, not only be enough to expose the learner to the intercultural encounter itself, but also to explore the intersubjective ideologies, mechanisms and power structures that are incorporated in these encounters (Hoff, 2020a, p. 81). In order for this to happen, the learners' attitudes and preconceptions should be brought forward, and dialogue can be viewed as an important factor as it enables the learner to process and form new ideas and values in how to think (p. 82).

3.3.2 Varied communication contexts

As a consequence of the newly developed English subject curriculum (LK20, 2019), teachers are expected to expose learners to different types of multimodal texts when dealing with interculturality. Additionally, this reflects current views (Hoff, 2016, 2020a, 2020b; Orsini-Jones & Lee, 2018; Thorne, 2010) of the importance of not binding the IC development to one communicative learning platform, which traditionally have been through intercultural encounters in person. In the following paragraphs, renewed efforts of IC in different communication contexts are taken into account.

Multimodality refers to the “use of several modes of communication or representation”. Here, mode is understood as a “resource for meaning making” (Skulstad, 2020b, p. 261). Some examples are the use of music, photographs, film, spatial designs etc. However, Hoff (2020b) also discusses the potential of “looking *across* diverse communication context” (p. 64) when dealing with IC in the classroom. This means that the learner could be expected to comment on how various types of texts convey different meanings in how cultural expressions are constructed or in how they differ in the process of meaning making. For example, Thorne (2010) highlights how students from America and Ukraine interacted with each other in online gaming. Here, the American would send vulgar language utterances through the online chat forum. The Ukrainian student would then learn these utterances and use them himself. Thorne (2010) refers to how the transcript conducted illustrated positive assets for language learning, such as natural unscripted interaction (p. 150). One could for example compare the cultural expressions made between the two gamers

with the learners and discuss how the interaction might have been different if conducted face-to-face or in a different medium. As a consequence, the cultural aspects of both the conversations and the different mediums discussed would be commented on.

Hoff (2016, 2019, 2020a, 2020b) emphasizes how literary reading in itself can work as a communicative medium. Instead of the literary text and reader working in a one-way relationship, where the reader is expected to absorb statements from the text and reading well is understood as meaning to read accurately, Hoff (2016) proposes how three interlinked levels of communication through “the Model of the Intercultural Reader” (MIR) can operate in practice. Here, the focus shifts to the “intercultural reader”, and she/he is expected to interpret passages of EFL/ESL literature through three levels. The first level concerns the intercultural reader’s “engagement with multiple voices inherent in the FL text” (p. 62). An example can be how the reader is able to comment on why and how a character in the text affected them. This engagement can evoke an emotional response from the reader and therefore requires her/him to critically assess the narrative that is being portrayed. In level two it is expected of the reader to discuss how other readers may communicate with the text, for example, if the literary character can evoke different feelings for people in the same or varying societal group as the reader, in addition to groups from different timelines. Level three refers to the reader’s ability to acknowledge how the literary text communicates with other texts. Here, Hoff refers to how texts from different cultures, time periods and genres are compared and contrasted in order to portray how they might affect the readers understanding (p. 63). An example could be how the teacher may expose the learners to two different texts dealing with the portrayal of women in order to discuss how there are different societal interpretations to the notion of what being a woman means and refers to.

Orsini-Jones & Lee (2018) stress how many teachers still rely on textbooks to teach languages, in addition to how these often provide superficial or tourist inspired views or lack a rich mix of intercultural exposure (p. 16). As an alternative, they emphasize how Web 2.0 technologies can contribute to the learner’s view on culture in greater depths. New challenges, for example, appear in how one’s real persona differs from “the virtual self” (Kramsch, 2009/2013, as cited in Orsini-Jones & Lee, p. 17), in addition to how meaning making can become more problematic online due to the almost unlimited fields of interaction. Thorne (2010) also comments on new media contexts and refers to the action of an “online intercultural exchange” (p. 140). Further he refers to how online virtual worlds in gaming can foster the motivation for intercultural interaction through conversations and exchange of information with participants from unfamiliar cultures (pp. 147-152). New digital learning

arenas in the classroom can therefore both be said to contribute to the development of IC, in addition to creating new dilemmas regarding how to use them in teaching contexts.

3.3.3 The need for “De-centering”

It has already been stated how Dervin (2016) criticized the CoE for their earliest efforts in the RFCDC (2018, vol 1.). As seen below, the model presents twenty competence aims for functioning as a democratically and interculturally competent citizen:

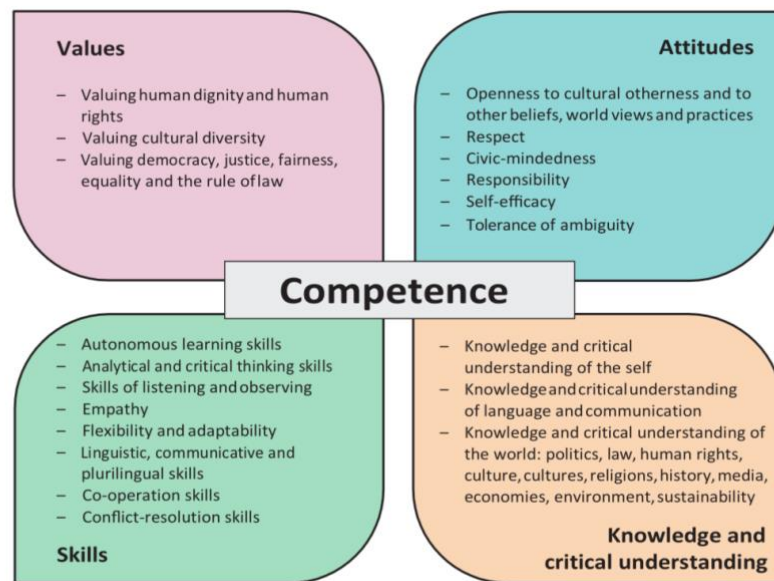


Figure 2. *Competences required for democratic culture and intercultural dialogue (CoE, 2018, vol. 1, p. 1.)*

The CoE themselves define the framework as “a set of materials that can be used by education systems to equip young people with *all* of the competences that are needed...” (CoE, 2022) to live in culturally diverse societies and to defend human rights etc. Much of the criticism towards the model lies in how the message appears “universal” and “objective”, in addition to how it can appear to push for Western-and Eurocentric perspectives (Dervin, 2016, p. 74). Such perspectives can be found in the tradition of *Bildung* ideals, and Hoff (2020b) refers to how they commonly have been associated with educational factors such as “personal identity, moral values, critical thinking and democratic citizenship” (p. 65). Thus, it can be connected to The Knowledge Promotion’s (LK20, 2019) focus on interdisciplinary topics such as “Democracy and Citizenship”, in addition to how the Core Curriculum (2017) refers to aspects of critical thinking, shared values, but at the same time highlights taking multiple

perspectives into account. However, it is not the efforts themselves that have received most of the criticism, but rather the lack of acknowledging how IC can be understood as a subjective and ideologically constructed, rather than objective term. For instance, Dervin et al. (2020) warn in the beginning of their chapter on IC how discourses of IC can be considered ideological. Ideology can here be defined as “A system of ideas which promote the interest of a particular group of people” (Holliday, 2011, p. 198). The warning then proceeds as follows:

Let us start with a warning: any discourse on IC is ideological. This means that any perspective on the concept relies on (amongst others) political, sociological, personal, glocal ideologemes (bits and pieces of ideology) that are passed onto us by the media, decision-makers, glocal curricula, research, etc. (Dervin et al., 2020, p. 4).

This means that the way in which we interpret the concept of IC is personal, in addition to how several factors and everyday experiences outside of our own mind can have affected our view. To be aware of this both on a personal and societal level can help us avoid what Simpson and Dervin (2019) refer to as “democratic othering”, where “democracy discourses” places one country above other countries due to “cultural essentialism” (see 2.5.5) which consequently can make them discriminate against each other or make one country believe they inherit “better forms of democracy” (pp. 104-105).

What is mentioned above is also supported by Holliday (2011), who states in his book *Intercultural Communication and Ideology* how “established liberal academic, professional and civilizational discourses of “culture” hide ideology by projecting technical superiority through constructing their beliefs as neutral.” (p. 191). These “discourses of culture” he claims often stem from “Western sources” and consist of “imaginings both of themselves and others” (p. 1). In addition, he believes there is a tendency in the “West” to be in denial of the degree of ideology that exists within these discourses or theories. To not view them as ideologically constructed can therefore strengthen the belief of how the “West” somehow is in the position to improve the “non-west”, and not look inwards when dealing with issues of culture.

It is therefore, according to renewed implication of IC, not be enough for learners and teachers to solely explore options from the perspectives of certain “objective” democratic values. This can first and foremost contribute to the belief of how “Western” attitudes is the goal in IC education, in addition to failing looking inwards when moving in the intercultural landscape. Hoff (2020b) then, proposes how classroom work instead can “contribute to de-centering discourses on interculturality by problematizing fundamental concepts like

democracy... and how these concepts can be understood in different ways by different people in different parts of the world.” (p. 66), in addition to highlighting how teachers and learners together could discuss and evaluate how traditions of following essentialist perspectives have marked itself in curriculums and teaching materials. For example, the teacher could include former English textbooks in the lesson, and make the learners discuss how other cultures and perspectives are represented compared to in their current textbook.

3.3.4 Assessing IC

Hoff (2020a) discusses how the intercultural within language teaching often handle differences in attitudes and values. To judge the learner based on their ability to express these can according to Hoff pose ethical issues (p. 86). Previous paragraphs have for example mentioned how learners’ reluctance to share their opinions in the classroom can be blamed on external factors of “loosing face”. If the ideal then is for discussions to flourish, where the learner might want to participate with own emotions, opinions, values etc. when dealing with delicate issues in IC teaching, assessment needs to be carefully considered. In addition, Dervin (2020) refers to his two models of IC for teacher education/training in how they issue there being no endpoint to IC development, and rather view it as “a lifelong endeavor to negotiate again and again” (p. 68).

The American award-winning professor within arts and education Elliot Eisner (2004) referred to how education has had a tradition of “high stakes testing” and “pre-specification of intended outcomes” (p. 3), in addition to mentioning how previous educational reforms have been efforts of creating order, tidying up complex systems and pushing towards uniformity on several arenas in language teaching (p. 4). He argues how educational practices might have something to learn from the arts in how judgements are not made from strict rules, but rather in the absence of them. Thus, the learner will be able consider the consequences of one’s choices and what is being learnt by the opportunity to revise and make new choices (p.5), hence what Eisner refers to as “evoke, develop and refine” within modes of thinking (p. 10). Renewed IC discourses reflect some of Eisner’s points and refer to how the instability of what is the “correct” way of “being” interculturally competent makes the notion hard to assess and trace within the learner. Here, IC might be argued as being a process within the learner, where developing attitudes over time rather than in certain situations is the goal. Renewed theoretical implications of IC therefore take a rather critical stance towards the assessment of it.

The perspectives mentioned in this current and below paragraph believe in the assessment of IC in the classroom and can be said to reflect some of the principles apparent from the CoE's RFCDC (2018, vol. 1) (see 3.3.3). It is relevant to comment on these perspectives as the Knowledge promotion (LK20, 2019) also reflect democratic values when working with IC, which is part of the current study's focus. Dypedahl and Bøhn (2020) then, refer to how assessment of IC can be considered controversial when learners are expected to draw from own attitudes. However, they view formative assessment as a contribution to the learning of IC and highlight how it can increase the learners' awareness of intercultural communication. Here, they comment on different self-assessment measurement tools such as the *Autobiography of intercultural encounters* (CoE, 2014). In addition, they address how such tools become problematic to use if misinterpreted as "international" rather than "intercultural" encounters. The teacher should, according to them, instead take different mindsets and communication styles already present in the classroom into account when designing such activities (pp. 94-95). Dypedahl and Bøhn (2020) believe such activities can help both the teacher and learner become aware of where they are in the learning process in accordance with the learning goal that has been set.

Byram (2020) also views the assessment of IC as posed with challenges, however, he argues how these challenges can be met, but not definitively solved. By this, he expresses how the competences used for assessment needs to be defined and described in concrete terms (p. 183), in addition to understanding that these definitions and descriptions are not deterrent for all assessments concerning IC. In the chapter he illustrates how assessment of IC can be conducted through his model of ICC (Byram, 1997), and through the use of the RFCDC (2018, Vol. 1).

This section has pointed to various perspectives in regard to how and what can be assessed when dealing with IC. What has been referred to as renewed perspectives of IC for example endorse how IC is a lifelong endeavor and is filled with contradictions in how to define it, which consequently makes the phenomenon hard to assess (Dervin, 2020), in addition to the ethical dilemma of judging learners' competences when they are expected to share aspects of their personal attitudes and values (Hoff, 2020a). Nevertheless, other perspectives (Dypedahl & Bøhn, 2020; Byram, 2020) do address how IC assessment is challenging and indefinable, but believe it is possible to conduct in the classroom through the carefully use of sources from both former traditions of IC (such as Byram's model, 1997), and competences determined by the CoE, in addition to formative assessment.

3.4 Overview of renewed and former theoretical traditions of IC

To summarize some of the points made in relation to what the present study considers to be renewed or former theoretical traditions of IC, different categories discussed in the theory chapter have been presented in the table below. The purpose of the table is to give a clear and cohesive representation of the comparisons one could draw between the two traditions.

Table 1. *Overview of renewed and former tradition of IC*

Categories	Renewed IC	Former traditions of IC
Views on terms related to IC	<p>IC as a subjective term understood through own personal experiences (Dervin, 2010).</p> <p>IC impossible to objectively define</p> <p>Foreign culture as fluid and complex</p> <p>Transnational and global perspective (Risager, 2007)</p> <p>Diverge from target culture (Dervin, 2016)</p> <p>Comparing can contribute to ethnocentrism (believing than one culture is above the other) (Dervin, 2016)</p> <p>Impossible to predict “the other”</p>	<p>Achieve IC by learning “objective” descriptions about people from foreign cultures’ behaviors, thoughts and opinions.</p> <p>Cultural differences explained through “fixed discrete pieces”</p> <p>Nationalist approach: Culture as territorially defined (Risager, 2007)</p> <p>Focus on target language and target countries/cultures (Byram, 1997)</p> <p>Foreign culture as comparative tool to own culture (Byram, 1997)</p> <p>Predicts “the other” through the culture they belong to</p>
Holliday’s (2011) categorization of views on “culture”	<p>Critical cosmopolitanism:</p> <ul style="list-style-type: none"> • Culture as a fluid concept • “One does not meet cultures, but individuals” • Diversity is norm and boundaries are blurred • View IC discourses as Ideologically constructed • Acknowledge how the “West”’s cultural realities have received more exposure 	<p>Essentialist view:</p> <ul style="list-style-type: none"> • Target culture associated with target language and country (physical territory) (Byram, 1997). • Static and fixed view on culture • “National” part of the person <p>Neo-essentialist view:</p> <ul style="list-style-type: none"> • “Culture” can relate to any type of group, both in size and time period • National cultures as a basic unit • Can overlook how definitions of cultural concepts from “the West” are not neutral, but contain ideological interests

Culture and identity	Identities are complex Cultural identity varies through situations and contexts	Cultural categorization of individuals Culture tied to a target language/country
Conflictual dimensions	Communities of disagreement (Iversen, 2014) Deals with controversial cultural issues	Tradition of agreement, tolerance and harmony (Eurocentric perspectives).
Teaching methods and materials	Learning in varied contexts (Hoff, 2020a, 2020b) Varied materials Multimodality (LK20, 2019)	Systematic instruction, instrumental view of foreign language teaching (Fenner, 2000) Communicative, where the learner adapts to the foreign culture. Traditional face-to-face interactions (Byram, 1997)
Perspectives used when teaching IC	Need for “de-centering” Benefit from a multitude of different perspectives	Western- and Eurocentric perspectives (Dervin, 2016) Imaginations of the “self” and “others” coming from one-sided-Western perspectives (Holliday, 2011)
Assessing IC	Learners level of IC is difficult to measure IC as lifelong endeavor Intercultural competence as a process of life (process-oriented view on knowledge)	Can be measured in different contexts Hierarchical view on IC

3.5 Teacher cognition

3.5.1 What is teacher cognition?

According to Simon Borg (2009a) teacher cognition is concerned with the teachers’ mental lives; hence the study of understanding what teachers’ think, know and believe about different subject matters (p. 163). These are factors which can influence the teachers’ practices and become important to investigate in order to discover why and how teachers choose to act within the classroom. The present-day view consequently becomes how teachers are “active, thinking decision-makers who play a central role in the shaping of classroom events.” (Borg, 2009b, p. 1). Nevertheless, the educational research field of teacher cognition, such as with the intercultural, is considered rather new and can be traced back little over 40 years ago. For instance, the developments before the 1970s concerned how teaching was a product of the teachers’ behavior which needed to be tested in order to identify their practices’ efficiency in relation to pupils’ learning outcomes (Borg, 2009b, p. 6). The concept of teacher cognition has thus come a long way since then. In spite of this, there has been a tradition of pointing out

how the term “lack cohesion and clear definitions” (Fives and Buehl, 2012, p. 471, as cited in Levin, 2015, p. 48), how it is “a messy construct” (Ashton, 2015, p. 43) and how “belief does not lend itself easily to empirical investigation” (Pajares, 1992, p. 308). This is rooted in how there is no specific consensus in how to define “beliefs” (Skott, 2015, p. 17).

3.5.2 Historical background

Ashton (2015) states how the 1940s and 1950s experienced little research within the area of teacher cognition due to the popularity of behavioristic constructs. She points out how it was not until the 1960s, in the first *Handbook of Research on Teaching*, that the topic of the “Teacher’s personality and Characteristics” was depicted in one of its chapters. Here, the assessment of teachers’ beliefs was present to some extent, but according to Ashton (2015), the distinction between attitudes, belief and knowledge was not addressed (pp. 31-32). In addition, educational reforms before the 1970s ignored the role of the teacher by not paying more attention to the “complex type of action and decision making through which the teacher positions herself in the curriculum development process” (Skott, 2015, p. 14). This slightly changed in 1975, where the National Institute of Education in The United States discussed the further research into teaching. They came to a conclusion where teaching went from being a term for “behavior” to rather being explained as “*thoughtful* behaviors” (Borg, 2009b, p. 7).

The next decades shifted from focusing on “teacher decision-making” and “teacher thinking” to rather incorporating “teacher knowledge and beliefs” (Borg & Sanchez, 2020, p. 16). An important influence here is the often-cited Pajares (1992). His discussion on belief and knowledge discourses of teacher cognition contributed to new interpretations of the term (Ashton, 2015, p. 39). The most common view on the relationship between belief and knowledge is according to him how belief is based on evaluation and judgement, and knowledge on objective facts (Pajares, 1992, p. 313). In accordance with this, Ashton (2015) refers to Kagan (1992) who commented on how facts equate to knowledge as opinion do to belief (Ashton, 2015, p. 38). However, Pajares (1992) chooses to view the relationship between the two differently and discuss how they are “intertwined” (p. 325). Belief then, is according to him, an “individual’s judgement of the truth or falsity of a proposition” (p. 316). To understand this judgement, one must at the same time understand “what human beings say, intend, and do” (p. 316). For him, the challenge becomes the assessment of each of these components in order for the researcher to give a clear and accurate representation of the intended judgement or belief. One could therefore claim that from the 1990s and onwards,

teacher cognition reached new complexities in how to define it, in addition to what and how it could be researched.

Historically, the view on teacher cognition has gone through several changes within academic discourses (Ashton, 2015; Borg, 2009b; Borg & Sanchez, 2020; Pajares, 1992; Skott, 2015). Part of the reason might be how human belief systems are considered extremely complex (Ashton, 2015, p. 39). One must therefore thread lightly when exploring the landscape of teacher cognition, where conducted answers to interviews and observations needs to be carefully investigated in order to avoid generalizations and conclusions that offer reduced insight and straight-forward answers to the potential problems of discussion.

3.5.3 Why study teacher cognition?

Levin (2015) refers to the importance of research on teacher cognition in how it can help school administrators, teacher educators and curriculum developers in understanding teachers' decisions, judgements and actions in the classroom, for example how they work with reform initiatives, or why certain initiatives potentially are not being followed up. This can help those who work with and for teachers in order to provide responses that take teachers' experiences into account, in addition to help in professional growth and development throughout the teachers' careers (p. 50).

Borg (2017) emphasizes the importance of studying the teachers' belief and practice relationship. For instance, he comments on how it can help teachers change their practice, especially if they become aware of how their beliefs do not correspond to what is being done in the classroom. In addition, it can promote the awareness of whether what is reflected in literature regarding different teaching subjects, actually is what teachers have cognition about, and if this again reflects their practice (Borg, 2017). For example, if literature suggests that it is beneficial to motivate the learners, and the teacher pays little attention to this, it could inspire the school administration to target further professional development within this field (Borg, 2017, p. 78). Another key factor for studying teacher cognition is to gain knowledge about what type of strategies teachers use in order to promote learners' knowledge about different aspects in education. Teachers' cognition could therefore be a relevant field of research to improve teaching as a practice in itself (Skott, 2015, p. 14).

3.5.4 Teachers' Beliefs

Scott (2015) argues that there to some degree exists an agreement on core elements that one can find within the theoretical field of "Teachers' beliefs". This concerns how beliefs:

1. Are used to describe individual mental constructs, which are subjective to the person in question
2. Involve cognitive as well as affective aspects, which are inextricably linked
3. Are temporally and contextually stable reifications that are likely to change due to engagement in social practices
4. Influence how teachers interpret and engage with problems of practice

(Scott, 2015, p. 18-19)

The first concern relies on how "belief" necessarily not describes untrue judgements, but rather judgements that do not need to be standard or consensual for others. It is instead subjective, and what is sensible for one person, might not be the right interpretation for another. Scott (2015) here also characterizes subjective beliefs as having a degree of conviction (p. 18). Teachers can for example have different beliefs about effective learning. One teacher might argue that teacher instruction achieves the better results, another might disagree and emphasize group discussions. The second concern of Scott (2015) is how the relationship between the teachers' beliefs and affective dimensions (such as moods, feelings, attitudes etc.) is intertwined. This does not mean that these dimensions work as additional pieces to belief, but rather becomes integrated mechanisms that "serve to encode different forms of information" (Skott, p. 18). The teacher can for example believe that she should keep her political opinions from the learners, nevertheless, her emotions regarding this subject can make her react to political utterances regardless of what her beliefs were. Beliefs then becomes a matter of "should", which makes it value laden.

The third concern involves the teachers' sociocultural environment, in how their "personal lives, own schooling, teacher education programs, and collaboration with colleagues" (Skott, 2015, p. 19) might affect their beliefs. This is also emphasized by Mansour (2009) who argues how the educational system "cannot be separated from the larger socio-economic, political, and cultural contexts in which it operates" (p. 33). He specifies how teachers' beliefs similarly are environment-based. This means that teachers' beliefs and practices need to be considered in their social contexts where both constraints and opportunities might be present and consequently can affect either of them. For example, Borg (2009b) illustrates how such contextual factors can be temporary or more or less permanent. He thus provides two examples where the first is extreme heat on a particular day, here,

factors such as learning environment might be a constraint for the teacher's enactment of a particular belief. Other more permanent factors could be institutional policies or curriculum aims (p. 275).

The fourth and final concern suggest how beliefs influence practice. Even though scholars (Borg, 2017) have challenged this statement by emphasizing a more dynamic relationship, there is a strong implication from literature on teacher cognition by how what the teacher believes about a certain issue to some degree can influence her practice (Skott, 2015, p. 19). At last, Beliefs are not notions that easily change overnight, hence why Skott (2015) refers to them as "Stable" (p. 18-19).

3.5.5 The belief and practice relationship

Phipps and Borg (2009) refer to how extensive literature on teachers' beliefs highlights the strong evidence for how teachers' beliefs can affect their practices or pedagogical decisions, and at the same time not always reflect what teachers actually do in the classroom. In addition, practices can lead to change in beliefs and vice versa, and teachers' beliefs can influence the way in which they react to educational changes (p. 75).

According to Borg (2017), simple linear assumptions about the belief and practice relationship needs to be avoided (p. 87). Moreover, he argues how it is not of interest to focus solely on evidence that provides how there is a gap between teachers' beliefs and practices, as there exists enough literature and research that demonstrate how that clearly can be the case. The focus should rather be the underlying reasons behind a potential gap. When explaining the variations between this relationship, Borg (2017) emphasizes both internal factors within the teacher such as "biography, awareness, motivation and experience" etc., and external factors such as sociocultural contexts, "the curriculum, time and institutional policies" (p. 81).

In addition to what is mentioned above, Buehl and Beck (2015) highlight their model for supports and hinderances to the enactment of beliefs:

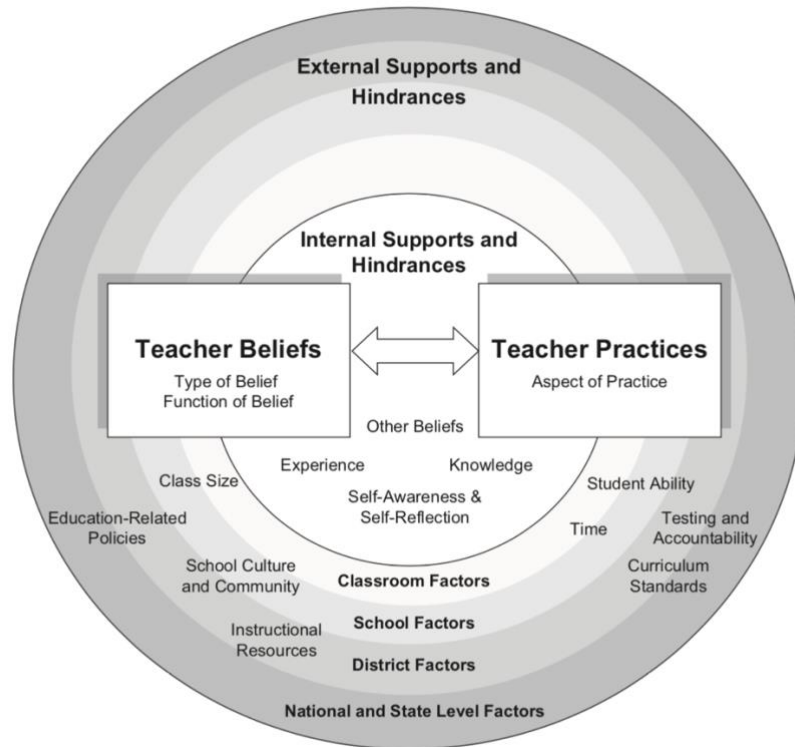


Figure 3. Relationship between teachers' beliefs and practices in a system of internal and external supports and hindrances (Buehl & Beck, 2015, p. 74)

They, as well, differentiate between internal and external factors. Regarding the internal, Buehl and Beck (2015) first refer to *Other beliefs* as the multitude of beliefs teachers may have about different subjects. These can vary in how central they appear and can contradict each other (p. 75). Here, they emphasize examples in studies of how beliefs can influence enactment into practice. For instance, beliefs about own capability and self-efficacy may affect their practices in how the teacher can be unsure of own knowledge and skills regarding the subject, and therefore might avoid enacting on issues related to these beliefs (p. 75). Other examples are teachers' beliefs about learners' ability, motivation and responsibility.

Knowledge in the model refers to how teachers need to possess the appropriate knowledge in order to enact on their beliefs. Here, Borko and Putnam (1996) identify three main categories of knowledge connected to teaching that align with Buehl and Beck's (2015) view on the phenomenon. First off, the teacher needs to have more or less general pedagogical knowledge. This refers to knowledge about strategies for planning, how to conduct the lessons, work related to classroom management and so on. If, for example, the teacher does not have the appropriate pedagogical knowledge in how to implement instructional practices, their actions might not align with what their beliefs reflect (Buehl &

Beck, 2015, p. 76). A mixed methods case study conducted by Teague, Anfara, Wilson, Gaines and Beavers (2012) illustrate this further, where teachers' beliefs and practices concerning instructional practices were explored through a questionnaire, interviews and observations. They found evidence of how school resources and professional development were less present in supporting the teacher's efforts, in addition to an inconstancy regarding what the teachers expressed they believed and what they actually did during classroom instruction.

The second knowledge category concerns the subject matter knowledge, where teachers need to know the content of their subject in order to enact on their beliefs. In order to illustrate this, Buehl and Beck (2015) point to different types of research within the teacher cognition domain. One example is a case study conducted by Bray (2011), where she found evidence of how certain teachers' knowledge affected the quality of teachers' responses to student errors (p. 35). The last knowledge category Borko and Putnam (1996) point to is the pedagogical content knowledge, which involves how the teachers present a specific subject for the learners. The pedagogical decisions that make each subject comprehensible for the learners might differ, which make each of these decisions unique for the subject the teacher is dealing with.

Further, *Self-Awareness and Self-Reflection* demonstrates the way in which teachers might not reflect their current beliefs in practice due to the lack of ability to interpret oneself (Buehl & Beck, 2015, p. 76). For example, if teachers lack self-awareness in certain contexts, they might allow themselves to unconsciously enact a practice that do not correspond with their belief. For instance, Roehrig, Turner, Grove, Schneider and Liu (2009) found evidence of how pre-service teachers sometimes did not act out their beliefs in classroom instruction. The research further indicated that if the pre-service teachers became aware of their own inconsistency of enactment into practice, they might benefit from this and change their practice accordingly (180-181).

In regard to external factors, Buehl and Beck (2015) separate between classroom-, school-, district- and state/national-contexts. The levels in which they are split into interfere with each other. *Classroom-context factors* point to elements such as classroom management, class size and student ability and attitudes (p. 76). Such factors can pose challenges and barriers that the teacher might need to overcome in order to enact on their beliefs. Other examples of these factors are the students' behaviors and preference for instruction (p. 77). There is also strong evidence for how *School-contexts factors* pose challenges of teachers' beliefs being enacted into practice. For instance, a study conducted by Bullock (2010)

indicated that teachers who lacked resources that enhanced the feeling of success (e.g., guidance from school administrators), reflected less enactment of beliefs (p.77). Examples of other factors could be parental support, colleagues and school resources (Buehl & Beck, 2015, p. 78).

Finally, the last concern addresses the *National-, state-, and district-level factors*. Here, Buehl and Beck (2015) focus on educational policies and curricular standards (p. 78). The influence these factors have on the teacher is also dependent on other factors such as the teacher's individual perception. For example, there might not be consensus amongst teachers in how to interpret some of the aims in the subject curriculum. At the same time, different schools might also not work with the aims similarly. In conclusion, this model highlights the way in which teacher beliefs and practices operate in a complex relationship, where internal and external factors are interdependent.

While the model above has a general approach to its comments on the relationship between teachers' beliefs and practices, Borg (2009b) attempts to define a framework specific for language teacher cognition research. In addition, the model incorporates pre-service teacher education to a greater degree. In the center of the model, he presents *Language Teacher Cognition* and describes it as an inclusive term that refers to "the complex, practically-oriented, personalized, and context-sensitive networks of knowledge, thoughts and beliefs language teachers draw on in their work" (p. 272). To the middle left side of the model (see figure 4 below), the concepts and terminology related to what teacher cognition research should draw from, according to Borg (2009b), is presented, such as teachers' *Beliefs, knowledge, theories, attitudes, assumptions, conceptions, principles, thinking, decision-making*. However, he comments on how these terms not necessarily are understood similarly in the research field of teacher cognition, and therefore expresses how it is important for the researcher to comment on the definitions that are being used in specific studies (p. 272). In addition, he states how, arguably, issues of teacher cognition research might be infinite, as teachers "have cognition in relation to any aspect of language and teaching" (p. 273). For instance, he points to how language teacher cognition about *teaching* and *teachers* (see middle right side of figure 4) can be broken down further, and comments on issues such as teachers' "beliefs about good language teachers" or "views of the defining characteristics of foreign language teachers" (p. 274).

