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Abstract

The present small-scale qualitative study explores teachers' perceptions and practices of working with democracy, citizenship, and intercultural competence in the English subject. Five English teachers working in 4th-7th grade took part in individual semi-structured interviews to provide an insight into their reflections and practices regarding the chosen research topic. The study aimed to investigate teachers' perceptions of democracy, citizenship, and intercultural competence and their practices in English subject, and addressed the following research questions: "What are teachers' perceptions and practices of working with democracy and citizenship in the English subject?" and "What are teachers' perceptions and practices of working with intercultural competence in the English subject?"

The study found that the teachers' perceptions of democracy and citizenship indicated a holistic view of the terms, where political and cultural perspectives were included. Findings in the study also reported that the participants focused on the competence of understanding and having knowledge of one's own culture and other people's cultures, when addressing intercultural competence. Furthermore, the findings showed that the teachers' practices of working with democracy, citizenship, and intercultural competence were overlapping and were all based on a cultural approach, in alignment with their perceptions of the terms. Overall, for the teachers in the study, democracy, citizenship, and intercultural competence were seen as strongly related, and the topics were considered particularly relevant when teaching English as a foreign language in primary education.

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1. Introduction

This thesis is a qualitative study of teachers' perceptions and practices of working with democracy, citizenship, and intercultural competence in the English subject. The study examines how teachers define and understand the concepts of democracy, citizenship, and intercultural competence, and the teaching methods and materials they use when working with the topics. The data consist of individual semi-structured interviews with five English teachers working in 4th-7th grade. The participants had different educational backgrounds and were all working in different schools spread around Rogaland county in Norway. This chapter addresses the background and relevance of the current study, the study's research questions and aims, as well as the outline of the thesis.

1.1 Background and relevance

A focus on democracy and citizenship has become increasingly important in Norwegian education. Norwegian society is constantly changing through increased diversity and globalisation, new technology and societal challenges. This means that education must be adjusted and updated in order to keep up with the changes in society (Meld. St. 28 (2015-2016)). In 2020, the Norwegian National Curriculum for Knowledge Promotion (LK20) was renewed and put in motion. The background for the renewal was to strengthen the connection between the different parts of the curriculum in order for greater academic benefit for pupils. A focus in the new curriculum is interdisciplinary learning, where three interdisciplinary topics have been formulated: 1) health and life skills, 2) democracy and citizenship, and 3) sustainable development. The intention behind the interdisciplinary topics is a holistic approach to education where pupils can see a clear connection between the subjects and the different parts of the curriculum. In relation to the interdisciplinary topic 'democracy and citizenship', Meld. St. 28 (2015-2016) states that: "Knowledge of democracy as a form of government and the support for democratic values are of great importance in an internationalised society where diversity increases nationally and globally." (p. 13, author's translation). Investigating teachers' perceptions and practices of working with democracy and citizenship in the English subject can provide insight into teachers' interpretations of the terms in light of the new curriculum.

The new curriculum expresses that the English subject aims to develop cultural understanding, communication, all-round education and identity (Ministry of Education and Research (MER), 2019). All these elements are connected to the interdisciplinary topic ‘democracy and citizenship’ that suggests that learning English can “open for new ways to interpret the world, and promote curiosity and engagement and help to prevent prejudices” (MER, 2019, p. 3). Learning English as a foreign language can contribute to exploring different cultures by communicating across the world. Learning about different cultures through a foreign language can expand pupils’ cultural knowledge, which can foster opportunities to develop intercultural competence (MER, 2019). Given the connections between cultural understanding and the interdisciplinary topic ‘democracy and citizenship’ in the new curriculum, this study has chosen to explore understandings and practices related to democracy, citizenship, and intercultural competence in order to provide a more holistic view of these topics.

As the world is getting increasingly more globalised, Norwegian classrooms are getting more diverse in terms of nationality, culture, language and religion. The English as a Foreign Language (EFL) classroom is an appropriate environment to explore communication across cultures through language learning. Communicating across cultures is closely related to intercultural education. Developing intercultural competence is about intercultural attitudes, knowledge and skills, which is a concept from Byram’s model of Intercultural Communicative Competence (ICC) (Pinter, 2017). This thesis however will use the Council of Europe’s (CoE) Reference Framework of Competences for Democratic Culture (RFCDC) from 2018 as this is more aligned with the topic of democracy, citizenship, and intercultural competence in the current study. Additionally, the study will draw on the Autobiography for Intercultural Encounters (AIE) for the intercultural competence aspect of this thesis (Byram & Barrett, 2022). Researching teachers’ perceptions and practices of working with democracy, citizenship, and intercultural competence in the English subject can provide some insight into how teachers perceive these concepts as well as how they work with them. As democracy, citizenship, and intercultural competence can be diffuse and broad topics, this study will contribute with concretising these terms in EFL contexts by providing teachers’ definitions and understandings of them. Hopefully the study will show a clear link between democracy, citizenship, and intercultural competence which can provide insight into how intercultural and democratic competence can be developed simultaneously.

1.2 The research questions and aims of the study

While there have been many studies on democracy, citizenship, and intercultural competence in general, there is not much previous research on these topics combined in relation to EFL-teaching in light of the new curriculum. Since the new curriculum was operationalised in 2020, there is not much previous research on the curriculum in relation to the English subject. Additionally, the last two years have been affected by the Covid-19 pandemic which has caused a delay in implementing all parts of the new curriculum. Therefore, this study contributes to teachers' insight on democracy, citizenship, and intercultural competence related to the English subject in a Norwegian educational setting. The aim of this study is to investigate teachers' perceptions and practices of working with democracy, citizenship, and intercultural competence in the subject of learning English as a foreign language and the study addresses the following research questions:

1. What are teachers' perceptions and practices of working with democracy and citizenship in the English subject?
2. What are teachers' perceptions and practices of working with intercultural competence in the English subject?

To be able to investigate teachers' practices of working with democracy and citizenship, it is necessary to ask reflection questions about their understanding of these two terms. Insight into English primary teachers' perceptions on democracy and citizenship can contribute to a greater understanding of how democracy and citizenship are defined and addressed in the English subject in primary school. Looking at the teachers' perceptions might also provide a greater understanding of their practices. Promoting attitudes, knowledge and skills in terms of democracy and citizenship in an EFL-context is closely related to fostering intercultural competence (CoE, 2018). Therefore, exploring teachers' perceptions and practices of working with intercultural competence might be of relevance to their work with democracy and citizenship.

1.3 Outline of the thesis

The thesis is divided into six main chapters. Following the introduction in chapter 1, chapter 2 describes the theoretical perspectives of the thesis. Furthermore, ways of working with these topics in the English subject and previous studies will be reviewed. Chapter 3 comprises the methodology aspect of the study. This includes information about the methodological approach, data collection, data analysis, ethical considerations and validity and reliability. Chapter 4 presents the findings and analysis based on the analysis method described in the methodology chapter. Chapter 5 discusses the findings and analysis in relation to the theory and previous studies presented in chapter 2, reflects on implications and limitations of the study, and considers avenues for future research. Finally, chapter 6 summarises the study's main findings in relation to the research questions.

2. Theoretical perspectives

This chapter will present theoretical background and review previous research related to the current study. Firstly, the chapter will address democracy, citizenship, and intercultural competence in the curriculum in section 2.1. Secondly, it will explore theoretical approaches to democracy, citizenship, and intercultural competence in section 2.2. The CoE's RFCDC will be presented and the Competences for Democratic Culture model will be described in detail and related to the topics of this research in section 2.3. Furthermore, interculturality in democratic societies will be seen in light of the AIE in section 2.4. The chapter also includes ways of working with democracy, citizenship, and intercultural competence in the English subject in section 2.5.

2.1 Democracy, citizenship, and intercultural competence in the curriculum

2.1.1 The definitions of democracy and citizenship in the curriculum

The Norwegian curriculum of primary and secondary education and training and the Education Act have an emphasis on fostering democratic citizens. The Education Act (1998, § 1–1) consists of the school's obligations according to Norwegian law and states that: "Education and training shall provide insight into cultural diversity and show respect for the individual's convictions. They are to promote democracy, equality and scientific thinking." The Education Act thus underlines that education and training are supposed to promote democracy and democratic thinking. Democracy is not a foreign term in previous curricula in Norway and can be found all the way back to the curriculum from 1974 (MER, 1974). However, it was not until the 2006 curriculum that citizenship was introduced as a term in the English subject: "Thus, language and cultural competence promote the general education perspective and strengthen democratic involvement and co-citizenship." (MER, 2006, p. 2).

Democracy and citizenship are further emphasised in the new 2020 curriculum for Norwegian schools. There is no exact definition of democracy in the new curriculum other than the democratic values and principles that are presented throughout the core curriculum. However, democratic society is indicated as being "based on the idea that all citizens have equal rights and opportunities to participate in the decision-making processes" (MER, 2017, p. 10).

Citizenship is not defined in the new curriculum either, although the core curriculum states that pupils should develop an understanding of the relationship between individual rights and obligations in the work with democracy and citizenship (MER, 2017). Participation is addressed several times in the curriculum, which can be connected to democracy and citizenship. Being an active citizen includes participating and taking responsibility for one's own and other people's actions, meaning that pupils should learn to function in a group with others and collaborate (MER, 2017). It is interesting to note that the Norwegian term for citizenship in the LK20 curriculum is 'medborgerskap', where 'med' translates to 'co' and 'borgerskap' translates to 'citizenship', therefore the direct translation of 'medborgerskap' would be co-citizenship. While the co-citizenship term was used in the English subject curriculum of 2006, the official English translation of the LK20 curriculum uses the term 'citizenship'.

2.1.2 Democracy and citizenship in the curriculum

Democracy and citizenship are addressed throughout the core curriculum. The core curriculum is a part of the curriculum that revolves around core values and principles in primary and secondary education and training in Norway. It consists of the three chapters: 1) core values of the education and training, 2) principles for education and all-round development, and 3) principles for the school's practice. The purpose of education is described and anchored through the objectives clause in the Education Act (1998, § 1–1). The first chapter in the core curriculum, consisting of core values of the education and training, is expressed as the "foundation of our democracy" (MER, 2017, p. 6) and is based on human rights. 'Human dignity' is the first core value in the curriculum which concerns equality and equal rights. The second value is 'identity and cultural diversity' which involves developing pupils' identity in a culturally diverse society. 'Critical thinking and ethical awareness' is described as a third core value, which concerns the development of good judgement. 'The joy of creating, engagement and the urge to explore' is the fourth core value. This is supposed to foster opportunities for meaningful learning. The fifth core value is 'respect for nature and environmental awareness'.

Finally, 'democracy and participation' is the sixth core value. This value states that the school should teach pupils about the meaning of democracy and its rules. Democracy as governance and democratic values such as respect, tolerance, and freedom of speech should be promoted

by the school. This can prevent issues such as prejudice and discrimination. In a diverse society, disagreements will happen, and therefore pupils should learn how to solve these situations in a peaceful way. The core value also includes awareness of minority groups and the importance of protecting them. The other part of the core value emphasises that pupils are given the possibility to participate: “When the voices of the pupils are heard in school, they will experience how they can make their own considered decisions” (MER, 2017, pp. 10-11). By promoting all the six core values in teaching, the pupils practice taking part in a democracy which ultimately stimulates them to become active and responsible citizens.

The second chapter of the core curriculum, principles for education and all-round development, is based on the school’s mandate that concerns stimulating pupils into becoming active and democratic citizens. All-round development involves developing pupils’ identity, their understanding of other people, as well as of the world they are living in. To foster opportunities for all-round development, pupils must take part in social learning: “Everyone must learn to cooperate, function together with others and develop the ability to participate and take responsibility.” (MER, 2017, p. 13). When pupils learn to interact with others, they will also form a sense of self and further develop their own identity.

Three interdisciplinary topics are included in the second chapter of the core curriculum: 1) health and life skills, 2) democracy and citizenship, and 3) sustainable development. These topics are meant to be integrated and taught across subjects for a more holistic approach. The interdisciplinary topics are rooted in current issues in our society that require action at individual-, community-, national-, and global-levels. Through working with these topics in school, pupils will develop awareness of societal challenges, and can learn more about the relationship between actions and consequences. This is especially relevant for working with democracy and citizenship. The aim of teaching pupils about democracy and citizenship is to “stimulate the pupils to become active citizens, and give them the competence to participate in developing democracy in Norway.” (MER, 2017, p. 16).