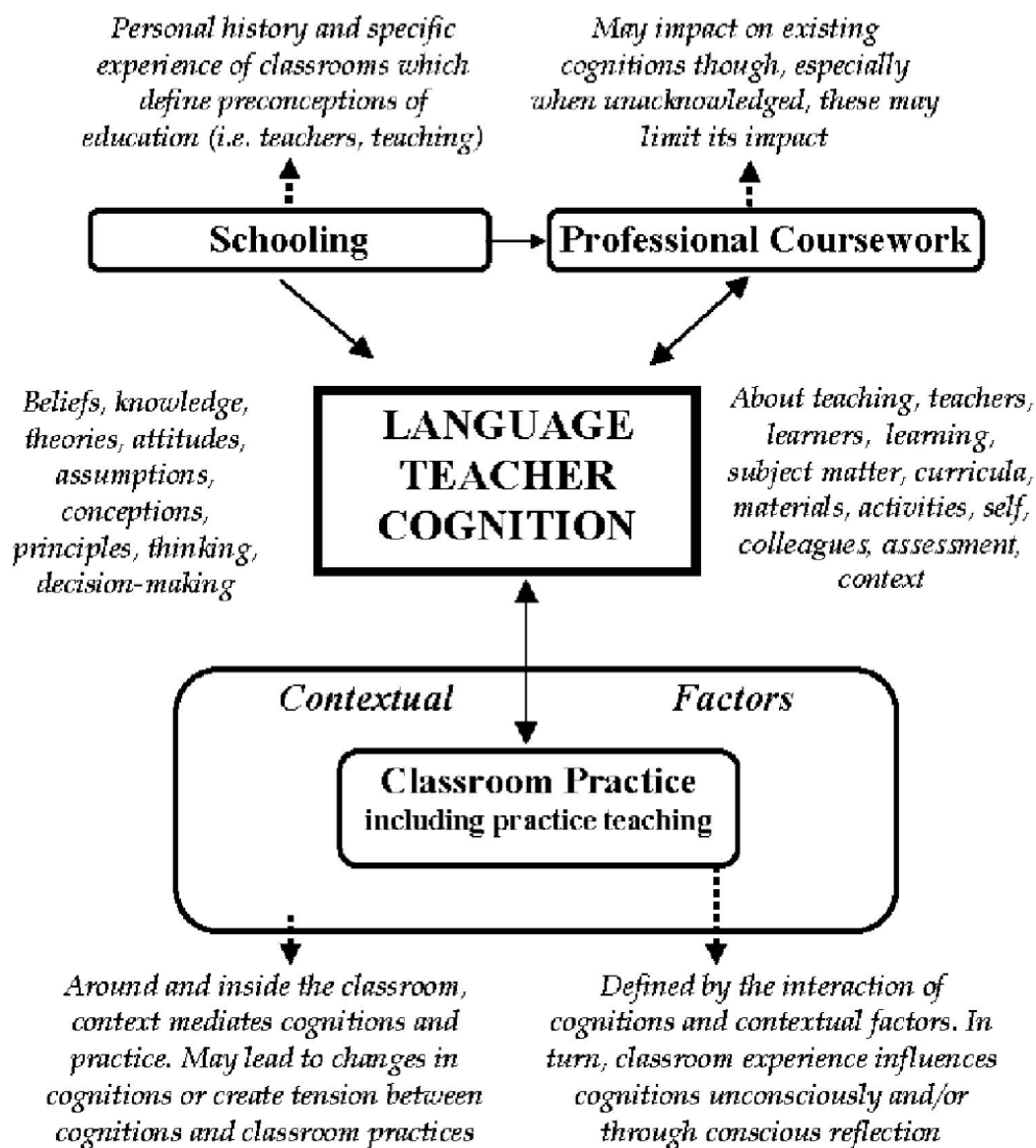


Figure 4. *Elements and process in language teacher cognition* (Borg, 2009b, p. 283)

The model above also draws on what teachers do in *Classroom Practice* as it according to Borg (2009b) should be integral to the study of *Language Teacher Cognition* (p. 273). The relationship between *Language Teachers' Cognition* and *Classroom Practice* is however not linear and could be influenced by *Contextual Factors*. The present study commented on some of these factors previously in this chapter (see section 3.5.4). However, Borg (2009b) also stresses how contextual factors can operate on teacher cognition by how they might lead to changes in cognition or alter practices without changing the cognition behind them, which might lead to inconsistency between relationship of stated belief and practice (p. 275-276).

Finally, the model presents the *Schooling* and *Professional Coursework* factors. In *Schooling*, Borg (2009b) highlights how pre-service teachers' most likely will have prior experiences to the teacher education that can affect their cognition and practice. According to

Borg, then, such conditions can result in teachers being affected by their pre-service teacher education in unique ways (p. 376). In addition, the different classroom experiences in themselves can have strong impacts on what the teachers do and believe about different subjects later in their *Professional Coursework* and in their career. Here, Borg (2009b) believes the realities of life in schools might actually outweigh coursework (p. 277).

3.6 Research context

Traditionally, studies of I(C)C involving teachers' cognition have used Byram's (1997) model as point of departure for explaining and conducting research on the phenomenon (e.g., Young & Sachdev, 2011), and the model is still influential in present day research on the subject (e.g., Hasanah & Gunawan, 2020; Safa & Tofghi, 2022). The popularity of research on IC in Norway has mostly concerned teaching materials for IC development (e.g., Helgesen, 2017; Lund, 2007; Nygaard, 2014; Walle, 2022). In addition, few studies have been conducted regarding teachers' beliefs and practices of IC connected to renewed theoretical implications. There is, however, an MA study that aims to analyze how literary texts in 10th grade ESL textbooks can foster learners' IC by referring to Hoff's (2016) MIR (see 3.3.2 for model) (Walle, 2022). This may indicate how renewed implications of what it means to be interculturally competent have achieved further status and recognition within the research field in Norway. Walle (2022) then, investigates two textbooks, *Stages 10* and *Engelsk 10 Student's Book*, and one teacher's book, *Engelsk 10 Teacher's Book* (p. 11). Her findings suggested how the teaching materials did involve and primarily focused on tasks that could correspond to level 1 and 2 in the model (p. 50). This could be considered an interesting finding, as it further strengthens how IC can be performed differently than the implied traditional view of in-person communication.

There is a recent MA study on how teachers' perceptions may reveal renewed implications of IC. In a study by Brekke (2017), she investigates to what extent EFL teachers at upper secondary school (Vg1) communicate about their approaches to questions of culture. She used a mixed-method approach through a quantitative web survey and qualitative semi-structured interviews. Ninety-three teachers answered the web survey, and seven participated in the follow-up interviews. In the concluding remarks she refers to the complete data set where the teachers typically tied "identity" to a particular language or culture. The interview data saw the teachers being more critical to their own worldviews (p. 80), which somehow indicates an understanding for power relations when dealing with the intercultural. Another

finding was how teachers in the support of openness and tolerance appeared less likely to approach cultural controversies. Regarding discomfort, the qualitative findings indicated that the teachers viewed this as something negative (p. 80-81). In addition, during controversial topics, consensus seemed to be the aim among the learners. Regarding assessment, the data indicated that most teachers in the study found it difficult to measure levels of IC (p. 81). The study did indeed find implications of renewed interculturality, however to a limited extent, in which the implications of the study refers to how the teachers seemed to have limited thoughts about their teaching practices connected to renewed approaches to IC (p. 82-83).

This current study takes inspiration from Brekke's (2017) approach to renewed implications of IC, and hopefully contributes to the focus on teachers' cognition in this field of study. However, the two studies separate in methodology, whereas the current study's focus solely lies in qualitative methods such as observations and pre- and post-observing interviews. It is possible to claim that the studies complement each other. The current study's limitations for example reflect how it is not able to speak or comment for a wide audience of participants. Brekke's (2017) study, however, have its limitations in how it is not able to comment on whether or not the teachers actually reflect their communicated beliefs in practice, neither is it the study's focus. In addition, the two studies have been written within a gap of six years and therefore target different English subject curriculums.

It is important to comment on how the current study's methodology has been inspired by an MA study conducted by Hjorteland (2017). She studied teacher cognition in relation to literature teaching in EFL classrooms at upper secondary level. Her focus was mainly on what approaches and methods five teachers employed, how they selected teaching materials and learning objectives, in addition to studying how their beliefs compared to their practices. The current thesis separates itself from Hjorteland's (2017) in research objective, that is, what the intended outcome of the study wants to achieve. For example, the current study relies on IC teaching, renewed and former theoretical traditions of IC, in addition to the current curriculum (LK20, 2019). However, they are similar in research approach, with observations and pre- and post-observation interviews.

Hjorteland's (2017) study found evidence of how the five teachers' have been inspired by own experiences as language learners in their beliefs and practices regarding literature teaching (p. 110). The choice of materials amongst the teachers also seemed to be determined by curriculum aims, however, these aims were considered too general. The teachers also seemed to agree on how the methods of teaching should be varied. A finding that could be of relevance to this current study is how all of the teachers emphasized intercultural competence

and social issues, in addition to the belief of how the literary texts should engage the students emotionally and critically (p. 111).

A three-year action-research study performed by Forsman (2006) aimed at problematizing and increasing the understanding of cultural aspects in a Finland-Swedish lower-secondary EFL classroom consisting of 17 seventh grade students. The focus was mainly intercultural work conducted by the teacher in the classroom. The work followed Byram's (1997) elements for ICC and focused on the "promotion of awareness of difference and diversity, as well as respect for such difference through the ability to decenter from cultural norms and behaviors that previously have been taken for granted." (Forsman, 2006, p. 8). The students answered a questionnaire in the beginning of the study concerning their insights into different English-speaking cultural groups. At the end of the study, Forsman conducted the final project evaluations by interviewing the students individually. The concluding remarks refer to how in the interviews many students expressed developed ability to decenter and reach different insights related to intercultural competence. This, she initiates, could be a result from both classroom efforts conducted by the teacher (as some students suggested as the initial source), but also other influences from different mass media (p. 189). Forsman's findings indicate how the teacher has the ability to affect learners' IC. This is relevant to the current study, by how it can justify the importance of researching teachers' beliefs and practices.

Dervin (2016) refers to and further analyzes data collected from a study of a one-year international teacher education program in Finland (pp. 85-96) (See Dervin 2015; Dervin & Hahl 2015). At the center of the program is "renewed" interculturality, and each of the students were asked to write down five stories related to interculturality during the course. At the end of the study, they analyzed data from 85 stories in total. The study found indications to how pre-service teachers were able to identify their teachers' acts as coming from wisdom. However, the pre-service teachers also expressed how their teachers to some extent promoted social injustice in the classroom, that they in some instances used discriminatory language and did not seem to reflect enough on the components of interculturality in their planning. The study thus contributes to the idea of how ideal IC cannot be fully achieved, in a course where the education teachers were explicitly teaching "renewed" interculturality the pre-service teachers still found indications to how the teachers' IC could be further developed.

In a chapter by Moloney, Lobytsyna and Moate (2020), they refer to two parallel studies from Australia and Finland that frame renewed implications to intercultural competences in language teacher education from the perspective of pre- and in-service FL

teachers and teacher educators. The aim of these studies was to create a cross-case dialogue to offer new perspectives in the field (pp. 17-18). The Australian study consisted of 15 participants, followed by 12 in the Finish case. In each study one teacher educator was present, the rest divided almost equally between in- and pre-service teachers. The aim was to analyze through the use of interviews how teacher educators viewed intercultural considerations in matters such as directions in teacher training, how pre-service teachers viewed these considerations in theory and practice of FL education as part of one's professional identity and how in-service teachers viewed these considerations in demands of professional development as part of one's professional identity (p. 22). Moloney et al. (2020) refer to how the study indicated how teacher educators urged the need to share how to understand intercultural competences with the students. The pre-service teachers recognized how intercultural learning is considered personal but were frustrated by how they were to transform this into teaching practice (p. 36). The data also indicated how in-service teachers struggle with established norms of education within the intercultural discourse, and how a changed society might need a new response in how to teach interculturality. Moloney et al. (2020) also imply how it is understandable for the teachers to hold on to older approaches and why the development of renewed approaches can be challenging. However, the study also indicated that the teachers used their personal experience and understanding as bullet points, rather than showing to a community of pedagogical approaches (p. 38).

3.6.1 Contribution

This current thesis has presented how IC can be viewed as a complex term, in addition to the lack of clear instructions in how to teach IC as a consequence of the English subject curriculum's (LK20, 2019) openness to various interpretations. This is also supported in literature as "the curriculum leaves important decisions and interpretations to the institutional, instructional and personal domains" (Speitz, 2020, p. 44). As a consequence, it is understandable how both teachers and learners might find interculturality difficult to know how to deal with in the classroom. It therefore becomes relevant to study teachers' cognition concerning their educational approaches to IC, in a time where intercultural competence is directly mentioned in the curriculum (LK20, 2019), and where renewed theoretical implications might have had more time to "blossom" within the language teaching discourse. How teachers interpret these curricular notions and apply them into classroom practice could also be of interest in order to assess how IC can be interpreted differently and might affect the way teachers view intercultural aspects in language education. Referring to the study both by

Brekke (2017) and Moloney et al. (2020), it is made clear how there is a need and interest for more research within the intercultural language classroom, in addition to the importance of focusing on teachers' cognition, seen by the results of Fosman's (2006) study in how teachers' have the influence to affect their pupils. The current study separates itself from previous studies of renewed IC in Norway for its qualitative approach. This approach has in addition been supported in literature when dealing with teachers' cognition (Borg, 2009b; Pajares, 1992).

The study thus contributes to the range of stories and experiences that are present in EFL/ESL classrooms concerning IC and might portray how a handful of teachers in Norway work with the concept, in addition to highlighting whether or not there might be a need for a more developed response from both pedagogical communities and curriculum developers to what IC means and refers to. There has unfortunately not in the Norwegian context been a study conducted about teachers' cognition and practices regarding renewed approaches to IC through the use of semi-structured interviews and classroom observations, and the present study contributes to change this.

Borg (2017) refer to how teacher cognition most commonly is studied by examining the relationship of teacher belief and practice through comparing prior stated beliefs with follow-up observations. However, this current study's research methods have been conducted through pre-observation interviews with the teachers, followed by post-observation interviews where the teachers have the opportunity to explain their beliefs and reasons for practice in-depth. In addition, research on how the new English subject curriculum might have influenced certain teachers' cognition surrounding IC is fairly new. This study thus contributes to change this, and perhaps presents material which can be considered useful for future referencing regarding IC discourses and hopefully give an interesting insight to the use of intercultural contents in the Norwegian ESL upper secondary classroom.

3.7 Conclusion

The current chapter has demonstrated the theoretical and literary outline of the current study. First it explained the main objectives of the chapter in section 3.1. Section 3.2 addressed the historical development of IC teaching, as it is relevant to the understanding of how IC can be viewed as a complicated phenomenon both in theory and practice. This section also commented on what the current study indicates as former theoretical traditions of IC. Hence, it referred to the earlier national approaches to "culture" and the development of post-

modernist ideas in the teaching of IC, in addition to Byram's (1997) model for ICC and the critique it has received by recent scholars concerned with IC discourses (Dervin, 2010, 2015, 2016; Hoff, 2016, 2020a, 2020b; Matsuo 2012; Ros i Solé, 2013). Section 3.3 continued with the latter approach, and highlighted Hoff's (2020b) four proposals for renewed interculturality, both in the critique of Byram's previous efforts and by referring to other scholarly interests (e.g., Dervin, 2016; Eisner, 2004; Iversen, 2014, 2015; Orsini-Jones & Lee, 2018; Thorne, 2010). Section 3.4 presented a table that compared former and renewed traditions of IC with one another. Section 3.5 focused on teacher cognition, as it is highly relevant to the study's sample and research questions. Here, teacher cognition was defined and explained in a historical context. In addition, teachers' belief was problematized, consequently there was a need to clarify how "belief" has been presented in literature about the subject. Further, why teacher cognition can be considered relevant and the teachers' belief and practice relationship were illustrated. Finally, section 3.6 pointed to relevant research within the study of IC and teacher cognition, in addition to the contributions of the current study.

4.0 Methodology

4.1 Introduction

This present chapter explains and justifies the selected research methodology used in the current study. Firstly, it describes its qualitative nature, as it is highly relevant to the choice of research methods, and the below section thus comments on this. Secondly, section 4.3 and 4.4 defines qualitative and semi-structured interviews and observations in general, followed by section 4.5 and 4.6 which comments further on the use of these methods in regard to the present study's research purpose. Next, section 4.7 presents how the researcher has processed and worked with the study's findings, and section 4.8 how the recruitment of participants has been conducted. Finally, section 4.9 deals with the study's research validity, reliability and ethics.

4.2 Qualitative research

Firstly, research itself can be defined as "systematic investigation using appropriate methodologies to provide justified answers to questions about our world" (Johnson & Christensen, 2020, p. 4). In conclusion, research can expand on the existing knowledge we have about different subjects. Depending on these subjects, researchers need to select research

methods that best align with the questions they want answers to (Leavy, 2014, p. 4). As a consequence of the present study's research questions, a qualitative approach thus seemed appropriate in how these methods often are concerned with "subjective opinions, experiences and feelings of individuals" and have goals that "explore the participants' views of the situation being studied" (Dörnyei, 2007, p. 38). Similarly, qualitative research is perceived as exploratory and uses "a wide- and deep-angle lens, examining human choice and behavior as it occurs naturally in all of its detail" (Johnson & Christensen, 2020, p. 35). To summarize, "qualitative researchers are interested in understanding how people interpret their experiences, how they construct their worlds, and what meaning they attribute to their experiences" (Merriam & Tisdell, 2016, p. 6), which opens up the possibilities of an in-depth analysis of the phenomenon being studied.

Qualitative research has a tradition of using a range of tools for data collection such as narrative inquiry, diary research, document analysis etc. (Leavy, 2014, p. 4). However, this particular study uses a mixture of semi-structured interviews and classroom observations. Since the present study seeks to understand teachers' experiences and perspectives, the teachers' words and observed actions in the classroom are the main sources for data collection. As a consequence, the researcher becomes the primary data collection instrument, which is a common practice in qualitative research methods (Johnson & Christensen, 2020, p. 33). For practical reasons, such as time management and limitations in consideration to the current thesis' research scope (see section 1.1), and in order for the researcher to conduct investigations on an in-depth level, a smaller sample of participants was used, which is typical for qualitative studies (Dörnyei, 2007, p. 38). For example, Phipps & Borg (2009) stress how qualitative strategies are more productive when the aim is to explore not only differences between teachers' beliefs and practices, but reasons behind such tensions. To advance one's ability of understanding the complex relationships between these phenomena, both observations and interviews seemed appropriate compared to quantitative methods in form of questionnaires about what the teachers believe and do. Consequently, due to the study's smaller sample, the researcher was able to plan on spending more time as an observer in the research field, in addition to conducting more than one interview per interviewee.

In addition to what is mentioned above, the study follows that of an *emergent research design*, meaning that the study is kept open and fluid so that it can respond in flexible ways to details collected in the process of investigation (Dörnyei, 2007, p. 37). This approach also involves entering the research process with an open mind, where pre-determined hypotheses are less present (Dörnyei, 2007, p. 37). For example, the structure of the interviews has been

made with the intention of allowing the participant teachers to give flexible feedbacks, where they could explore and talk about issues outside of the given interview question, which made the study open and fluid regarding what type of responses it could be exposed to. The study comments further on this in the below section.

4.3 Interviews

An interview can in short be explained as “a process in which a researcher and participant engage in a conversation focused on questions related to the research study” (DeMarrais, 2004, p. 55). Brinkmann (2020) explains qualitative interviewing by referring to how “people talk with each other in order to learn about how they experience the world, how they think, act, feel, and develop as individuals and in groups” and how “such knowledge-producing conversations have been refined and discussed as qualitative interviews” (p. 424). To further strengthen this, Johnson and Christensen (2020) define qualitative interviews as “depth interviews” because they obtain in-depth information and open dialogue about a participant’s “thoughts, beliefs, knowledge, reasoning, motivation and feelings about a topic” (p. 193). Qualitative interviews can hence be said to lend themselves to the studying of teacher’s beliefs, and Borg (2009b) states how “getting teachers to talk about their beliefs, thoughts and similar mental constructs – is a widely used strategy in the study of language teacher cognition” (p. 189). In conclusion, qualitative interviewing enables the researcher to get an insight and understanding of the interviewee’s perspective and inner world (Patton, 2015, p. 628). This separates the research method from a quantitative approach, where the data collection instrument normally is less personal, such as in a closed questionnaire (Borg, 2009b, p. 190).

Patton (2015) states how interviews often are used when trying to find out aspects about a phenomenon we cannot directly observe. For example, he mentions how we cannot observe “behaviors that took place at some previous time” or “how people have organized the world and the meanings they attach to what goes on in the world” (p. 628). Since the current thesis’s research questions aim to study both the teachers’ practices and beliefs, it became reasonable to conduct two personal in-depth interviews in combination with five forty-five minutes classroom lesson observations per participant.

The current study’s research questions seek to investigate teachers’ beliefs about intercultural teaching in general and in the current English subject curriculum (LK20, 2019), as well as whether their beliefs and practices reflect renewed or former theoretical traditions

of IC. In order for the researcher to collect as descriptive answers in line with the research questions as possible, *semi-structured* interviews were conducted. Dörnyei (2007) explains how the “structured” part of this format allows for the interviewer to provide guidance and direction, and how the “semi” part refers to the interviewer’s ability to follow up interesting developments in the conversation and open up for the interviewee to elaborate further on issues he or she wishes to speak about (p. 136). Thus, it becomes what he refers to as a “compromise between two extremes”. It follows the structured interview in how there is a set of pre-prepared questions, however the format is open-ended and flexible (p. 136). Consequently, the researcher was able to ask follow-up questions, and explore areas outside of the pre-planned interview guide. In addition, more or less open interviews lets the participants demonstrate their unique way of looking at the world through their definitions of the situations being studied (Cohen, Manion & Morrison, 2018, p. 273).

4.4 Observations

Observation as a research method separates itself from interviews in how it provides “direct information” instead of “self-report accounts” (Dörnyei, 2007, p. 178). Moreover, the setting of an observation often naturally occurs where the phenomenon of interest is located, and the phenomenon is experienced as a “firsthand encounter” rather than “secondhand account of the world obtained in an interview” (Merriam & Tisdell, 2016, p. 137). Cohen, Manion & Morrison (2018) also refer to the unique strengths of observation in how the use of immediate awareness has the potential to yield more authentic data and also might offer a reality check, where what people do might differ from what they say they do (p. 542). Nevertheless, “observation is not a random exercise”, which refers to how the researcher always comes to the research setting with the research questions in the back of their mind when deciding on what to observe (Curd-Christiansen, 2019, p. 337).

4.5 Planning and conducting the interviews

Due to the fact that two semi-structured interviews were chosen as research methods for this particular study, two interview guides needed to be prepared (see Appendix 1 and 3). There are several reasons to why pre-planned interview guides might be beneficial for the research. Dörnyei (2007) for example comments on how the guide can ensure that the interviewer does not leave anything important out by accident, in addition to working as a tool to remind the interviewer of different aspects to include in the questioning and keeping the question

wording appropriate (p. 137). Some of the questions also concerned quotes from the Norwegian English subject curriculum (LK20, 2019) and needed to be written down in order for the researcher to ensure that the quotes were presented correctly to the interviewee.

It was decided to conduct and prepare the interview guides in Norwegian (see Appendices 1 & 3), which is the interviewer's and participant teachers' native language. However, as the study can be relevant for international readers, an interview guide was created with an English translation (see Appendices 2 & 3). In order to make the participant teachers feel as comfortable as possible, where the interview process felt like a natural conversation, it could be argued beneficial to use the participants' L1 (First language) rather than L2. For instance, the participant teacher was able to communicate with the language they use in their inner speech or internal dialogue. Inner speech is what Morin (2012) refers to as "talking to oneself in silence" (p. 436). Moreover, inner speech, such as other cognitive processes, cannot be directly observed, only "indirectly inferred" (Morin, 2012, p. 437). To access what the teachers believe and think about more authentically, it could therefore make sense to interview them with the language they most likely use in their inner speech, as this is what they employ in their cognitive processes. Research also indicates how L1 is more likely to be used in a person's inner speech rather than their L2 (see Cook, 1998; Dewaele, 2015; Resnik, 2018). Dörnyei (2010) in addition states how "...the quality of the obtained data increases if the questionnaire is presented in the respondent's own mother tongue" (p. 12). Here, it is possible to draw connections between interviews and questionnaires in how they both seek clarity and valid answers.

It was decided in advance to audio record the interviews. This is considered a common practice when conducting semi-structured or open interviews, as it according to Dörnyei (2007) not is enough to take notes due to how unlikely it is that the interviewer is able to write down all the "details of the nuances of personal meaning" (p. 139), in addition to how extensive notetaking can disrupt the interview process. Consequently, the interviews were conducted and audio recorded at the participant teachers' workplace through the use of the *Nettskjema-Diktafon* mobile app on the researcher's iPhone. The data from the recordings were then encrypted by the app and sent to and obtained in *Nettskjema*, which is a self-service solution website for secure data-collection operated by the University of Oslo. This solution is in line with the University of Stavanger's regulations for handling personal data. When conducting audio recordings, it is important to inform the participants well about it in advance, due to the fact that many people do not like the idea of being recorded (Dörnyei, 2007, p. 139). Such information was therefore given to the participants in advance through an

information sheet (see Appendix 5). The first interview normally lasted between 45 to 50 minutes, while the second interview lasted approximately 30 to 45 minutes.

To ensure that the technology of the *Nettskjema-Diktafon* mobile app worked well on the researcher's recording device, and in order to review the quality of the questions in the interview guide, two pilot interviews were conducted. Dörnyei (2007) expresses the importance of checking the technological research equipment, as it can influence the quality of the data that is being collected, in addition to making sure that there exist minor possibilities for errors on the day of the interview (p. 139). Additionally, pilot interviews can ensure that the questions "elicit sufficiently rich data" and "do not dominate the flow of the conversation" (p. 137). Merriam and Tisdell (2015) also stress how pilot interviews can help investigate whether or not the researcher is asking good questions (p. 122). According to them, this takes practice, and pilot interviewing can thus help the researcher learn which questions might sound confusing and needs re-writing, and which questions might be left out due to the possibility of the collected data's limited relevance to the research questions (p. 117). Lastly, it helps the researcher get a sense of how time-demanding the interview process can be. However, there was no set time schedule for the interviews in advance, both to hinder pressure and allow the interviewee to answer descriptively without limitations.

The pre-observation interview guide was similar for each of the participant teachers. However, it was considered how the follow-up questions for the various interview sequences might differ from each other. Consequently, the researcher was aware of how each sequence might explore themes uniquely due to different follow up-questions and contents in what to discuss according to the motivations of the participant teacher. The latter is typical for a semi-structured interview format, as it allows the "interviewees to play an active part of the study, rather than being passive objects to be studied" (Borg 2009b, p. 203). However, the researcher must be aware if the conversation falls off track from the initial research purpose and try to bring the interviewee back if he or she goes off on a topic that is not relevant for the research questions (Johnson & Christensen, 2020, p. 194).

The questions for the post-observation interview guide were heavily impacted by observations from the classroom lessons, and they were therefore selected independently for each participant teacher. However, some of the same questions were added at the beginning of the interview guide, in order for there to be coherence in what themes the various post-observation interviews were going to explore.

Finally, it is worth mentioning how the final closing question for each of the two interviews concerned if the participant teacher would like to comment on anything else

further, or if the participant teacher felt like he or she got the opportunity to comment on everything they wanted to. This is not mentioned in the interview guides but was used by the researcher in order for the interviewee to have the final say. According to Dörnyei (2007), this can be beneficial content-wise, since it allows the interviewee to correct anything that could have been misunderstood, or to make additional points (p. 143).

4.5.1 Structure of pre-observation interview

The structure of the pre-observation interview guide was split into four different sections (see Appendix 1). These sections consisted of the teacher's 1. *Biographical background*, 2. *General beliefs about IC teaching and own practices*, 3. *English subject curriculum and contextual factors* and 4. *Renewed and former tradition of IC*. Each paragraph below contains descriptions of the different sections followed by examples from the interview guide.

The first section contained two questions about the participant teacher's biographical background, one related to the participant's degree of experience as an ESL teacher, and the other related to the participant's own educational background in the English subject. The first few questions in an interview are often referred to as the *ice-breaking period* (Dörnyei, 2007; Rolland, Dewaele & Costa, 2020). These questions can contribute to affect the tone of the interactions in the interview, and consequently help the interviewee relax and encourage them to open up (Dörnyei, 2007, p. 137). In addition to this, a question concerning the participant teachers' experience as an ESL teacher was relevant in order to assess their cognition and the contexts surrounding them to a greater degree. For example, a teacher with five years' experience in the work field would most likely not have the same number of experiences to draw from, as opposed to a teacher with up to thirty years. Likewise, if teachers with lesser experience went straight from their own educational background to working as teachers, they would perhaps get more inspiration from this background. Similarly, Borg (2009b) comments on a study conducted by Richards and Pennington (1998) where they found evidence of how five novice teachers were majorly influenced by their educational background when basing their practice upon different pedagogical principles, such as communicative approaches. During the course of the year however, their practices started to diverge from these, due to them being influenced by other sets of principles, such as student relationships and the covering of material for examination purposes. Here, contextual factors such as the impact of a large class, unmotivated students and pressure from experienced teachers were redeemed as consequences for the novice teachers' change in practice (Borg, 2009b, p. 77-78).

1. How long have you been practicing as an English teacher?
2. What is your educational background in English?

The second section concerns *General beliefs about IC teaching and own practices*. These questions are connected to the current study's first research question; *What beliefs and practices do ESL upper secondary teachers have about their culture and intercultural competence teaching?* At first, it was important to establish how the teachers themselves interpreted concepts such as culture and IC, in order for the researcher to have a better understanding of what the participant teachers thought of when getting asked questions related to these concepts. The interview question below is formed as one question, but the two concepts were asked about separately for the purpose of clarity.

1. How do you interpret the concept culture, in addition to intercultural competence?

Secondly, it was relevant to know the participant teachers' own beliefs about culture and IC in relation to teaching, in addition to beliefs about to what extent and how they themselves teach these concepts and what they believe the purpose of IC teaching is. Such types of questions refer to what Dörnyei (2007) calls *content questions*, which stem from Patton's (2015) six types of questions. In this section, both what he refers to as *experience and behavior questions* and *opinions and values questions* were involved. The first two seen below involve the teachers' answers to their own behaviors, and the third their belief about the purpose of IC teaching. These questions are also relevant to the current study's research question on renewed or former theoretical traditions of IC, where section 3.3.2 *Varied communication context* becomes influential in discussing whether or not the teachers use renewed or former traditions of methods and contents in IC teaching (Hoff, 2016, 2020a, 2020b; Orsini-Jones & Lee, 2018; Thorne, 2010).

2. How often and to what extent do you teach about cultural concepts in English?
3. How do you teach about cultural concepts?
4. What do you believe the purpose of intercultural competence teaching is?

For each of these questions there was noted down relevant information and possible follow-up question in parenthesis, so that the researcher would be reminded of not leaving anything important out by accident. For example, in the third question, there was noted "follow up questions on themes, methods, teaching materials...".

The third section of questions draw on the *English subject curriculum and contextual factors*. Here, the aim was to answer the research question; *How do they interpret the concept*

of IC in the Knowledge promotion 2020 English Subject Curriculum? The first question concerned contextual factors, where the intention was to get a better understanding of to what degree the participant teachers were impacted by the curriculum when teaching about contents related to culture, in addition to assess what other contextual factors might influence them apart from the curriculum.

1. What factors do you believe influence your cultural teaching?

The next set of questions involved the participant teachers' interpretation and implementation into practice of different quotes extracted from the present English subject curriculum. Here, quotes were elected from the "core elements" of the subject, and the interdisciplinary topics "Health and life skills" and "Democracy and citizenship".

2. The English subject curriculum's core elements stress how pupils shall acquire "knowledge of culture" and intercultural competence by "reflecting on, interpreting and critically assessing different types of texts in English" in order to "deal with different ways of living, ways of thinking and communication patterns...". How do you interpret and incorporate this into your teaching?

Finally, the section asked questions about whether or not the teachers had noticed any changes in relation to their teaching of culture due to the newly developed curriculum, and if they had received any particular information in how to employ the new curriculum from the school they work at.

5. Have you been teaching during the former LK06/13 curriculum? If so, have you noticed any changes or adaptations to how you teach about cultural concepts following LK20?

The last section of questions derives from the current study's third research question; *To what extent do their beliefs and practices reflect former or renewed theoretical traditions of IC?*

The section was consequently labeled *Renewed and former traditions of IC*. These questions are a mixture of *experience and behavior questions* and *opinions and values questions*. In addition, they have been heavily impacted by theory from section 3.3. For example, the question below can be connected to renewed theoretical traditions of IC that view conflictual dimensions in the classroom as beneficial to the development of learners' IC (Hoff, 2020a, 2020b; Dervin, 2016; Iversen, 2014, 2015). This can be relevant to questions 1 to 4 in this particular section.

3. What is your attitude towards incorporating cultural issues that might be discomfoting for the pupils?

Another set of questions in this section draws on to what extent and how the teachers incorporate different cultural perspectives to their lessons. This can consequently be relevant for section 3.3.3 *The need for “De-centering”* with regards to whether or not the teachers incorporate a variety of cultural perspectives into their lessons. For example, as commented on in previous chapters, it is not be enough, according to some scholars, to solely comment on perspectives that derive from the “West” (Dervin, 2016; Dervin et al. 2020; Hoff, 2020a, 2020b; Holliday, 2011).

5. To what extent and how do you incorporate different cultural perspectives in your teaching?

The same could be said about questions 6 to 9 in this section where the motivation behind these questions was to assess whether or not and how the teachers find IC a challenging concept, this with regards to learners’ attitude and beliefs, own attitudes and beliefs as a teacher, other challenging factors and at last the assessment towards learners’ IC. These can thus be viewed relevant to section 3.3.4 *Assessing IC*, especially in consideration to how there is no overall consensus in academic discussion about how to ideally assess IC (Hoff, 2020a; Dervin, 2020; Dypedahl & Bøhn, 2020; Byram, 2020).

6. Do you incorporate your pupils’ attitudes and beliefs about cultural topics or issues into your teaching? (why, why not?)
9. What is your attitude towards the assessment of pupils’ intercultural competence?

4.5.2 Structure of post-observation interview

The structure of the post-observation interview guides (see appendix 3) was different depending on what participant teacher the researcher was interviewing. As mentioned earlier, the interview guide started with the same set of questions. However, the researcher developed independent questions related to each of the participant teachers’ observed actions in the different classroom lessons. For example, the interview guide would start with matters such as learning aims related to the lessons, reasonings behind materials used, attitude towards teaching methods and their opinion on how they believed these lessons could help develop the learners’ IC.

1. What was the aim of the lessons? (both learning aims and other)
2. Why and how did you choose the materials for these lessons?
3. What is your attitudes towards the teaching methods you used?

An example of a follow-up question that was not included in the collective interview guides was an instance where one of the teachers expressed something in the observed classroom lesson that could further reveal her attitude towards the teaching of IC. She for instance commented in the lesson on how “Not all republicans think the same”, and “these values cross all kinds of borders”. To clarify if this was common for her to talk about in her lessons, she was asked a follow up question in the post-observation interview about this and her attitude towards personal identity and culture. She was also able to comment on her intentions behind what she said. The question went as follows:

In the first lesson you highlighted how all republicans not necessarily thinks the same, you said “these values cross all kinds of borders”. Do you believe this is something you practice in general when discussing different cultures in your lessons? For example, how cultural groups can consist of group members who think differently due to their personal identity?

4.6 Planning and conducting the observations

Qualitative observation is typically done for “exploratory purposes”. As a consequence, it often involves observing all “potentially relevant phenomena” and taking field notes “without specifying in advance what is to be observed” (Johnson & Christensen, 2020, p. 198). However, some factors such as the physical place, people involved, and time management should be decided in advance (Merriam & Tisdell, 2016). Normally, one refers to this type of observation as *unstructured observation*, where the researcher at first needs to observe what is taking place, to then decide what purpose it serves for the research (Dörnyei, 2007, p. 179). As a consequence, the researcher had to be aware of everything that happened during the observation sequence. It was therefore decided to audio record the lessons as they happened. In addition, the researcher took written field notes by hand of relevant information.

There also needs to be a distinction between what type of role the qualitative researcher is going to have in the observation fieldwork. For instance, in this particular study, the research questions concern the beliefs and practices of the participant teachers, and it therefore did not seem necessary for the researcher to participate in the observed classroom interactions. Thus, the researcher acted as *observer-as-participant*, as opposed to *complete observer* or *complete participant* (Borg, 2009b, p. 228; Johnson & Christensen, 2020; Merriam & Tisdell, 2016, pp. 144-145), or what Dörnyei (2007) calls *nonparticipating observation* as opposed to *participating* (p. 179). This means that the researcher took on a greater role as observer, where there was less time spent in the field, and the participants were fully aware that they were part of the observer’s research study (Johnson & Christensen,

2020, p. 198). Borg (2009b) states how this typically involves how the researcher sits in the back of the classroom, makes notes, and avoid interacting with the pupils or the teacher during the lesson (p. 231).

Further, the process can be described as a naturalistic observation, where real-world settings are involved, and the researcher must go to where the behavior to be observed occurs naturally (Johnson & Christensen, 2020, p. 197). In regard to the physical place of the observation, it therefore made sense for it to be conducted in the classroom of the participant teachers' Vg1 English subject classes. The people involved for each session were consequently the participant teacher, the researcher, and the participant teacher's pupils. This is in line with the current study's research questions that aims to investigate Vg1 English teachers' in relation to their beliefs and practices of IC teaching. The observations did therefore not focus on the actions of the pupils, since it did not seem relevant according to the research purpose. Due to the current study's research scope, the researcher decided to take part in five classroom lessons consisting of forty-five minutes each, which corresponds to the duration of a week of English lessons for Vg1 pupils in Norway.

Since the observations were going to be audio recorded the researcher had to create an information sheet for both the participant teachers and their pupils (see appendix 5 & 6). The sheets were e-mailed to the teachers before the first interviews were conducted. The teachers were thus informed about what their participation would involve, in addition to the research purpose through a short description and the study's research questions. For example, the teachers were aware of how one of the research questions concerned former or renewed theoretical traditions of IC, however, they did not receive a detailed description of these traditions. This was to ensure that the observed actions and interview responses would be as natural as possible. For example, Borg (2009b) indicates that disclosure in research is a matter of degree, where deception and misinformation is considered unethical, but too much information can cause contamination of the data by leading the participants responses or actions (p. 237). It was therefore decided to find a middle road, where there was enough information to form an agreement that did not leave anything important out for the participant teacher, but at the same time did not over-share. Bogdan and Biklen (2011) also refer to how the researcher should be friendly and honest, but not overly detailed and technical in explaining the research purpose. Moreover, the teachers had to be informed about some pre-determined decisions for what the lessons had to involve in order for them to be relevant for the research purpose. It was therefore decided that each lesson had to involve culture as a general theme or meetings with other cultures as main or underlying themes.

At the first day of observation, the researcher handed the pupils their information sheet, explained what its contents were and opened up for questions orally at the beginning of the lesson. This was done in order for the pupils to fully understand why their consent was needed, in addition to make them comfortable knowing who the new person sitting behind them in their classroom was. Here, they were informed about how their participation would involve being present in a lesson where the researcher would observe and take audio recordings. Their role of “being present” thus meant that their observed actions would not be included in the study, and that the purpose was to observe their teacher.

The pupils were also informed of how their consent would be anonymous, since the researcher did not know the pupils’ names, and the results would only be available to the researcher. The researcher then took a step back from the lesson and worked as *observer-as-participant* and went through the sheets in order to make sure if every pupil had given their consent to being audio recorded. However, if one student had not signed, the researcher would have had to take extensive field notes instead, and not be dependent on recordings. Luckily, this was not the case in any of the observed lessons. This decision was made so that the research would not interfere with the pupils’ daily lives, where an alternative could have been that the pupils who did not consent would have had to work at home or elsewhere at the school during the day of the observation. Considering how the pupils would have missed a week of English lessons in their classroom, this was not an option. Here, Borg (2009b) for example states how the awareness of the fact that one as researcher is allowed into other peoples’ space, and willingness to adjust one’s observation plans so that they minimize the inconvenience for those involved, are essential factors for the sensitivity of observational research (p. 248).

4.7 Processing and analyzing the findings

The data for the present study was processed by listening to the audio-recordings from the interviews and observations that were obtained and secured on the *Nettskjema* website. In the presentation of the findings, narratives have been used in order for the data to be introduced as precise and consistent as possible. For the purpose of coding, the entire collected interview data was transcribed mainly as what is called orthographic or verbatim method (see Appendix 7 for conventions used in the transcripts). During such transcription methods, the focus is on transcribing spoken words, as opposed to focusing on phonetic or paralinguistic features (Braun & Clarke, 2013, pp. 161-162). The transcribed data could thus be referred to as “the written representation of the recorded speech” (Rolland, Dewaele & Costa, 2020, p. 287).

However, due to time limitations, this was not an option for the observation data.

Nevertheless, there has been made summaries from what was observed in all five of the teachers' classroom lessons, as a result of data extracted from both field notes and audio-recordings (see Appendix 9).

The interview data was consequently typed into physical text by the researcher in a document on the researcher's computer, which worked as an opportunity for the researcher to thoroughly go through each of the participants' responses. It also contributed to what Dörnyei (2007) refers to as pre-coding reflections, where the researcher reads and re-reads the transcriptions in order to shape the understanding of how to work with the data. The researcher therefore read the transcriptions and made simple notes before conducting the final analysis. Dörnyei (2007) also stresses how transcripts lose information that can be found in the reality of the recorded interview (p. 246), such as emotional overtones or intonation, and the researcher thus combined the use of the two different representations of data for more authentic results.

Dörnyei (2007) expresses how there in qualitative research are no fixed formats or templates in how the research should be reported (p. 291). Consequently, there is a need to clarify how the data material for this particular study is presented and organized through the use of the research questions. This, Cohen, Manion and Morrison (2018) refer to as pre-ordinate categorization (p. 668) and was done in order for the material to be presented clearly. However, section 5.2 separates itself from the others in how it derives from the interest of the participant *Teachers' Biographical background and contextual factors*. From the research questions, the following pattern thus emerged: 5.3 *Beliefs and general practices about culture and IC teaching*, 5.4 *The teachers' interpretation of IC in the English subject curriculum* and 5.5 *The extent the teachers' beliefs and practices reflect renewed and former traditions of IC*. Each of the selected categories have sub-categories which are presented in the current study's results chapter. These sub-categories were not decided in advance for each of the categories and were therefore developed as a result of the main findings.

The categories did not have a specific coding template before conducting the analysis, and the codes were consequently developed from the research data. New codes could also be included to the list if the researcher discovered a reoccurring pattern of a specific theme, which is a common practice when coding qualitative data (Cohen et al., 2018; Johnson & Christensen, 2020). This, Anker (2020) refers to as the action of "koding nedenfra" (coding from below) (own translation). In addition, Braune and Clarke (2013) call these codes "data-derived codes" (p. 207). Such codes are inductive and empirical, and the researcher starts by

looking at the data material that is to be analyzed (Anker, 2020). Such codes thus “mirror participants’ language and concepts” (Braune & Clarke, 2013, p. 207) and reflect how it in qualitative studies is important to keep in mind that it is the participants meanings that should be in focus (Creswell & Cresswell, 2018, p. 258). Further, the researcher needed to identify relevant terms or phenomenon in the material, to then go through the material and find examples that fit the different terms. Next the researcher collected the codes into general categories, and eventually thought of categories and patterns in the material, such as similarities or differences (Anker, 2020, p. 77). Consequently, it enabled the researcher to identify similar information across participants, but also to establish whether or not there could be drawn connections between the participants’ beliefs and literature about IC. Eventually, these codes “map onto the content of what the participant has said” (Braune & Clarke, 2013, p. 207). In conclusion, coding helps the researcher to detect frequencies and patterns, such as which codes that occur more often, or if certain codes occur often together (Cohen et al., 2018, p. 669).

4.8 Recruiting participants (Sampling)

Sampling is according to Johnson and Christensen (2020) the process of drawing a sample from the population (p. 240). This involves making a strategy in order to select an appropriate part of the population that can contribute to answer a study’s research questions (Cohen et al., 2018). Moreover, Patton (2015) concludes how the sample size depends on what the researcher wants to find out, why he or she wants to find it out, how the findings will be used and what resources the researcher has for the study (p. 470). In qualitative research, what is called purposive, purposeful or nonprobability sampling can be viewed as the more common form of selecting participants (Braun & Clarke, 2013, p. 56; Cohen et al., 2018, p. 214; Dörnyei, 2007, p. 126; Johnson & Christensen, 2020, p. 254; Merriam & Tisdell, 2015, p. 96; Miyahara, 2020, p. 55; Patton, 2015, p. 475). These samples are, according to Merriam and Tisdell (2015), based on an assumption that the researcher wants to “discover, understand and gain insight and therefore must select a sample from which the most can be learned” (p. 96). Consequently, the researcher states the characteristics of the people of interest, and then locates individuals that could fit these descriptions (Johnson & Christensen, 2020, p. 254). Dörnyei (2007) also expresses how qualitative inquiry not necessarily is concerned with how representative the sample is, but rather to find individuals with rich insights of the

phenomenon that is being looked into (p. 126). This again highlights how the context of qualitative research is important (Braun & Clarke, 2013, p. 21).

For this particular study, the criteria for the selection of sample were first and foremost that the participants taught the English subject at general studies Vg1, in addition to being qualified ESL teachers. To focus solely on Vg1 English general studies was firstly done in order to collect clear and cohesive results. For example, in this particular study, the participant teachers employed the same textbook, which would not have been possible if each of the teachers taught different English subjects, such as English in lower secondary school, vocational studies, or English 1 in Vg2 or English 2 in Vg3. Secondly, the teachers also dealt with the same English subject curriculum, which is important in relation to what inspiration the teachers had when planning their classroom lessons. Moreover, it was chosen to conduct the research at Vg1 level due to how the pupils might have had more experience with the English subject by then, compared to in lower secondary, and thus the teachers might include more advanced cultural or intercultural issues to their teaching. Nevertheless, the English subject is mandatory in Vg1, compared to Vg2 and Vg3.

The participant teachers were recruited by sending e-mail requests to different school leaders working at upper secondary school in the Rogaland district. The researcher thus developed a request letter (see appendix 4) that consisted of relevant information about the study and what it would mean for the school to participate. The request was eventually sent out to several upper secondary schools that employ general studies in Rogaland. Due to the fact that the researcher had to be present in the participant teacher's classroom as a consequence of the observations, time limitations and financial restrictions made it so that schools outside of the Rogaland area were not considered as options. Moreover, when the researcher had made successful contact with a specific school, the researcher e-mailed or messaged the teachers employed at the school who fit the desired criteria, and consequently asked if they wanted to participate. Further, the teachers who agreed to participate and the researcher discussed and planned when to meet and carry out the interviews and observations.

4.9 Validity, reliability and research ethics

4.9.1 Validity and reliability

In order to trust a study, it must be valid and reliable. Consequently, it is important that the researcher presents the materials and data of the study thoroughly (Anker, 2020, p. 108).

Validity can according to Cohen, Manion and Morrison (2018) take on many forms.

However, in qualitative research they highlight how it might be addressed through “the honesty, depth, authenticity, richness, trustworthiness, dependability, credibility and scope” of multiple matters concerning the research project, such as data achieved, participants approached or objectivity of the researcher (p. 246). In addition, they point out how no research can be 100 per cent valid and should be distinguished as a matter of degree, as opposed to absolute “optimism of perfection” (p. 246). For example, they point to how one of the validity principles in qualitative research is that the researcher is the main source of data collection. When the main instrument to understand human life is another human, it becomes a complex situation where risks of human errors can appear in all of its forms (Cohen et al., 2018). According to Cohen et al. (2018), reliability in qualitative methodologies includes “fidelity to real life, context- and situation-specificity, authenticity, comprehensiveness, detail, honesty, depth of response and meaningfulness to the respondents”, and express how validity and reliability have some blurred lines between them in literature (p. 271). Johnson and Christensen (2020), however, define reliability as “the consistency, stability, or repeatability of the results of a study” (p. 268).

Some strategies were used to promote the present study’s research validity and reliability, and a number of these can be found in Johnson and Christensen’s (2020) list of validity strategies. For example, the study has been reviewed by an *external audit*, which is an outside expert that can assess the study’s quality. In addition, *low-inference descriptors* such as field notes, audio-recordings and verbatim transcriptions were used so that the descriptions in the study are phrased similarly or identical to the participants’ accounts. Next *triangulation* was conducted by employing *multiple methods* of data-collection procedures and *multiple data sources* (Merriam & Tisdell, 2015, p. 244). Triangulation in research can be a term to explain how the researcher has employed both quantitative and qualitative research methods, however, Merriam & Tisdell (2015) uses the term when describing the mixing of methods solely within qualitative research. In addition, Johnson and Christensen (2020) define triangulation within qualitative research as “Cross-checking information and conclusions through the use of multiple procedures or sources”. Two semi-structured interviews were for example conducted per participant, both before and after five classroom lesson observations. As a consequence, this allowed the researcher to get insights into the participants’ opinions, thoughts, perceptions and beliefs, but also to observe their actions and ask follow-up questions regarding these. Here, the post-observation interview contributed to the validity of the first interview and the observations.

Cohen et al. (2018) refer to how leaving an *audit trail*, meaning documentation of what has been used in the study, such as raw data, can be a step to ensure the study's validity (p. 249). Taking this into consideration, it was decided to write transcripts and include some examples from these in the current research project (see appendix 11). Moreover, since the researcher is the primary tool for data collection and functioned as *researcher-as-detective* (Johnson & Christensen, 2020), one is closer to reality than if another data collection instrument had been interjected between the researcher and the participants (Merriam & Tisdell, 2015, pp. 243-244).

The human errors mentioned earlier can affect the research more or less consciously, and, as a result, the researcher consistently tried to be aware of the possibilities of own influences that could affect the research. This, Johnson and Christensen (2020) refer to as *reflexivity*, which concerns how the researcher should aim for *continual self-awareness* and *critical self-reflection*. The data has thus been presented and analyzed with careful attention to how it represents the actual words that were said in the interviews, and possible meanings behind them. For example, if a participant teacher's particular opinion was not clearly expressed by answering a question, but was hinted to in certain passages, the researcher has indicated how it is the researcher's own interpretation of these passages that is being displayed, and words such as "seem", "might", "can" and "perhaps" are used to explain how these passages only can suggest, and not completely prove, certain outlooks. This has also been done when the researcher has interpreted actions from the observations that the participant teacher did not comment on in the post-observation interview. In addition, during the data collection procedures, if something the teacher said could come across as unclear, the researcher tried to get confirmation by asking follow-up or in-depth questions either in the same interview, or in the post-observing interview. Thus, the researcher checked if the findings were thoroughly grounded in the data (Cohen et al., 2018). However, even when taking the mentioned considerations into account, the researcher cannot claim that this current study is completely without human faults or errors. The researcher thus did her best to ensure the authenticity of the data. Cohen et al. (2018) refer to authenticity as the ability of the research to report on a situation through the eyes of the participants (p. 253).

One aspect in this current study that could influence its validity is how the participants knew that they were being observed. Here, Cohen et al. (2018) suggest that the presence of the observer might alter the participants' actions, and thus it can be difficult to assess to what degree this is the case in one's own study. However, in order to conduct audio-recordings in line with the data protection regulations, hence following the study's research ethics, the

participant teachers and his or her pupils needed to be aware of the observer's research intentions.

Another aspect that could influence the current study's validity is how the researcher is not able to generalize its results. For example, it was a difficult process to get teachers to participate, which could be due to how teachers might have tight schedules and heavy workloads. The present research project was thus challenged by few favorable responses from possible participants and schools that had the ability to be involved. As a consequence, the current study's sample was reduced from what was originally intended. At last, the study was left with three teachers who wanted to participate. Dörnyei (2007) refers to this as convenience sampling, where the researcher uses those who are available or willing. He further explains how this is the most common form of sampling, but the least desirable for how it can decrease the credibility of the study (p. 129). However, few participants do not mean that answers regarding their beliefs, perspectives on different matters and descriptions of events are of less significance or interest.

Due to this current study's small sample size, the validity decreases, but the goal is not for the results to be presented as objective truths or generalizable statements, but rather to represent the phenomenon of investigation as fairly and fully as possible (Cohen et al., 2018, p. 248). Again, qualitative research is about meaning making and uniqueness, not numbers, and does not provide single answers (Braun & Clarke, 2013, p. 19). Merriam and Tisdell (2015) also highlight how the assumptions in qualitative research are that "reality is holistic, multidimensional, and ever-changing; it is not a single, fixed, objective phenomenon waiting to be discovered... and measured as in quantitative research" (p. 242). Thus, the results of this study are rather valued for their subjectivity and instead aim to function as contributions to the already limited pre-existing knowledge regarding present Norwegian ESL upper secondary IC teaching, in addition to how a selected set of teachers have cognition about such matters. The current thesis has previously pointed out how this appears to be a research field that is expanding (see section 3.5). However, it is safe to say that there still exist numerous possibilities for further research within the field (see conclusion section for examples), and hopefully this study can work to spark the further interest of IC classroom research in general.

4.9.2 Ethical considerations

Ethical considerations to take into account when conducting research demand that the researcher sticks to a set of rules that should secure the participants' privacy and anonymity (Anker, 2020, p. 104). It is consequently important for the researcher to reflect upon his or her

role of making sure that the participants are taken properly care of. Cohen et al. (2018) also refer to how “ethical research concerns what the researcher ought and ought not to do in their research and research behaviour” (p. 111). In Norway, researchers for example need to follow newly developed regulations by EU’s General Data Protection Regulation (GDPR) for handling personal data (Anker, 2020, p. 104). Here, the educational institutions cooperate with the Norwegian Agency for Shared Services in Education and Research (Sikt) (Sikt, 2023). As a consequence of the protocols of the University of Stavanger, students are obligated to apply for Sikt’s approval if their MA theses need to access and handle personal data. This approval means that Sikt has evaluated if the handling of personal data in the project is in correlation with the data protection regulations.

The present study thus handled personal data in the form of a written approval signature on the information sheet from the participant teachers (see Appendix 5), in addition to audio recordings of the participant teachers’ voices, and other background information such as work experience, educational background, gender and work title. Moreover, the audio recordings were conducted in the participant teachers’ classrooms, which meant that the voices of their pupils could be present on the audiotape. As mentioned earlier, the pupils therefore needed to sign a written information sheet for approval to conduct these recordings (see Appendix 6). Both the participant teachers’ and the pupils’ information sheets consisted of details regarding the handling of their personal data. For example, they were informed about how the data was treated anonymously, that it was voluntary to participate and that the recordings were securely obtained and would be deleted after the project had finished. Nevertheless, they were updated on how they could withdraw from the project at any given time, in addition to getting insight to their part of the collected data. Consequently, the current study’s research project was reported to Sikt on the seventh of November in 2022, followed by an approval on the fourth of December (see Appendix 8 for letter of approval).

When working with the collected data material, some alterations needed to be made in order to secure the participant teachers’ anonymity. For example, pseudonyms were used for each of the participants when discussing and presenting the data results. This is recommended by Braun and Clarke (2013), who comment on how it can be beneficial to let the participants choose their own pseudonyms (p. 63). Although the participant teachers did not get the opportunity to choose theirs in this particular study, they were asked about what gender they wanted to be identified with. Here, one of the participants wanted it to be assigned randomly, and since the research purpose did not focus on making connections based on gender, the researcher consequently followed this request. Details from the transcribed interviews also

had to be altered in order for the teachers to not be recognized. Such details for example concerned the participant teachers' descriptions of their own MA studies, or other specific accounts of personal life experiences.

It is important for the researcher to act with integrity throughout the entire research project. This can relate to how the researcher should aim at being as honest and accurate as possible when handling data, and not misrepresent the participants (Braun & Clarke, 2020, p. 63). For example, it is important to follow up surprises and avoid ignoring results that were not expected (Cohen et al., 2018, p. 250). Moreover, when analyzing, it is crucial that the researcher does not side with any of the participants or disclose only a selected set of results that are positive to the research purpose. Instead, the researcher should aim at exploring multiple perspectives and report findings that can be contrary (Creswell & Creswell, 2018, p. 145).

5.0 Results

5.1 Introduction

This present chapter discusses the findings from the current study's research inquiry on how a selected set of Norwegian ESL teachers interpret and employ culture and intercultural competence to their English subject lessons in Vg1 upper secondary general studies teaching contexts. Tables of the main findings can be found in *Appendix 10*. The research questions are: What beliefs and practices do ESL upper secondary teachers have about their culture and intercultural competence teaching? How do they interpret the concept of intercultural competence in the Knowledge Promotion 2020 English Subject Curriculum? To what extent do their beliefs and practices reflect former or renewed theoretical traditions of intercultural competence? What is the relationship between the teachers' cognition and their practices?

As indicated in chapter four, two semi-structured interviews both pre- and post-observing five classroom lessons were conducted per participant teacher. This means that it is not possible to comment on all of the events that occurred in each of the lessons.

Consequently, the current study only presents relevant main findings from the observations. However, there has been made full summaries of each of the teachers' observed classroom lessons, which can be found in *Appendix 9*. Since the participant school, teachers and pupils are anonymous, pseudonyms have been used when addressing the teachers. For the findings to be presented as authentically as possible, quotes from the interviews are used to illustrate

different points. Nevertheless, since the interviews were conducted in Norwegian, the researcher has translated the quotes from Norwegian to English.

The data is presented by employing the following categories in line with the research questions: 5.2 *Teachers' biographical background and contextual factors*, 5.3 *Beliefs and practices about culture and IC teaching*, 5.4 *The teachers' interpretation of IC in the English subject curriculum* and 5.5 *The extent the teachers' beliefs and practices reflect renewed and former traditions of IC*. Each of the categories in addition have sub-categories that have derived from working with the collected data, for example as a result of inductive coding.

5.2 Teachers' biographical background and contextual factors

In order to collect data for the present study, three teachers employed at two different schools were interviewed and observed in their classrooms. The participant teachers have the official work title "lektor", which is a Norwegian term for teachers who have completed a master's degree. Additionally, they all teach the English subject at Vg1 upper secondary school. Furthermore, the three teachers have experienced living abroad at some point in their life. The following paragraphs introduce their pseudonyms and comment on each of their biographical backgrounds separately.

Sarah has worked as an ESL teacher for thirty-one years, in addition, she teaches religious studies at Vg3 level. She has seven years of formal university education in total but has achieved an MA in English "hovedfag". Moreover, she has experienced living and studying abroad, and stated in the first interview how this might have influenced her teaching of culture. As of personal interests, she expressed how "I have always been interested in minority groups" and "the perspective of minorities", and thus considered writing her MA thesis about Native Americans, but eventually ended up with another theme.

Kathrine has worked as an ESL teacher for fifteen years, where four of them were at lower secondary school. She has an MA thesis in English literature from a Norwegian university and took pedagogical and didactic courses at a later time in order to achieve the work title "lektor". One of her semesters was conducted at an abroad university, and she recalled in the first interview how this was an interesting experience. In addition, she expressed how it was exiting to go in depth on a literary work for her MA, because it enabled her to look at cultural and historical contexts from the time the work was written in. Moreover, she talked about how she likes to travel, and that she pays attention to news from the US and the UK, and how this might affect her culture and IC teaching.

Marie has worked as an ESL teacher from 1995. She teaches the English subject both in vocational and general studies, in addition to the social science subject at Vg1 level. In between this she has lived abroad for three years, and comments on in the first interview how this might influence her teaching of culture. Her formal university education consists of an MA thesis in English “hovedfag”, where she wrote about the rhetoric from an English-speaking country’s election campaign. She then took pedagogical and didactic courses at a later time. Moreover, she expressed how she enjoys relevant topics that are present in society and politics.

5.3 Beliefs and general practices about culture and IC teaching

Categories derived: *Culture and IC connected to English-speaking countries and the textbook, Teaching methods and learning materials, Extent and purpose of culture and IC teaching.*

5.3.1 Culture and IC connected to English-speaking countries and the textbook

5.3.1.1 Pre- and post-observation interview

A finding from the pre- and post-observation interviews is how the three teachers more or less indicated that they believe culture or IC teaching in the Vg1 English subject for general studies is connected to English-speaking countries, and that they believe their textbook is a frequent source for what type of cultural expressions they work with in the lessons:

As English teachers, we very much work towards the cultures of the English-speaking countries, right. And then it is, in a way, quite limited. Then it becomes to compare and look at similarities and differences... The English subject focuses on the UK, USA, Australia, Canada, South Africa... (Sarah).

It often becomes those countries we see the most of in the textbook such as the US or UK, we use a lot of time to discuss these. And we get other cultures by looking at how minority cultures are represented in these countries. For example, we have looked at a text where there is a perspective from “African Americans” or “Native Americans” in the US...Instead of solely looking at the dominant culture or stereotypes... (Kathrine).

Marie also answered “yes, to that country, and then you draw more from traditional stereotypes. But at the same time their textbook has a lot to say, how they portray it”.

Additionally, Sarah expressed how; “I very much base myself on the textbook as a starting point”. Moreover, the teachers believe that they also explore sub-cultures within those countries. Sarah for instance mentioned how they had discussed “white supremacy”, “black America” and “fake news culture”. Kathrine addressed how they from time to time look at

other instances of culture within the country apart from what she refers to as the dominant culture. Nevertheless, Marie indicated; “You have these categories where you work with “Black Americans” or “Black lives matter””.