The third chapter of the core curriculum, principles for the school’s practice, focuses on facilitating for an inclusive and inspiring learning environment. In order to create a positive learning environment where everyone is included, the school, the pupils, and the pupils’ parents have a mutual responsibility to acknowledge each other and treat others with respect. Being respectful towards one another and each other’s differences includes appreciating and

cherishing diversity. These democratic values are important factors that facilitate for an inclusive culture that stimulates academic and social learning. The Norwegian school system is built upon democratic values, as the school must give all pupils equal opportunities independent of their backgrounds and should adapt to every pupil's individual needs, previous experiences, and knowledge. The values in the core curriculum are supposed to be seen as a part of the complete curriculum and should be linked and utilised together with the subject curricula.

Principles of democracy and citizenship are apparent throughout the English subject curriculum and 'democracy and citizenship' is included as one of the interdisciplinary topics. Working with this interdisciplinary topic in the English subject aims at pupils developing their understanding regarding the fact that how they perceive the world is culture dependent. This way, democracy and citizenship are relevant topics to teach in the English subject because the cultural aspect is central. According to Byram and Barrett (2022), being a democratic citizen involves participating in the existing diversity of culture. Therefore, pupils should experience diverse cultures through learning about different cultures around the world. Working with democracy and citizenship, pupils do not only learn to become active citizens in their own society, but also global citizens (Edgar, 2020). One of the competence aims in the English subject curriculum that can be related to democracy and citizenship is: "Investigate ways of living and traditions in different societies in the English-speaking world and in Norway and reflect on identity and cultural belonging" (MER, 2019, p. 8). Exploring different lifestyles and traditions in Norway and in English-speaking countries reflects the cultural perspective of democracy and citizenship where pupils gain greater insight in their own culture as well as other cultures. Doing this can help pupils develop intercultural competence. Different ways of working with democracy, citizenship, and intercultural competence in the English subject will be addressed in section 2.5.

2.1.3 Intercultural competence in the curriculum

Intercultural competence is a complex concept that has been discussed and brought attention to for many years. This is also due to the increased globalisation and migration that has been happening for the last two decades, following which politicians and the media have emphasised the importance of intercultural understanding (Hoff, 2018). Norwegian classrooms have become increasingly diverse in relation to nationalities, cultural

backgrounds, languages and religions. Because of this, there is a need to increase the focus on intercultural competence in the classroom. Previous curricula have included intercultural competence indirectly, but it was not until 2020 that the term was introduced in the English subject curriculum for the first time: “English shall help the pupils to develop an intercultural understanding of different ways of living, ways of thinking and communication patterns” (MER, 2019, p. 2). There is no definition of the term in the new curriculum, however intercultural competence is explained as a skill that aims to enable pupils to have knowledge and understanding of lifestyles, mindsets and communication patterns that differ from their own lives (MER, 2019).

The term intercultural competence consists of the prefix *inter*, meaning between, and the words *cultural* and *competence*; together they mean between-cultures competence. In order to address intercultural competence, culture must be defined. However, culture is a very broad term, and this thesis will only address culture in terms of EFL-teaching. In the past decades there has been a changing view on the role of culture in foreign language education. Culture was not linked to language learning the way it is today. Kramsch (2006, as cited in Hoff, 2018) suggests that culture as a term can be split into two perspectives: big C culture and little c culture. The first perspective is about the most evident factors of culture, such as literature, food, and art, while the second perspective looks at culture from the hidden factors such as beliefs, behaviours, and values (Hoff, 2018). Progressively, little c culture became a part of cultural elements in foreign language teaching. The CoE (2018) defines culture as “a network of material, social and subjective resources” (p. 30). This definition suggests that culture is a dynamic concept which entails that different cultures have commonalities and one can therefore belong to several cultures (Lenz & Nustad, 2016).

Cultural understanding is one of the key elements in the English subject curriculum. Exploring other cultures and their ways of living fosters opportunities to develop intercultural understanding. Having knowledge of different cultures all around the world unlocks new aspects of the world and ourselves. This way, the English subject is also important when it comes to all-round education and identity development. It is presented in the English subject curriculum that:

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. (MER, 2019, p. 3)

The English subject is especially relevant when it comes to intercultural competence because the pupils learn a foreign language as well as getting to know foreign cultures. Pupils also learn the English language to be able to communicate with other English-speaking people (Lund, 2012). This way, learning English can facilitate being able to communicate with other cultures both locally and especially on a global level. The core curriculum emphasises culture as the Education Act (1998, § 1–1) states that: “Education and training in schools and training establishments shall, in collaboration and agreement with the home, open doors to the world and give the pupils and apprentices historical and cultural insight and anchorage.” Additionally, it is expressed in the core curriculum that the pupils should develop knowledge and understanding of national and international culture through common international traditions.

2.2 Understandings of democracy, citizenship, and intercultural competence

2.2.1 Approaches to democracy

To investigate how English teachers work with democracy as a topic in the EFL-classroom, it is beneficial to explore different definitions of democracy. Democracy consists of the two Greek words *demos* (people) and *kratos* (power), meaning the power of the people (Raiker & Rautiainen, 2020). Many consider that democracy is only about politics, however, there are various definitions and interpretations of the term. Dewey (2001) defined democracy as “more than a form of government; it is primarily a mode of associated living, of conjoint communicated experience” (p. 91). Biesta’s (2013) definition of democracy also has a focus on others and community:

It is also important to see that a democratic orientation towards freedom is not simply about maximising one’s own freedom but is about maximising the freedom of everyone – which means that in a sense the democratic orientation is first and foremost an orientation towards the freedom of others. (p. 742)

Democracy is a wide term that can be interpreted from different perspectives. According to Lenz (2020b), the different approaches to democracy in relation to educational practices are democracy as governance (representative and direct democracy), democracy as rights and duties, democracy as participation, democracy as deliberation (conversational democracy), democracy as culture and lifestyle and democracy as minority protection. *Democracy as governance* is about the political perspective of democracy, where the people are given a voice, equal rights, and possibilities to participate and impact political decisions in society. Representative democracy, also known as indirect democracy, concerns for example citizens electing a representative for local and national political parties (Lenz, 2020b). An example of representative democracy in schools is pupil council. Through pupil council the pupils can contribute and influence decisions regarding their everyday school life and practice participating in democratic processes. Direct democracy, on the other hand, relates to direct decisions made by the citizens, and not through a representative (Lenz, 2020b).

Democracy as rights and duties revolves around equal rights for citizens in order to participate in democratic processes. Equal rights are essential in a democracy because the power belongs to the people, and although citizens have different preconditions and backgrounds, each individual should have the same rights to participate. Equal rights protect vulnerable groups and prevent discrimination (Lenz, 2020b). Examples of duties in a democracy are to obey the law and pay taxes. There are also informal duties such as respecting differences. This is not a law that one gets punished for not obeying, but it is an unwritten norm that one is expected to follow as a citizen in a democracy.

Democracy as participation regards the individual citizen's opportunities to influence any decisions concerning themselves (Martinussen, 2003, as cited in Lenz, 2020b). Citizens that engage in democratic processes experience bigger sense of immediate influence than through representative democracy. However, this is not contradictory of representative democracy, but rather an extension (Lenz, 2020b). *Democracy as deliberation*, also called conversational democracy, revolves around conversations about politics and discussing challenges in the society and possible solutions with a critical view. This contributes to a pluralistic democratic society where diverse opinions and perspectives are expressed and explored (Lenz, 2020b). This is another opportunity for citizens to become active participators in the democracy.

Democracy as culture and lifestyle is described as a culture with democratic principles. To strengthen the democracy, every aspect in society should rely on democratic principles. Democracy as lifestyle relates to everyday interactions based on democratic values and attitudes such as respect and tolerance (Lenz, 2020b). The EFL-classroom can be an arena where this approach to democracy is especially applicable. As previously noted, teaching English includes developing pupils' understandings of different cultures. Developing knowledge and understandings of cultures around the world involves respecting cultures that differ from one's own culture. If the EFL-teacher promotes democratic values and attitudes actively, the classroom becomes a culture with democratic principles.

Democracy as minority protection illuminates that democracy is not synonymous with a governance where the majority rules. This emphasises that the minority must not be forgotten or ignored. Protecting the minority works as a safety mechanism that is necessary to maintain an inclusive democracy (Lenz, 2020b). It is important to note that some of these six approaches to democracy are overlapping and do not cancel each other out. As these approaches are presented as different aspects of democracy, they cannot be used alone when teaching the topic, but rather together to get a greater insight into what democracy means. Considering these approaches are related to educational practices, the current study will examine the teachers' understandings of democracy in terms of these categorisations.

2.2.2 The concepts of citizenship

Citizenship and democracy are closely connected. Citizenship includes belonging to a country or a state where individuals have rights and obligations, where these rights are divided into civil rights, political rights, and social rights (Byram & Barrett, 2022). Citizenship can be defined as "being a part of a political community where people's common affairs are negotiated and decided" (Arendt, 1996, as cited in Lenz, 2020b, p. 47, author's translation). This definition focuses on the political aspect of citizenship in which participating in decision-making processes is central. Like democracy, there are a variety of definitions and perspectives on citizenship. Zanetti and Pacetti (2020) define the concept of citizenship from a wider perspective:

Being a citizen means taking on the system of rules and behaviour that makes possible civil coexistence in a specific social and political reality. But it also means developing

that sense of roots and that knowledge of one's own land, of its culture and of its history that make possible a passionate and responsible participation in the development of one's own community and territory in a perspective of sustainability and attention to the future of whole world. (p. 97)

This definition bears resemblance to Dewey's (2001) and Biesta's (2013) definitions of democracy that underline the responsibility of contributing to society not only for one's own personal gain, but also for others benefit. Lenz (2020b) supports this wider understanding where citizenship involves being a part of a community and contributing beyond one's own responsibilities and putting in effort that benefits others as well. This perspective considers citizenship more as a role than a status, where active participation in democratic processes is the main focus (Lenz, 2020b). Citizenship as a status, on the other hand, concerns the formality of belonging to a country such as documents like a passport. There are different levels of citizenship, such as local, national, and global citizenship, which can range from participating in voting for the next president to contributing to missions such as voluntary work in the local community (Lenz, 2020b). The current study will examine the teachers' understandings of citizenship related to citizenship as a role and citizenship as a status.

2.2.3 Intercultural competence

Intercultural competence is a well-known term in the education research field, and the term has many definitions. Guilherme (2000, as cited in Heggernes, 2021) defines intercultural competence as "the ability to interact effectively with people from cultures that we recognise as being different from our own" (p. 24). This definition suggests a subjective perspective where we perceive someone as different from ourselves based on different cultural backgrounds. Decentring is a relevant concept through which we are able to consider others' perspectives and see ourselves from the outside (Heggernes, 2021). Developing intercultural competence can help us understand other cultures from different perspectives. To increase intercultural understanding in the classroom, Pinter (2017) suggests raising intercultural awareness in education through "making children more aware of intercultural issues, such as the importance of accepting and celebrating diversity within their own contexts and the need to cultivate curiosity and openness about other cultures and languages" (p. 155). Section 2.3 and 2.4 will go more in depth into the concepts of intercultural competence.

2.3 Reference Framework of Competences for Democratic Culture

2.3.1 *The purpose of the framework*

When working with democracy, citizenship, and intercultural competence in educational contexts, there is a need for a framework that defines and addresses democratic culture. The CoE (2018) developed a framework of the competences required for democratic culture and intercultural dialogue. The framework consists of a competence model, descriptors, and learning outcomes for all the competences and six guiding documents on curriculum development, pedagogy, assessment, teacher education, the whole-school approach, and prevention of radicalisation and violent extremism (Barrett, 2020; Lenz, 2020a). This thesis will focus on the competence model itself, rather than the additional documents. The purpose of the framework is to “promote and protect democracy, human rights and intercultural dialogue” (CoE, 2018, p. 58). The RFCDC states that intercultural dialogue is essential in a democratic culture where all citizens should be able to express themselves to other citizens, including those with different cultural backgrounds. The idea of the CoE’s work is that democracy, human rights, and the rule of law are considered significant values in education, as this works as a “defence” against potential issues such as discrimination (Hoff, 2018; Lenz, 2020a; Lenz & Nustad, 2016). The goal of the framework is to promote a holistic view on democratic competences, not to be used as a testing tool based on the different competences (Lenz, 2020a). The framework was designed to be used as a tool by educators in teaching related to democratic culture (CoE, 2018).