Marie pointed out differences between culture and IC teaching from the English subject in Vg1 compared to English 1 at Vg2. This is a relevant finding, due to the fact that the English subjects at Vg2 and Vg3 is not mandatory. Marie here addressed how the concept of culture appeared to be different in Vg2 English; “Very much of this is what the Vg2 course is about, to understand people before you judge and how you communicate with each other. But at Vg1 it is maybe more based on stereotypes. We look at Great Britain for example”. She also expressed how the Vg2 textbook has chapters that is about the “individual and society”, whereas the Vg1 textbook focuses more on specific countries.

5.3.1.2 Observation

The findings from the five observed classroom lessons per participant teacher indicate that what the teachers had stated about their beliefs in the interviews regarding how they taught culture and IC, in addition to their inspiration from the textbook, do correspond to their actual practices. For example, the three teachers connected their culture or IC teaching to a specific country, in addition to exploring sub-cultures within that country. Nevertheless, the inspiration for what type of cultural contexts they were exploring seemed to derive from their textbook, as the themes they employed were incorporated in it. The three teachers in addition used the textbook *Targets – Engelsk Vg1* (5th edition).

Sarah’s five lessons focused on the US. In the first and third lesson she used two texts from the chapter “Chapter 4: The USA and Canada”, one factual text called “The Changing Face of America” and a novel extract named “Snow” by Julia Alvarez. However, she incorporated different YouTube videos from news channels, a text called “I See You Never” by Ray Bradbury that was extracted from a former textbook and an individual task activity called “Me contexts” that concerned the pupils’ own identity. For example, the first text “The Changing Face of America” discusses how the US has changed demographically from being a predominantly “white society” to having what the text refers to as “dominant factors” of more and more minority groups. “Snow” and “I See You Never” thus portray experiences from a person belonging to a minority group in the US. In addition, in the end of the individual task activity about “me contexts”, the pupils were asked by the teacher to imagine who they would say they were if they ever had to introduce themselves to a class in the US.

Next, Kathrine's five lessons were about "gun culture" in the US. Here, she connected the culture and intercultural teaching to a specific country that was inspired by the same chapter in the textbook as Sarah. In addition, the lessons seemed to be based on a factual text from their textbook called "Gun Rights vs. Gun Control", as the other learning materials used apart from what was in their textbook had similar themes in comparison to this text. For instance, the textbook text mentions the "NRA", which is the National Rifle Association in the US, and thus the teacher later incorporated a YouTube video where the "NRA" was involved. This video is named "Mass Shooting Survivors vs. NRA Members".

Finally, Marie's lessons were centered around the UK, and the majority of her lessons seemed to be inspired by the chapter "Chapter 5: The UK and Ireland". She for example used a poem, factual text and different task activities from this chapter. Moreover, she had a PowerPoint presentation that was inspired by one of the texts from the textbook called "Understanding Britain", where she in addition used different types of videos to highlight some of the points made in this text.

5.3.2 Teaching methods and learning materials

5.3.2.1 Pre- and post-observation interview

When asked about what type of teaching methods and learning materials the participant teachers typically employ in their cultural and IC teaching, they all responded that they use learning materials such as documentaries and fictional films, in addition to different forms of written texts such as novels, poems, short stories and factual texts from their textbook. The teachers were also asked if the observed lessons were typical lessons for their teaching, where all of the three teachers in their own way agreed and stated how they in general use these types of methods and materials.

Firstly, they all commented in the post-observation interview how it was beneficial to connect factual contents to fiction. Sarah for example stated how "Literature gives another understanding than facts. What is fun about literature is how one hits the personal, feelings and the heart. For example, some of the pupils got very sad on the behalf of the character in 'I See You Never'". In addition, she stated "You remember the factual contents better if you get engaged in something". Kathrine commented on the benefits of using factual contents with fiction in order to create a deeper understanding, and thus stated how; "The literary work reflects reality and vice versa, so when one interprets a cultural problem of discussions in a novel, you can draw lines between real life as well, so to combine factual texts with fiction is

important”. Marie expressed that she incorporates facts in order to help the pupils to “sort the content out and get a perspective before going into details”.

Secondly, they both in the pre- and post-observation interview highlighted and found oral communicative discussion to be beneficial for IC development. Sarah highlighted how; “I think that it is very important to utilize working in pairs”. Kathrine for example stated how “It is healthy to discuss with others and get other perspectives on the tasks they are made to answer”, and how it can be beneficial because “If you have your own perception of something this can be challenged by others or reinforced if others agree”. Marie commented on something similar; “I think it is important that they talk together. When they sit in groups, they have to produce something and discuss with others and get inputs from each other”.

Third, they use and see the benefit of employing materials that give the pupils the opportunity to consider and compare own and others’ perspectives. In the post-observation interview, Sarah connected it to how you could find similarities between the two texts they employed in the observed lesson to how the classrooms operate in Norway today; “For example these immigrants in the US or the minority groups, we operate with different cultures in the classroom as well. It becomes a sort of parallel”. Kathrine also more or less indicated how some of the tasks were chosen in order to enlighten cultural differences, for example when she was asked about the task concerning the “Pledge of Allegiance”; “The purpose was for them (the pupils) to understand how the US operates, right, this with the ‘Pledge of Allegiance’ is quite uncommon for us Norwegians. We might not picture ourselves doing something like that in school. So, it was about portraying cultural differences”. Marie for example stated how they used the task where they were supposed to discuss different factors in British culture compared to the Norwegian, and thus highlighted how “It was in order to make the pupils reflect a bit, and to think of why it is like that in Britain and different here... why do they have these odd rituals that can be very foreign to us”. In addition, they all gave examples in the pre-observation interview of how they have discussed various perspectives in earlier lessons:

He (Thomas Seltzer, reporter) has his own perspective. And then he interviews two people that also have different perspectives. So, this with different perspectives and what the sources of these perspectives are. Who are these people? And who is it that presents them? (Sarah)

We worked a bit on freedom of speech where they (the pupils) were supposed to discuss different cases from different parts of the world, and why it perhaps would have been viewed differently in China compared to the US, or how a southern state in the US could have viewed something compared to here in Norway... So, we had a bit about what freedom of speech means in China compared to Norway or the US (Kathrine).

For example, in “Thank you mam”. That is about black people and a boy who comes from a poor area, is not taken well care of by the parents. Then Mrs. Luella Bates Washington Jones comes. He stole from her, and then it becomes this moral lesson. And then we might have a writing task where they are going to write and put themselves in the little boy’s situation, and describe what his life is like and how it has become like that because of the tragedies that he experienced in his upbringing. And they should describe how his life now has become better, and what he learned from what she told him (Marie).

Finally, the teachers highlight that it can be beneficial for the pupils to have the ability to personally connect with who and what they are exploring in the material. One example from Sarah is how she expressed in the pre-observation interview that she had used group discussions where the pupils explored the “American dream”, here she said that some of the pupils got the opportunity to draw from their own perspective as being an immigrant coming to Norway. Kathrine connected the use of personal opinions to how the pupils are able to discuss issues they themselves find interesting; “the pupils genuinely have something to say based of their own opinions, without having to read about it in the textbook first...and then they get more engaged because they can connect to it personally through their own opinions”. Marie, however, stated in the post-observation interview that making the pupils have a choice regarding what they want to explore within the theme they are working with can enhance their personal interest and thus learning outcome. This was connected to the task where they should choose one immigrant group to work with from the poem “The British”, where Marie expressed “That they can choose something that is interesting for them, some might think it is interesting to look more into Somalians because they are that themselves, so they might think ‘okey what really happened with the Somalians in England, why did they come? Is it the same reasons as us?’”.

5.3.2.2 Observation

5.3.2.2.1 *Facts combined with fiction*

Sarah combined a factual text from their textbook called “The Changing Face of America” with the novel extract from their textbook named “Snow” by Julia Alvarez. Here, they for example discussed how the demographics you could find in the factual text could indicate how Hispanics had immigrated to the US, which is a theme in the novel extract. She also did this with the second short story they read called “I See You Never” by Ray Bradbury where she first showed the pupils a YouTube video about the historical context of the US and Mexican border named “How Walls Ended Up Along the US Mexico border”.

Kathrine did something similar to Sarah, where she at first introduced a factual text from their textbook called “Gun Rights vs. Gun Control”, and then two YouTube videos, one from Good Morning Britain called ““Pro-Gun Campaigner Says ‘Nothing Should Be Done’ About Guns in the US”, and a “debate” in “Mass Shooting Survivors vs. NRA members – Middle Ground” to make the pupils draw connections between the two different sides seen in both of the videos with the poem “The Gun” by Vicki Feaver. Here, the pupils were supposed to imagine how you could interpret the poem differently from one side of the debate compared to the other. Finally, Marie introduced her pupils to geographic and demographic facts about the UK through a PowerPoint presentation, and then explored some of the same themes in a poem from their textbook called “The British” by Benjamin Zephaniah.

5.3.2.2.2 *Communicative aspects*

Sarah, in her first lesson, employed oral communicative discussions and made the pupils talk about if they had heard or seen any of the topics that have dominated the news from the US lately, such as “Inequality, diversity, prejudice, discrimination, racial profiling, immigration and poverty”. Additionally, in the second lesson, Sarah first made the pupils do an individual exercise called “Me context”. After they had finished, they discussed their hand in pairs of two, and then groups of four. Moreover, after having read the short story, “I see you never”, Sarah instructed the pupils to discuss amongst themselves how they would feel if they lived in a country and did not have their papers in order.

Kathrine also used oral discussion tasks frequently, for example her pupils worked on a task in their textbook where they expressed opinions about the US “Pledge of Allegiance” and talked about it from a Norwegian perspective. Next, they did a task in groups and plenum where they were supposed to find three political issues in the US and discuss how to solve them.

Finally, Marie started her first lesson with a group activity. Here, the pupils were instructed to form groups of four and find as many words they could connected to the UK. In another lesson, they worked individually on a PowerPoint presentation about a chosen immigrant group from the poem “The British”. Afterwards, the pupils presented in groups and discussed the presentations with each other. Finally, in Marie’s last observed lesson, after she had presented a PowerPoint about generalizations about the British population, she instructed the pupils to discuss and compare four aspects in British society to the Norwegian in pairs.

5.3.2.2.3 *Considering and comparing the perspective of the ‘Self’ and ‘Others’*

Sarah addressed different perspectives in her teacher instruction, for example the perspective from “American culture” in how they use a different terminology there compared to Norway, such as when employing the word “race” in demographics. Moreover, the pupils were encouraged to take on the perspective of others, both in the exercise with “Me context”, where at the end of the task they were asked to write “This is me” on the back of the paper sheet and were instructed to write how they would introduce themselves to a class in the US when coming from another national background. Moreover, when discussing the novel extract “Snow”, Sarah also made the pupils aware of how they took the perspective of the ten-year-old protagonist called “Yolanda”. In addition, she referred to how that could have been any of the pupils’ siblings. After having watched the video, “How walls ended up along the US Mexico border” by New York Times News, she also highlighted a woman who talked in the video about how she commented “borders are not who we are, that is not American”. The teacher then asked “What perspective does this woman take? Democrats or the Trump side?”.

Kathrine made the pupils aware of how their perspective separated itself from the US regarding the issue of gun control. For example, in the tasks concerning the YouTube videos, and literary texts such as the “Pledge of Allegiance” and “The Gun”, the pupils were supposed to take on and compare perspectives and discuss from their own perspective. The teacher for instance asked each group to sum up some of their points after having discussed the “Pledge”. One of the groups expressed how they found the pledge a little odd, since it is not something we do in Norway. Next, the teacher commented on the word “indivisible”, “do you think this word refers to how the US is viewed from other countries, do we believe that the US is a country that cannot be split or torn apart in groups?” The teacher further expressed how it from a Norwegian perspective can be viewed as a misconception based on how the Republicans and Democrats seem to disagree on a lot of issues.

Moreover, Marie employed a task where the pupils needed to put themselves into the perspective of immigrants, and comment on push and pull factors for immigration. In addition, the task where they needed to create a PowerPoint presentation about one of the immigrant groups made the pupils answer questions such as “why they came” and “what impact they have had on British society”. Additionally, she employed a task where they directly had to comment on differences between generalizations in British society compared to the Norwegian.

5.3.2.2.4 *Opportunity to personally connect*

Sarah employed the text “I See You Never”, which could make the pupils personally and emotionally connect. She thus introduces the text in the lesson by explaining how literature can change who we are and how we think; “We meet new people we normally would not meet, and we get sympathy for them”. Another example that was observed is how one of the pupils commented on how the descriptions in the text could be understood as offensive. The teacher thus made the other pupils in the class aware of how the fact that the author compared the protagonist skin color to a pie might be considered provocative, and how it is important to consider the time the text was written in. In addition, she directly made the pupils draw on their own experiences by using the task “Me context”.

Kathrine’s lessons also involved issues that opened up for the pupils to bring their own personal opinions, for example, after having watched the YouTube video “Mass Shooting Survivors vs. NRA members – Middle Ground”. The video is about four people who are NRA members, and four who are mass shooting survivors. The people in the video get different prompts they either are to agree or disagree on, and then they have to discuss amongst themselves why they answered the way they did. Some of the prompts are “I have lost someone to gun violence”, “America has a mass shooting problem”, “It should be harder to purchase guns” and “Teachers should be armed”. After having watched the video the pupils were instructed to answer some questions where they were encouraged to draw from their own opinions and feelings, such as “What do you think about the fact that only four of the eight people in the video agreed that America had a mass shooting problem?” Finally, Marie used materials that could draw on the pupil’s personal opinions and open up for emotional responses. For example, how they discussed how some Brits believe that integration has failed, which could create certain feelings within the pupils.

5.3.3 Extent and purpose of culture and IC teaching

5.3.3.1 Pre- and post-observation interview

When asked about how often and to what extent the participant teachers teach about themes that involve cultural or intercultural aspects, the three teachers responded that they believe they frequently do so. Sarah expressed how she found the information sheet for the present study interesting in how it mentioned that the observation lessons should include the teaching of culture or a meeting with a different culture because “That is something we do all the time”. Kathrine and Sarah connected the question to how the English subject deals with different types of texts, and that it thus happens often and becomes a natural part of the lesson to incorporate the culture the text finds itself in.

A finding is how the three teachers believe culture or IC is not something they teach as solo subjects in fixed instances, but rather as something that is present in most of their teaching situations alongside other themes. Sarah said when she was asked if she ever incorporates culture as a main theme in her lesson “No, not like, now we are going to work with that. I think that that is something we do all the time”. Moreover, Kathrine believes that cultural aspects more or less are used as side themes in her lessons, in which she responded; “I think it is used as a side theme, where we look at it (culture) alongside other means”. Additionally, Marie expressed; “It is a bit implied, but I would say both parts really”.

In addition to the frequency of their teaching of culture and IC, the three teachers have in common that they believe the purpose of culture and IC teaching should be to understand other people. Sarah and Marie here connected it to humanistic values. Sarah for example stated:

The purpose should be to understand. Now in the new curriculum there is a lot of focus on democracy and citizenship. I feel like it is about becoming conscious about being democratic citizens. And to be dependent on having trust in each other. In a democratic society we have to trust each other. We have to have trust and we have to think that we are the same regardless of religion, skin color. So, I think to understand and respect of course. These humanistic values (Sarah).

Kathrine said “I think that it has to do with how the pupils shall be able to understand more, understand more of why the world is the way it is, and why we are different”. She did not incorporate humanistic values in the same way Sarah and Marie did. Marie thus had a similar response to Sarah, where she connected it to how one should aim at understanding different types of people, take on other perspectives and that we in Norway focus on humanistic values;

The purpose is to understand more about different types of people, interactions between people, to be able to position oneself in someone else’s perspective. I feel like here in Norway we emphasize humanistic values. How you should be as a human... we plant this idea of how we should live in a democracy, everyone should have freedom of speech and should be able to say and mean what they want to. And this is in relation to the declaration of human rights (Marie).

5.3.3.2 Observations

It is hard to observe what the purpose of culture and IC teaching in the different classroom lessons were, due to how none of the teachers commented on this directly in the lessons. However, the researcher was able to observe to what extent the different teachers taught about cultural or intercultural aspects as main themes or in correlation with other learning themes or aims. For example, all of the lessons dealt with different types of cultures and how to understand or take the perspective of the cultures mentioned. In addition, the cultural or

intercultural aspects were often correlated with other learning themes such as literary analysis or oral activities. Sarah for example instructed the pupils to discuss and take on the cultural perspective of the character in “Snow”, in addition to comment on the literary devices in the text on a paper sheet. Kathrine did something similar where she wanted the pupils to view the poem “The Gun” from different cultural standpoints. Afterwards, she asked them to analyze it by using various literary devices from a page in their textbook. Marie both included the understanding of how Britain is a diverse society, and the skill of analyzing when discussing the poem “The British”, and the pupils were thus going to answer tasks from their textbook that was related to the poem.

5.4 The teachers’ interpretation of IC in the English subject curriculum

The current section discusses how the teachers interpret passages from the English subject curriculum (2019, LK20) that deals with cultural knowledge or competence, in addition to other relevant beliefs or thoughts they might have in relation to the Knowledge Promotion. Categories derived: *Core elements: Knowledge of culture, Health and life skills: cultural competence, Democracy and Citizenship: culture dependent understanding of the world, General beliefs connected to the curriculum.*

5.4.2 Core elements: Knowledge of culture

The core elements in the current English subject curriculum states how pupils shall acquire “knowledge of culture” and intercultural competence by “reflecting on, interpreting and critically assessing different types of texts in English” in order to “deal with different ways of living, ways of thinking and communication patterns...”. Regarding how to interpret this quote, Sarah responded that they often look into who has written the text, what the intention of the text is, what the text wants to achieve and what type of text it is.

Kathrine stated that the core element regarding cultural knowledge is important in how the pupils should learn to reflect and critically assess what they are looking at on their own, in order to not only repeat what the teacher is saying, but rather actively participate with own thoughts and reflections. Regarding “deal with different ways of living, thinking and communications patterns”, she believes that this should be one of the main aims in every English subject lesson, in how the pupils should “understand how other people live in other parts of the world” because “that is why we have English as a lingua franca, because it is those people we are going to use the language with”.

Marie talked about how she very often uses the textbook to decide on what these types of texts would be. However, she highlighted that she sometimes uses the textbook's website where she can find music videos and film clips. In addition, she gave an example of how she had employed this aim to one of her former lessons by using different speeches to illustrate various perspectives on American patriotism:

We looked at Donald Trump's Mount Rushmore speech, and then we compared that to the patriotism term of someone who is African American that has a whole other view on what patriotism is. Because for her patriotism is much more rooted in the African American rebuilding of the American society. She is not that concerned about "The landing on the moon" or "discovery of the west". They highlight different matters, and then you get different viewpoints on it. Trump is more about "achievements" while she looked more at the life they had lived and what they have contributed with (Marie).

Here, she seemed to have been employing "different type of texts" in order for the pupils to achieve the aim of how to deal with "different ways of thinking".

5.4.3 *Health and life skills: cultural competence*

The interdisciplinary topic "Health and life skills" in the present English subject curriculum stresses that "The ability to handle situations that require...cultural competence can give pupils a sense of achievement and help them develop a positive self-image and a secure identity". The teachers seem to interpret the extract cohesively. For example, in how it can contain learning about how to navigate between the individual and other people in society that might be more or less different to yourself. Sarah for instance had a comment on how "The man comes to himself only via the you", which is a quote she had learned from a former teacher. She thus stressed the importance of IC in health and life skills; "You do not get comfortable with yourself before you are in meetings with others". In addition, she gave an example of an event where one of her pupils had gotten a reflection task to the film *The school that tried to end racism*, where he had commented that he now understood why people would not ask where he came from, because this could be interpreted as being offensive. Sarah also expressed; "The youth does not have it easy today, it is very hard to know how to maneuver what you can and cannot say".

Kathrine stated how cultural competence in this aim could "make the pupils feel like they have the tools they need to understand themselves seen in the perspective from others, and in the same way understand others seen from the perspective of oneself". She also stressed the idea of making the pupils aware of how there exists several perspectives, and how this can affect the way we view the world from "different glasses".

Moreover, Marie commented on something similar in relation to how cultural competence can help the pupils handle different situations:

it is about communication, and attitude towards others... this is something that is more relevant today... to make the pupils aware of how they should be curious, but not judge people. I think that this makes them better people, when they feel like they reflect more, and if one helps them to see how to handle different situations that can occur and be culturally difficult (Marie).

Both Kathrine and Marie also highlighted how cultural competence might contribute to benefit the pupils both in school and private. For example, Kathrine stated that it “can help pupils in their own life” and Marie how “If we focus on it in school, they might take it with them in their private life together with others”.

5.4.4 Democracy and Citizenship: culture dependent understanding of the world

The interdisciplinary topic “Democracy and Citizenship” in the English subject refers to “helping the pupils to develop their understanding... that the way they view the world is culture dependent”. Here, the three teachers indicated that they believe this extract is about making the pupils understand that they have their own perspective, for example from the country they live in. However, both Marie and Sarah connected it to the perspective of living in a democracy. Sarah related it to how we might have a different perspective regarding democratic processes; “I think that we have grown up in a country, we have a Norwegian school, and we focus on ‘what is a democratic process’, and that is our standpoint in Western Europe. But had you been in China or India, you would not learn about this in school”. Marie highlighted; “It is again about looking at yourself in comparison to others... We live here, we have democracy, and to understand that things have happened in other countries as to why they do not have it. It has to do with understanding, to take other people’s perspectives”. Lastly, Kathrine stated something similar in how we have our own perspective from Norway compared to the US, however she did not directly comment on the view one might have on democracy as an example, and thus expressed it more generally: “It has to do with what standpoint the pupils have, in relation to how they understand and interpret the world and the people in it. That we understand that we are in Norway, and now we are using these glasses to look at another culture”.

5.4.5 *General beliefs connected to the curriculum*

In relation to the curriculum and IC more generally, the teachers said they believe that the current English subject curriculum can be open and vague. For instance, Sarah commented “The curriculum is very vague generally. Everyone thinks that. At least the colleagues I work with”. Moreover, Kathrine stated “I feel like the curriculum is characterized by its ability to be interpreted differently from school to school but also in relation to each individual teacher, so a joint conclusion on how to work with cultural terms in relation to this might not be a bad idea”. Marie also expressed that “It is a very open curriculum” in regard to how one can interpret it and “The cultural term is not very strong... it is not very clear” in addition to “it is in relation to how you interpret it yourself”. Marie also discussed how the cultural term seem to have changed, whereas it before the reform concerned itself with a more closed definition, and that it now has “a wider view on the cultural term”.

In addition to what had been mentioned, the teachers expressed that they had received information on how to implement some of the newly developed changes in the current curriculum, however none of the teachers had experienced there being information from the workplace about the newly added culture or intercultural terms.

The teachers have positive attitudes towards the present curriculums newly added changes. For instance, Sarah found the interdisciplinary topics to be very interesting and important, and highlighted how “You always have to have the perspective of the interdisciplinary topics in your lessons... And now when we see democracy in the world today, I do not think it was a bad idea”. Nevertheless, Kathrine did not talk about the interdisciplinary topics but did comment; “The new curriculum highlights independent reflection, thinking and such, which I am very for”.

5.5 The extent the teachers’ beliefs and practices reflect renewed or former traditions of IC

Categories derived: *Culture, identity and IC, Conflictual dimensions and controversial issues, Perspectives used when teaching IC, Assessing IC*

5.5.1 *Culture, identity and IC*

5.5.1.1 Pre- and post-observation interview

Even though the teachers expressed how they believe the teaching of culture often is bound to English speaking countries in Vg1 English general studies, this was not directly portrayed in

the pre-observation interview on how they interpret culture as a phenomenon. When asked about what the teachers' view on culture were, the three teachers indicated how they interpret it as different factors that are being shared by a group of people, such as traditions, customs, practices, history, values, religion;

Culture, then I think of customs, practices, religion, a point of view and perspective (Sarah).

...the attitudes, customs, traditions... and values a group of people inherit and share (Kathrine).

Culture is in one way a group with common history, traditions, background, customs and who shares this, and language for example (Marie).

They also expressed how culture can be found in different forms. For example, Sarah said how culture was "*Sometimes* connected to ethnicity, but not always. One *could* also connect it to geography and country". Kathrine and Marie also expressed how culture can be found in different type of groups "We have culture connected to different countries... but also different group cultures, for example the youth environment can have its own culture" (Kathrine), and "We talk about all kinds of culture. For example, family culture, different groups in society" (Marie).

The teachers were less cohesive regarding their answers to how they interpret IC. Sarah for instance connected the term to the understanding of culture in relation to language; "To understand culture you need to understand the language. And the language is the entry to understanding culture". Further she also expressed how "to understand a different culture is about taking on other peoples' perspectives". Kathrine, however, stated how IC can be connected to "looking at different cultures from various perspectives... and to look at different contexts... for example I belong to this culture, but someone else might not have it like that, and why and how is it like that". Moreover, Marie answered "It is really about communication, about understanding each other, to not judge before you learn more about each other."

The three teachers indicated that they do talk about culture and IC in regard to nationality or ethnicity but indicated that these are generalizations. For example, Sarah in how they can use different words in a British or American context compared to a Norwegian or Marie in how she expressed that they look at "important subjects in the history of African Americans or Hispanics". Kathrine also stated; "In the US they have very polarized cultures in comparison to what we might have here (in Norway)". Nevertheless, she also talked about

how “individual factors do have something to say, I am unsure of how well we discuss this in class, but we do not say that if you are Republican you support Trump one hundred percent, you can belong to these groups and have opposite opinions”. Marie also expressed “You have to explain that these are stereotypes. That it is not necessarily like that. These are simplifications to try and illustrate some things in a society”, additionally Sarah said “Not all republicans think the same”.

Sarah, in her post-observation interview indicated that in IC teaching; “it is important for them (pupils) to think about the words they are using, to not use strong expressions”. In addition, she believes that “it is important to know about customs and such, ‘please’ and ‘thank you’. Expressions that could be important. And for example, if you should meet up at six, you should come at six.” However, she was asked if the pupils should adapt to these factors, where she said “Yes, and it goes both ways. In Norway we do it like this, in Norwegian schools it is like this”. Kathrine addressed that the pupils should “reflect on why someone can think of a problem differently, when it might sound surrealistic to a Norwegian maybe”. In addition, she expressed how the purpose can be that “they now should know that if they meet someone from the US, right, that has certain attitude that does not align with our own, there are reasons behind this.”. However, Kathrine also mentions how every “people who represent the same culture can also have different opinions”. Marie believes the purpose of her lessons was for the pupils to get insight into “British culture”. She said “Then I try to highlight how these are generalizations. It is such a big country that it is hard to only pick something. But it is mostly this the textbook also focuses on”. She was also asked why she refers to them as generalizations, and thus explained that “It is probably not everyone that feels at home regarding ‘tea-time’ ...But you try to think of the majority, what would the majority point out to be typically British”.

5.5.1.2 Observation

Sarah explored cultures within the US and talked about generalizations within those in her lessons. As an example, she showed a video from a former news report in Norway where a reporter stated how the US is “in a kind of vacuum after an intense election”, followed by videos of Republicans roaming in the streets. The video focused on who the reporter referred to as a woman who has used thirty years on work in Washington D.C. for prominent Republicans, where she issued that there is a bigger problem within the Republican party, some who want change, and some who want to cling on to the past. Sarah then talked about the division you can see in the US today between the Democratic and Republican party, and

“how they have different views on this whole issue of multiculturalism, and how Republicans are more skeptical to this”. They talked about the woman from the video who worked for the Republican party, who had opinions on matters that one might not believe to be Republican, but rather Democratic. The teacher followed the conversation up and stated:

So it is not like all Republicans are skeptical to multiculturalism... it is not like all Republicans are like that... Or all white Americans think that way or all African Americans think this way, that is not how it is. *These values cross all kinds of borders. Because people are people right?* Just because you come from one country or come from one culture does not mean that you are alike or think alike” (Sarah).

Kathrine discussed in her lesson how it in America is usual for people to talk about their constitutional rights, how a lot of Americans believe they live in the best country on earth, and how it from an American perspective can make sense to have a gun because of the high crime rate. She also compares issues from the American to the Norwegian perspective from time to time.

Finally, Marie also commented on generalizations from the British population, and started the fourth observed lesson with a PowerPoint presentation that has “Understanding Britain” and “British identity” as headlines. The teacher then asked; “Is there such a thing as British identity?” and concluded “Well we could say that they have some shared values. These are generalizations”. Next the PowerPoint slides include some of these values such as “Historic pride, multiculturalism, traditions, culture etc.”. In this slide, generalizations of British culture such as “sports, pub life, entertainment and politeness” appear. She sometimes commented on generalizations of how the British are “very traditional”, and how “I don’t think you will find these traditions in any other country, so formal and traditional”.

5.5.2 *Conflictual dimensions and controversial issues*

5.5.2.1 Pre- and post-observation interview

The teachers expressed that they believe they incorporate controversial issues in their lessons and that it can be beneficial. In addition, they all stated how such issues more or less can give the pupils the opportunity to discuss and disagree on certain issues, and that the purpose is not agreement as long as their opinions do not cross a line in relation to humanistic values.

Moreover, they highlighted how it is important to know the pupils well in relation to what extent or type of content the controversial issues should involve. Sarah for example highlights how “You cannot bring up controversial issues if you have an insecure class. That is not possible. Then I avoid it”. Additionally, she believes that work on classroom environment can

contribute to the ability to take up such issues. Kathrine also believes that “You have to be careful of what you discuss in plenum”. Moreover, Marie expressed that pupils’ personal stories may influence what topics they discuss or not.

Sarah believes that she employs controversial issues in her lessons when discussing societal relations and says that she does incorporate the pupils’ own opinions. Such issues can also, according to her, appear unintentionally. For example, she mentioned that in one of her lessons the pupils had reacted to the text in their textbook and found it to be somewhat controversial. This was concerning the text “The Changing Face of America”, where Sarah expressed that she had to stress that it is okay to discuss skin color in such instances. She also highlights that she incorporates themes that can be uncomfortable on purpose. One relevant example she used is how they had watched the film “The School that tried to end Racism”, and that the film was about employing a controversial method. Here, Sarah addressed how the pupils were a bit shocked, and that she had to openly comment on how the content in the film was not her personal opinion. Sarah thus stated; “When you take up controversial issues you have to be very clear on who it is that are expressing these opinions, who are the sources”. Additionally, she commented on how they had experienced that some parents had complained about the issues they had brought forward in one of the lessons, and that she then had to back it up with how “It says that we are supposed to use different perspectives in the curriculum”.

Kathrine believes that she brings up controversial issues where it feels natural, and that it almost is impossible to not bring them up when for example discussing the election campaign in the US, if the candidates themselves can appear controversial. Moreover, similarly to Sarah, she highlights how it is difficult to not mention controversial issues when discussing different societies, because “no society needs to be understood as being perfect”, and that this often can be highlighted in literature or film about important events from that society. Kathrine expressed how they sometimes comment on it in plenum orally, but she also sees the benefit of using teaching methods or tasks where all of the pupils are able to contribute equally, due to how some pupils are less confident in expressing their opinions than others. She sometimes thus uses tasks where the pupils are given a “for” or “against” prompt, or in individual tasks. However, when asked if she incorporates controversial issues that can be uncomfortable for the pupils, she stresses that she does not do it on purpose, but that it of course happens naturally when discussing problematic issues in society.

Marie believes that she sometimes brings up controversial issues, but not always, and gave an example of how she had discussed the issue of former ISIS wives who want to move back to their country in plenum. Further, she asked the pupils if this was something the pupils

agreed with or not, or if they found it morally right. “We did not come to a conclusion, but sometimes you do not need that”. In addition, she spoke about how they might discuss power relations and racism. Regarding issues that could be uncomfortable for the pupils, Marie believes she needs to be comfortable with the issue herself, before bringing it up to the pupils.

In addition, the teachers believe that the pupils should incorporate their own opinions if they want to. Moreover, the teachers’ indicated in the post-observation interview that agreement not necessarily is a goal, but that the pupils should aim at not being against central aims in the present curriculum. Kathrine for example mentioned “It is okay to disagree”, and later “As long as it does not move against human rights and being a fellow human” and Sarah how; “It should be allowed to be critical and have your own opinion. In that case agreement has to be that you agree to disagree”. Additionally, she believes disagreement can be favorable, because then you “get different perspectives all the time”, as long as it does not involve “racism and such”. Nevertheless, Marie stated; “That is the whole point of school that you bring up things in order for them to think and reflect on their own...Not that you should agree with everything, but that you should understand things better”.

Marie addressed in the post-observation interview how she thought about not including the debate in Britain concerning immigration and how it has become a “parallel society”, and stated that “I thought about it myself, if I should only have fun things like festivals, and food and fun”. However, she believes “It would have been weird not to include it (immigration issues), because they (the pupils) need to be aware of how there has been a whole debate about this”. Additionally, she believed that she did not get to discuss it as thoroughly as she wanted to in the lesson.

5.5.2.2 Observation

The three teachers incorporated controversial issues in some of the observed lessons. Sarah for example wanted the pupils to discuss present news that dominate the US today in groups, which could be interpreted as controversial issues. In addition, they discussed multiculturalism and the difference between Democrats and Republicans in plenum, which has been illustrated in earlier paragraphs. Moreover, they talked about what “race” in an American context means. In addition, they watched a video about the US/Mexican wall, and read a short story that involves an undocumented immigrant. The issue of illegal immigrants and political standpoints can thus be regarded controversial. In addition, the pupils found some controversies in the text, as earlier mentioned, regarding the protagonist’s skin color being compared to a pie.

All of Kathrine's lessons initially involved controversial issues in how the theme was gun control. The first incidents from the first observed classroom lesson were how they read a text from their textbook that said; "Trump was not the only reason the US had become less democratic". The teacher emphasized in the lesson how this can be discussed, and that the average Trump supporter probably would state otherwise. Here, the textbook focuses on one of the perspectives, but does not mention the other, which could to some be controversial in itself. Next the pupils were instructed to work in groups and find solutions to issues in the US such as "gun rights vs. gun control, abortion, racism, climate crisis, health care, fixed income, trans rights, curriculum influences". The pupils could disagree on possible solutions, and this task could open up for both conflictual dimensions and controversies.

Finally, Marie did not incorporate as many controversies as Sarah or Kathrine in her lessons. In addition, the controversial themes she brought up was by employing teacher instruction, and not tasks where the pupils could discuss amongst each other. In the fourth lesson she introduced one controversy and talked to a PowerPoint. One of the slides highlighted how the British were proud of their history in how they have ancient traditions and have colonized major parts of the world. Here, one pupil asked why the British can be proud of their history, if they invaded other countries. Marie explained that she would come back to this later. The teacher talked for a while about other aspects of British culture. The last slide on the PowerPoint said "Multiculturalism". Here, the teacher discussed that Britain in many ways is a successful multicultural society. However, she made a point out of how this necessarily is not the case in all aspects. For example, she stated how "Integration has not really worked" by how "parts of neighborhoods are culturally separated" and thus Britain in many ways can be described as a "parallel" society. She also made a comment back to the pupil who asked about how the British people could be proud of their history, where she mentioned how the Queen's wealth are from this type of past, and how "some are ashamed of this, and some are proud". Afterwards, they watched a video where David Cameron talks about how multiculturalism has failed in Britain, and how he calls for a stronger national identity because of the fear of British identity being lost. At the end of the video the teacher summed up the points made of how some feel that the state has done too little to avoid segregation.

5.5.3 Perspectives used when teaching IC

5.5.3.1 Pre- and post-observation interview

When asked about what type of perspectives the teachers employ in their lessons, the teachers mainly answered what often is referred to as “Western” countries. Sarah answered that that is not something she thinks about “at all”; “I think it is the material that controls that”. However, she mentioned in a later question how “That is kind of our perspective in Western Europe”. In the post-observation interview, she stated how she believes both the pupils and the textbook can be a bit bombastic, and that she believes the textbook has taken a point of view regarding values. When asked in what way, she stated that the textbook “when it starts writing about Republicans it becomes very negative right away”, and that she has discussed with other teachers how “we think that the textbook is too subjective, and not neutral enough”.

Kathrine talked about how if they were going to look at different problems of discussions, they needed to know “who it is that looks at these and why they look at it the way they do”. She was asked whether she believed these perspectives came mostly from the English-speaking countries, and said “Yes, since they are the ones we see the most of in the textbook”.

Marie expressed that the aim should be to “look at it from both sides”. When asked what type of viewpoints she had in mind she answered that they looked at different viewpoints in the text to understand why a society is different to one’s own. Marie also expressed when asked if they ever take the perspectives from countries that are not democracies, where she said that “No, I do not feel we are very good at that. But I think there is more focus on why we have to understand that there is not democracy in other countries or that they are less democratic. So, we have a tendency to view it from our own democratic perspective”.

5.5.3.2 Observation

The teachers have in common that they use a variety of perspectives in their lessons. However, most of the learning materials and what they talk about seem to derive from the perspective of the democratic “Western” countries. Sarah included both Democratic, Republican, American, Norwegian and immigrant perspectives. In addition, she commented on how some of the issues they talked about came from the perspective of their textbook. Moreover, she incorporated a text written by Alvarez, who grew up in the Dominican Republic, and thus got an authentic description and perspective from someone from another part of the world. The teacher explained how the author had to flee back to the US because of the dictatorship and asked the pupils if they thought this was a push factor for immigration or pull factor in how the US was the closest democracy. They also discussed the context of the

time period the novel extract was written, for example how it was written in the 1960s when the ideals of the American dream were on its height.

Kathrine incorporated mostly national perspectives that derive from American and Norwegian contexts. Here, the teacher commented on issues you could find in America, and how one could solve those issues, in addition to viewing the issues from both an American and outside perspective, such as European, British or Norwegian. For example, in the YouTube video from “Good Morning Britain” called “Pro-Gun Campaigner Says ‘Nothing Should Be Done’ About Guns in the US”, Piers Morgan seems to react to how absurd the American pro-gun activist’s arguments are, and eventually makes a comment on how Kinder eggs are banned in the entire US, but guns are not. The teacher also commented on how the textbook refers to points about how America has become less democratic in the first observed lesson. They do not seem to look at how the same issues could be discussed in Norwegian contexts or outside of America.

Marie mostly commented on national perspectives from the UK and Norway. However, they explored immigrant groups within the UK and why and how they came to the UK in the first place, for example with a task where the pupils were to comment on push and pull factors. Here, they were informed about how push factors are what make people leave their country, while pull is what attracts you to another country. They were presented to several different factors such as “Crop failure, family, flooding, high crime, war, tyranny, poverty etc.”, and needed to sort them into pull or push reasons. Eventually, after the pupils had finished the task, the teacher talked with the pupils about what they wrote, and what some negative factors can be for someone to be pushed from their country, and what positive factors that can pull them to the UK. The teacher and the pupils also discussed how immigrants in Britain have been allowed to keep to themselves to a larger extent than in Norway.

5.5.4 *Assessing IC*

5.5.4.1 Pre-observation interview

Regarding the assessment of IC, the teachers believe that this is something that they do. However, they highlight how it is the ability to reflect and see different perspectives that is being evaluated, and not the pupils’ own personal opinions.

Sarah responded that she believes that IC is something that can be assessed. Here she stated how “To compare perspectives is part of the new curriculum. Intercultural competence is about how well they (the pupils) have understood this in relation to a different perspective”.

She was also asked if it should be measured, where she said “Yes it can be measured because... if they are able to draw on how a work either can be understood like that but also like this, in regard to the perspectives, then it can be measured.” Additionally, she believes that it is positive if her pupils bring in their own opinions in such assessments, for example by saying “From my perspective”.

Kathrine reported that she believes IC can be assessed. However, she addressed how it can be difficult. Additionally, she believes such assessment is about “...looking at how they (the pupils) are able to reflect and think critically about situations that involve cultural problems of discussion. If they show high competence in being able to reflect, they get a higher grade. If they are not able to illustrate how there exists different perspectives... this will count”. She also highlights how it should not be an issue because “as long as you are supported by the curriculum it will be fine” and that it is not the pupils’ opinions that are judged.

Finally, Marie expressed how assessment of IC is possible, and that it is important that the pupils “view things from different perspectives... if they are able to argue for what they say and why they say it”. When asked about bringing the pupils’ own opinions into the assessment she highlighted how “It is important that they show tolerance and that they can see different perspectives... They are allowed to have opinions on what they want to, and as long as it does not go against laws, it does not matter for the assessment”.

6.0 Discussion

6.1 Introduction

This chapter discusses the findings from the observations and pre- and post-observation interviews in relation to relevant research and theory. The discussion focuses on findings that are in line with the research aims, and consequently follows the previously mentioned structure that has derived from the research questions: 6.2 Teachers’ biographical background and contextual factors, 6.3 Beliefs and practices about their culture and IC teaching, 6.4 The teachers’ interpretation of IC in the English subject curriculum and 6.5 The extent the teachers’ beliefs and practices reflect renewed or former traditions of IC.

The relationship between the teachers’ cognition and practices is covered throughout the various categories. As stated earlier, Borg (2017) argues how it is not enough to comment on the gap between the teachers’ belief and practice relationship, but the underlying reasons behind such gaps, and thus emphasizes *internal* (biography, motivation, experience) and

external (curriculum, time, class environment) factors. Moreover, Buehl and Beck (2015) and Borg's (2009b) models for the relationship between the teachers' beliefs and practices is referred to (see section 3.5.5). The current chapter consequently highlights possible reasons for underlying gaps in the teachers' belief and practice relationship by employing both of the mentioned models, in addition to Borg's (2017) terms for *external* and *internal* factors.

6.2 Teachers' biographical background and contextual factors

The teachers have more than fourteen years of experience as ESL teachers each, which could indicate why they do not seem to believe they are inspired by own prior teacher education when expressing beliefs about culture and IC teaching in addition to the enactment of those beliefs into practice. This can be supported in a study conducted by Richard and Pennington (1998), that found evidence of how newly educated in-service teachers' influence from own education background in relation to what their beliefs were decreased over time. The current study's participant teachers' motivations for enactment of culture and IC teaching beliefs into practice thus seem to derive from other contextual factors than prior education.

On the contrary, Hjorteland's (2017) study revealed how the five participant teachers in her study considered their prior education as influential to their literature teaching (p. 94). Here, a relevant point could be that culture and IC concepts might not have been as relevant in the present study's participant teachers' prior education, due to how there is over a fourteen-year gap each between their education and current pre-service teacher education. For example, Marie expressed in her interview how culture and IC were not topics they discussed in her prior teaching education, compared to literature and linguistics. In addition, it highlights how what Borg (2009b) refers to as *Schooling* (pre-service teacher education) in his model for elements of language teacher cognition might not affect the current study's participant teachers in their IC teaching.

The teachers had much to comment on and detailed descriptions in relation to their beliefs connected to culture and IC teaching and seem to have positive attitudes towards it. Their beliefs and influences appear to derive from own personal experiences and *internal factors* (Borg, 2017) such as how the teachers often used own examples rather than referring to the curriculum and indicated that they are affected by their interests in travel and experiences from living abroad. According to Buehl and Beck's (2015) model for teachers' belief and practice relationship this translates to *Experience* within *Internal supports and hinderances* (see section 3.5.5), and the teachers experience with travel thus becomes a

support for enactment into practice. Moloney et al.'s (2020) study also argued for how the teachers in their study used own experiences as inspiration in their teaching of renewed IC rather than referring to a pedagogical community. However, the teachers in the present study do comment on some *external factors* or *external supports and hinderances* (Borg, 2017; Buehl & Beck, 2015) and *contextual factors* (Borg, 2009b) such as the curriculum and classroom environment, in which Sarah stated that her personal beliefs are in line with the curriculum. The most evident external factor, however, seems to be the teachers' textbook.

6.3 Beliefs and practices about their culture and IC teaching

The teachers believe that their culture and IC teaching concerns dominant and sub-cultures within English-speaking countries. In addition, they are heavily inspired by their textbook in relation to content and learning materials. This was also reflected in their observed lessons. Orsini-Jones and Lee (2018) emphasize that many teachers still rely on textbooks to teach languages, and how they can lack a rich mix of intercultural exposure (p. 16). Sarah did employ texts from the textbook in the observations but not textbook tasks. However, regardless of this, she admitted to using the textbook as source of inspiration for planning the contents of her lessons. The present English subject curriculum (LK20) at Vg1 general studies does not specify that teachers have to involve “English-speaking countries”, but rather the “English-speaking world” (LK20, 2019; Speitz, 2020). The first can contribute to what Bland (2022) calls “native-speakerism”, which refers to how various cultural identities have been undervalued in contexts where English is spoken. However, the teachers themselves believe that culture is more complex than what the national approaches suggest. Sarah and Marie referred to such instances of dominant or national culture as generalizations in their lessons, and Kathrine in her interview, but neither of them were completely deterred from employing these approaches in the classroom lessons.

The textbook the teachers used was *Targets – Engelsk vg1* (Balsvik et al., 2020). Almost half of the chapters in this textbook focus on specific countries where English is spoken, for instance, “the UK/Ireland” and “the US/Canada” have their own chapters, whereas “Australia, New Zealand, Africa, India and Pakistan” are combined into one chapter. This can be compared to Lund's (2007) study of how some lower-secondary textbooks mostly focus on English-speaking countries. Moreover, it reflects Dypedahl's (2020) point of how the “land-and-people-tradition” has remained strong in Norwegian textbooks. However, he recognizes that the current curriculum (LK20) can contribute to change this. For example, the

textbook *Connect 10* (Haegi et al., 2018) solves the interpretation of the curriculum differently, and rather incorporates chapters such as “Democracy and citizenship” and “Earth under pressure” that could be discussed from various perspectives rather than being bound to specific countries. Nevertheless, Marie mentioned that she has noticed similar changes, but that it mainly concerns their textbook at English 1 at Vg2, and not Vg1 English general studies. *External factors* (Borg, 2017), such as the teachers’ textbook, thus seems to enact on the teachers’ beliefs as to why the English subject at Vg1 level should be connected to specific countries. In addition, the textbook could work as what Buehl and Beck (2015) refer to as a *classroom factor of external hindrance* to why the teachers might not act on their belief of how culture and IC is not bound to specific countries, which was expressed by them in their interviews. One could thus imagine that if the school had invested in other learning materials their practices might have changed or been different.

The teachers believe that it is important to use materials and methods that help the learners to compare perspectives in IC teaching, and to view issues and contents from another perspective. They highlighted how tasks with oral communicative discussions amongst the pupils could enhance what perspectives they were exposed to and did thus not employ them in order to learn how to “mimic” or “behave” in another culture (Dervin, 2010). The teachers also reflect that they enact on these beliefs in their lessons. Further, this highlights Dypedahl and Lund’s (2020) point of how intercultural dimensions should help teachers “explore situations from multiple perspectives” (p. 12) with the learners and emphasizes the present curriculum’s point of how the pupils should develop an “intercultural understanding of different ways of living, ways of thinking and communication patterns.”, in addition to “Knowledge of...cultural diversity” (LK20, 2019). Moreover, Dypedahl (2020) too emphasizes “the shifting of perspectives” (p. 60). Fenner (2000) also predicts how understanding “the other” might help the learner understand themselves more; “It provides an outside to our inside” (p. 149), which was further indicated by the teachers when asked about the topic of “Health and Life skills” in the current curriculum, which the current study discusses in section 6.4. Consequently, the notion of “Self” versus “Other” is present in the teachers teaching of IC.

Regarding the notion of “Self” versus “Other, the teachers seemed to not comment as much on how “issues” could be discussed *in* own contexts (for example Norwegian), but rather *from* own and other perspectives. For instance, when comparing the counterculture to one’s own, the teachers commented on the societal “issue” the counterculture had, such as “race” in American terminology, gun violence in the US or integration in the UK, and

mentioned how this could be looked at from our own perspective, or pointed out comparisons or differences such as how we do not use “race” in Norway, how the US is “indivisible” and how Norway does not have an issue with “gun culture”, and that integration has been more successful in Norway than in Britain. This highlights Dervin’s (2010) point of the tendency to how the “Self” often is the one in control of how the “Other” is talked about, and thus the “Other” could be a victim of “Othering”. Holliday (2011) also believes that this can create an “idealized” image of the “Self” compared to the “Other”, even if this is not the teachers’ intentions. Additionally, this can emphasize Dervin’s (2016) referral to a study of a one-year international teacher education program in Finland, where they found evidence of how education teachers also had instances where they went against what one could consider to be “idealized” renewed IC teaching. This can thus strengthen Dervin’s (2016) point of how IC teaching and learning is filled with “contradictions” and “discontinuities”, and that it can be hard to find a “recipe-like” model for such situations (pp. 82-83).

The teachers employed materials and methods that incorporated facts about the counterculture they were exploring with fictional texts. For example, each of the teachers commented on factual contents about the counterculture they were exploring, and then drew from these factual contents when they later discussed a literary work. These facts were also to some extent presented by the teachers to the pupils by using teacher instruction. This could illustrate how the teachers can be identified within the earlier tradition of IC teaching, such as by employing teacher instruction in cultural learning (Fenner, 2000) and learning “objective” descriptions about the foreign culture (Dervin, 2010). Here, Dypedahl (2020) emphasizes how learners earlier were expected to “learn” and “know” about “factual knowledge”, whereas the present curriculum highlights verbs such as “discuss” and “explore” in “intercultural learning” (p. 59). However, since the teachers connected the factual learning to the discussion of fictional texts, one could argue that they use factual contents to help with the pupils’ ability to first understand, and thus to a wider extent “discuss” and “explore” on their own later on. Marie for example stated that she incorporates facts in order to help the pupils to “sort the content out and get a perspective before going into details”. Additionally, the teachers used a variety of methods and materials. Amongst these the ones they had in common were literary poem or short story, factual text from textbook, YouTube videos, oral discussion tasks, literary analysis tasks and individual tasks.

As indicated above the teachers employ multimodality (Skulstad, 2020b, p. 261) when teaching culture and IC. However, neither of them used Web 2.0 technologies to comment on intercultural related instances within or across such technologies. Instead, they highlighted

aspects in the videos or factual contents in a website (Orsini-Jones & Lee, 2018). In regard to renewed interculturality, different communication contexts should be taken into account (Hoff, 2016, 2020a, 2020b; Orsini-Jones & Lee, 2018; Thorne, 2010). This the teachers did, but the extent in which they conducted it in depth differed from each other. To illustrate, one can compare how the teachers taught IC when working with literature by placing them within Hoff's (2016) three levels in the MIR (see section 3.3.2 for model). Sarah for instance employed the first, in how the pupils were encouraged to relate to the characters, second, in how they discussed that the texts could be understood differently in various timelines and third level in how they compared similarities and differences across the two different texts and discussed the theme of immigrants in both the novel extract and short story. Sarah explained that she had a tendency to look at culture from a wide perspective in her lessons, due to her personal experiences of living in a multicultural society abroad, and her use of different perspectives here might be motivated by *internal supports* such as *experience* (Buehl & Beck, 2015). Moreover, Kathrine employed the second level, in how the pupils interpreted a poem from two different political standpoints. Marie, however, did not seem to use the levels in the observations, as the task to the poem from the textbook mainly concerned literary analysis and reciting. However, she gave an example in the interview of how they had read a short story where the pupils needed to take the perspective of the character, which corresponds to the first level. All of the teachers thus expressed or employed interculturality in their literature teaching, which complements Hjorteland's (2017) findings where five of her participant teachers highlighted IC and social issues in literature teaching and the ability to emotionally attach to the literary work.

The teachers emphasized the pupils' ability to personally and emotionally connect with matters in the learning material. Sarah and Marie both pointed out how fiction in literature could enable the pupils to do so. This is thus strengthened by the claim that literary reading in itself can work as a communicative medium in IC learning (Hoff, 2016, 2019, 2020a, 2020b). Additionally, the interdisciplinary topic "Health and life skills" imply how the pupils shall "express their feelings, thoughts, experiences and opinions", in relation to "different ways of thinking and communication patterns" (LK20, 2019). Burner (2020), stresses that the main challenge for English teachers will be to relate the schoolwork to what the pupils bring from home. However, the teachers seemed to be confident in how the controversial issues they employed in the classroom would somewhat engage the pupils. For example, Sarah commented on how the classrooms had become more multicultural in themselves, and that the pupils thus could connect schoolwork to their personal life in that

way. In addition, Kathrine believe controversial issues often engage the pupils by how they often can incorporate personal opinions without having to read in the textbook first.

The teachers believe they frequently deal with culture and IC in their lessons, and that culture or IC is not something they teach as solo subjects in fixed instances, but rather something that is present in most of their teaching situations alongside other themes, such as literary analysis. Scholars also highlight how IC teaching and learning is not bound to single units of the English subject (Dypedahl and Lund, 2020; Kramersch, 1993; Lund, 2020), but rather exists “always in the background” (Kramersch, 1992, p. 1), which thus corresponds to the teachers’ beliefs and practices. Sarah also indicated that she believes that “to understand culture you need to understand the language. And the language is the entry to understanding culture”. Here, she reflects Lund’s (2020) point of how “language and intercultural learning are mutually beneficial” (p. 26) and that such learning opens up for new ways of understanding. She also reflects the perspectives that highlight IC learning due to how the world has gotten more complex (CoE, 2014; Hoff, 2020a; Kumaravadivelu, 2012; Orsini-Jones & Lee, 2018), and thus expressed how “The youth does not have it easy today, it is very hard to know how to maneuver what you can and cannot say”.

6.4 The teachers’ interpretation of IC in the English subject curriculum

In general, the teachers seem to have positive attitudes towards the newly developed English subject curriculum (LK20, 2019), and IC has become a central element in its various sections (such as the interdisciplinary topics and core elements). However, Speitz (2020) emphasizes how learning and teaching methods, as well as content, is up to the local level in Goodlad’s (1979) model, which includes the teachers. The teachers mentioned how they have not received information from their school in how to employ IC from the curriculum, and the teachers themselves therefore become the solo decision makers concerning this. In addition, the teachers believe the curriculum is “vague” and “open” for different interpretations across various teachers. Marie also believes that the cultural term is not very “strong” or “clear”. This is emphasized by Hoff (2020a) who explains that there is not mentioned any specific content or working methods in the present curriculum in how to employ IC in the classroom.

The teachers had various responses to their employment and interpretation of the core element that states how pupils should receive “knowledge of culture” and intercultural competence by “reflecting on, interpreting and critically assessing different types of texts in English” in order to “deal with different ways of living, ways of thinking and communication

patterns...”. However, one could argue that they have in common, and in their own way reflect in their answers to this, Dypedahl’s (2020) understanding of how the learners need to work with both cultural and intercultural topics such as “communication patterns, mindsets and the shifting of perspectives and reflection” (p. 60). For example, Sarah, responded that she looks at different texts and discuss their intentions, the author, what the text wants to achieve and so on. She also highlights that she believes IC is about taking on different types of perspectives. Kathrine directly mentioned the ability to reflect and critically assess what the pupils are looking at, in order to “understand other people in other parts of the world”. Finally, Marie gave an example of how they had looked at different communication patterns and mindsets in the shifting of perspectives from a speech by Donald Trump compared to a speech on patriotism by an African American writer. Here, the teachers appear to reflect how they believe the pupils should “discuss”, “explore” and “reflect”, rather than “learn” and “know about” (Dypedahl, 2020, p. 59).

The interdisciplinary topic “Health and life skills” in the present English subject curriculum stresses that “The ability to handle situations that require...cultural competence can give pupils a sense of achievement and help them develop a positive self-image and a secure identity”. As mentioned before, the teachers interpret this extract cohesively in how it can be beneficial to learn to navigate between yourself and other people that may be more or less different. Kathrine and Marie also highlighted how cultural competence here might contribute to benefit the pupils both in school and private. This aim was not directly portrayed in Marie or Kathrine’s lessons. However, Marie incorporated the exercise with “Me contexts” that could help the pupils see themselves in the reflection of themselves and others, as they were to discuss their answers with other classmates.

The interdisciplinary topic “Democracy and Citizenship” in the English subject refers to “helping the pupils to develop their understanding... that the way they view the world is culture dependent”. As mentioned earlier in the study, this topic further emphasizes Speitz’s (2020) point of how there is not mentioned any specific country to connect this type of IC learning to. However, two of the teachers positioned their teaching of IC from this topic within such national borders. For example, both Sarah and Marie interpreted it as looking at different perspectives and the understanding of how “our” democratic perspective comes from Norway and Europe, and to understand why and how other perspectives might not be the same. Nevertheless, the Core Curriculum (2017) states that the training in this topic shall “give the pupils knowledge and skills to face challenges in accordance with democratic principles”, and the teachers’ intentions by positioning themselves within own democratic

country could have been to indicate that it was these democratic principles they referred to. Kathrine also connected it to nationality and compared it to the notion of looking at the world from different national glasses.

6.5 The extent the teachers' beliefs and practices reflect renewed or former traditions of IC

6.5.1 Culture, Identity and IC

The teachers believe culture involves numerous factors that are being shared by a group of people that can be found in various forms across ethnicities, countries, history and other instances such as youth environment or family culture. In addition, they expressed how individual factors can make people within such cultures different from each other. However, the teachers talked about and incorporate stereotypes of cultures in their lessons but commented or hints at how they are generalizations. Thus, their beliefs of culture cannot be completely categorized within Byram's (1997) previous model for ICC, where culture is viewed as "containers" (Matsuo, 2012) divided by "fixed national identities" (Ros i Solé, 2013) connected to the place you live or language you speak. The teachers thus recognize how culture varies through situations and contexts, and how cultures and sub-cultures within countries do not have complete homogeneity (Hoff, 2020b). Their view of culture thus seems most comparable to that of the CoE, where the "Self" can be grouped "together with others who share those affiliations", but that cultural groups "are enacted by individuals in personalized ways" (The CoE, 2018. 2022). Regarding Holliday's (2011) three themes in the critical discussion of culture, the teachers appear to fall under what he refers to as *Neo-essentialism* in how they believe culture can relate to any type of group characterized by different discourses (not solely language or country). However, they cannot be characterized completely within *critical cosmopolitan*, due to how the teachers tend to fall back on national cultures as "basic unit" and compare "our" culture to "theirs". In conclusion, one could claim that the teachers can be found in between former and renewed traditions of IC in relation to their view of culture and identity, both in their interpretation of culture as a phenomenon and in how they seem to focus on "target cultures" (Dervin, 2016) in their lessons.

How the teachers interpret IC also appears to fall under Holliday's (2011) term for *Neo-essentialism*. And the present study argues that all of the teachers seems to reflect both former and renewed traditions of IC. This paragraph thus showcases instances from the teachers that could be connected to Byram's (1997) model. First off, when the teachers were

asked about what the aim of their lessons were in regard to IC, Sarah and Kathrine believe that it was connected to cultural understanding and social relations. Marie, however answered that it was to learn “typical things that are important for people in Britain” and to get an insight to what the majority of the generalizations within “British culture” consist of. The pupils also received a task to compare Norwegian and British culture. Here, the foreign culture is used as a comparative tool to own culture and she connects the learning of IC to the “national culture” of a country, which could be compared to Byram’s (1997) model. In his model, IC is achieved by learning “objective” descriptions and predictions about people from the foreign culture, such as their opinions (Dervin, 2010). For example, Marie stated; “The British are very proud of their history”. Later, she was asked how she interprets IC in general and explained that it was about “communication, about understanding each other, to not judge before you learn more of each other” and did not comment on how she expects the learners to adapt to the foreign culture, but rather gain knowledge of why one should not judge others and seek to understand instead.

Sarah, however, did not comment as much on culture in relation to national and fixed pieces in her lessons other than “American terminology”, however, she expressed in the interview how she thinks it is important for the pupils to learn and consider language such as “please” and “thank you” in certain contexts and meeting times in different cultures. She also said that the pupils should learn to adapt to these factors if they were in another culture and vice versa; “In Norway we do it like this, in Norwegian schools it is like this.” Here she both compares national foreign cultures to Norway and believe IC can be connected to learning “objective” descriptions about foreign cultures’ behaviors (Dervin, 2010). In addition, Kathrine also reflects instances in Byram’s (1997) model, by stating how problems could be understood differently in Norway compared to other cultures, thus highlighting the critique Byram’s (1997) model has received for employing “descriptions about foreign cultures’ opinions”, “focus on target country” and “foreign culture as comparative tool”. Moreover, she explained that the pupils should “know that if they meet someone from the US, right, that has certain attitudes that do not align with our own, there are reasons behind this”, which emphasizes the prediction of other cultures in meetings with them.

Nevertheless, as indicated earlier, the teachers cannot be completely categorized within former traditions of IC, in how they all showcase instances that can be connected to both former and renewed theoretical traditions of IC. For example, as illustrated above, the teachers reflect some of the points in Byram’s (1997) model. However, they recognize individual factors and generalizations. This can thus strengthen the claim of how complex the

issue of culture and IC is, both in the difficulty of how to define, understand and teach it, and how fluid the concepts themselves and the teaching of them are.

6.5.2 Conflictual dimensions and controversial issues

The teachers reflect that they bring up controversial issues and conflictual dimensions into the classroom and believe that it can be beneficial as long as it does not move against central values in the curriculum, such as human rights and respect. This is somewhat in line with renewed theoretical conceptions connected to IC (Hoff, 2020b; Dervin, 2016) as opposed to Byram's (1997) model where agreement and harmony appears to be one of the purposes of IC. For example, the teachers believe that agreement is not necessarily a goal, and that disagreement can foster the discussion of other perspectives. However, the teachers employ this to different extents. Here, they comment on how classroom environment can limit their enactment of their beliefs into practice, which could be referred to as an *external factor* or *hindrance* (Borg, 2017; Buehl & Beck, 2015). What has been mentioned reflects what Iversen (2014, 2015) calls "communities of disagreement" (translation by Hoff, 2020a), where agreement and similar values is not a goal, and he too suggests long term social pedagogical work with the class in order for the pupils to be comfortable enough to share and state own beliefs in such discussions.