Barrett (2020) discusses three underlying arguments that the RFCDC addresses. The first point to note is that the framework states that democratic culture is required in order to have a working democracy. This means that there is no democracy if the citizens’ democratic values, attitudes and practices are absent. Secondly, intercultural dialogue is essential in a democratic culture because there is diversity within the society. As a democratic principle, citizens should be able to freely express themselves and interact across culturally diverse societies. Therefore, democratic competence is essential to intercultural competence, and vice versa. The third point of importance is how democratic culture must be based on human rights. This is because human rights are necessary for citizens to be acknowledged and respected. Within the

framework it is evident that human rights, democracy, democratic culture and intercultural dialogue are strongly linked.

2.3.2 The Competences for Democratic Culture model

The core of the framework is the Competences for Democratic Culture (CDC) model consisting of 20 competences which are divided into the categories: values, attitudes, skills, and knowledge and critical understanding (Lenz, 2020a). The 20 competences are not meant to be isolated and deployed individually, but rather utilised in a dynamic and simultaneous manner (Barrett, 2020; Lenz, 2020a). The CoE (2018) states that:

Within the context of democratic culture and intercultural dialogue, an individual is deemed to be acting competently when he or she meets the demands, challenges and opportunities that are presented by democratic and intercultural situations appropriately and effectively by mobilising and deploying some or all of these 20 competences. (p. 38)

In the CDC model, *values* are defined as “general beliefs that individuals hold about the desirable goals that should be striven for in life” (CoE, 2018, p. 38). Values are different for everyone depending on each individual’s background and are often motivation or guidance for actions. They are a part of our moral compass which tells us what is right or wrong to do in certain situations. Values as competences in the CDC model do not refer to values as abilities, but rather as the psychological resources one can have. According to the framework, there are three sets of values that are considered as necessary in order to participate in a culture of democracy. These values are valuing human dignity and human rights; valuing cultural diversity; and valuing democracy, justice, fairness, equality, and the rule of law. The first value has a focus on the individual’s right to be treated as an equal. The second value focuses on viewing cultural diversity as a resource for society to benefit from. Valuing cultural diversity includes points of recognition related to rights, respect, and engagement. The third and final set of values revolves around the operation and governance of societies, including points in terms of democratic processes and citizenship (CoE, 2018).

Attitude is defined as “the overall mental orientation which an individual adopts towards someone or something” (CoE, 2018, p. 41). Like values, attitudes influence the way

individuals act. Related to the culture of democracy, there are six attitudes of importance: openness to cultural otherness and to other beliefs, world views, and practices; respect; civic-mindedness; responsibility; self-efficacy; and tolerance of ambiguity. Openness as an attitude is about sensitivity, curiosity, willingness not to judge, willingness to engage, and emotional readiness towards people who differ from oneself. Respect as an attitude is based on acknowledgement and acceptance of differences. Civic-mindedness concerns the feeling of belonging in communities and solidarity. Responsibility is a wide term, but in this context, it involves role responsibility and moral responsibility, with a focus on one's own actions. Self-efficacy as an attitude includes positive thoughts towards oneself and the confidence in one's own abilities. The last attitude, tolerance of ambiguity, relates to being open and positive to multiple perspectives (CoE, 2018).

In the CDC model, *skill* is defined as “the capacity for carrying out complex, well-organised patterns of either thinking or behaviour in an adaptive manner in order to achieve a particular end or goal” (CoE, 2018, p. 46). The eight sets of skills related to culture of democracy are: autonomous learning skills; analytical and critical thinking skills; skills of listening and observing; empathy; flexibility and adaptability; linguistic, communicative, and plurilingual skills; co-operation skills; and conflict-resolution skills. The first set of skills focuses on reflection of one's own learning and understanding processes. The second set of skills, analytical and critical thinking, highlights logical and systematic ways of thinking as well as having the ability to make decisions. The third set of skills consists of listening and observing others in order to gain knowledge of others' way of behaving as well as what is appropriate social behaviour in different setting and contexts. Empathy is the fourth set of skills that is necessary to be able to view the world from different perspectives outside one's own psychological frame. This also relates to the fifth set of skills, flexibility and adaptability, which includes being able to adjust thoughts, feelings or behaviours to the context. The sixth set of skills, linguistic, communicative, and plurilingual skills, refers to effective and appropriate interaction. Co-operation is the seventh skill that revolves around functioning with others in a group setting and utilising each other's strengths. Lastly, conflict-resolution skills are an important factor in cooperation, and are necessary to address, manage and resolve conflicts peacefully (CoE, 2018).

The CoE (2018) refers to *knowledge and critical understanding* as:

Knowledge is the body of information that is possessed by a person, while understanding is the comprehension and appreciation of meanings. The term ‘critical understanding’ is used to emphasise the need for the comprehension and appreciation of meanings in the context of democratic processes and intercultural dialogue to involve active reflection on and critical evaluation of that which is being understood and interpreted. (p. 52)

There are three sets of skills included in this competence: knowledge and critical understanding of the self; knowledge and critical understanding of language and communication; and knowledge and critical understanding of the world. Having awareness and understanding of oneself is perceived as crucial to participating in a culture of democracy. This is because if one does not understand oneself and one’s own culture, it is difficult to understand others. Knowledge and critical understanding of language and communication is about appropriate use of language and communicative conventions as a cultural practice. Finally, the last set of skills is based on knowledge and critical understanding of the world which includes politics, law, human rights, culture, cultures, religions, history, media, economies, the environment and sustainability (CoE, 2018). The analysis in the current study will draw on these four categories and 20 competences within the CDC model.

2.3.3 Comparing the Reference Framework of Competences for Democratic Culture to the curriculum

The RFCDC proposes that their 20 competences are needed in order for learners to participate effectively in a democratic culture (CoE, 2018). To include this in teaching democracy, citizenship, and intercultural competence, it is of interest to investigate whether similar components already exist in the curriculum. Previous studies by Kuter and Sanal-Erginel (2021) investigated the core curriculum of Northern Cyprus from the perspective of the CoE’s RFCDC. The purpose of the study was to examine to which extent the competence areas of the framework were aligned with the learning outcomes in the curriculum. The researchers found that the learning outcomes showed coherence with the framework to some extent. The findings revealed that six of the eleven courses analysed had complete alignment with some of the learning outcomes and competences in the framework. However, there were no complete matches with the competence area *values*. The study concluded with a need for an inclusive and holistic democratic citizenship curriculum to cultivate a democratic culture.

Kuter and Sanal-Erginel's study (2021) is of relevance to the current study because the Norwegian curriculum can be examined in the light of the RFCDC. The principles and values in the curriculum show a strong alignment to the principles in the RFCDC. As previously stated, the first chapter in the core curriculum is rooted in human rights. Furthermore, the core values described in the chapter related to the RFCDC are human dignity, cultural diversity, critical thinking, and democracy and participation (MER, 2017). The English subject curriculum involves these values through working with the key elements: cultural understanding, communication, all-round education and identity development (MER, 2019). Openness is an attitude in the RFCDC that can be connected to the English subject curriculum that states that learning English can promote curiosity and engagement towards other cultures. Respecting differences can especially be considered a significant democratic competence to develop in the English subject where intercultural encounters are a natural part of the subject (MER, 2019).

2.4 The Autobiography of Intercultural Encounters

In language teaching research, intercultural competence has been linked to Byram's ICC model from 1997 for many years. Since then, frameworks like the RFCDC have addressed a more non-essentialist approach to interculturality. The AIE draws on elements of the RFCDC in its approach to interculturality and is relevant for the current study as it takes a closer look into what intercultural encounters entail. This approach can contribute to understanding teachers' views and practices of working with intercultural competence.

2.4.1 Intercultural Communicative Competence

Learning English as a foreign language in Norway aims at knowing different communication patterns and employing suitable communication strategies to hold everyday conversations (MER, 2019). Communicative competence was introduced by Hymes in the 1970s, where he encouraged teachers to focus on language in everyday situations (Hoff, 2018). However, this resulted in less attention to cultural learning. Therefore, there became a need for integrating language and culture in language teaching, which Byram addressed by creating an ICC model in 1997. In the ICC model he included qualities that are considered necessary to become an

intercultural speaker, where these qualities are a set of knowledge, skills, attitudes, awareness and engagement (Hoff, 2018).

Previous ICC models (for example Byram, 1997) have received criticism for focusing on a more naïve and superficial aspect of intercultural communication, which is not representative of the reality. Byram's ICC model has been connected to an essentialist understanding of culture, meaning that cultural factors are related to countries or languages, and that people from different cultures are different because of the fact that they have different backgrounds (Hoff, 2018). A non-essentialist approach views culture as a dynamic concept where every individual is different and is able to adjust according to the context. This approach is beneficial when it comes to intercultural learning in order to avoid differentialist bias, which is the assumption that others from another culture are different from you, instead of assuming that they are similar. Roiha and Sommier (2021) found that teachers' perceptions on intercultural education mostly referred to cultural-differentialist approaches, meaning that they focused on differences rather than similarities in intercultural education. However, the study also found that some of the teachers' practices leaned towards a more non-essentialist approach by including small cultures in their teaching and not necessarily only stereotypical national cultures. The current study addresses teachers' perception of both culture and intercultural competence and these will be analysed through a similar lens.

Another point of criticism of previous ICC models is that there has been a tendency to portray an idealistic picture which does not recognise or address a realistic level of conflict (Hoff, 2018). This is problematic because intercultural learning should prevent issues such as discrimination and racism by addressing them. By ignoring these types of issues, one pretends that they do not exist, which unfortunately, is far from the truth. Byram has since his 1997 ICC model developed a more non-essentialist approach which is visible in his recent work with Barrett in the updated version of the AIE from 2022.

2.4.2 Intercultural encounters

As previously mentioned, Barrett (2020) notes that the RFCDC claims that intercultural dialogue is related to democratic culture because diversity exists in the society. Therefore, democratic competence and intercultural competence are dependent on each other. In 2009, the CoE published the AIE, which is a set of tools that brings learners' awareness to

intercultural encounters and that aims help them reflect on these experiences and further develop intercultural competence. The revised and updated version of the AIE by Byram and Barrett (2022) has been aligned with the CoE's RFCDC. Byram and Barrett (2022) refer to interculturality as "the capacity to experience cultural otherness, and to use this experience to reflect on matters that are usually taken for granted within one's own cultures and environment." (p. 10). This means that intercultural encounters can lead to looking at one's own culture from an outside perspective after experiencing other cultures. Interculturality is included in the underlying competences in the RFCDC, and the AIE highlights a particular relevance to autonomous learning skills and analytical and critical thinking skills. These skills involve being able to gain knowledge of a culture's practices and interpret and evaluate these practices from the perspective of one's own culture (Byram & Barrett, 2022). Reflecting on cultural experience is important in order to further develop an understanding of oneself and one's own values and beliefs.

Furthermore, intercultural dialogue is described in the AIE as "an open and respectful exchange of views between individuals and groups from different cultural backgrounds and heritage" (Byram & Barrett, 2022, p. 11). Tolerance and respect are considered as essential prerequisites in order to have intercultural dialogue according to the AIE. This involves being open to differences in society and viewing diversity as a resource, rather than as an issue. However, being tolerant and respectful of other cultures is not synonymous with agreeing with certain practices or beliefs of other cultures, but these values are necessary for intercultural dialogue. Viewing culture as a dynamic concept and being able to adjust to the context address the shortcomings of previous ICC models regarding differentialist bias. Solbue et al. (2017) researched intercultural dialogue and found that pupils showing mutual respect and acceptance of each other's differences in intercultural dialogue will strengthen the interculturality in the classroom. The study concluded that teachers should look for opportunities in diverse classrooms instead of limitations and acknowledge the importance of intercultural exchange and dialogue.

Another element the AIE includes is views of people from other cultures. This has to do with stereotyping and prejudice. According to Byram and Barrett (2022), a stereotype is "a simplified overgeneralisation about the characteristics of the people who belong to a particular group" (p. 11), while they define prejudice as "an organised predisposition to respond to individuals on the basis of their social group memberships" (p. 11). Stereotyping

can be convenient when sorting groups, but not as a generalisation where some groups are associated with distinctive characteristics that do not apply for all members in the group. When negative stereotyping and prejudice take place, discrimination can happen. Discrimination means that people from specific groups receive unequal treatment based on their group memberships (Byram & Barrett, 2022). Equal human dignity and equal human rights are elements that intercultural dialogue should be based on according to the AIE. Byram and Barrett (2022) mention that intercultural dialogue can promote mutual understanding, which can result in inclusion. In a democracy, inclusion of all individuals and groups is important to avoid marginalisation. The minority should be considered just as valuable as the majority. By addressing these types of issues, the RFCDC and the AIE take account of a realistic level of conflict that previous ICC models were lacking.

2.4.3 Perceptions on intercultural competence

Previous studies on teachers' understanding of intercultural competence are considered highly relevant for the current study. Rosnes and Rossland (2018) conducted research regarding perceptions of intercultural competence amongst primary school teachers in Norway. Their study aimed to provide a greater insight into teachers' understanding of intercultural competence in the diverse Norwegian educational setting. The results showed that teachers who had studied intercultural competence were more aware of the need for intercultural competence compared to the teachers who had no official education on the topic. Overall, the study concluded that there is little focus on intercultural competence in the Norwegian educational context and that there is a need for more theoretical knowledge on the topic, as this can help build a better foundation for teachers to reflect on everyday experiences related to intercultural competence. Similarly, Romijn et al. (2020) found that to improve intercultural classroom practices, teachers must be prepared for intercultural encounters and reflect on their own intercultural practices, biases, and beliefs. Byram (2014) remarked a lack of understanding of the importance of intercultural competence and its relationship to linguistic competence amongst teachers. These three studies imply that by increasing knowledge and awareness of intercultural competence, teachers will further develop their intercultural competence and practices. Contributing to these studies, the current study provides an insight into teachers' knowledge and understanding of intercultural competence, and additionally their practices of working with intercultural competence in the English subject.

2.5 Ways of working with democracy, citizenship, and intercultural competence

In order to analyse the teachers' practices of working with democracy, citizenship, and intercultural competence, it is useful to consider different approaches for working with these topics in the English subject.

2.5.1 Democracy and citizenship in an educational context

The relationship between education and democracy is complex. According to Biesta (2013), education needs to be democratic. Biesta (2013) supports Dewey's thoughts on education being democratic, and democracy being educative. However, Biesta (2011) mentions that education is far from the only factor of importance when forming democratic citizens. Previous research suggests that children and young people also learn about citizenship and democracy through experiences in everyday life (Biesta et al., 2009). This does not only include positive experiences, but also negative ones which have an impact on how we are formed as citizens (Biesta, 2011). School is not the only arena where children learn about democracy and citizenship, as children also have a life outside of school where they are affected by family, friends, the media, and other spheres of influence. It is of importance to point out that the development of democratic citizenship is a lifelong process, and this thesis only considers how English teachers can perform the school's mandate and educate pupils about democracy, citizenship, and intercultural competence.

Biesta (2011) suggests that education should go from teaching citizenship to learning democracy. Questions have been asked about how much young people actually benefit from citizenship education because of their lower level of political interest and engagement. However, interests often change with age and this process is a natural part of the life cycle. Another issue with the idea of citizenship education is viewing citizenship as an outcome and an attribute of the individual. Citizenship cannot be measured as a skill or achieved after completing certain tasks. Viewing citizenship as an outcome of education also contributes to viewing young people as not-yet-citizens, which is problematic because this does not recognise and value young people's participation in society. The third issue with citizenship

education is that one can never be confident that young people learn everything they are being taught. Instead of formally teaching about citizenship and democracy, an emphasis on practices related to citizenship and democracy in everyday life can be more meaningful. Therefore, Biesta (2011) claims that a shift from teaching citizenship to learning democracy can foster opportunities for a wider and more relatable context, where young people can become active citizens in a democratic culture.

2.5.2 Working with democracy, citizenship, and intercultural competence in the English subject

There are several ways of working with democracy, citizenship, and intercultural competence in the English subject. In the current study, the teachers' practices of working with democracy and citizenship will be analysed in the view of the three dimensions of educating for democratic citizenship: learning *about*, *for* and *through* democracy (Gollob et al., 2010; Lenz, 2020b; Stray & Sætra, 2016). Learning *about* democracy concerns the cognitive process of acquiring competence of what the concept means. Pupils need to learn what democracy means in order to participate and to understand why it is important to develop as well as how to maintain democracy (Lenz, 2020b). Teaching pupils about the concept of democracy in the English subject can be implemented through looking at the political system and democracy as governance in Norway and in English-speaking countries around the world (Stray & Sætra, 2016). This way, pupils gain insight into their own culture as well as cultures that differ from their own which stimulates the development of intercultural competence as well.

Another approach to learning *about* democracy could be through the use of literature. Working with texts in English is one of the core elements in the subject. Texts can be written, spoken, visual or other forms of expression, which all have the purpose of conveying a message. First and foremost, through working with English texts, pupils learn the language. Secondly, the pupils develop their understanding of linguistic and cultural diversity as well as gaining a greater insight into different lifestyles, mindsets, and traditions of indigenous peoples (MER, 2019). Lyngstad's (2021) study found that using literature to teach democracy and citizenship in the English subject can stimulate all-round development for pupils. Stimulating pupils into becoming active citizens in a democratic culture is rooted in all-round development (Hoff, 2018). This concerns each individual's personal development, as well as the perspectives of others that contribute to a greater insight of ourselves, others and the world

(Hoff, 2014). Identity development is one of the key elements in the English subject where pupils develop their own identity in a multicultural context (MER, 2019). This development can be stimulated through reading literature and linking the reading experience to their own lives. Furthermore, literature offers opportunities for pupils to read about other people's lives and to link language, culture and aesthetic experiences (Ørevik, 2018).

To gain deeper knowledge, the pupils should not only read texts, but interpret and reflect upon them with their peers and teacher. According to Fenner (2018), literature is connected to intercultural competence: "Today reading literature is part of the aim of intercultural competence, where culture is seen as dynamic, and the learner exists in an interrelationship with the foreign culture and his or her own culture." (p. 219). This way, intercultural encounters occur when cultural texts express the foreign culture, and the person who reads it interprets the text based on their own culture and experiences. As both democracy and citizenship are a part of culture, working with cultural texts from around the world in the English subject can develop both democratic competence and intercultural understanding.

The second dimension, learning *through* democracy, involves the cultural perspective where the culture of teaching and learning reflects democratic values (Gollob et al., 2010). The school and the teachers must model democratic ways of being so that the pupils actively experience democracy. This dimension is rooted in sociocultural learning theory where social interaction is significant when facilitating for learning (Lenz, 2020b). Social interaction is a significant factor in democracy as citizens participate in society together. The founder of sociocultural learning theory, Lev Vygotsky, claims that the most experienced person in the learning environment, acts as a role model when supporting the child in a learning process based on their abilities and needs, in order to help them develop knowledge and understanding (Vygotsky, 1978). If the teacher models democratic behaviour, the pupils are more likely to acquire this type of behaviour as well (Lenz, 2020b). As part of teachers' mandate, promoting democracy and democratic values and attitudes is fundamental as well as obligatory according to the Education Act (1998, § 1–1). When related to working with democracy and citizenship in the English subject, this means that the teachers should employ democratic principles in teaching English, as the dimension of learning *through* democracy suggests.

Learning *for* democracy is about letting the pupils experience and participate in democracy. Practicing their rights and freedoms prepares them for future democratic decision-making processes (Gollob et al., 2010). Doing this can help pupils develop democratic values and attitudes (Stray & Sætra, 2016). According to Lenz (2020b), this dimension concerns action-oriented practices; however, she emphasises that it is about motivating the pupils to engage in democratic processes and that it is a part of developing the competency for change. In the English subject this dimension can be implemented through for example classroom discussions about global issues where pupils have to make use of their democratic competences. Previous studies on pupils' experiences of democracy show that classroom discussions and pupil council meetings have great potential for the development of democratic practices (Haraldstad et al., 2022).

In both classroom discussions and pupil council meetings where pupils practice their freedom of speech, they are stimulated to develop their critical thinking skills which is a significant element in developing democratic competences (CoE, 2018; Stray & Sætra, 2016). The curriculum supports critical thinking being a part of democratic competences as the skill is included in the core curriculum's description of the interdisciplinary topic 'democracy and citizenship' which states that pupils should "train their ability to think critically, learn to deal with conflicts of opinion and respect disagreement" (MER, 2017, p. 16). This skill is crucial in intercultural dialogue, where it is necessary to respect and tolerate disagreement and people's differences (Byram & Barrett, 2022). Sætra and Stray's study (2019) found that teachers prioritise educating pupils about critical thinking rather than participation in democratic practices. However, one can argue that participation in democratic practices such as classroom discussions and pupil council meetings also stimulate development of critical thinking skills.

3. Methodology

This chapter is divided into five sections and describes the methods used in this study. In the first section 3.1 of this chapter, the methodological approach is outlined. The data collection methods are reviewed and justified in section 3.2. Furthermore, section 3.3 describes how the data were organised and analysed. Section 3.4 explains the ethical considerations and the measures that were taken to protect the participants' rights. Finally, section 3.5 addresses issues of validity and reliability in the study.

3.1 Methodological approach

The aim of research is to find answers to questions. The process of finding answers to questions is diverse. There are three main methodological approaches to research: quantitative, qualitative, and a mixed-method approach. A qualitative design is a phenomenological approach to research. Phenomenology has a fundament in the subjective perspective and aims to understand human experience (Thagaard, 2009). This study investigates teachers' perceptions and practices of democracy, citizenship, and intercultural competence as phenomena, and a qualitative research design was chosen for this study in order to answer the following research questions:

1. What are teachers' perceptions and practices of working with democracy and citizenship in the English subject?
2. What are teachers' perceptions and practices of working with intercultural competence in the English subject?

Unlike quantitative research, qualitative research is difficult to define. According to Dörnyei (2007), qualitative research "involves data collection procedures that result primarily in open-ended, non-numerical data which is then analysed primarily by non-statistical methods." (p. 24). Examples of qualitative research methods are case study, participant observation and individual or focus group interviews (Check & Schutt, 2012). Dörnyei (2007) states that qualitative research includes textual information which is subjectively interpreted by the researcher to give greater insight into various phenomena. Lichtman (2013) states that:

Qualitative research is a general term. It is a way of knowing in which a researcher gathers, organizes, and interprets information obtained from humans using his or her eyes and ears as filters. It often involves in-depth interviews and/or observations of humans in natural, online, or social settings. (p. 6)

A qualitative research design has been utilised in the study in order to investigate individual people's perceptions and pedagogical practices. To answer the research questions, individual interviews were conducted (see section 3.2). The reason for using interviews in this qualitative study is because it allowed the researcher to explore the topics in detail. Individual interviews were chosen as the data collection method so the participants would feel more comfortable to share their beliefs and perspectives, rather than in a group with other teachers they might not know from before. Individual interviews are suitable for investigating teachers' perceptions because it is a method that offers flexibility and gives the participants an opportunity to provide in-depth and detailed answers (Christoffersen & Johannessen, 2012). Using a qualitative approach has its strengths and weaknesses. Conducting individual interviews is time consuming and considering this was a small-scale study, the time frame did not allow for a big sample size. However, with a smaller sample size, there are better opportunities to keep a focus on the details.

3.2 Data collection

3.2.1 The sample

An invitation with information about the study was e-mailed to English teachers working in various primary schools in Rogaland. This was done because of the ease of accessibility, also known as convenience sampling (Dörnyei, 2007). Additionally, the participants were sampled based on the criteria that they were working as qualified teachers in primary school with English as one of their subjects, also called criterion sampling (Moser & Korstjens, 2018). The participants that agreed to take part in the study were five English teachers working in different primary schools in Rogaland, Norway. Two of the participants were English teachers in 6th grade, one in 4th grade, one in 5th grade and one in 7th grade. The different primary schools ranged from smaller schools in rural areas to larger and more urban schools. Three of the participants were newly educated and had only been teaching for 1-3 years, while two of

the participants had seven years or more of experience in the profession. While all the participants were qualified teachers, they had a varying degree of qualified competence in teaching English as a subject. Four of the participants were currently studying English as a subject in addition to their teaching job and had 15 credits when the interviews were conducted. One of the five participants had 60 credits in English as a subject.

3.2.2 Data collection method

This research is a small-scale study with a qualitative research design using individual interviews as the data collection method. The participants took part in individual in-depth interviews. The interviews took place digitally on Zoom and the interviewees participated either from their workplace or from home. Having to hold the interviews on Zoom was due to the Covid-19 pandemic. It was important to make the participants as comfortable as possible and having the interviews on Zoom was convenient for both parties to avoid travelling as well as allowing them to be in a familiar environment. Although digital interactions have increased in recent years, one must consider that not everyone is comfortable communicating behind a digital screen. Digital interactions cannot replace real life interactions, and this might have been a limitation in this study. To make the participants comfortable sharing their thoughts, the interviews were held in the participants' mother tongue, Norwegian. Dörnyei and Taguchi (2009) claim that presenting questions in the participants' mother tongue and allowing the participants to answer using their mother tongue can increase the quality of the data in questionnaires. This can be applicable to interviews as using the participants' mother tongue allowed the participants to express themselves more freely as well as not risking losing any significant information due to a possible language barrier. The interviews were audio recorded using a dictaphone and lasted between 30-50 minutes.