Sarah believes that she takes up controversial issues that can be regarded uncomfortable on purpose if the environment in the class allows her to do so. Here, she stated that she sometimes needs to use a lot of time to discuss with the pupils what it is they really have looked at, and what the sources behind what they have looked at are. Hoff (2020b) highlights how the pupils' opinions need to be brought forward if they are going to be able to explore not only the intercultural encounter, but also power structures and ideologies in these encounters. However, Sarah states that she does not force anyone to bring in their own opinions, but encourages it, and it is thus up to her pupils to decide what they want to share.

Kathrine believes that she lets her pupils discuss controversial issues in plenary sessions and in oral group discussions but explained that some of her pupils could be reluctant to speak, and that she sometimes incorporates individual tasks where each pupil gets to state their opinion, or prompts where the pupils have to be "for" or "against" an issue. She also indicated that they sometimes discuss ideological and power structures that are present in society such as how the "Pledge" in the US can be insensitive to a multitude of religious expressions and highlighted the discussion of this.

Marie stated in the interview how she believes controversial issues should be brought up to the pupils, but that she does not bring it up if she does not feel comfortable with it herself, and that she in that case needs to know how to handle and control it first. This was also reflected in her observed lesson, where a pupil asked her a question about how the British could be proud of their history if they had colonies. Here, Sarah waited to respond and took it up later when she had planned to talk about another controversial theme such as integration. This reflects Buehl and Beck's (2015) model of hinderances to the enactment of beliefs. Here, it seems like teacher's *internal self-capability belief* might be a hindrance to her enactment of her belief about the benefit of discussing controversial issues. In addition, she later commented on how she did not discuss the theme of integration as thoroughly as she wanted to, and that she did not know how much the pupils understood of it. However, the findings from the observation showed that the teacher commented on the issue of integration clearly. However, the pupils did not get a task related to it, and the teacher thus employed teacher instruction and video instead, which did not give her insight into what the pupils had learnt, neither did it give the pupils an opportunity to explore power structures or ideologies in the encounter with the issue (Hoff, 2020a).

It was noted how the teachers somewhat are in line with renewed theoretical conceptions connected to IC teaching regarding conflictual dimensions and controversial issues. This has to do with how Dervin (2016) believes that one has to step away from Eurocentric perspectives that ignore unbalanced power relations, and not only reach for a democratically correct standpoint towards the various situations, but rather a deeper understanding of why these issues exist. It should therefore be noted how the teachers seem to derive from Eurocentric or Western perspectives in their teaching, and Sarah commented on how the lesson plan has its own agenda, and that democracy discourses are used as direct perspectives in the classroom. This is further commented on in the section 6.5.3.

6.5.3 Perspectives used when teaching IC

Regarding what perspectives the teachers derive from and employ in their lessons, they all seemed to comment on *external factors* (Borg, 2012) for their enactment of certain beliefs, such as the current curriculum and their textbook. Sarah also stated that she herself had reacted to how the textbook sometimes could take on too much of a liberal perspective, especially when discussing Republicans. Further, the teachers admit that they construct their lessons around "Western perspectives". Sarah for example expressed how the curriculum is not objective and commented; "That is kind of our perspective in Western Europe". Kathrine

believes that she takes the perspective of the English-speaking countries that are mentioned in the textbook. Marie, however, believes that they are not too good at looking at perspectives from countries that are not democracies, and consequently believe they derive from “our own democratic perspective”. Marie and Sarah also comment that they look at why other countries are not democracies or that they are not the same type of democracy as our own. This was also reflected in their lessons, where they for example would discuss immigration, but from the perspective of living in a country that already is a democracy. Moreover, all of the teachers at one point in their lesson compared one democratic country to another.

Consequently, the teachers fall under what has been referred to as former traditions for IC in this context. Attitudes that could be found in the CoE’s RFCDC (2018, vol 1.), such as *tolerance, critical thinking, openness* etc, and in the current curriculum thus appear to be a goal in their IC education. This contrasts recent scholars that push for “renewed” IC, in how they believe there is a need for “de-centering” from ideologically constructed one-sided Western- and Eurocentric perspectives and attitudes when imagining the “Self” and the “Other” (Dervin, 2016; Hoff, 2020b; Holliday, 2011). To compare democracies as such can thus create what Simpson and Dervin (2019) refer to as “democratic othering”, where one part believes they inherit “better forms of democracy” (p. 104-105). Instead, these scholars reflect some of the same thoughts in how one should look at “fundamental concepts like democracy... and how these concepts can be understood in different ways by different people in different parts of the world” (Hoff, 2020b, p. 66).

6.5.4 Assessing IC

The teachers believe that it is possible to assess the learners IC. However, they all stress how it is the ability to reflect and see different perspectives that is being evaluated. Sarah for instance believes that the pupils could comment on how differently one could view a literary work from various perspectives and considers the pupils’ ability to highlight their own opinions as a positive factor in such assessment, as long as it is supported with “in my opinion”. Kathrine believes that she finds IC assessment difficult, but that it is possible if the evaluation concerns to reflect and think critically about cultural issues. She says she does not evaluate the pupils’ opinions; however, she believes such assessment can be supported by the curriculum. Finally, Marie highlighted the pupils’ ability to view things from various perspectives, and the ability to argue for what and why they view it like that “as long as it does not go against laws”. Thus, the teachers appear to reflect Hoff’s (2020a) point of how it can be an issue to assess the learner’s values and opinions, and they consequently do not bring

personal opinion into the evaluation, but rather the ability to show that that is one's own perspective, and to understand that others might not view issues the same way. The teachers thus believe IC can be assessed, which is in line with Byram's (2020) view. However, they do not refer to a specific model for assessment, and instead focus on terms related to the current curriculum. In addition, the teachers appear to believe that it is possible to use the assessment of IC in deciding the pupils' grade alongside other learning aims. This thus highlights former traditions of IC, where IC is looked at hierarchically, and can be measured in different contexts (Byram, 1997, 2020), rather than not employing assessment of it due to the difficulty of defining IC and how it is a process-oriented form of knowledge that can be advanced throughout life (Dervin, 2016).

6.6 Limitations

The main limitation of the present study is its low number of participants. Three Vg1 ESL teachers have been observed and interviewed, and the findings can thus not be generalized and do not represent all Norwegian ESL teachers. However, this was not the present study's aim due to its qualitative approach. The results are rather valued for their subjectivity and instead aim to function as a contribution to the already limited pre-existing knowledge regarding present Norwegian ESL upper secondary IC teaching. Additionally, the current study's sample was reduced from what was originally intended due to few favorable responses, which is understandable as the teacher profession can be busy and time limited.

Moreover, the researcher did not have the opportunity to observe the participants' English lessons for longer than the duration of a week each. An extended observation period could have opened up for their practices to be explored more closely. However, the participant teachers got the opportunity to comment whether their observed practices were typical for their teaching in the post-observation interview. In addition, a limitation is how the participants knew they were being observed. Cohen et al. (2018) suggest that the presence of the observer might alter the participants' actions. However, in order to follow data protection regulations when conducting audio-recordings, the participants in the current study needed to be aware of the researcher's intentions.

Another limitation is that the researcher is the main source of data collection, which allows for there to be human faults (Cohen et al., 2018). Nevertheless, the researcher is closer to the reality of the research than if another data collection instrument had been interjected between the researcher and participants (Merriam & Tisdell, 2015, pp. 243-244). For

example, the interviews were conducted in Norwegian and the researcher has translated relevant extracts from the interviews to English. The extracts have been translated as precisely as possible; however, the researcher cannot ensure that there are no faults due to the researcher's ability to make human errors both in the interpretation of the extracts and in spelling. The data has thus been presented and analyzed with careful attention to how it represents the actual words that were said in the interviews and possible meanings behind them.

6.7 Implications for teaching

The findings revealed that the teachers have not received information about how to include IC from the present curriculum in their lessons from the school they work at. Neither did the teachers refer to pedagogical communities, academic sources or in-service courses that could have influenced their IC teaching. Consequently, it seems like the teachers' main inspirations as to what cultural expressions are used and how their IC teaching is conducted in the classroom derive from other personal experiences and their textbook. Additionally, they believe the current curriculum is "vague" and "open" in relation to how IC should be taught. This might highlight that there is a need for extensive discussions amongst teachers as to what the concept of IC might refer to, in addition to information from school administrators and curriculum developers in how to interpret and thus conduct IC teaching from the present English subject curriculum (LK20, 2019).

In relation to literature concerned with renewed IC, the teachers employed a variety of teaching methods and learning materials that could open up for different multimodal communication contexts when developing the pupils' IC. Additionally, the teachers highlighted working with the classroom environment in order to create a comfortable place for disagreements and discussions on various issues related to IC in their lessons. However, there appears to be a need for more varieties of cultural expressions and perspectives in the participant teachers' English general studies Vg1 lessons. The perspectives employed seemed to be looked at and derive from "Western" and "Eurocentric" standpoints. Moreover, the findings revealed that the tradition of incorporating the majority of the contexts from the US and the UK is still highly relevant in some ESL classrooms. Nevertheless, this is not reflected in the newly developed curriculum (LK20, 2019), as it opens up for teachers to explore issues from a variety of different contexts in addition to or outside of these countries. Why such initiatives have not been followed up by the participant teachers appear to be in how they

have not received information about how to interpret IC in the current curriculum and thus instead lean on the content of their textbook. Levin (2015) thus stresses that research within teacher cognition can help those who work with teachers to make them aware of where there is a need for more professional growth, for example as a result of in-service courses, which could be relevant in relation to the findings of how the teachers do not refer to own prior schooling but rather the textbook and personal factors.

7.0 Conclusion

The present study has investigated what cognition and practices the three participant ESL teachers have in relation to their culture and intercultural teaching in the first year of English general studies at upper secondary school level. Furthermore, it aimed at exploring how the participant teachers interpret concepts related to IC in the newly developed Knowledge Promotion 2020 English subject curriculum and to what extent the teachers' beliefs and practices reflect renewed or former theoretical traditions of IC. Finally, the study simultaneously investigated the relationship between the teachers' beliefs and practices. The following research questions have been addressed: What beliefs and practices do ESL upper secondary teachers have about their intercultural teaching? How do they interpret the concept of intercultural competence in the Knowledge Promotion 2020 English Subject Curriculum? To what extent do their beliefs and practices reflect former or renewed theoretical traditions of intercultural competence? What is the relationship between the teachers' cognition and practices?

The current study has focused on and taken into consideration how there exists various and contradicting opinions in literature and from scholars in how to define and teach the concept of culture and IC (Bland, 2022; Byram, 2021; Dervin, 2010, 2016, 2020; Dervin et al., 2020; Fenner, 2000; Hoff, 2016, 2019, 2020a, 2020b; Holliday, 2011; Matsuo 2012; Ros i Solé, 2013). Additionally, the English subject curriculum (2019, LK20) in Norway does not mention any specific information about what content, teaching methods or learning materials the teaching of culture and IC should involve (Hoff, 2020a; Speitz, 2020). Consequently, each individual teacher becomes the solo decision maker in how culture and intercultural teaching is conducted in their classroom. Dypedahl (2020) also highlights how the concepts of culture and IC have become more evident in the present curriculum compared to its predecessors, and various academic sources stress the importance of IC development as a result of rapid modern-day globalization processes (Hoff, 2020a; Kumaravadivelu, 2012; Orsini-Jones and

Lee, 2018; The CoE, 2014). The current study has thus attempted to provide an insight into teachers' beliefs and practices about culture and IC teaching as a result of how central the terms and phenomena have become in the present curriculum, academic discussion and educational practices.

Research on teacher cognition can be considered valuable. It for instance contributes to strengthen the knowledge of how teachers work with matters such as reform initiatives and might highlight whether there is a need for a more developed response from the school administration, teacher educators, curriculum developers and pedagogical communities (Levin, 2015). Such research can also help teachers to develop their practices if they become aware of their own belief and practice relationship or how this relationship might compare to literature within a specific field of teaching (Borg, 2017).

The present study employed qualitative research methods to collect the research data. The data was gathered through in total six semi-structured pre- and post-observation interviews, in addition to fifteen classroom observations split equally between three ESL teachers at general studies Vg1 level from two different schools. They were interviewed in order to gather insights into their stated beliefs and they were observed in order to study the relationship between their beliefs and practices concerning culture and intercultural teaching.

In relation to the teachers' beliefs and practices about culture and intercultural teaching, the interviews indicated that the teachers have not been influenced by their own prior teacher education, but rather from *internal* factors such as own personal *experiences* (Buehl & Beck, 2015) in for example foreign countercultures from living abroad, and *external supports* and *contextual factors* (Borg, 2009b, 2017; Buehl & Beck, 2015) such as the classroom environment and their textbook. *Schooling* (Borg 2009b) does thus not seem to be a relevant factor for the teachers' culture and intercultural teaching, which could be blamed on how IC might not have been a relevant topic in their lessons during the time their *schooling* was conducted.

Further in relation to the participant teachers' beliefs and practices about culture and intercultural teaching, the teachers believe and reflect that their practices involve dominant and sub-cultures within English-speaking countries in their teaching of English at Vg1 general studies, and that this is because of their textbook's layout. Orsini-Jones and Lee (2018) emphasize how textbooks can lack a rich mix of intercultural exposure, and Dypedahl (2020) how the "land-and-people tradition" has remained strong in Norway. Moreover, the newly developed curriculum highlights "English-speaking world" rather than "English-speaking countries" (LK20, 2019; Speitz, 2020). However, the teachers in the present study believe

culture and IC in themselves are more complex concepts than what the national “target-country” approaches in their textbook suggests, and comment on how some of these factors are generalizations in their lessons. These findings advocate how the teachers lean on their textbook, and that this *external contextual factor* (Borg, 2009b, 2017) or *hinderance* (Buehl & Beck, 2015) might influence why they do not incorporate their *internal* general beliefs about culture and IC as wider phenomena when deciding on cultural expressions in their lessons, in addition to the lack of clear information from the school administrators and the curriculum.

In relation to teaching methods and materials in their culture and IC teaching, the teachers believe in and practice the use of facts combined with fiction, incorporate oral communicative discussion, materials that give the pupils the opportunity to consider and compare the perspective of the “Self” to “Others” and the ability to personally connect. Literature also suggest that numerous perspectives should be incorporated in intercultural learning situations (Dypedahl, 2020; Dypedahl & Lund, 2020; Fenner, 2000; LK20, 2019), and the teachers thus reflects this. Regarding the notion of “Self” versus “Other”, the teachers seemed to not comment as much on how cultural “issues” could be discussed *in* own contexts, but rather *from*, and in comparison, to own and other (often more idealized) perspectives. This could lead to a form of “othering” of the countercultures they explore in their lessons (Dervin, 2010; Holliday, 2011).

When employing facts combined with fiction, the teachers incorporate the former tradition of IC teaching where teacher instruction is used to illustrate facts about the counterculture to “learn” and “know” (Dervin, 2010; Dypedahl, 2020; Fenner, 2000). However, the post-observation interviews indicated that the teachers seem to use factual contents to help with the pupils’ ability to first understand, and thus to a wider extent “discuss” and “explore” (Dypedahl, 2020) on their own later on in combination with fictional texts, which was also reflected in their observed lessons.

The teachers employ multimodality (Skulstad, 2020b, p. 261) when teaching culture and IC. Amongst these the texts they had in common were literary poems or short stories, factual text from the textbook, YouTube videos, oral discussion tasks, literary analysis tasks and individual tasks. However, neither of them used Web 2.0 technologies to comment on intercultural related instances within or across such technologies (Orsini-Jones & Lee, 2018). Regarding renewed interculturality, different communication contexts, such as literature, were considered (Hoff, 2016, 2020a, 2020b). How in-depth the teachers conducted such contexts varied from each other, where Sarah for example used three of the levels in Hoff’s (2016) “Model of the intercultural reader” (MIR), whereas Kathrine one, and Marie none in her

observed lesson, but referred to using level one in other instances in her interview. Here, level one concerns the intercultural reader's "engagement with multiple voices inherent in the FL text" (p. 62), level two the readers' discussion of how other readers may communicate with the text and level three refers to the reader's ability to acknowledge how the literary text communicates with other texts.

Moreover, the teachers believe, and their practices reflect that they frequently deal with culture and IC in their lessons, and that culture or IC is not something they teach as solo subjects in fixed instances, but rather something that is present in most of their teaching situations alongside other themes, such as literary analysis. This is reflected and supported in literature about IC teaching (Dypedahl and Lund, 2020; Kramsch, 1993; Lund, 2020).

In relation to how the teachers interpret the concept of intercultural competence in the Knowledge Promotion 2020 English Subject Curriculum, the teachers first and foremost seem to have positive attitudes towards it. However, they believe it is too open and vague, which is indicated by Hoff (2020a), in how there is not mentioned specific content or working methods in how to teach IC in the current curriculum. Additionally, the teachers' beliefs could be compared to Dypedahl's (2020) point of how the pupils should learn "shifting of perspectives and reflection" (p. 60) when asked to interpret the core elements about how the pupils shall receive "knowledge of culture" through working with different types of texts in order to deal with "different ways of living" and "thinking". In relation to IC in the interdisciplinary topic "Health and life skills", the teachers interpret this extract cohesively in that it can be beneficial to learn to navigate between yourself and other people that may be more or less different. Moreover, in relation to IC in the interdisciplinary topic "Democracy and Citizenship", Sarah and Marie indicated that they look at "our" democratic perspective that comes from Norway and Europe, and Kathrine the perspective of different target countries. However, this topic emphasizes Speitz's (2020) point of how there is not mentioned any specific country to connect this type of IC learning to, which again highlights that the curriculum can be interpreted differently from teacher to teacher.

In relation to what extent the teachers' beliefs and practices reflect former or renewed theoretical traditions of IC, a conclusion that has derived from the findings is that the teachers' beliefs and practices cannot be solely placed within one of these traditions, as they seem to move in and out of the two traditions depending on what contexts they discuss or are in. Renewed approaches for example dismiss national views connected to culture and IC, and rather view the terms as fluid subjective concepts that are ideologically constructed and cannot be defined objectively (Dervin, 2010; Dervin et al., 2020; Holliday 2011). In addition,

they stress the need for a more complex view on culture and identity (Dervin, 2010, 2015, 2016; Hoff, 2016, 2020a, 2020b; Matsuo 2012; Risager, 2007, 2012; Ros i Solé, 2013), the need for various perspectives than those from the “West” (Dervin, 2016; Holliday 2011), view disagreement as natural and beneficial (Dervin, 2016; Hoff, 2020b; Iversen 2014, 2015), highlight different communication contexts (Hoff, 2016, 2020a, 2020b; Orsini-Jones & Lee, 2018; Thorne, 2010) and question the assessment of IC (Dervin, 2020; Hoff, 2020a, 2020b). Former traditions, such as Byram’s (1997) model, define the concepts, connect IC teaching to the national part of the people in the intercultural interaction, value harmony and agreement, compare national cultures, derive from western perspectives and believe IC can be measured.

In relation to the teachers’ view on culture, identity and IC the teachers believe culture involves numerous factors that are being shared by a group of people that can be found in various forms across ethnicities, countries, history and other instances such as youth environment or family culture. In addition, they expressed how individual factors can make people within such cultures different from each other. However, the teachers talked about and incorporated stereotypes of cultures in their lessons but commented on how they are generalizations. Thus, they cannot be completely placed within Byram’s (1997) model. However, neither do they reflect renewed approaches in how they sometimes refer to culture in relation to countries. They can, however, be placed within the CoE’s view of culture, where the “Self” can be grouped “together with others who share those affiliations”, but that cultural groups “are enacted by individuals in personalized ways” (The CoE, 2018, 2022), which reflects *Neo-essentialism* (Holliday, 2011).

The teachers bring up controversial issues and conflictual dimensions in the classroom to different extents and believe that it can be beneficial as long as it does not move against central values in the curriculum, such as human rights and respect. This is somewhat in line with renewed theoretical traditions connected to IC, as opposed to Byram’s (1997) model where agreement and harmony appears to be one of the purposes of IC. Here, they comment on how classroom environment can limit their enactment of their beliefs into practice, which could be referred to as an *external factor* or *hindrance* (Borg, 2017; Buehl & Beck, 2015). The study also found evidence of how Marie’s *internal self-capability belief* (Buehl & Beck, 2015) might be a hindrance to her enactment of her belief about the benefit of discussing controversial issues.

Regarding what perspectives the teachers derive from and employ in their lessons, they all seemed to comment on *external factors* or *hinderances* (Borg, 2012) for their enactment of certain beliefs, such as the current curriculum and their textbook. Here, they

highlight how “Western perspectives” are mostly employed, and Marie admitted that they might not be too good at bringing in other perspectives than those from the “democratic West”. They can thus be placed within former traditions of IC in such contexts.

The teachers believe that it is possible to assess the learners’ IC, but that it can be difficult. Moreover, they all stress how it is the ability to reflect and see different perspectives that is being evaluated, rather than the pupils’ own opinions. This is in line with Byram’s (2020) view. However, they do not refer to a specific model for assessment, and instead focus on terms related to the current curriculum, such as critical thinking and reflection. In addition, the teachers appear to believe that it is possible to use the assessment of IC when deciding the pupils’ grade alongside other learning aims. This thus highlights former traditions of IC, where IC is looked at hierarchically, and can be measured in different contexts (Byram, 1997, 2020).

Finally, in relation to the relationship between the teachers’ beliefs and practices, there was evidence of how they had some common features within their belief and practice relationship. For example, they were not influenced by prior *Schooling* in their culture and IC teaching, but rather *internal* and *external* factors such as *experience* with living abroad or classroom environment, the curriculum and their textbook. Additionally, their beliefs about culture and IC as complex phenomena were not entirely enacted by them in their teaching practices due to the *external* influence of their textbook. Here, one could draw the conclusion of how the teachers might have enacted more on their beliefs about culture and IC as complex concepts if the teachers had been supported by other elements than the textbook, such as in-service courses, different school materials and more information from curriculum developers or pedagogical communities.

7.1 Contribution

The present study contributes to research within the field of culture and intercultural teaching and supports the discourses of studies on renewed IC teaching, teachers’ cognition about IC in relation to the current English subject curriculum (LK20, 2019) and the relationship between teachers’ beliefs and practices in Norwegian ESL classroom contexts. By focusing on teachers’ cognition and practices in relation to the newly developed curriculum, the CoE and present academic discussions concerned with the subject of IC in education, the thesis draws attention to the need for a clearer understanding of how IC teaching is and should be conducted in the ESL classroom. Moreover, it suggests a more developed response from

curriculum developers on what IC means and refers to in the present Norwegian curriculum (LK20, 2019).

7.2 Implications for further research

The present study highly urges and recommends further studies to be conducted about renewed IC teaching and teachers' interpretation and employment of IC from the current English subject curriculum (LK20, 2019). Further studies could include quantitative methods of data collection, which would open up for a larger sample size. Additionally, further studies could incorporate learners' beliefs about culture and IC teaching, where both the teachers and the learners are interviewed in order to gather insights from both perspectives. Moreover, further studies could investigate the extent to which experienced in-service teachers are inspired by their prior education in IC teaching, compared to newly educated in-service teachers. Another recommendation for further research, which the current study did not have the opportunity to explore, could be to study one of the main arguments renewed implications of IC promote in-depth, for example, a study of how teachers evaluate the learners' IC in assessment contexts, solely investigate how often and to what extent teachers bring up controversial issues in the duration of a month or more or compare different renewed approaches to former approaches in classroom contexts.

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Appendix 1

Intervjuguide 1 (Norsk versjon)

Intervju før observasjon:

1. Biografisk bakgrunn

1. Hvor lenge har du praktisert som engelsklærer?
2. Hva er din utdanningsbakgrunn i engelsk?

2. Generelle holdninger om undervisning i interkulturell kompetanse og egne praksiser

1. Hvordan tolker du begrepet kultur, i tillegg til interkulturell kompetanse?
2. Hvor ofte, og i hvilken grad underviser du i kulturelle tema i engelskfaget? (for eksempel som hovedtema eller underliggende tema)
3. Hvordan underviser du i kulturelle tema? (eks. Identitet og kultur) (Oppfølgingsspørsmål om innhold, metode og læremateriale, holdninger til ulike) (diskuteres læremateriale med elevene? For eksempel ulikhet i bruk av film i forhold til litteratur, valg av tema?)
4. Hva mener du hensikten med undervisning i interkulturell kompetanse er?

3. Læreplanen i engelsk og kontekstuelle faktorer

1. Hvilke faktorer tror du kan påvirke din undervisning i kulturelle tema? (læreplan, personlige holdninger, tradisjoner på skolen, skolegang/lærerutdanning, media, kulturelle interesser) (i hvilken grad?)
2. Læreplanen i engelsk sitt kjerneelement nevner hvordan elevene skal tilegne seg «kunnskap om kultur» og kulturell kompetanse «gjennom å reflektere over, tolke og kritisk vurdere ulike typer engelskspråklige tekster» slik at de kan «forholde seg til ulike levemåter, tenkesett og kommunikasjonsmønstre». Hvordan tolker og implementerer du dette i din undervisning?
3. Det tverrfaglige temaet «Folkehelse og livsmestring» nevner hvordan «å håndtere situasjoner som krever ... kulturkompetanse kan gi elevene mestringsfølelse og bidra til at de utvikler et positivt selvbilde og en trygg identitet» Hvordan tolker og implementerer du dette i undervisningen din? (sammenheng med IK?)
4. Det tverrfaglige temaet «Demokrati og medborgerskap» referer til hvordan å «utvikle elevenes forståelse for at deres oppfatning av verden er kulturavhengig». Hvordan tolker og implementerer du dette i din undervisning? (sammenheng med IK?)

5. Har du undervist i læreplanen LK06/13? I så fall, har dette forandret ditt syn og/eller undervisning i kulturelle tema?
6. Har du fått informasjon om hvordan å implementere den nye læreplanen og/eller kulturelle tema av arbeidsplassen/arbeidsgiver?

4. Nyutvikla og tidligere tradisjoner for Interkulturell kompetanse

1. I hvilken grad henviser du til kulturelle problemstillinger (som kan oppleves kontroversielle) i undervisningen din?
2. Hvilke problemstillinger henviser du til og hvordan? (eksempel: stereotyper, rasisme, maktforhold, tverrkulturelle konflikter, overfladiske holdninger etc.).
3. Hva er din holdning til å henvise til kulturelle problemstillinger som kan være ukomfortable for elevene i undervisningen? (oppfølgingsspørsmål: holdning/didaktisk innfallsvinkel til bruk av kontroversielle tema?)
4. Hvilke ferdigheter (for eksempel i form av læringsmål) mener du elevene bør tilegne seg når kulturelle problemstillinger blir brukt i undervisning?
5. Hvordan tolker du bruken av forskjellige kulturelle perspektiv i undervisning? I hvilken grad og hvordan implementerer du forskjellige kulturelle perspektiv i undervisningen?
6. Hvordan inkorporerer du elevenes holdninger til kulturelle tema eller problemstillinger i undervisningen? (hvorfor, hvorfor ikke? Kan det være gunstig?)
7. Mener du det er noe som er utfordrende med å undervise i kulturelle tema eller problemstillinger? (hva?)
8. Hva mener du om at en som lærer bruker egne meninger og holdninger når man underviser i kulturelle tema? Hvordan ser du på dette i sammenheng med lærerens profesjonelle posisjon? Ifølge deg, bør læreren være nøytral eller ikke? (er det mulig?)
9. Hva er dine holdninger til evaluering av elevenes interkulturelle kompetanse? (Hva intensjonen kan være, konsekvenser, hvordan, hvorfor? Hva?)

Appendix 2

Interview guide 1 (English version)

Pre-observing interview:

1. Biographical background

1. How long have you been practicing as an English teacher?
2. What is your educational background in English?

2. General beliefs about IC teaching and own practices

1. How do you interpret the concept culture, in addition to intercultural competence?
2. How often and to what extent do you teach about cultural concepts in English? (extent in this instance meaning as main theme or underlying theme)
3. How do you teach about cultural concepts (like culture and identity?) (follow up question on themes, methods, teaching materials (successful? Do you discuss the type of material with the students, for example difference in literatur vs. film, and reasoning behind them)
4. What do you believe the purpose of intercultural competence teaching is?

3. English subject curriculum and contextual factors

1. What factors do you believe influence your cultural teaching? (follow up questions about curriculum, personal attitudes and traditions at the school)
2. The English subject curriculum's core elements stress how pupils shall acquire "knowledge of culture" and intercultural competence by "reflecting on, interpreting and critically assessing different types of texts in English" in order to "deal with different ways of living, ways of thinking and communication patterns...". How do you interpret and incorporate this into your teaching?
3. The interdisciplinary topic "Health and life skills" in the English subject stresses how "The ability to handle situations that require...cultural competence can give pupils a sense of achievement and help them develop a positive self-image and a secure identity." How do you interpret and incorporate this into your teaching?
4. The interdisciplinary topic "Democracy and Citizenship" in the English subject refers to "helping the pupils to develop their understanding... that the way they view the world is culture dependent". How do you interpret and incorporate this in your teaching?

5. Have you been teaching during the former LK06/13 curriculum? If so, have you noticed any changes or adaptations to how you teach about cultural concepts following LK20?
6. Have you received any information about how to implement the English curriculum in your school?

4. Renewed and former traditions of IC

1. To what extent do you address cultural issues in your teaching of English?
2. What cultural issues do you normally address and how? (For example: stereotypes, ambiguity, racism, power relationships, cross-culture conflicts)
3. What is your attitude towards incorporating cultural issues that might be discomforting for the pupils? (follow up question about if the teacher avoids cultural controversies, why/why not?)
4. When teaching about cultural issues what is normally the aim of the lesson?
5. To what extent and how do you incorporate different cultural perspectives in your teaching?
6. Do you incorporate your pupils' attitudes and beliefs about cultural topics or issues into your teaching? (Why, why not? Can it be beneficial?)
7. What is your attitudes towards own personal opinions and position as teacher when teaching about cultural concepts?
8. Do you find anything challenging with regards to the teaching of cultural concepts/issues in English?
9. What is your attitude towards the assessment of pupils' intercultural competence? (what is the intention, consequences, what? and why?)

Appendix 3

Intervjuguide 2 (Norsk versjon)

Intervju etter observasjonene:

1. Hva var målet for øktene? (både læringsmål og andre)
2. Hvorfor og hvordan valgte du læremateriale for disse øktene?
3. Hva er dine holdninger til undervisningsmetodene du brukte? (i forhold til kultur som tema)
4. Hvorfor valgte du de forskjellige undervisningsmetodene? (diskusjon, gruppearbeid, oppgaver, instruksjon osv.)
5. Bruker du vanligvis disse metodene? (hvorfor, hvorfor ikke)
6. Hvordan tror du denne økten hjalp elevene med å utvikle sin interkulturelle kompetanse?
7. Spørsmål om relevante undervisningsepisoder fra klasseromsobservasjon.
8. Andre relevante spørsmål.

Interview guide 2 (English version)

Post-observing interview:

1. What was the aim of the lessons? (both learning aims and other)
2. Why and how did you choose the materials for these lessons?
3. What is your attitudes towards the teaching methods you used?
4. Why did you choose the different learning methods? (discussion, groups, written assignment etc.)
5. Do you normally use these types of teaching and learning methods? Why, why not?
6. In what way do you believe these lessons helped develop the pupils' intercultural competence?
7. Questions concerning relevant episodes from the classroom observation.
8. Other relevant questions.