Before the interviews were conducted, an interview guide was developed (see appendix A & B) and approval was granted by the Norwegian Centre for Research Data (NSD). Dörnyei (2007) indicates that the purpose of making an interview guide is to: (a) ensure that all relevant aspects are covered, and nothing is forgotten by accident; (b) enable to consider the wording of the questions carefully; and (c) have a list of probing questions or comments if needed. The interview was piloted twice with different test subjects, and the interview guide was adjusted after each pilot to ensure that the interview questions would facilitate for rich data.

The interview guide developed for this study was structured by the following sections: background information, general teaching practices, democracy and citizenship, culture and diversity, and intercultural competence. The questions were designed to answer the research questions and to gain a better understanding of teachers' perceptions and practices. To get to know the teachers, questions were asked about their educational background and how long they had been teaching for. It was beneficial for the researcher to establish trust so that the participants would feel comfortable to share their perceptions and practices, and to make them familiar with the interview context (Brinkmann & Kvale, 2005). Questions about their general teaching practices were asked to give an insight into which resources and working methods they most often use in the English subject, as well as their thoughts regarding the new curriculum (LK20). The three other sections in the interview guide involved questions about definitions and reflections on the terms democracy, citizenship, culture, diversity, and intercultural competence, as well as questions about their pedagogical practices related to those terms. These three sections were most relevant in terms of answering the research questions. Some of the interview questions were inspired by Heggernes (2021) and Lenz (2020b). The participants received the interview guide a few days before their interview so that they could get an overview of the topics and start their reflection process.

The researcher facilitated the conversation, while the participants reflected regarding the topic and gave detailed responses. The interviews were semi-structured, meaning that some of the questions were predetermined, but it was possible to address and reflect on other relevant topics as well (Patton, 2002). The questions asked by the researcher should be open and general, as well as detailed, and the researcher should be able to adapt some of the questions depending on how the interview evolves (Moser & Korstjens, 2018). Semi-structured interviews are common in educational research and Borg and Gall (1989) argue that it is the most appropriate approach to gathering in-depth information. This type of interview allows more flexibility for the researcher by allowing them to ask elaborate questions for more details or clarification (Dörnyei, 2007). The researcher switched between asking questions from the interview guide and follow-up questions or other relevant questions that came up during the interviews. The interviews encouraged the participants to present and reflect on their perspectives on how they understand different concepts as well as their beliefs and views towards relevant topics. It also encouraged them to share their practices of working with such topics. After the data was collected, the data was transcribed and analysed.

3.3 Data analysis

In research, data analysis involves processing and analysing the data. There are many approaches to analysing qualitative data. As this qualitative study aims to explore phenomena, the analysis consisted of searching for themes and patterns related to the phenomena, thus thematic analysis was considered to be the most appropriate approach. Thematic analysis is a commonly used analytic method in qualitative research. Braun and Clarke (2006) define thematic analysis as “a method for identifying, analysing and reporting patterns (themes) within data. It minimally organizes and describes your data set in (rich) detail.” (p. 79). Thematic analysis is about searching across the entire data set to find meaning.

The data analysis in this research was inspired by Braun and Clarke’s (2006) six-phase thematic analysis. In qualitative research, most qualitative data is converted into a textual form. Transforming audio recordings into written text is considered to be the first step of data analysis as this phase includes interpretive elements (Braun & Clarke, 2006; Dörnyei, 2007). After each interview was conducted, the data were transcribed in Microsoft Word by listening to the audio recordings and writing down almost word by word. To save time the researcher did not transcribe sounds or words that were not considered important for answering the questions, such as if the participants were repeating themselves or hesitating before answering a question. It needs to be mentioned that factors such as non-verbal sounds, body language, intonation and stress are elements that can influence the way a message is conveyed and interpreted. Because of issues like these, transcripts cannot fully represent reality (Dörnyei, 2007). To keep the transcripts as authentic as possible, they were not translated to English. However, quotes selected from the data set had to be translated, and this might have caused some nuance to get lost in the translation.

The researcher used the interview guide as a template when transcribing to avoid spending time writing down the predetermined questions that were asked considering they already existed in textual form. In the process of transcribing, the researcher did not edit any of the information in a way that changed the meaning of the participants’ answers. This means that the researcher did not reformulate any sentences or change any words, except cutting out repetition, nor correct any inaccurate sentence structure or other grammatical errors in order to keep the raw data material as authentic as possible. Transcribing right after each of the

interviews made the process faster as the interviews were fresh in memory. Transcribing the interview data and reading the transcript thoroughly allowed the researcher to get to know the data set better (Braun & Clarke, 2006).

The second phase of the analysis was to compress the transcripts and make the data more manageable through coding, in order to identify patterns and trends in the data set. Coding in this context means “highlighting extracts of the transcribed data and labelling these in a way that they can be easily identified, retrieved, or grouped” (Dörnyei, 2007, p. 250). The transcripts were printed in order for the researcher to highlight initial themes. Furthermore, the transcripts were imported to NVivo to organise the data more systematically and effectively. NVivo is a software used as an analytic tool in this research. In the third phase of the analysis, the initial codes were sorted into potential themes which were identified through the participants’ answers to each of the interview questions. In thematic analysis “a theme captures something important about the data in relation to the research question, and represents some level of patterned response or meaning within the data set.” (Braun & Clarke, 2006, p. 82). The fourth phase of the analysis involved reviewing the potential themes to confirm that the themes did not overlap.

The fifth phase consisted of a summary of all the themes, which was written in order to organise the data material and gain a greater overview. The researcher searched for the elements which represented each theme (Braun & Clarke, 2006). The themes identified are meant as a representation of the entire data set. Analysing the data was a circular process, where the researcher moved back and forth between the different phases. In order to ensure that the themes were a full representation of the data set, all the data were continuously seen in the light of the research questions. Three sub-themes were identified: 1) understanding democracy and citizenship as duties, responsibilities, and participation, 2) understanding intercultural competence as having knowledge and understandings of one's own culture and other people's culture, and 3) cultural teaching approaches. Finally, one main theme was labelled: teachers’ perceptions and practices of working with democracy, citizenship, and intercultural competence. These themes illuminated how the participants described their own perceptions and practices in relation to the topics. Following is a visual representation of the main theme and the three sub-themes:

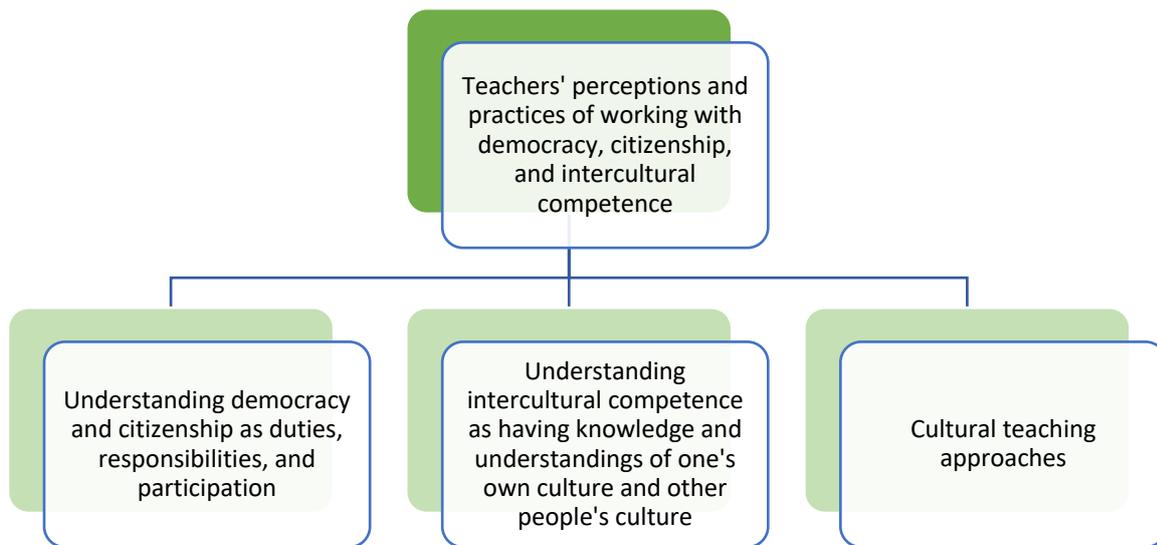


Figure 1. The main theme and three sub-themes of the analysis.

3.4 Ethical considerations

Brinkman and Kvale (2005) state that it is essential for researchers to follow ethical standards. The main focus of research ethics is protecting the participants' rights (Check & Schutt, 2012). The NSD requires approval if one's research is collecting personal data, such as through audio recordings. Therefore, the research was registered and approved by the NSD before the research was conducted (see appendix C). This was done to ensure that the data was collected, adapted, stored, and used safely and legally. When the participants were contacted, they received an information letter about the research project and a consent form (see appendix D). The information letter contained a description of the study as well as information about the participants' rights. All the participants in the study signed a consent form and gave an oral statement of consent before the interviews. Before, during, and after the interviews, the participants were informed that they could withdraw from the research project at any desired time. This meant that their data would be deleted immediately and would not be used in the research. The participants were informed that the data would be stored safely and destroyed after the project was finished. All digital data was stored on a computer that required a password, and a back-up version was stored on a memory stick that also required a password. For the purpose of the study, it was not necessary to collect personal data such as age or gender. However, the audio recording data consisted of the participants' voices which

is an identifiable factor, but this issue was resolved by transcribing the interviews. To anonymise the participants further, the transcripts left out any identification such as names, workplace, and municipality revealed in the audio recordings. The transcripts were printed and stored privately and will be shredded after the project completion.

Another ethical issue to consider within this qualitative research project is the imbalance in relations of power because the researcher initiates and controls the questions (Brinkmann & Kvale, 2005). Therefore, it was important for the researcher to establish recognition and trust, to make the participants familiar with the interview situation and questions beforehand, and to make sure that they understood the questions asked. As previously described, the researcher attempted to establish trust through asking questions in relation to the participants' backgrounds to get to know them. In terms of ethical considerations in general, the research followed the guidelines of the National Committee for Research Ethics in the Social Sciences and the Humanities (NESH) from 2018. This includes central aspects of research ethics such as human dignity, respect of privacy, consent, and confidentiality. Another ethical consideration that was taken in this study was being honest and open about the methods used and providing as much transparency as possible (Check & Schutt, 2012). The researcher has attempted to collect, analyse, and present data, as well as discuss the findings, with an unbiased approach to keep researcher integrity (Dörnyei, 2007).

3.5 Validity and Reliability

Validity concerns the relationship between the research topic and the researcher's interpretation of the results (Postholm & Jacobsen, 2011). It is related to what degree the research has measured what was intended and how the results are an accurate representation of the phenomena (Dörnyei, 2007). However, qualitative research often involves open-ended data which can be difficult to measure. Johnson and Christensen (2017) claim that validity in qualitative research is about the trustworthiness of the study. Trustworthiness refers to the quality of the research and how the study is credible. The researcher has established credibility through openness about the study's limitations. To ensure validity, the researcher needs to be aware of their own biases and manage their subjectivity accordingly. For the researcher to establish trustworthiness in the study, ethical considerations have been described and reflected upon to provide transparency of how the subjectivity has been managed. The goal is to minimise biases through reflexivity (Johnson & Christensen, 2017). However, the

researcher has little control over the participants' perceptions, and social desirability bias can decrease the validity. This is related to the participants providing answers based on what they think is desirable versus honest answers (Dörnyei, 2007). The validity in the study has been increased by offering rich description with context and details of the findings.

Reliability concerns the degree of consistency and whether the same results could be obtained if the study was similarly reproduced (Dörnyei, 2007). In other words, it is related to the accuracy of the researcher's analysis. This thesis includes rich data sets in terms of in-depth interviews with five teachers. Criterion sampling was utilised to collect data from participants that had the desired qualifications and experiences in relation to the research topic. Recording the interviews through audio allowed the researcher to focus on the participants' answers and obtaining flow in the conversations without having to write down any information. The interviews were held in the participants' mother tongue so they could speak freely, which also provided richer data. In order to increase the reliability, the study was piloted twice (Moser & Korstjens, 2018). Each pilot resulted in revising and improving the interview guide multiple times after feedback from the test subjects. After the interview guide was completed, it was shared with the participants, so they had the possibility to prepare their answers to some extent in advance. This could increase the reliability in a sense that the participants had more time to reflect upon the topics so that they could provide more detailed answers in the interviews. On the other hand, it could decrease the reliability considering they had time to alter their answers resulting in the answers being less authentic, which ultimately could increase the chances for social desirability bias.

4. Results

In the following chapter, the results of the collected research data are presented. The findings are presented thematically. The chapter is divided into two main parts: democracy and citizenship, and intercultural competence. Section 4.1 is divided into three sub-sections: 1) definitions and understandings of democracy and citizenship, 2) teaching practices related to democracy and citizenship, and 3) benefits and challenges of working with democracy and citizenship. This includes the teachers' perceptions and practices related to democracy and citizenship. Section 4.2 is divided into two sub-sections: 1) definitions and understandings of intercultural competence, and 2) teaching practices related to intercultural competence. Quotes from the interview data have been translated from Norwegian to English, and have been utilised where relevant in terms of the research questions. The participants are referred to as Teacher 1-5 (T1-5).

4.1 Democracy and citizenship

This section deals with the teachers' perceptions and practices of working with democracy and citizenship. Perceptions in this context are based on the teachers' definitions of the terms democracy and citizenship, as well as their understanding of the topic in relation to the English subject. The teachers' perceptions regarding democracy and citizenship are addressed. Furthermore, the teachers' practices of working with democracy and citizenship in the English subject are presented, as well as what the teachers considered to be benefits and challenges of working with democracy and citizenship. Practices in this context are based on teaching methods and materials used related to the topic.

4.1.1 Definitions and understandings of democracy and citizenship

Three of the participants defined democracy with a focus on democracy as governance: "Democracy is that everyone is allowed to have their voices heard, and everyone is allowed to influence how things are to be done" (T1). One participant added: "Everyone must be taken care of. So that everyone has the right to be heard and taken care of, even if it does not always mean that you get it exactly the way you want it" (T4). The two other participants mentioned:

“I think of community” (T3) and one explained it as “Democracy is about functioning together as a society” (T5).

When defining citizenship, four participants focused on societal responsibility and duties: “It is the fact that you are a legitimate member of a society. And take the responsibility it entails and that you are part of a society” (T2). Two participants included responsibilities beyond oneself: “To be a citizen is that you contribute to society, and you do your part and that you help other citizens in society as well” (T1). One of the teachers claimed that democracy and citizenship are co-dependent: “It is difficult to talk about democracy without talking about citizenship. [...] Citizenship is about living together in a democracy” (T5). Another participant pointed out that citizenship is about “how to function in society with others, and being a good citizen” (T3). When asked to elaborate what this teacher believed “being a good citizen” involves, they answered: “A good citizen is that you respect others, that you have certain common ethical, moral attitudes, which you follow in your everyday life on all levels.”

To the question “How do you understand democracy and citizenship in the English subject?”, T1 responded:

The English subject involves learning about different countries and it is a subject where they learn a lot about the world and how things are done in other parts of the world [...] They also get to see that not all countries have democracy, and it is done in many different ways, but at the same time they are also made aware that democracy can be a very good way to solve things, when everyone is involved and their voices are heard and everyone gets to have an impact on how things are done.

However, when expressing their understandings of democracy and citizenship in the English subject, three of the teachers focused exclusively on culture: “In English, there are good opportunities to learn more about especially other English-speaking countries, but also other countries in the world, culture and what kind of movies they watch, music, lifestyles, traditions from different places in the world” (T4). T2 had a focus on the intercultural aspect: “The English subject is an important contributor when developing pupils’ understanding of the world, and when they speak English, they can in a way meet people and talk and communicate with everyone.”

The participants were asked “What are your thoughts on ‘democracy and citizenship’ as an interdisciplinary topic?”, to which they replied:

I think it is very important. [...] we had a debate where they represented a party and they presented their cases and were involved in voting in the children’s election. So I would say that it is very useful because then they understand more how the society we live in works and they get to participate in their own version of it since they are not old enough to participate themselves yet. (T1)

It is an important topic, and broad to say the least. [...] It is easy to include in most subjects, they do not learn about how to function in society only in social studies, but that you can practice it in the other subjects in other ways as well. (T3)

However, three of the participants mentioned democracy directly:

I think you can include it in many subjects, so knowing what democracy is we talk a lot about in social studies. [...] But at the same time we have democracy in practice in most subjects at school, I think, at least I try to focus on that. (T4)

T2 addressed participation: “Then I think a bit like... It must be about democracy, it is such an important part to be able to participate in democracy. That you should be able to participate. Or democratic processes.”

4.1.2 Teaching practices related to democracy and citizenship

When discussing their teaching practices in relation to democracy and citizenship in the English subject, there were varied focuses. Some talked about their teaching practices in relation to the content they were teaching, others talked about their classroom management. Similar to some of the participants’ cultural understanding of the topic, there was a cultural focus on the content of teaching practices: “I have written down ‘explore lifestyles and traditions in different societies in the world’, and right now we are working with Great Britain and Ireland, what the cultures are like there, and what type of governance they have.” (T2).

T3 suggested comparing cultures:

A focus in the English subject will be to look at cultural similarities and differences in relation to the USA, England and Norway. I have also thought about other English-speaking countries as well and try to talk a little more about them.

T5 included democracy and citizenship in other cultures: “The English subject curriculum includes that you have to talk about other cultures, and then you can include democracy and citizenship in other cultures.”

Following is an overview (Table 1) of which competence aim(s) the participants considered most relevant when working with democracy and citizenship in the English subject and the percentage of participants that mentioned them:

Table 1

Overview of the mentioned competence aims

Competence aim(s) relevant to democracy and citizenship	Percentage of participants ¹
“Investigate ways of living and traditions in different societies in the English-speaking world and in Norway and reflect on identity and cultural belonging”	100%
“Talk about the reliability of various sources and choose sources for one’s own use”	75%
“Express oneself in an understandable way with a varied vocabulary and polite expressions adapted to the receiver and situation”	50%
“Initiate, maintain and conclude conversations about one's own interests and current topics”	50%
All competence aims	25%

¹ Only four participants answered the question regarding competence aims. The fifth participant worked in 4th grade and had different competence aims and was therefore not asked this question in the interview.

The teacher who suggested that all of the competence aims were relevant expressed that pupils can learn about democracy and citizenship using many different methods related to the competence aims, and stated that:

I think that all of them are relevant to a certain degree. When looking at lifestyles and traditions in different societies, to be able to have more tolerance with other people and greater understanding of the choices they make, you need to know something about them. [...] It is easier to understand people if you understand a little where they come from. (T4)

Others presented democratic principles in classroom management when discussing practices in teaching English, such as the importance of pupil participation and co-determination:

The pupils get to be involved in choosing how they want to work, that there is pupil participation in the teaching. For example, “now you can choose whether you want to work with this text or whether you want to work with grammar assignments”, so they are to some extent allowed to decide working method as long as it is within relevant limits. (T1)

The classroom is also a kind of democracy, for example where we sometimes have votings in relation to how we should work with something. That they feel they are getting some kind of co-determination. The classroom becomes a kind of society, where we have rules and routines and promote the values that are important in society. (T3)

In writing tasks, they can choose what kind of English they want. Often, they focus on either American or British, and they are free to choose as long as they are consistent in the writing of text they work with. (T4)

The participants were asked “In what way can pupils be active participants in democratic processes in the classroom?” Pupil participation and co-determination were mentioned by three participants: “They are often involved in deciding if they want to do different activities or other things.” (T1). T2 expressed:

As teachers we are to stimulate the pupils to become active citizens, and also give them the competence to help further develop the democracy we have here. We also have a lot of discussions and reflections. They have pupil council. [...] The pupils get to practice thinking critically, but also to disagree. It is also part of the democratic process, that you are allowed to disagree and that is what democracy is. I feel like that has been given a very big role in Norwegian schools, reflecting and thinking critically, and discussing...

Pupil council was mentioned by two other participants as an example of pupil participation and co-determination.

However, when discussing interdisciplinary teaching practices related to democracy and citizenship, T1 expressed teaching about indigenous peoples:

We learned about indigenous peoples around the world in social studies, and at the same time we also learned about indigenous peoples in Australia in the English subject. [...] We made a presentation or wall newspaper about their country and indigenous people and such afterwards.

T2 pointed to general approaches to teaching 'democracy and citizenship' as an interdisciplinary topic: "We have worked a lot with texts and films and created a presentation."

T3 had an interdisciplinary project with the topic in the English subject and arts and crafts:

Right now in English, they are going to make a finger puppet play. So it is combined with arts and crafts, so they have made the finger puppets first in arts and crafts and then they will make a play in English. We also intertwined a bit "how to agree in the group?", so it becomes a kind of democracy, that they must agree with each other.

Two of the participants remarked how democracy and citizenship is an integrated part of the English subject, and not a topic that is taught isolated for a short period of time: "One cannot exactly say in class 'now we are going to practice democracy'. It is something you have to do all the time" (T5). Four of the participants stated that they started working with 'democracy

and citizenship' as an interdisciplinary topic when the curriculum was implemented in 2020 or as soon as they started working as teachers (after 2020). On the other hand, one of the teachers expressed indirectly that they had always integrated the topic in their teaching: "I think it is an important value that has always been there. [...] that they are allowed to influence their everyday school life in teaching and how they want it in the classroom." (T4). This teacher also revealed that they had not noticed an increased focus on democracy and citizenship since the new curriculum was introduced.

4.1.3 Benefits and challenges of working with democracy and citizenship

All teachers expressed at some point in the interview that democracy and citizenship is an important and valuable topic to teach. Two of the participants pointed out the school's mandate: "It is our mandate as teachers to help the pupils become good citizens. I think that is very important. That they are involved and active as well, to equip them to participate in democratic processes." (T2). Three of the participants underlined that there are mostly or only benefits with teaching democracy and citizenship. T1 commented:

A benefit is that the pupils gain an understanding of how society in the world works. Not only in Norway, but around the world. I also see a positive effect of the pupils being able to participate where they become more motivated to work if they get to have a voice in the matter.

T3 revealed the benefit of working with the topic in the early years of life: "What I see as a very big advantage is that it really prepares them for life. After they have finished their required education, they know and understand what is expected of them, outside of the education system."

T4 added:

It also transfers to life; if you want to achieve something you must use the opportunities you have, you must vote when you can, whether it is a big or a small decision where you can influence how you want things.

The teachers were asked which challenges they consider when working with democracy and citizenship. Three of the participants agreed on “time” being a challenge. For two of the teachers, this was related to the pupils’ co-determination and disagreements that could arise:

If they feel that they are not allowed to participate so much [...] they say that it is unfair and they make a discussion out of it, and it often makes, or not often but sometimes more trouble than benefits. (T1)

T3 described that democracy and citizenship can be diffuse topics to work with:

What can be a challenge, and as I have seen myself, is that it can be difficult to implement in the sense that it can be a bit vague [*svevende*], that they do not fully understand what the purpose of it is. [...] It can simply be a little difficult to understand it perhaps.

Another challenge stated by one of the participants was the pupils’ prior knowledge and different capabilities: “The biggest challenge is definitely that the pupils are so different, it is counterintuitive to practice these things for many, to put others before themselves, it is not natural for all kids.” (T5)

4.2 Intercultural competence

This section deals with the teachers’ perceptions and practices of working with intercultural competence. Perceptions and practices related to culture and diversity have been included in this section as these terms are closely linked to intercultural competence. Firstly, the teachers’ perceptions of intercultural competence are addressed, based on the teachers’ definitions and understandings of the terms culture, diversity, and intercultural competence. Secondly, the teachers’ practices of working with culture, diversity, and intercultural competence in the English subject are presented. This section also includes how teachers would work with intercultural competence, democracy, and citizenship simultaneously.

4.2.1 Definitions and understandings of intercultural competence

One of the teachers included lifestyle and traditions when defining culture: “Culture is traditions and lifestyles from where you come from, what you have imprinted in you through your upbringing and the place you live, and how things are done where you come from” (T1). T4 specified that culture involves values: “Culture is probably a set of values, and a way of life that is typical for a group”. On the other hand, three of the participants expressed that culture is about people’s practices: “Culture is a group of people’s practices [...] And it can be a small or a large group. We can be part of several different cultures.” (T3). T2 presented specific practices: “When I think of culture I think of things we do, like art, literature, maybe religion too?”.