Appendix 4

Letter to school administration

Vilde Marie Kvaløy
Student: Universitetet i Stavanger
Epost: Vildekvaloy@hotmail.com
Tlf: 46930804

Forespørsel om deltagelse i forskningsprosjekt om interkulturell kompetanse i engelskfaget

I forbindelse med min masteroppgave ved Universitetet i Stavanger gjennomfører jeg et forskningsprosjekt om interkulturell kompetanse i engelskfaget. Formålet er å studere læreres holdninger og praksiser i forhold til kulturundervisning, og hvordan begrepet interkulturell kompetanse blir tolket i læreplanen for faget. Målet er å bidra til økt forståelse for hvilken rolle begrepet har for lærere, både i praksis og som fenomen. Dette er relevant ettersom at Kunnskapsløftet (LK20) tar for seg begrepet annerledes enn tidligere læreplaner.

Prosjektet er basert på at jeg som student gjennomfører to intervju med deltagende lærer. I tillegg til å observere en uke med undervisning i engelskfaget på VG1 -nivå som tilsvarer fem økter på 45-minutter. Observasjonene vil være av undervisningsøkter som tar for seg kultur eller møte med kulturer som hoved- eller underliggende tema. Det første intervjuet vil helst ta plass før observasjonene, mens det andre vil basere seg på funnene etter observasjonene er utført. Intervjuene er semi-strukturerte, og det vil derfor være rom for at deltagende lærer deler sine erfaringer og refleksjoner så utfyllende som mulig. Spørsmålene vil omhandle lærerens kulturundervisning i engelskfaget, samt holdninger til ulike metoder, læremateriale og utfordringer knyttet til konseptet. I tillegg til spørsmål knyttet til hvordan læreren tolker og implementerer interkulturell kompetanse i læreplanen for engelskfaget.

Jeg gjør oppmerksom på at hver elev må gi samtykke til observasjon og lydopptak av undervisningen. Resultatene vil publiseres uten at det er mulig for at deltagende lærer og skole kan gjenkjennes. Prosjektet er godkjent av Kunnskapssektorens tjenesteleverandør (Sikt). Studien vil bli utført av undertegnede med veiledning fra universitetslektor Torill Irene Hestetraet ved Institutt for kultur- og språkvitenskap ved Universitetet i Stavanger.

Jeg ønsker å kontakte lærere ved deres skole som kunne ønske å delta i prosjektet. Jeg vil sette stor pris på en tilbakemelding på om dere gir tillatelse til dette. Ta gjerne kontakt dersom dere har spørsmål til denne henvendelsen.

Med vennlig hilsen

Vilde Marie Kvaløy

Appendix 5

Letter of Consent (teachers)

Vil du delta i forskningsprosjektet:

“A Qualitative study of Teacher Cognition at upper secondary level: Intercultural Competence in 21st century ESL teaching contexts”

Dette er et spørsmål til deg om å delta i et forskningsprosjekt hvor formålet er å studere læreres holdninger og praksiser til kulturundervisning og begrepet interkulturell kompetanse i engelskfaget. I dette skrivet gir vi deg informasjon om målene for prosjektet og hva deltakelse vil innebære for deg.

Formål

Dette prosjektet er en masteroppgave ved Universitetet i Stavanger. Formålet med denne oppgaven er å undersøke hvilke holdninger og praksiser et utvalg lærere i videregående skole har angående kulturundervisning i engelskfaget, i tillegg til hvordan begrepet interkulturell kompetanse kan bli tolket og implementert gjennom det nye Kunnskapsløftet (LK20) med fokus på læreplanen i engelsk. Dette er relevant ettersom at læreplanen behandler begrepet annerledes enn tidligere planer. Studien tar for seg fire problemstillinger, disse gjelder følgende:

- Hvilke holdninger og praksiser har videregående lærere i deres kultur og interkulturell kompetanse undervisning?
- Hvordan tolker de konseptet interkulturell kompetanse i Kunnskapsløftet 2020 læreplan i engelsk?
- I hvilken grad reflekterer deres holdninger og praksiser tidligere eller fornya teoretiske tradisjoner for interkulturell kompetanse?
- Hva er forholdet mellom lærernes holdninger og praksiser?

Hvem er ansvarlig for forskningsprosjektet?

Universitetet i Stavanger er ansvarlig for prosjektet.

Hvorfor får du spørsmål om å delta?

Utvalget har blitt trukket ved at studenten har tatt kontakt med ulike skoler via telefon og e-post og forhørt seg om deres interesse av å være med i studien.

Hva innebærer det for deg å delta?

Hvis du velger å delta i prosjektet, innebærer det at studenten gjennomfører to intervju med deg som lærer og observerer en uke med undervisning i engelskfaget på VG1 som tilsvarer fem undervisningsøkter på 45 minutter. Studenten vil ikke delta i undervisningsøkten. Det første intervjuet vil ta plass før observasjonene og det andre vil basere seg på funn etter observasjonene er utført. Observasjonene vil være av undervisningsøkter som tar for seg kultur eller møte med andre kulturer som hoved eller underliggende tema. Intervjuene er semi-strukturerte, og det vil derfor være rom for at du som lærer deler dine erfaringer og refleksjoner så utfyllende som mulig. Spørsmålene vil omhandle din kulturundervisning i engelskfaget, samt holdninger til ulike metoder, læremateriale og utfordringer knyttet til temaet. I tillegg til spørsmål angående hvordan du tolker interkulturell kompetanse i læreplanen for engelsk.

Det er frivillig å delta

Det er frivillig å delta i prosjektet. Hvis du velger å delta, kan du når som helst trekke samtykket tilbake uten å oppgi noen grunn. Alle dine personopplysninger vil da bli slettet. Det vil ikke ha noen negative konsekvenser for deg hvis du ikke vil delta eller senere velger å trekke deg.

Ditt personvern – hvordan vi oppbevarer og bruker dine opplysninger

Vi vil bare bruke opplysningene om deg til formålene vi har fortalt om i dette skrivet. Vi behandler opplysningene konfidensielt og i samsvar med personvernregelverket. Det er kun student sammen med veileder fra Universitetet i Stavanger som vil ha tilgang til opplysningene. Lydopptak fra intervju og observasjon vil bli spilt inn gjennom Diktafon appen på studentens mobil. Dette blir sendt og lagret i Nettskjema som er en sikker løsning for datasamling operert av Universitetet i Oslo.

Hva skjer med personopplysningene dine når forskningsprosjektet avsluttes?

Prosjektet vil etter planen avsluttes 11.05.22. Etter prosjektslutt vil lydopptak og notater bli slettet. Ingen personopplysninger vil da være tilgjengelige ettersom at alt data forblir anonymt.

Hva gir oss rett til å behandle personopplysninger om deg?

Vi behandler opplysninger om deg basert på ditt samtykke.

På oppdrag fra Universitetet i Stavanger har Personverntjenester vurdert at behandlingen av personopplysninger i dette prosjektet er i samsvar med personvernregelverket.

Dine rettigheter

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

- innsyn i hvilke opplysninger vi behandler om deg, og å få utlevert en kopi av opplysningene
- å få rettet opplysninger om deg som er feil eller misvisende
- å få slettet personopplysninger om deg
- å sende klage til Datatilsynet om behandlingen av dine personopplysninger

Hvis du har spørsmål til studien, eller ønsker å vite mer om eller benytte deg av dine rettigheter, ta kontakt med:

- Universitetet i Stavanger ved Torill Irene Hestetraet, mail: torill.hestetreet@uis.no, tel.: 51831358 eller Vilde Marie Kvaløy, mail: vildekvaloy@hotmail.com, tel.: 46930804
- Vårt personvernombud: Rolf Jegervatn: personvernombud@uis.no

Hvis du har spørsmål knyttet til Personverntjenester sin vurdering av prosjektet, kan du ta kontakt med:

- Personverntjenester på epost (personverntjenester@sikt.no) eller på telefon: 53 21 15 00.

Med vennlig hilsen

Torill Irene Hestetraet
(Forsker/veileder)

Vilde Marie Kvaløy

Samtykkeerklæring

Jeg har mottatt og forstått informasjon om prosjektet «*A Qualitative study of Teacher Cognition at upper secondary level: Intercultural Competence in 21st century ESL teaching contexts*», og har fått anledning til å stille spørsmål. Jeg samtykker til:

- å delta i intervju hvor studenten tar lydopptak av samtalen
- at studenten observerer og tar lydopptak av mine undervisningsøkter
- at opplysninger om min alder, kjønn, erfaring som engelsklærer og faglig bakgrunn kan bli publisert og lagret.

Jeg samtykker til at mine opplysninger behandles frem til prosjektet er avsluttet

(Signert av prosjektdeltaker)

Appendix 6

Letter of Consent (Learners)

Vil du delta i forskningsprosjektet:

“A Qualitative study of Teacher Cognition at upper secondary level: Intercultural Competence in 21st century ESL teaching contexts”

Dette er et spørsmål til deg om å delta i et forskningsprosjekt hvor formålet er å studere læreres holdninger og praksiser til kulturundervisning og begrepet interkulturell kompetanse i engelskfaget. I dette skrivet gir vi deg informasjon om målene for prosjektet og hva deltakelse vil innebære for deg.

Formål

Dette prosjektet er en masteroppgave ved Universitetet i Stavanger. Formålet med denne oppgaven er å undersøke hvilke holdninger og praksiser et utvalg lærere i videregående skole har angående kulturundervisning i engelskfaget, i tillegg til hvordan begrepet interkulturell kompetanse kan bli tolket og implementert gjennom det nye Kunnskapsløftet (LK20) med fokus på læreplanen i engelsk. Studien tar for seg fire problemstillinger, disse gjelder følgende:

- Hvilke holdninger og praksiser har videregående lærere i deres kultur og interkulturell kompetanse undervisning?
- Hvordan tolker de konseptet interkulturell kompetanse i Kunnskapsløftet 2020 læreplan i engelsk?
- I hvilken grad reflekterer deres holdninger og praksiser tidligere eller fornya teoretiske tradisjoner for interkulturell kompetanse?
- Hva er forholdet mellom lærernes holdninger og praksiser?

Hvem er ansvarlig for forskningsprosjektet?

Universitetet i Stavanger er ansvarlig for prosjektet.

Hvorfor får du spørsmål om å delta?

Utvalget har blitt trukket ved at studenten har blitt introdusert til deltagende lærers elevgruppe.

Hva innebærer det for deg å delta?

Hvis du velger å delta i prosjektet, innebærer det at studenten observerer og tar lydopptak av fem 45-minutters undervisningsøkter hvor du er til stede.

Det er frivillig å delta

Det er frivillig å delta i prosjektet. Hvis du velger å delta, kan du når som helst trekke samtykket tilbake uten å oppgi noen grunn. Alle dine personopplysninger vil da bli slettet. Det vil ikke ha noen negative konsekvenser for deg hvis du ikke vil delta eller senere velger å trekke deg.

Ditt personvern – hvordan vi oppbevarer og bruker dine opplysninger

Vi vil bare bruke opplysningene om deg til formålene vi har fortalt om i dette skrivet. Vi behandler opplysningene konfidensielt og i samsvar med personvernregelverket. Det er kun student sammen med veileder fra Universitetet i Stavanger som vil ha tilgang til

opplysningene. Lyddopptak fra observasjon vil bli spilt inn gjennom Diktafon appen på studentens mobil. Dette blir sendt og lagret i Nettskjema som er en sikker løsning for datasamling operert av Universitetet i Oslo.

Hva skjer med personopplysningene dine når forskningsprosjektet avsluttes?

Prosjektet vil etter planen avsluttes 11.05.22. Etter prosjektslutt vil lyddopptak bli slettet. Ingen personopplysninger vil da være tilgjengelige ettersom at alt data forblir anonymt.

Hva gir oss rett til å behandle personopplysninger om deg?

Vi behandler opplysninger om deg basert på ditt samtykke.

På oppdrag fra Universitetet i Stavanger har Personverntjenester vurdert at behandlingen av personopplysninger i dette prosjektet er i samsvar med personvernregelverket.

Dine rettigheter

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

- innsyn i hvilke opplysninger vi behandler om deg, og å få utlevert en kopi av opplysningene
- å få rettet opplysninger om deg som er feil eller misvisende
- å få slettet personopplysninger om deg
- å sende klage til Datatilsynet om behandlingen av dine personopplysninger

Hvis du har spørsmål til studien, eller ønsker å vite mer om eller benytte deg av dine rettigheter, ta kontakt med:

- Universitetet i Stavanger ved Torill Irene Hestetraet, mail: torill.hestetreet@uis.no, tel.: 51831358 eller Vilde Marie Kvaløy, mail: vildekvaloy@hotmail.com, tel.: 46930804
- Vårt personvernombud: Rolf Jegervatn: personvernombud@uis.no

Hvis du har spørsmål knyttet til Personverntjenester sin vurdering av prosjektet, kan du ta kontakt med:

- Personverntjenester på epost (personverntjenester@sikt.no) eller på telefon: 53 21 15 00.

Med vennlig hilsen

Torill Irene Hestetraet
(Forsker/veileder)

Vilde Marie Kvaløy

Samtykkeerklæring

Jeg har mottatt og forstått informasjon om prosjektet “*A Qualitative study of Teacher Cognition at upper secondary level: Intercultural Competence in 21st century ESL teaching contexts*”, og har fått anledning til å stille spørsmål. Jeg samtykker til:

- at studenten observerer og tar lyddopptak av undervisningsøkter hvor jeg er til stede.

Jeg samtykker til at mine opplysninger behandles frem til prosjektet er avsluttet

(Signert av prosjektdeltaker)

Appendix 7

Conventions used when transcribing

R: Respondent

I: Interviewer

...: Indicates a pause in the interview

«...»: Indicates reported speech (person reports what someone else or a text has indicated)

Appendix 8

Approval from Sikt - the Norwegian Agency for Shared Services in Education and Research

Vurdering av behandling av personopplysninger

Referansenummer
463435

Vurderingstype
Standard

Dato
04.12.2022

Prosjekttittel

A study of Teacher Cognition: Intercultural Competence in the era of LK20

Behandlingsansvarlig institusjon

Universitetet i Stavanger / Fakultet for utdanningsvitenskap og humaniora / Institutt for kultur- og språkvitenskap

Prosjektansvarlig

Torill Irene Hestetraet

Student

Vilde Marie Kvaløy

Prosjektperiode

14.08.2022 - 11.05.2023

Kategorier personopplysninger

Alminnelige

Lovlig grunnlag

Samtykke (Personvernforordningen art. 6 nr. 1 bokstav a)

Behandlingen av personopplysningene er lovlig så fremt den gjennomføres som oppgitt i meldeskjemaet. Det lovlige grunnlaget gjelder til 11.05.2023.

[Meldeskjema](#)

Kommentar

OM VURDERINGEN

Personverntjenester har en avtale med institusjonen du forsker eller studerer ved. Denne avtalen innebærer at vi skal gi deg råd slik at behandlingen av personopplysninger i prosjektet ditt er lovlig etter personvernregelverket.

Personverntjenester har nå vurdert den planlagte behandlingen av personopplysninger. Vår vurdering er at behandlingen er lovlig, hvis den gjennomføres slik den er beskrevet i meldeskjemaet med dialog og vedlegg.

VIKTIG INFORMASJON TIL DEG

Du må lagre, sende og sikre dataene i tråd med retningslinjene til din institusjon. Dette betyr at du må bruke leverandører for spørreskjema, skylagring, videosamtale o.l. som institusjonen din har avtale med. Vi gir generelle råd rundt dette, men det er institusjonens egne retningslinjer for informasjonssikkerhet som gjelder.

TYPE OPPLYSNINGER OG VARIGHET

Prosjektet vil behandle alminnelige personopplysninger frem til 11.05.2023.

LOVLIG GRUNNLAG

Prosjektet vil innhente samtykke fra de registrerte til behandlingen av personopplysninger. Vår vurdering er at prosjektet legger opp til et samtykke i samsvar med kravene i art. 4 nr. 11 og 7, ved at det er en frivillig, spesifikk, informert og utvetydig bekreftelse, som kan dokumenteres, og som den registrerte kan trekke tilbake.

For alminnelige personopplysninger vil lovlig grunnlag for behandlingen være den registrertes samtykke, jf. personvernforordningen art. 6 nr. 1 a.

PERSONVERNPRINSIPPER

Personverntjenester vurderer at den planlagte behandlingen av personopplysninger vil følge prinsippene i personvernforordningen:

- om lovlighet, rettferdighet og åpenhet (art. 5.1 a), ved at de registrerte får tilfredsstillende informasjon om og samtykker til behandlingen

- formålsbegrensning (art. 5.1 b), ved at personopplysninger samles inn for spesifikke, uttrykkelig angitte og berettigede formål, og ikke viderebehandles til nye uforenlige formål
- dataminimering (art. 5.1 c), ved at det kun behandles opplysninger som er adekvate, relevante og nødvendige for formålet med prosjektet
- lagringsbegrensning (art. 5.1 e), ved at personopplysningene ikke lagres lengre enn nødvendig for å oppfylle formålet.

DE REGISTRERTES RETTIGHETER

Vi vurderer at informasjonen om behandlingen som de registrerte vil motta oppfyller lovens krav til form og innhold, jf. art. 12.1 og art. 13.

Så lenge de registrerte kan identifiseres i datamaterialet vil de ha følgende rettigheter: innsyn (art. 15), retting (art. 16), sletting (art. 17), begrensning (art. 18) og dataportabilitet (art. 20).

Vi minner om at hvis en registrert tar kontakt om sine rettigheter, har behandlingsansvarlig institusjon plikt til å svare innen en måned.

FØLG DIN INSTITUSJONS RETNINGSLINJER

Personverntjenester legger til grunn at behandlingen oppfyller kravene i personvernforordningen om riktighet (art. 5.1 d), integritet og konfidensialitet (art. 5.1. f) og sikkerhet (art. 32). Ved bruk av databehandler (spørreskjemaleverandør, skylagring, videosamtale o.l.) må behandlingen oppfylle kravene til bruk av databehandler, jf. art 28 og 29. Bruk leverandører som din institusjon har avtale med.

For å forsikre dere om at kravene oppfylles, må prosjektansvarlig følge interne retningslinjer/rådføre dere med behandlingsansvarlig institusjon, se også <https://mf.no/forskning/om/lagringsguide/privat-utstyr> for å kvalitetssikre at du kan bruke privat utstyr i prosjektet.

MELD VESENTLIGE ENDRINGER

Dersom det skjer vesentlige endringer i behandlingen av personopplysninger, kan det være nødvendig å melde dette til oss ved å oppdatere meldeskjemaet. Før du melder inn en endring, oppfordrer vi deg til å lese om hvilken type endringer det er nødvendig å melde:

<https://www.nsd.no/personverntjenester/fylle-ut-meldeskjema-for-personopplysninger/melde-endringer-i-meldeskjema>

Du må vente på svar fra oss før endringen gjennomføres.

OPPFØLGING AV PROSJEKTET

Vi vil følge opp ved planlagt avslutning for å avklare om behandlingen av personopplysningene er avsluttet.

Kontaktperson hos oss: Marianne H. Myhren

Lykke til med prosjektet!

Appendix 9

Summaries from the classroom observations

Teacher 1: Sarah

Sarah starts the first lesson by employing teacher instruction. She first discusses what they did in their last lesson and brings up a factual text from their textbook called “The Changing Face of America”, which, as mentioned earlier, discusses the demographic changes the US has gone through, where what was earlier perceived as a majorly “white” society, now has been influenced more and more by different type of minority groups. She then starts to list up different topics that have dominated the news from the US lately, and presents them on a PowerPoint slide, where issues such as “Inequality, diversity, prejudice, discrimination, racial profiling, immigration and poverty” are mentioned. She further addresses how the perspective from “American culture” uses a different terminology and gives an example of how stopping someone for the way they look on the street not necessarily is as common other places. Next, she wants the pupils to form groups and discuss whether they have seen any of these issues in the news somewhere.

After the groups have discussed, she explains that they are going to watch a news video from last Sunday in Norway that covers the republican U. S senate loss. Here, she says that the pupils are supposed to pay attention to if any of the issues they talked about are mentioned in the video. The video is then played, and a reporter states how the US is “in a kind of vacuum after an intense election”, followed by videos of republicans roaming in the streets. Here, some republicans are being interviewed, where one lady highlights how “The US was so much better off with the businessman” and when the reporter asks how it has been like the last two years (with Biden) the lady responds “horrible, we have watched our country been destroyed”. The video further shows Trump’s announcement for his presidential run in 2024. Later, the video focuses on who the reporter refers to as a woman who has used thirty years on work in Washington D.C. for prominent republicans, where she issues that there is a bigger problem within the republican party, some who wants change, and some who wants to cling on to the past. The video then stops, and the teacher expresses how the last part was especially relevant to what they have worked with regarding “the Changing Face of America”. She wants the pupils to again discuss amongst themselves if they saw any of the issues from the list.

After the groups have discussed, the teacher moves back to teacher instruction and talk about the division you can see in the US today between the democratic and republican party, and “how they have different views on this whole issue of multiculturalism, and how republicans are more skeptical to this”. The teacher then asks the pupils whether or not they could see this divide in the video. The teacher and one of her pupils discuss how one of the ladies from the video talked about how there was an elephant in the room during thanksgiving. They also talk about the woman from the video who worked for the republican party, who had opinions on matters that one might not believe to be republican, but rather democratic. The teacher follows the conversation up and states:

So it is not like all republicans are skeptical to multiculturalism... it is not like all republicans are like that.... Or all white Americans think that way or all African Americans think this way, that is not how it is. *These values cross all kinds of borders. Because people are people right?* Just because you come from one country or come from one culture does not mean that you are alike or think alike” (Sarah).

The teacher proceeds and discusses some of the differences you could see between the two parties after Barak Obama was elected president, how some were optimistic and some pessimistic. After this, she moves back to the PowerPoint presentation and talks about how there has been a demographic change regarding ethnic groups in the US. She here highlights how the US use the term “race” in different surveys, and how this is “unfamiliar terms to us, we do not address issues the same”. She then points out the graph in their textbook that presents how they estimate what the US population will look like in 2060, where the different ethnicities are being divided into seven groups. She asks a rhetorical question “what does race mean in an American context?”, and talks about how it is an expression for physical appearance, and states how “ethnicity” is rather used in other parts of the world. This, she explains is rooted in how “race” is used throughout history in the US. She also expresses how “race” therefore could be used when the pupils are discussing American contexts. Further she moves on to talk about how more minorities are now elected to positions in government. Here, she addresses the term “double minority” in how you can both be a woman and black.

At the end of the lesson, the teacher sums up more about what content the text “Changing Face of America” discussed. Here, she addresses how minority groups more often suffer from poverty and police brutality, where these groups often blame it on racial inequality and the system. Further she says that the book expresses how the other half blames inequality on personal and individual problems. A finding here is how she emphasizes that these points are the perspectives their textbook is presenting.

In lesson number two the teacher introduces what at first starts out to be an individual exercise on paper called “Me context”. The paper consists of a handprint, and the teacher explains how the pupils are supposed to get instructions from her in what to write on their hand on the sheet. In the first instruction she says that they should write five words family and friends would use to describe you as on the hand’s thumb. The pupils get some time to finish and then the teacher moves on to talk about the pointy finger, and how they should write a physical place that they would like to be on it. After some time has passed, she addresses the middle finger, where the pupils should write about an important person that is in their life right now. Next, she expresses how they should write about where they want to be in the next five years on the ring finger. For example, “what would you be, or where would you be?”. At last, is the pinky finger, where the teacher instructs them to write five things that they are good at, in their own opinion. After having written down everything, the teacher tells the pupils to form groups of two to discuss their answers together, and then groups of four after that. At last, the teacher asks the pupils to turn their paper around and write the title “This is me”. Here she explains that they should write about who they would have said they were, if they were to introduce themselves to a class in the US as a visitor from Norway. In the end of the lesson, the teacher collects the pupils’ sheets.

Lesson number three primarily deals with the novel extract from the class’s textbook named “Snow” by Julia Alvarez. The teacher starts the lesson with teacher instruction where she introduces the novel extract’s author. Here, she talks about the author’s roots in how Alvarez is from the Dominican Republic. She further comments on her background, that Alvarez was born in New York but moved back to the Dominican Republic when she was ten years old. However, the teacher then explains how the author had to flee back to the US because of the dictatorship and asks the pupils if they think this was a push factor for immigration or pull factor in how the US was the closest democracy. They also discuss the context of the time period the novel extract was written, for example how it was written in the 1960s when the ideals of the American dream were on its height. Further, she talks about how the story they will listen to is not a biography, but a description of how it was to grow up in the US as an immigrant. They proceed to listen to the story, the teacher writes “Cuba 1962”, “President Kennedy” and “Snow” on the whiteboard.

After having listened to the story, the pupils get handed out a sheet with a big square on it, on the edge of the square the words “themes, symbols, contrasts” are written on the top, left, right and bottom of the square. In the middle it is divided into four smaller squares, where one square has the word “plot” in it, one the word “characters”, the other the word

“setting” and at last the word “relevance”. In addition, there is a horizontal line in the middle of these squares that reads “key quotations”. Moreover, the teacher says that the pupils are going to fill out the sheet in relation to the story they just heard. However, the teacher starts by explaining some of the historical setting, how there was a Cuban missile crisis, the US vs. Soviet Union, Communism vs. capitalism and cold war. Regarding plot, she asks the pupils to think of what was going on at the school in the story, and how that could draw on how the world was shaky at the time. Regarding relevance she asks them what the story could tell us or teach us about today, and why they think this text is in their textbook. The pupils get twenty minutes to work on the sheets before the teacher collects them and the lesson is over.

In lesson four, the teacher hands out the sheets from the last lesson. She says “We will continue with trying to take the perspective of somebody who belong in that Hispanic group in regard to that American way of categorizing their population.” She proceeds to mention how they took on another perspective in the last lesson on their sheet, and asks who the protagonist was, one of the pupils responds that they took the perspective of a ten-year-old child called “Yolanda”. The teacher continues and gives a personal example of how that child could have been some of the pupils’ siblings, in addition to how they were supposed to take on the child’s perspective. She then asks the pupils what they know about the child and where they are in the story. Some pupils respond that the child is in school, and the teacher comments on how we get to know what she is experiencing there. Next, the teacher asks whether they know anything more and “To remember that we now are digging deeper into one of these ethnic minority groups” and “Her race/ethnicity if we are going to use the American terms”. The pupils answer how they know that she is Dominican Republic and how the protagonist misunderstands the term “snow”. The teacher asks when “snow” is introduced, a pupil comments on how it comes in at the end of the story. The teacher then expresses how the protagonist has not learnt about snow in her class in the story yet, but they have learnt about the missile conflict, and how that also is contextual to society at that time.

After summing up the short story from the last lesson, the teacher mentions how they are going to work with a new story called “I see you never” by Ray Bradbury. She again comments shortly about the author, and says he is “one of those people who change the way we think”. She continues to express how all literature is about change, and can change who we are and how we think. She says “We meet new people we normally would not meet, and we get sympathy for them”. She then mentions how the protagonist in this story also is Hispanic. And tells the pupils to again use the same sheet from last time, but to turn it around

because the same squares are on the other side. The pupils are told that they will work with the same sheet but with the new story, and to write “setting: Los Angeles, after WWII”.

Next, the teacher explains how they will work on some contextual factors that could be connected to the short story about the US/Mexican border. She then introduces a YouTube video called “How walls ended up along the US Mexico border” by New York Times News. The video shows and explains details about the wall from the start of the building process up until 2008. The teacher takes notes on the board while the video is playing. After the video is finished, she explains how important it is to understand this in relation to the prejudice against Mexican immigrants or illegal/undocumented immigrants. The teacher also highlights a woman who talked in the video about how she commented “borders are not who we are, that is not American”. The teacher then asks “What perspective does this woman take? Democrats or the Trump side?”. Next, the teacher proceeds with teacher instruction about some historical and societal facts in relation with the timeline of the building of the wall.

At last, they begin to work with the short story “I see you never” in lesson five. Here the teacher wants the pupils to discuss with a partner how they think it feels to live in a country without having their papers in order. Afterwards the teacher talks about how there previously have been discussions in the US about passing a law where teachers could check if their pupils were illegal immigrants or not, and asks how the pupils would feel if this was them. The teacher then asks who her pupils believed would pass this law and comments on how it could both have been the republican or democratic party. Next, they listen to the short story. The teacher then instructs the pupils to, this time, draw relevant contents such as the setting, conflict, characters and plot from the story in the different squares on the sheet they were handed, and to write key notes. A relevant finding here is how the teacher in the end of the lesson asked the pupils whether or not they could find descriptions about a character in the story that could have been interpreted as offensive today, as one of her pupils had pointed it out to her while working on the sheet. Here, the pupil said that one today could find it offensive that the character’s skin color was compared to the color of a pie. The teacher then explains how important it is to consider the time the text was written in, where they might have been less aware of how people could react to something like that. In the end of the lesson the teacher collects the pupils’ sheets and asks them if they learnt anything from the story, and what one could learn from it today.

Teacher 2: Kathrine

Kathrine starts the first lesson with teacher instruction. Here, she sums up what the class had read from a text they had worked with from a previous lesson and writes bullet points on the whiteboard. She asks if any of the pupils remembers, and begins to talk about a factual text they had read from their textbook called “American Government”. She further explains how they had worked with how the American government and democracy function. She explains how the birth of American democracy came to be, in how they became independent from the British, and how they on the 4th of July 1776 presented the declaration of independence to them. Further she talks about how the constitution was written in 1787, and that this was based on ideas on freedom and ruling through electing representatives to govern the people. In addition to how the constitution limited the rights of the government and worked to protect the individual. The teacher then gives an example to the pupils of how in America it is usual for people to talk about their constitutional rights, especially if they feel like their independence as a person is being threatened. Next the teacher talks about other important aspects such as how each state has some local levels of government called federalism. Here, the teacher uses an example of how the northern states abolished slavery before the southern ones, and how different these states viewed slavery at that time.

Furthermore, the teacher starts to talk about the current state of American democracy. She explains how a lot of Americans truly believe they are the best country on earth because of their “freedom”. However, some, according to her, criticize this statement by saying that democracy in the US is not ideal in how it operates today. She mentions that the democracy index rated them as a flawed democracy instead of full. A finding here is that the teacher talked about how their textbook expresses that Trump was accused of manipulating elections, attacking the press and lying to the people and corruption, and that it says; “Trump was not the only reason the US had become less democratic”. The teacher emphasizes how this can be discussed, and that the average Trump supporter probably would state otherwise. She asks the pupils what they think Trump would have responded with if he had read that Norwegian textbooks mentions him in this way. One pupil believes that he (Trump) would have stated how he is the least corrupt president in the history of American presidents. The teacher agrees that she could imagine that he would have responded with something like that. And she gives an example of how he was asked in an interview whether or not he was racist and responded with “I am the least racist person you know”.