All of the participants focused on differences when defining diversity:

Diversity means that there are more of something, which means, for example, that in the classroom we have people who come from many different places, so we have diversity in that way. But then there is a diversity of personalities, because there are no pupils who are the same. (T1)

T3 expressed a positive attitude towards diversity: “I think of differences, but in a positive way. Differences as in... Or multiplicity, positively.” T4 showed a similar attitude towards diversity:

People are different, and that is fine. And it is actually really good because how boring would it be if everyone was the same? We have many nationalities represented in the classrooms, and this way we can learn a lot from each other.

Four teachers addressed throughout the interview that diversity is a resource in the classroom:

We are lucky to have many cultures in the classroom, and to learn about how people do things in other countries. I think it is important that the pupils become aware, that not everyone does things exactly as we do it in Norway, or here I work. But that people live different lives. (T1)

Two participants described the value of diversity: “I am lucky to work in a school where there are many different nationalities because the pupils will be exposed to diversity and have

friends from different countries.” (T4) and “They should see the value of working together, working together in a positive way. If they can see the value in others, then we have a positive diversity.” (T5).

Four participants included “having competence of and understanding other cultures” when defining intercultural competence: “Intercultural competence is that you understand, that you have competence of other cultures, or how they live” (T1). Two of the teachers focused on differences: “As I understand it, it means understanding and respecting differences, and being able to meet in a good way despite the differences one has.” (T3). In addition, one teacher pointed out that in order to understand other cultures, we must look at our own culture: “that we should be able to talk about others and train the pupils to gain competence in simply understanding other cultures. Also practice that we understand other cultures through our own culture” (T5). Another participant had a focus on communication: “It is about communicating in an appropriate manner. Or in a situation in relation to people who have other cultural preconditions [*forutsetninger*]” (T2).

4.2.2 Teaching practices related to intercultural competence

The researcher asked the participants how they include culture in teaching English. Three of the participants mentioned cultures in different countries: “We learn about different countries around the world and get to see both pictures and videos about how different lives people live in other parts of the world, and they get to see how many different cultures we have.” (T1), “What we have worked with is British and American culture, compared them to each other, and compared them to Norwegian culture. In this case, culture becomes a little more of the larger concept.” (T3) and “We talk about culture in different countries, celebrate different holidays and talk a little about why it has become like that or why they celebrate things they do or the history behind them.” (T4). However, T2 focused on the use of literature: “I feel like I use a lot of literature. We have literature weeks and we have reading in all subjects [...]. Otherwise, we watch movies. Use a lot of pictures as well.”

How much time the participants spent on cultural competence aims compared to other topics in the curriculum, varied. One participant reported that culture was a recurring theme in their teaching: “I would say that it is quite even because, at least in my subjects, I have very culture-relevant subjects teaching religion, social studies and English” (T1). Two participants

did not know how much time they spent on teaching culture, T2 commented: “I think I spend quite a lot of time on literature, but it is hard to say that I spend 50/50 or so. But I think that is quite a big part of my teaching.”. Whileas T4 expressed:

I do not know. [...] I think it is more important that the pupils speak than that they speak correctly. So I would rather have them speak and they also speak a little incorrect and we can eventually work on it, than that they sit and do not want to say anything because they are afraid to say something wrong. So I probably focus mostly on content, generally in the lessons, but also focus on some grammatical aspects.

One participant pointed out that half of their teaching or more is related to culture:

I would say that 50% of my teaching is culture. By that I mean that half of my teaching is either music, literature, things that not only we are talking about culture but things that are English culture or originate from English culture. So I would say about half of the teaching, if not more. (T5)

However, T3 reported: “I would definitely say that less time is spent on the culture part versus everything else. [...] It is quickly forgotten, I feel like.”

All participants addressed their own role as a teacher in terms of working with culture and diversity:

Being a good role model and just show that you respect all cultures no matter where you come from and that you do not become a less valuable person even if you come from another country or do not speak Norwegian or things like that. Just show them how you want them to behave. (T1)

T3 added the importance of rules: “I think it is very important to be a good role model. I also think it is important that they see that the rules we have are enforced.”

T4 additionally included attitudes and values amongst teachers:

It is also important to work with your own attitudes amongst the employees at the school, and what you communicate to the pupils [...]. So be a little aware of your own attitudes and values, and talk about it and be open to the fact that this is what society is like and it is okay to disagree sometimes.

Regarding addressing stereotypes and working towards counteracting prejudice, all participants mentioned awareness and knowledge: “I think that information and knowledge is sort of the best way to counteract both of those things.” (T2) and “To have knowledge of it, know the history, and point out that people are different and that does not mean that something is wrong. People are people no matter where they come from.” (T4).

To prevent exclusion and outsidersness, two participants underlined inclusion:

To try to include everyone, create groups that mix everyone so everyone can be allowed to talk to everyone, and I decide who will work together so that it does not become voluntary because then it is typical that some pupils end up outside and alone. (T1)

Three participants addressed routines: “What we do is that we have good and stable routines and rules. They know how it should be, how we should act in the classroom, what is okay and what is not okay.” (T3). T2 added:

I am very clear on how I want it in my classroom. We work a lot with social relationships, [...] and it is everything from class management, to rules at a school, how you work with it and how you should act towards each other.

T4 highlighted being aware of exclusion:

We must also always be open to exclusion and outsidersness in the class. If I say that there is none of that in my class then it will be much harder to see it than if you are aware of it.

The teachers' practices of culture, diversity and intercultural competence were similar. The teachers were asked how to promote intercultural understanding in the English subject. Four of the participants provided similar answers to working with culture and diversity:

For example, as we have done with learning about the different English-speaking countries where pupils get to see how others live, also make them understand that culture is something that goes back several thousand years and it is old traditions, and that is the way it is and there is not much we can do to change it, we must rather respect it and understand that people are different than us. (T1)

It becomes a little like as mentioned under culture, that you expose them to the different cultures that exist, and the different attitudes and values they may have. Based on where you come from or where you grew up. [...] The English subject can play a greater role in terms of that it becomes more natural to meet several different cultures, and to get an understanding of those (cultures). (T3)

Work with different parts of the world that speak English. Now there is a lot of focus on England and the USA, but there are lots of other countries in the world that speak English. Include African-English or Asian-English, look at the cultures there, which may not have been emphasised so much traditionally, and which are not a big part of our culture. (T4)

However, T2 focused primarily on communication across cultures: "Increasing communication. [...] and the fact that you can speak English and be able to communicate with others is very important. It is really the most important, that you are able to talk to people from other cultures."

Finally, the participants were asked how they would facilitate the pupils' development of intercultural competence in the work with the interdisciplinary topic 'democracy and citizenship'. Four of the participants illuminated attitudes and values:

The pupils are aware that you are allowed to think and believe what you want, but still you have to show respect and treat people in a good way when you are at school or at work and such if you intend to manage in life. (T1)

I think that with intercultural competence it is included in several of the aims in the value base in the core curriculum, for example human dignity, identity and culture, or cultural diversity, democracy, and that it can be incorporated into all of these, in a natural, good and appropriate way. (T3)

Knowing something about it, learning something about it, they are taught to interact, and they are also taught to interact with pupils with different challenges. So just have a classroom with high tolerance where everyone is accepted, and in a way utilise each other's strengths instead of just getting annoyed at the difference. (T4)

T5 suggested that attitudes and culture are important to include in all subjects: "That we talk about attitudes and cultures, I think that is incredibly valuable no matter what subjects you teach." However, T2 explained that the topics overlap: "We have to give the pupils knowledge about democracy and what rules exist. A bit the same with intercultural competence, they overlap a little. I think, just knowing how to communicate in a decent way".

5. Discussion

In this chapter, the findings from the analysis are discussed in relation to the research questions of the thesis and in light of the theory and previous research presented in chapter 2. Firstly, the teachers' definitions and understandings of democracy and citizenship are addressed in section 5.1. Secondly, the teachers' practices of working with democracy and citizenship in the English subject, as well as their perceptions of benefits and challenges of working with democracy and citizenship are examined in section 5.2. In section 5.3, teachers' definitions and understandings of culture, diversity, and intercultural competence are argued. Following this, the teachers' practices of working with intercultural competence in the English subject are discussed in section 5.4. Here the teachers' practices of working with culture and diversity are also considered, focusing on the role of the teacher and counteracting stereotyping and prejudice. Finally, in section 5.5, implications and limitations of the current study are outlined, followed by avenues for future research.

5.1 The teachers' perceptions on democracy and citizenship

5.1.1 Defining democracy

The first research question relates to the teachers' perceptions and practices of working with democracy and citizenship in the English subject. To understand how the teachers worked with the topic in practice, it was necessary to find out what perceptions they had on the topic. Their definitions of democracy were most frequently based on democracy as governance (Lenz, 2020b). The three teachers that had a focus on democracy as governance also mentioned democracy as participation. They described a political perspective where people in a democracy have a voice and the possibility to influence decisions in society. Their political view of democracy can be related to democracy as rights and duties, where equal rights for citizens are crucial in order to participate, as all three participants expressed how everyone in a democracy has a voice (Lenz, 2020b). 'Everyone' in this context may be interpreted as all people in society independent of their backgrounds.

One participant described how everyone should be heard and taken care of regardless of the outcome of the democratic decision (T4). Considering the majority often rule in a democracy,

the voices of the minority should not be ignored, in accordance with the approach of democracy as minority protection (Lenz, 2020b). Democracy as deliberation highlights discussing different viewpoints and decisions with a critical view, where all opinions are valid, in order to have an inclusive and pluralistic democracy (Lenz, 2020b). Related to this, one teacher focused on community (T3) and another one included functioning together as a society (T5), where both mindsets can be seen in the light of Biesta's (2013, p. 742) definition of democracy where the orientation towards the freedom of others and not only one's own is centred. Similarly, Dewey (2001, p. 91) defined democracy as a form of associated living where experience is communicated together.

Altogether, when defining democracy, the participants' definitions can be seen in light of almost all of the approaches to democracy related to educational practices highlighted by Lenz (2020b), except democracy as culture and lifestyle. However, the participants did mention democratic principles such as participating in society and influencing political decisions, without directly expressing that this is about democratic culture. One can argue that this can be indirectly linked to the democracy as culture and lifestyle approach because participation can be considered a democratic principle that is needed in order to have a democratic culture (CoE, 2018). Moreover, as all these approaches are overlapping, meaning that each approach includes elements of the other approaches, one can conclude that the participants focused on several approaches to democracy when defining the term.

5.1.2 Defining citizenship

The participants' definitions of citizenship were heavily based on responsibilities and duties as a citizen. The participants described how everyone should be included in a democratic society, as well as the importance and responsibility of actively participating, not only for one's own benefit, but for helping others as well. This aligns with Lenz's (2020b) wide understanding of citizenship where a sense of community and responsibility for others are illuminated. Another point of view that corresponds with responsibilities as a part of citizenship is the one participant who mentioned that citizenship is about being a good citizen (T3). Furthermore, this participant described what they believed were the characteristics of a good citizen and emphasised that this entailed showing respect and having ethical and moral attitudes. In this context, one can argue that being respectful and having certain attitudes is a form of responsibility that comes with citizenship. Zanetti and Pacetti (2020) support this

approach to citizenship where the role of a citizen concerns adapting certain rules and behaviour to the environment.

On the other hand, the participant's statement regarding citizenship as being a "legitimate member of a society" (T2) can be connected to citizenship as a status, where being a legitimate member can entail the formality of belonging to a nation (Lenz, 2020b). However, most of the participants' understandings of citizenship are closely related to citizenship as a role where the citizens' actions are of importance. A third and final view of citizenship was described by the two participants that suggested that democracy entails community and functioning together as a society, as they expressed that citizenship is also about living or functioning together (T3 & T5). Here one of these two participants claimed that democracy and citizenship are dependent on each other and one of them cannot be considered without the other (T5).

5.1.3 The teachers' understandings of democracy and citizenship in the English subject

The participants' understanding of the topic in the English subject was mostly seen in the light of a cultural approach and how democracy and citizenship are a part of the culture we live in. The teachers discussed teaching about English-speaking countries and looking into how others live and how other societies and cultures work. Linking culture to other parts of the world shows that their understanding of the topic in the English subject was mostly seen from a global perspective, while their definitions of the terms could be considered a community level.