Next, the teacher explains how they are going to work on expressing opinions, which initially works as a speaking activity on page 160 in their textbook. She first presents the pledge of allegiance to the pupils, and then tells them to think of why they believe it is

important for the American people to perform it in schools and meetings. In addition, they were asked to discuss in groups why they think it is important in the US today. The pledge they read went as follows:

I pledge Allegiance to the flag of the United States of America and to the republic for which it stands, one nation under God, indivisible, with liberty and justice for all (Balsvik et al., 2020, p. 160)

The pupils discuss in groups of four while the teacher walks around and listens. The teacher then asks each group to sum up some of their points. One of the groups for example expressed how they found the pledge a little odd, since it is not something we do in Norway. Some thought it was important because it might have been something that made them feel like a united country. Then the teacher asks them what they thought about the fact that it says “one nation under God, indivisible”, and asked the pupils to think about this quote for a couple of minutes. She further asked them “what does this quote tell us about America today?” One group commented on how the God they referred to probably was the Christian god, and that the pledge might not be very inclusive because of how people of other religions might not want to identify with that god. The teacher agrees that this can be viewed as an issue. Next, the teacher comments on the word “indivisible”, “do you think this word refers to how the US is viewed from other countries, do we believe that the US is a country that cannot be split or torn apart in groups?” One pupil says that this seems strange, since the US seems to be a divided country in regard to multiple issues, such as abortion. The teacher again agrees. The teacher further expresses how it from a Norwegian perspective can be viewed as a misconception based on how the republicans and democrats seem to disagree on a lot of issues.

The teacher moves on from what was mentioned above and talks about how they in the same groups should do task 3 on page 160 in their textbook. This task wants the pupils to agree and find three political issues in the US today. They are supposed to discuss how these issues can be solved. The teacher emphasizes how they should find more than one solution to the problems. Further she lists some issues on the board the pupils can pick from such as gun rights vs. gun control, abortion, racism, climate crisis, health care, fixed income, trans rights, curriculum influences etc. The pupils discuss in groups and then presents their issues and possible solutions. The teacher does not discuss the issues with the pupils, they present and then move on to the next groups.

In lesson number two the teacher talks about how the class now is going to dig deeper into one of the issues they could pick from in the previous task they worked with in lesson

one. She expresses how the US is a country that is recognized for its “gun culture” and how the individual’s right to carry a firearm is something a lot of Americans stand by and want to protect. At the same time, she issues how they have a problem regarding the high number of public shootings. They listen to the text “Gun Rights vs. Gun Control” in their textbook. After listening, the teacher asks the pupils what they think about the statement they heard about the Second amendment of the American constitution: “A well-regulated Militia, being necessary to the security of a free state, the right of the people to keep and bear arms, shall not be infringed” (Balsvik et al., 2020, p. 162). One pupil comments on how it is unnecessary that many Americans own guns, because that is something you do not even think about here in Norway. The teacher says that from an American perspective it could have to do with how there is more crime in the US and that people have a need to protect themselves because of it. In addition, one pupil expresses that Americans do not seem to trust their police, and that this also might be a reason why. Next the teacher asks the pupils what else they found surprising about the text. One says that she was surprised by the statistics in the text that said that 44% of Americans say they know someone that has been shot.

After discussing for a while, the teacher wants the students to read an article by the New York Times called “Gun Control Explained”, which lists different reasons for and against gun control. This, she says, they should use as an inspiration when working with an activity on page 164 in their textbook where they should list arguments for and against views on gun control. At the end of the lesson, the teacher draws a line on the whiteboard with “for” on one side and “against” on the other. The pupils answer what they have written as the teacher writes it on the whiteboard.

In lesson number three the teacher introduces the pupils to a YouTube video called “Mass Shooting Survivors vs. NRA members – Middle Ground”. This video lasts for approximately 25 minutes. The video is about four people who are NRA members, and four who are mass shooting survivors. The people in the video get different prompts they either are to agree or disagree on, and then they have to discuss amongst themselves why they answered the way they did. Some of the prompts are “I have lost someone to gun violence”, “America has a mass shooting problem”, “It should be harder to purchase guns” and “Teachers should be armed”. After having watched the video the pupils are instructed to answer some questions related to it that has been constructed by the teacher. Some of the questions in the task includes:

What do you think it says about American gun culture when survivors of mass shooting still believe in the second amendment? What do you think about the fact that only four of the eight people in the video agreed that America had a mass shooting problem, in addition only one person agreed that it should be harder to purchase a gun? Do you think more people would have agreed if they were from a different country and got the same question, why?

After they have finished with the tasks, the teacher asks them to answer some of the questions in plural, where one pupil says that most of them had in common that they had lost someone to gun violence, and a surprising fact was how there in 2017 were 120 guns per 100 people in the US. The teacher also emphasizes the last question, which is about taking on a different perspective from those in the video. Here, some pupils said that most people in Europe probably would have agreed that America has a mass shooting problem.

In lesson four, the teacher introduces the pupils to another YouTube video regarding gun control. This is however not a video from the US, but rather from the UK show “Good Morning Britain” called “Pro-Gun Campaigner Says ‘Nothing Should Be Done’ About Guns in the US”. Here, Piers Morgan discusses with a Pro-Gun activist, and eventually makes a comment on how kinder eggs are banned in the entire US, but guns are not. And they discuss the incident of the Las Vegas shooting. This video lasts for about seven minutes, and the teacher asks the pupils what they thought about the video and talks about how the gun culture in the US can seem a bit absurd to foreigners. At last, they are instructed to work on task 4 on page 164, which is about writing an essay where the pupils discuss the issue of gun control. If they do not finish, the teacher expresses that it is homework.

Finally, in lesson number five, the teacher talks about how they are going to read a poem called “The Gun” by Vicki Feaver. They listen to the poem, and then the pupils are asked to read it one more time by themselves. The teacher asks the pupils what their first impression about the poem was, and if they have any thoughts about its meaning, or what agenda it seems to promote. The teacher then proceeds to talk about how the poem can be read in two different ways and asks the pupils how they think an NRA member would have interpreted it compared to an ordinary Norwegian. Some pupils reply and believe that the poem would have been read as something positive if it was read by an NRA member that was American compared to negatively if read by someone from Norway. The teacher for example expresses how the first sentence in the poem reads “Bringing a gun into a house changes it.”, which can be interpreted as both a negative or positive change. However, she highlights how a later sentence says “A gun brings a house alive” which could be sarcastic for someone, or a true statement for others. At last, the pupils are instructed to try and analyze the poem either

from the perspective of someone who is pro-or anti-gun control by using a text in their book for help called “Analysing Poetry and Songs”.

Teacher 3: Marie

Marie starts her first lesson with teacher instruction. She introduces the topic “The UK and Ireland” with a PowerPoint presentation, and then asks the pupils to form groups to discuss and write down on a paper sheet what they know about the UK from beforehand. After some time, the teacher tells the groups to send one person to write what they came up with on the whiteboard. When finished writing, the teacher discusses the answers with the class. Here, everything from well-known British youtubers and singers, to stereotypical aspects about British culture such as tea and football have been written down.

Afterwards, the teacher asks the pupils whether they know what the UK really is. She then proceeds to talk about geographical relations such as how it is made up of four countries. She presents some pictures on the PowerPoint and moves on to talk about the population and capitals. Eventually she asks; “Who are the British?”. Here, she discusses how British people have many different types of nationalities and multicultural backgrounds and presents a picture of a graph of the percentage of ethnicities that live there. She explains how the diversity can be due to how the UK had a lot of colonies and shows a map of the colonies and how they covered one quarter of the world during the 1920s.

On the next slide, the teacher introduces the headline “Multicultural Britain”. She then proceeds to inform the pupils of how many colonies became independent after world war II, and that people who lived in them were welcomed to move to Britain. Next, she asks why people would choose to leave their home, and what some of the pull or push factors could be for moving. The teacher thus instructs the pupils to do task 5 in their textbook on page 195. Here, they are informed about how push factors are what make people leave their country, while pull is what attracts you to another country. They are presented to several different factors such as “Crop failure, family, flooding, high crime, war, tyranny, poverty etc.”, and need to sort them into pull or push reasons. The teacher explains that the pupils also should write down other factors that are not mentioned in their textbook. Eventually, after the pupils have finished the task, the teacher talks with the pupils about what they wrote, and what some negative factors can be for someone to be pushed from their country, and what positive factors that can pull them to the UK.

In lesson number two, the teacher introduces the pupils to a poem in their textbook called “The British” by Benjamin Zephaniah. She briefly mentions how the author is an

influential contemporary British Jamaican Rastafarian writer. First, she instructs the pupils to read the poem together in pairs of two, and then the class listens to it together. After having listened to the poem, the teacher mentions how it promotes justice and equality, and then tells the pupils to do an individual task related to the poem on page 195 in their textbook. The tasks consist of six questions, where five of them are related to answers they can find in the poem, such as what people are mentioned and what binds the people in the poem together, while the last one includes to think about why the author would have a warning and a note at the end of it. After a while, the teacher goes through the answers with the pupils, where the teacher concludes how the warning at the end is meant to portray how inequality might damage people. Next, the teacher shows a video made by BBC, where the poem is repeated but this time by people sitting around a table together and quoting the different sentences. The author from the poem then appears in the video and states the warning.

At the end of lesson two, the teacher instructs the pupils to start working with task seven on page 195 in their textbook. The task involves working individually on a PowerPoint presentation about one of the ethnic groups that are mentioned in the poem they had read. Here, the pupils need to include when the ethnic group came, why they came, and what impact they have had on British society.

In the third lesson, the teacher wants the pupils to continue working with their presentations. They get up to twenty-five minutes to prepare. After having finished, they are instructed by the teacher to form groups at random and present their ethnic group to the other group members. This takes about twenty more minutes.

Lesson four starts with teacher instruction. Here, the teacher presents a PowerPoint presentation called “Understanding Britain” with “British Identity” underneath, which is the same name as a factual text from their textbook. The teacher asks the pupils “Is there such a thing as British identity?” Next, she reminds them of how the UK consists of four countries and asks if it then is possible to put all the people living there together and say that there is *one* British identity. She expresses “Well, we could say that they have some shared values. These are *generalizations*”. On the PowerPoint she has some examples of these generalizations such as “Historic pride, multiculturalism, traditions, culture etc.” She moves on to talk more in depth about the British “historic pride”. Here, she points out how they have an ancient history and colonization. One pupil asks why the British can be proud of their history, if they invaded other countries. The teacher explains that they are going to get into that later.

Next, the teacher starts to talk about another generalization of British identity such as traditionalism. She states “They are very traditional”, and one of the points on the PowerPoint slide comments on how they are “old fashioned”. Here, the teacher shows the pupils a video of why their judges wear wigs in court. Afterwards the teacher comments on how “Is it not very strange that they still do this?”. The PowerPoint slide also mention “customs, school uniforms, tea, driving on the left side, imperial system.” The teacher then shows a video about tea and how it is a “cultural obsession”, and a video about the queen and parliament. Before moving on to the next slide, she expresses how “I don’t think you will find these traditions in any other country, so formal and traditional”.

Further, the next slide comments on British class consciousness in how Britain traditionally has been considered a class ridden society. The teacher comments “It can affect the way you behave and live... how they are dressed”, and moves on to talk about the different classes and what recognizes them. She then shows a video from a boarding school. Afterwards, she continues to the next slide that says “Culture”, here “sports, pub life, entertainment, and politeness” are used as bullet points. They watch a video from when James Bond meets the Queen.

The last slide on the PowerPoint says “Multiculturalism”. Here, the teacher talks about how Britain in many ways is a successful multicultural society. However, she makes a point out of how this necessarily is not the case in all aspects. For example, she states how “Integration has not really worked” by how “parts of neighborhoods are culturally separated” and thus Britain in many ways can be described as a “parallel” society. She also makes a comment back to the pupil who asked about how the British people could be proud of their history when they had colonies, where she mentions how the Queen’s wealth are from this type of past, and how “some are ashamed of this, and some are proud”. She continues by talking about how poverty has been a problem amongst immigrants and how immigrants have contributed with cultural factors such as food. Next, they watch a video where David Cameron talks about how multiculturalism has failed in Britain, and how he calls for a stronger national identity because of the fear of British identity being lost. He also connects this to how the country needs to stand strong against extremism. At the end of the video the teacher sums up the points made of how some feel that the state has done too little to avoid segregation and how parallel societies do not work; “Cannot isolate in own cultural areas”.

In lesson five, the teacher presents a task on the PowerPoint slide that asks the pupils to discuss in pairs and take notes. Here, they are supposed to compare four aspects of British society with the Norwegian; “What are the similarities and differences?”. The teacher also

talks about how the British share some common traits, values and norms. She states how “This shared mentality and way of thinking is what we call a British identity”, but also highlights how these are generalizations. Eventually, she discusses the answers the pupils came up with in the task. Here, they talk about how immigrants in Britain have been allowed to keep to themselves to a larger extent than in Norway. Next, the pupils are instructed by the teacher to do an individual task about the debate on school uniforms. They are supposed to find five pros and cons regarding this. At the end of the lesson the teacher listens to some of the pupils’ answers.

Appendix 10

Tables of main findings

Table 2. *Overview of teachers' biographical background*

	Sarah	Kathrine	Marie
Biographical background	Teaching experience: 31 years MA "Hovedfag" in English	Teaching experience: 15 years MA in English literature	Teaching experience: 25 years MA "Hovedfag" in English

Table 3. *Overview of beliefs and general practices about culture and IC teaching*

Teacher	Pre-observation interview	Observation	Post-observation interview
Sarah	Textbook and English-speaking countries as frequent source and inspiration for content and cultural expressions in lessons. Various teaching methods and learning materials, most frequently videos in combination with factual and literary texts pupils can personally connect to or take on other perspectives. Often incorporates culture and IC where it is natural alongside other learning themes. Purpose should be to understand, take perspectives and learn to be a democratic citizen.	Specific country and sub-cultures: The US, Democrat vs. Republican, immigrants and minority groups. <i>Facts combined with fiction</i> : factual textbook text/news video to illustrate novel extract. YouTube video to illustrate in short story. <i>Communicative aspects</i> : group discussion, whole-class discussion <i>Considering and comparing the 'Self' to 'Others'</i> : Norwegian vs. American terminology, textbook perspective, taking on perspective of immigrant protagonist and being American pupil, individual task. <i>Opportunity to personally connect</i> : novel extract, short story, individual task, teacher instruction.	Textbook and English-speaking countries was frequent source and inspiration for content and cultural expressions used in observed lessons. Purpose of learning methods and materials: Discussion tasks to utilize working in pairs. The ability to personally connect, literature hits the personal, easier to get engaged. Comparing cultures. Learning aims: understanding cultural and societal relations.
Kathrine	Textbook and English-speaking countries as frequent source and inspiration for content and cultural expressions used in lessons. Various teaching methods and learning materials, most frequently	Specific country and sub-cultures within that: The US, gun culture, pro vs. con gun control. IC in combination with oral activity and literary analysis. <i>Facts combined with fiction</i> : factual	Textbook and English-speaking countries was frequent source and inspiration for content and cultural expressions used in observed lessons. Purpose of learning methods and materials: discussion tasks,

	documentaries and fictional film in combination with factual and literary texts pupils can personally connect to or take on other perspectives. Sometimes uses Websites. Often incorporates culture and IC where it is natural alongside other learning themes. Purpose should be to understand and take on perspectives.	textbook text with two YouTube videos and poem. <i>Communicative aspects</i> : group discussions, whole-class discussion. <i>Considering and comparing the 'Self' to 'Others'</i> : American vs. Norwegian perspective. Individual task. <i>Opportunity to personally connect</i> : tasks to YouTube video.	healthy to discuss, getting different perspectives. Factual with the fictional for deeper understanding. Comparing cultures. Learning aims: Understanding cultural and societal relations.
Marie	Textbook and English-speaking countries as frequent source and inspiration for content and cultural expressions used in lessons. Believes Vg1 level employs generalizations in relation to culture teaching compared to Vg2, where culture is taught more generally in relation to communication. Various teaching methods and learning materials, most frequently documentaries and fictional films in combination with factual and literary texts. Purpose should be to understand, take perspectives and learn humanistic values.	Specific country and sub-cultures within that: The UK, immigrant and minority groups, generalizations of British culture. <i>Facts combined with fiction</i> : Facts on PowerPoint presentation with poem. <i>Communicative aspects</i> : group discussions, whole-class discussion. <i>Considering and comparing the 'Self' to 'Others'</i> : Immigrant perspective, PowerPoint task, Group task. <i>Opportunity to personally connect</i> : Teacher instruction, PowerPoint.	Textbook and English-speaking countries was frequent source and inspiration for content and cultural expressions used in observed lessons. Purpose of learning methods and materials: discussion tasks, inputs from each other. Ability to personally connect, keep the pupils interested and engaged. Comparing cultures. Learning aims: understanding cultural and societal relations.

Table 4. Overview of the teachers' interpretation of IC in the English subject curriculum

	Sarah	Kathrine	Marie
<i>Core elements: Different types of text in English.... (to gain) Knowledge of culture</i>	Connects it to how they look into who has written the text, what the intention of the text is, what the text wants to achieve and what type of text it is.	Textbook and textbook's website as inspiration. Gave example of looking at various perspectives in two different speeches.	Highlights giving the pupils an ability to critically assess texts on their own, and to understand how other people live in other parts of the world.
<i>Health and life skills: cultural competence</i>	Navigate between personal self and opinions in relation to others. Pupils get comfortable with themselves in meetings with others,	Beneficial for personal and school life. Navigate between personal self and opinions in relation to others. Get tools pupils need to understand	Beneficial for personal and school life. Navigate between personal self and opinions in relation to others. To become better people, pupils need to be curious and not judge.

	widen their perspective.	themselves seen in the perspective from others and vice versa.	Help pupils handle different situations that can occur and be culturally difficult.
<i>Democracy and Citizenship: culture dependent understanding of the world</i>	Making the pupils understand that they have their own perspective, for example from the country they live in. Learn about how Norway is a democracy.	Making the pupils understand that they have their own perspective, for example from the country they live in. Make aware of how there exists multiple perspectives.	Making the pupils understand that they have their own perspective, for example from the country they live in. Understand why Norway is a democracy.
<i>General beliefs connected to the curriculum</i>	Can be interpreted differently from multiple perspectives. Too vague. No information from workplace regarding IC. Positive attitudes.	Can be interpreted differently from multiple perspectives. No information from workplace regarding IC. Positive attitudes.	Can be interpreted differently from multiple perspectives. No information from workplace regarding IC. Positive attitudes. Former curriculum more closed definition of culture. More wide term now.

Table 5. Overview of the extent the teachers' beliefs and practices reflect renewed or former traditions of IC

Teacher 1: Sarah

Categories:	Pre-observation interview	Observation	Post-observation interview
<i>Culture, identity and IC</i>	<i>Culture:</i> Customs, practices, religion, a point of view and perspective. Exists in different forms. <i>IC:</i> Understanding culture connected to understanding language. Taking on other peoples' perspectives. Do refer to national cultures, aware of how these are generalizations.	Explore national culture and subcultures within those in lessons. Discusses how culture does not determent identical factors "come from one country or culture does not mean that you are alike or think alike".	IC: important to learn cultural customs and traditions. Should adapt to the national culture one is in.
<i>Conflictual dimensions and controversial issues</i>	Incorporate and finds it purposeful. Purpose is not to agree, as long as it does not cross humanistic values. Not main goal. Requires knowledge of the	Controversial texts are used and discussed. Group activity about controversial issues in US. Discuss the issue of illegal immigrants	Unrealistic to agree. Ask critical questions respectfully. Up to school to teach pupils how to talk to each other in a neutral way. To not judge.

	class, something teacher can work on. Important to look at sources. Brings it up on purpose.	and political standpoints.	Disagreement is favorable, get different perspectives, as long as it does not involve racism.
<i>Perspectives used when teaching IC</i>	Does not think about it. Material controls that. Perspective of Western Europe. Democracy as best form of government. Compares democracies.	Democratic vs. republican, American vs Norwegian, and immigrant and minority perspectives. One text from someone who is both American and Dominican. Democratic “West”.	Perspective from the “West” due to curriculum. Humanistic tradition. Make pupils aware of how we live in a North-European perspective. Believes textbook is not neutral, has its own perspective.
<i>Assessing IC</i>	Assess IC. Ability to reflect and see perspectives that is evaluated. Positive to bring in own opinions.	No opportunity to observe assessment.	Uses formative assessment in IC. Comment on pupil work in lessons. IC as something we develop through life.

Teacher 2: Kathrine

Categories:	Pre-observation interview	Observation	Post-observation interview
<i>Culture, identity and IC</i>	<i>Culture:</i> The attitudes, customs, traditions... and values a group of people inherit and share. Exists in different forms. <i>IC:</i> Looking at different cultures from various perspectives in different contexts. Why and how it is like that. Do refer to national cultures, aware of how these are generalizations.	Explore national culture and subcultures within those in lessons. Does not mention how there are individual factors involved or that this is generalizations.	<i>IC:</i> Understand how cultures are different to one’s own. Express how there exist national cultures, and that this can form the way one thinks. Do express how there are individual factors that has a say in how not all people in one culture thinks or acts the same.
<i>Conflictual dimensions and controversial issues</i>	Incorporates and finds it purposeful. Purpose is not to agree, as long as it does not cross humanistic values. Not main goal. Requires knowledge of the class, something teacher can work on. Brings it up where it feels natural.	Controversial issue as theme: gun control. Textbook and political standpoints. Problematizes “Pledge of Allegiance”. Task about finding solutions to controversial issues. For or against gun control in discussion	Emphasizes knowing your pupils. Does not like to directly ask the pupils about opinions concerning controversial issues. However, uses methods individually or where opinions are constructed.

		of videos, reflection writing task and poem.	
<i>Perspectives used when teaching IC</i>	Perspectives from English-speaking countries due to textbook.	National perspectives: American vs. Norwegian. Democratic “West”. America as becoming “less” democratic.	Compared Norwegian and British perspective to illustrate how we view issued differently. More plan on immigration in Norway than Britain.
<i>Assessing IC</i>	Do assess IC. Do assess IC. Ability to reflect and see perspectives that is evaluated, not personal opinions.	No opportunity to observe assessment.	

Teacher 3: Marie

Categories:	Pre-observation interview	Observation	Post-observation interview
<i>Culture, identity and IC</i>	<i>Culture</i> : is in one way a group with common history, traditions, background, customs and who shares this, and language for example. Exists in different forms. <i>IC</i> : communication, understanding each other, not judge. Do refer to national cultures, aware of how these are generalizations.	Explore national culture and subcultures within those in lessons. Shared values in British identity, however, comments on how these are generalizations.	Pupils should get insight to generalizations in British culture. Address how not all British people feel the same, but that it is the majority they focused on. Reflect on differences and similarities between Norway and Britain.
<i>Conflictual dimensions and controversial issues</i>	Incorporates and finds it purposeful. Purpose is not to agree, as long as it does not cross humanistic values. Not main goal. Requires knowledge of the class, something teacher can work on. Sometimes brings it up, but not always. Emphasize being comfortable herself.	Teacher instruction. British colonization and success and failure of multiculturalism in the UK.	Pupils need to be aware of controversial issues. Believe she did not express it as thoroughly as she wanted to in in lesson.
<i>Perspectives used when teaching IC</i>	Take on various perspectives in the learning materials. Look at as many perspectives as	National perspectives: British vs. Norwegian. Immigrant perspective in “push” and “pull”	Norwegian perspective and counterculture they are exploring. Comments on differences in the

	possible. Differences between societies. Perspective from own democracy, why are some not as democratic.	factors for democracy. Democratic “West”.	counterculture that appears “odd” to Norwegians.
<i>Assessing IC</i>	Do assess IC. Do assess IC. Ability to reflect and see perspectives that is evaluated, not personal opinions.	No opportunity to observe assessment.	Did not have the opportunity to comment on this.

Appendix 11

Example extracts from transcriptions

Interview candidate 1

Gender: Female

Work title: Lektor

Pseudonym: Sarah

Pre-observation interview

Time: 44:54 min.

(An informal conversation occurs before the interview takes place)

I: Hvor lenge har du praktisert som engelsklærer?

R: Ja det har jeg, skal vi se, hvert fall tretti år, kanskje trettien.

I: Hva er din utdanningsbakgrunn i engelsk?

R: Jeg har gammelt hovedfag. Det vil si mer enn master.. men til sammen syv år med studie. Fordypning i engelsk i fire år.

I: Prosjektet handler jo om kultur og interkulturell kompetanse, så jeg lurer på hvordan du tolker begrepet kultur?

R: Kultur, da tenker jo jeg det er skikker, praksiser, det er religion, det er jo altså et ståsted og en synsvinkel og perspektiv. Av og til knyttet til etnisitet, men ikke alltid. Man kan jo også knytte til geografi og land.

I: Tenker du at det kan være et litt flytende begrep, at det kan bli tolket forskjellig ut ifra hvem man spør?

R: Ja, men jeg tenker som engelsklærer så jobber vi jo veldig mot kulturene i de engelskspråklige landene. Ikke sant. Og da er det jo på en måte ganske avgrenset. Da blir det å sammenligne, og se på likheter og forskjeller.

I: Det høres fint ut det. Har du noen tanker om interkulturell kompetanse?

R: Det er jo et begrep som dukker opp nå og da, det var ikke et begrep når jeg studerte for tretti år siden. Så det er jo et nytt begrep, men det betyr jo ikke at fenomenet er nytt. Og jeg tenker jo så lenge du underviser språkfag så holder du jo på med interkulturell kompetanse hele tiden. Det er jo det språket. Man sier jo begge veier, for å skjønne kultur så må du skjønne språket. Språket er jo inngangen til å skjønne kultur.

I: Så du tenker kultur og språk går i sammen?

R: Ja, ja det gjør det veldig mye. Som engelsklærer gjør det vertfall det.

I: Hvor ofte og i hvilken grad vil du si at du underviser i kulturelle tema i engelskfaget?

R: Det var litt interessant for du sendte jo mail om at opplegget du skal observere gjerne bør handle om kultur som tema eller møte med andre kulturer. Det er jo det vi holder på med hele tiden.

Interview candidate 2

Gender: Female

Work title: Lektor

Pseudonym: Marie

Pre observation interview

Time: 55:41 min.

(An informal conversation occurs before the interview takes place)

I: Da lurer jeg egentlig bare først på hvor lenge du har praktisert som engelsklærer

R: Jeg har jobbet som engelsk lærer fra 1995, sånn deltid, også ble det mer og mer, 1996.

I: Jeg lurer også på hva din utdanningsbakgrunn i engelsk er?

R: Jeg har hovedfag i Engelsk, da skrev jeg en hovedoppgave som handlet om retorikk.

I: Vil du si at dere hadde om kulturelle faktorer i utdanningsløpet ditt?

R: Ikke så mye, for jeg tok jo grunnfag først, og der var det jo veldig fokus på litteratur og grammatikk, også når du kom på mellomfag så var det litt mer fokus på kultur og på hovedfag var det enda mer fokus på kultur, men det var hele tiden vinkla gjennom skjønnlitteratur.

I: Det høres fint ut. Jeg tenkte vi kunne bevege oss over på spørsmål om generelle praksiser og holdninger i forhold til kulturundervisningen din. Da lurer jeg på hvordan du tolker begrepet kultur?

R: Kultur er jo på en måte felles... altså at det er en gruppe som har felles historie, tradisjoner, bakgrunn, skikker og deler det. Og språk for eksempel.

I: Ja, jeg lurte også på i forhold til interkulturell kompetanse, hva er din tolkning på det begrepet?

R: Men altså kulturbegrepet har jo forandret seg veldig. På vg2 nå så har kulturbegrepet blitt veldig utvida.

I: På hvilken måte da?

R: Vi snakker om alt slags kultur. For eksempel familie kultur, forskjellige grupper i samfunnet, som nødvendigvis før ikke ble sett på som en gruppe i seg selv eller egen kultur. Men nå er det blitt veldig utvida. Så det handler egentlig om kommunikasjon, om å forstå hverandre, ikke dømme hverandre før du lærer mer om hverandre. Veldig mye av det går vg2 kurset ut på, at du skal forstå andre før du dømmer, og hvordan man kommuniserer med hverandre. Men på vg1 er det kanskje litt mer sånn at man baserer undervisningen på stereotypier. Vi ser på Storbritannia for eksempel.

I: Vil du si at undervisningen er mer bundet til det landet dere har om da?

R: Ja til det landet, og da går du litt mer ut ifra sånn tradisjonelle stereotypier. Men samtidig så har jo lærebøkene mye å si, hvordan de legger det opp. For kultur er jo et veldig vidt begrep. Å jeg ser jo at bøkene også har forandret seg. Jeg så jo blant annet at vg1 boka har forandret seg, de har tatt vekk det der «multicultural britain» for eksempel. Så har de bare den teksten som heter «Understanding Britain». Men de kommer allikevel inn på det som har med «Multicultural Britain» hvor de nedtoner litt innvandrergruppene litt mer kanskje.

Interview candidate 3:

Gender: Female

Work title: Lektor

Pseudonym: Kathrine

Pre observation interview:

Time: 40:20 min.

(An informal conversation occurs before the interview takes place)

I: Hvor lenge har du praktisert som engelsklærer?

R: Det må vell bli cirka femten år det nå.

I: Ja, også lurer jeg på hva din utdanningsbakgrunn i engelsk er?

R: Jeg har fem år med engelsk, så tok jeg PPU litt senere. I tillegg tok jeg et semester i utlandet som var veldig spennende.

I: Det vil si en master da?

R: Ja, jeg skrev master i engelsk litteratur, jeg fikk jo sette meg inn i et litterært verk, og da så jeg jo gjerne på de kulturelle og historiske kontekstene til tiden det var skrevet fra.

I: Interessant. Vi kan jo fortsette videre på neste spørsmål, da lurer jeg egentlig bare på hvordan du tolker begrepet kultur?

R: Ja... kultur kan jo være så mye... jeg føler kanskje det er noe engelskfaget holder på med mest. Og kultur kan jo forandre seg også, britisk kultur i dag er gjerne ikke slik britisk kultur var før. Så det handler jo om alt fra ... altså hvordan historisk perspektiv man ser det fra også. Men i hovedsak vil det være de holdningene, skikkene, tradisjonene.... også verdier en gruppe mennesker har da og deler.

I: Hva tenker du på da i forhold til gruppe mennesker?

R: Nei det kan jo være nesten hva som helst, vi har jo selvfølgelig en kultur knyttet til de ulike landene for eksempel.... men... så har vi jo ulike gruppekulturer, ungdomsmiljøer for eksempel kan ha sin egen kultur, også har vi jo minoritetskulturer, hvor de som tilhører denne gjerne både føler seg hjemme i den majoritetskulturen landet de bor i har, og i kulturen til hjemmet som gjerne stammer fra hjemlandet.

I: Det du sier der er interessant, tenker du at man kan være del av flere kulturer samtidig da?

R: Ja absolutt. Vi har jo også vår egen kultur på arbeidsplassen, som vi gjerne flytter oss ut av når vi kommer hjem.

I: Ikke sant, hvordan vil du si du tolker interkulturell kompetanse da?

R: Ja det synes jeg blir litt vanskeligere igjen for det er ikke et like kjent begrep føler jeg, vertfall ikke som vi prater om med elevene, men vi lærer dem det jo uavhengig av om det blir snakket om eller ei. Jeg tror jo det vil si at man skal lære seg å se ulike kulturer fra forskjellige perspektiv kanskje... og prøve å se sammenhenger, som for eksempel at jeg tilhører gjerne disse kulturene, men noen andre har det gjerne ikke sånn. Og også hvorfor og hvordan det er sånn.