Looking at democracy and citizenship in light of culture can be linked to both the core curriculum and the English subject curriculum. The core curriculum is rooted in the Education Act (1998, § 1–1) that states that education shall provide cultural insight. Furthermore, education should help pupils gain competence and understanding of national and international culture, heritage and traditions (MER, 2017). One of the teachers connected learning about English-speaking countries to looking at different types of governance as well as the different representations of democracy (T1). Related to this, one can argue that comparing other types of governance and representations of democracy can ultimately promote cultural diversity on a global level. The English subject curriculum links culture to the interdisciplinary topic 'democracy and citizenship' by indicating that learning English can foster opportunities to

experience different societies and cultures locally and around the world (MER, 2019). The participants that exclusively focused on culture when discussing their understanding of the topic in the English subject mentioned movies, music, lifestyles, and traditions all around the world, including aspects from both little c culture and big C culture (Hoff, 2018). Cultural understanding is considered one of the key elements in the English subject and revolves around gaining greater insight in one's own culture as well as other cultures (MER, 2019). Ultimately, this helps pupils develop an understanding of themselves and their identity and contributes to all-round education. This corresponds with the second chapter in the core curriculum 'principles for education and all-round development' (MER, 2017).

There is a clear difference in the participants' understanding of democracy and citizenship in the English subject and their understanding of 'democracy and citizenship' as an interdisciplinary topic. In the English subject, they related it more to their teaching practices in the subject and the global perspective on how other cultures and societies across the world function. They immediately connected the English subject to teaching about other ways of living around the world. This aligns with the English subject curriculum that states that learning English can contribute to experiencing different cultures around the world (MER, 2019). In contrast, their understanding of 'democracy and citizenship' as an interdisciplinary topic was mostly related to their general teaching practices at school, such as the importance of including the topic in all subjects. There was little focus on the global perspective, although the curriculum states that 'democracy and citizenship' as an interdisciplinary topic is based on societal challenges both nationally and globally (MER, 2017).

When discussing their understanding of democracy and citizenship in the English subject, there was a greater focus on democracy than citizenship, as democracy was addressed specifically by the participants, while citizenship was not referred to directly at all. This was also evident when the participants expressed their understanding of 'democracy and citizenship' as an interdisciplinary topic. Three of the participants mentioned democracy directly, but citizenship was not addressed by any of the participants. The lack of focus directed at citizenship could stem from the history of the terms in previous curricula, as democracy was already brought up in 1974 (MER, 1974), but citizenship was not introduced as a term until 2006 (MER, 2006).

Another factor that could be of importance related to the lack of focus directed at citizenship is that neither democracy or citizenship are directly defined in the curriculum. However, the core curriculum's definition of democratic society (MER, 2017, p. 10) corresponds with Lenz's (2020b) approach to democracy as governance, both highlighting equal rights and possibilities to participate for all citizens in decision-making processes. In this context, democratic society has the same meaning as one aspect of democracy. It was argued in the theoretical chapter of this thesis that citizenship is indirectly defined through participation, rights and obligations in the curriculum (MER, 2017), which can explain the participants' focus on this when describing their definitions and understandings of the term. Nonetheless, as there is no elaboration of what citizenship actually means in the curriculum even though it is indirectly described several times, the interpretation of the term can be quite broad. Ultimately, it can be reasonable to question whether the teachers would have had an equal focus on both terms if the curriculum explained what the terms mean in the Norwegian education context as well as weighting the use of the terms equally in previous curricula and the current curriculum.

5.2 The teachers' practices of working with democracy and citizenship

The participants discussed their practices related to democracy and citizenship with a focus on lesson content and classroom management. As some participants described their teaching practices when expressing their perceptions of democracy and citizenship in the English subject, this section will include some overlapping discussions.

5.2.1 Cultural lesson content

The lesson content described by the participants aligned with their cultural focus when discussing their understanding of democracy and citizenship in the English subject. One participant underlined comparing cultural similarities and differences in Norway and English-speaking countries (T3). This is supported by the core curriculum that states that education should help pupils develop knowledge and understanding of common international cultural traditions (MER, 2017). Comparing our own culture with other cultures can further develop knowledge and understanding about our own national culture and heritage as well.

In line with the global focus in their understanding of democracy and citizenship in the English subject, the teachers' lesson content also had a global focus, which can stimulate the pupils to become global citizens (Edgar, 2020). As previously discussed, looking into other cultures can promote cultural diversity and cultural insight, seen as a crucial aspect of education in the core curriculum (MER, 2017). Similar to one of the teacher's understandings of democracy and citizenship in the English subject (T1), two teachers also mentioned looking at governance in different cultures in relation to teaching democracy and citizenship in the English subject (T2 & T5). This can help the pupils gain a greater understanding of the governance and society they are living in, as well as exposing them to different types of governance that exist in other parts of the world (MER, 2019; Stray & Sætra, 2016).

The participants' cultural approach to working with democracy and citizenship was consistent as all participants referred to the competence aim "Investigate ways of living and traditions in different societies in the English-speaking world and in Norway and reflect on identity and cultural belonging" (MER, 2019, p. 8) as most relevant. Three teachers highlighted critical thinking as an important skill to develop when working with democracy and citizenship. This aligns with Sætra and Stray's (2019) study which found that teachers prioritise this skill in educating for democratic citizenship. Critical thinking skills is one of the 20 competences in the CDC model (CoE, 2018) and it is presented as one of the core values in the core curriculum (MER, 2017). Being able to think critically when making a decision is particularly relevant in democratic decision-making processes (Byram & Barrett, 2022; CoE, 2018; Lenz, 2020b; Stray & Sætra, 2016). In addition, two teachers mentioned two competence aims directed at communication skills. Communication is a core element in the English subject (MER, 2019). It is described in the CDC model (CoE, 2018), more specifically as the skill of knowledge and critical understanding of language and communication. Communicating using appropriate language adapted to the receiver can help understand others better, and understanding others better also help pupils develop a greater understanding of the world, which can stimulate the development of intercultural competence (CoE, 2018).

One of the teachers claimed that all competence aims were relevant in their own way (T4). This teacher explained how learning about other cultures can promote greater understanding of other cultures and their groups of people. Related to this, the competence of 'knowledge and critical understanding' in the CDC model is relevant (CoE, 2018). This competence relates to understanding oneself to better understand others and the world, which is considered

necessary in order to participate in a democratic culture. This shows coherence with the curriculum's idea of promoting all-round education and identity development (MER, 2017; 2019). Having knowledge and understanding of oneself and the world also relates to the skill of knowledge and critical understanding of language and communication where appropriate communication is underlined. One can argue that if we understand ourselves, we will understand others better, and others will better understand us based on appropriate use of language and communication. Ultimately, if we understand others, we will have a better understanding of the world.

5.2.2 Democratic classroom management

The second aspect of the teachers' practices related to democracy and citizenship was classroom management. Participation and co-determination were factors the teachers considered important in the classroom. Two teachers proposed that the pupils should be involved and have the possibility to influence decisions regarding their method of work in the classroom (T1 & T3). Participation is described as one approach to democracy by Lenz (2020b). This involves having the opportunity to affect decisions that revolve around oneself. Participation is expressed as a significant factor in the core curriculum. Having the pupils take part in teaching-related decisions stimulates them to become active citizens (MER, 2017).

One of the teachers (T2) mentioned that helping pupils becoming active citizens will ultimately further develop the democracy in Norway, which aligns with the core curriculum (MER, 2017). 'Democracy and participation' is a core value in the curriculum that concerns the school's mandate to promote all-round development where one of the aspects is democratic principles in teaching. One of the teachers specifically included voting as a decision-making process and referred to the classroom as a form of democracy (T3). Voting can be linked to the political view of democracy and citizenship (Lenz, 2020b). Pupil council was addressed by three teachers as an example of participating in democratic processes. Haraldstad et al. (2022) suggested through their findings that pupil council is a school arena that has great potential for pupils to experience and participate in democratic processes.

Another teacher (T4) specifically noted that the pupils are able to choose which type of English they want to use, which is a type of co-determination. There will always exist a power imbalance between teachers and their pupils, therefore it might be argued that allowing the

pupils to influence decisions can foster opportunities for pupils to experience democratic processes on a low scale at an early stage. One can argue that using democratic principles in teaching, such as participation and co-determination, will contribute to pupils' experiences of democracy and citizenship. This can again make pupils aware of their responsibilities and duties as citizens, and not only contribute for their own benefit, but also to help others (Lenz, 2020b). Not involving pupils in decisions can undermine the value of young people's participation in society and can potentially decrease their interest in participating in society later in life (Biesta, 2011).

5.2.3 Teaching practices related to working with 'democracy and citizenship' as an interdisciplinary topic

Regarding specific teaching methods, the participants briefly mentioned working project-based with 'democracy and citizenship' as an interdisciplinary topic. One teacher addressed working with indigenous peoples in Australia, both in English and in social studies (T1). Related to this, the core curriculum and the subject curriculum highlight the importance of pupils developing awareness towards minority groups and protecting them (MER, 2017; 2019). Another teacher introduced puppet play as a teaching method in English and arts and crafts in terms of the interdisciplinary topic 'democracy and citizenship' (T3). This teacher pointed out group work in the making of a puppet play as a form of democracy where the pupils had to collaborate and come to an agreement together. The core curriculum mentions this specifically by emphasising that the pupils need to develop competence in functioning together with others (MER, 2017).

5.2.4 Benefits and challenges of working with democracy and citizenship

The participants considered the benefits of working with democracy and citizenship as many. All participants expressed that it is an important and valuable topic to teach. This argument can be supported by Biesta (2013) who argues that education must be democratic. Not only is it an important topic to teach, but two participants pointed out that teachers are in fact required to stimulate the pupils to become active citizens according to the school's mandate (MER, 2017). This demonstrates the important role that curricula can have as guiding documents. Kuter and Sanal-Erginel (2021) emphasised that an inclusive and holistic

curriculum in terms of democracy and citizenship is necessary to be able to foster democratic culture.

Another benefit remarked by one of the teachers was that after the pupils learn about democracy and citizenship, the pupils understand more of both the society in Norway as well as societies around the world (T1). This is again essential in order to develop a greater understanding of one's own culture and other people's cultures (MER, 2017; 2019). The same teacher mentioned that the pupils get to experience democratic processes, and this helps motivate the pupils when they realise their voices matter. In alignment with the core curriculum, pupils that have their voices heard will experience that they "can make their own considered decisions" (MER, 2017, pp. 10-11) which is an important factor when it comes to influencing democratic decisions later in life. Furthermore, two teachers underlined that the skills pupils develop related to democracy and citizenship have a clear benefit when it comes to preparing them for adulthood and what is expected of them in a democratic society (T3 & T4). Preparing them for participating in democracy will help the pupils understand the meaning of living in a democracy and what their responsibilities as citizens entail, as the dimension of learning *for* democracy suggests (Gollob et al., 2010).

Although the participants highlighted mostly benefits of working with democracy and citizenships, they also revealed some challenges. Three of the teachers reported that "time" could be a challenge, as two of the teachers had experienced some disagreement during discussions when providing the pupils with the possibility of influencing decisions. Because of this, one teacher expressed that giving pupils the possibility to participate could sometimes lead to more challenges than benefits (T1). However, Biesta (2011) proposed that learning about democracy and citizenship also includes having negative experiences which will form us as citizens. Everyday situations will impact the pupils and they must learn how to overcome different challenges (Biesta, Lawy & Kelly, 2009). The CDC model suggests that conflict-resolution is a skill necessary for democratic culture (CoE, 2018). According to the core curriculum, pupils must learn to co-operate and solve conflicts peacefully since we are living in a diverse society (MER, 2017).

A final challenge reported by the participants was one teacher who regarded the topic as broad and diffuse, and mentioned that it could therefore be a bit difficult and confusing for the pupils to understand (T3). However, since the topic is so broad, this participant also

mentioned that it could be easy to include in most subjects. Two participants also expressed that it is an integrated part of teaching, and that democracy and citizenship should not be taught as an isolated topic in the English subject (T4 & T5). This aligns with Biesta's (2011) argument that there should be a shift from teaching citizenship to learning democracy as this can facilitate for more relatable and meaningful learning. In this context, the dimension of learning *for* democracy becomes especially relevant as this dimension highlights democratic experience and participation which prepares the pupils for future democratic decision-making processes (Gollob et al., 2010; Lenz, 2020b).

5.3 The teachers' perceptions on intercultural competence

5.3.1 Defining culture and diversity

The second research question relates to the teachers' perceptions and practices of intercultural competence in the English subject. In order to discuss the teachers' definition of intercultural competence, their definitions of culture and diversity must be addressed. Two of the teachers expressed that culture is about how people live. One of these teachers specified that lifestyles are based on people's upbringing and where they live (T1). The other teacher pointed out that lifestyles represent what is typical within groups (T4). Additionally, they mentioned less visible factors of culture such as values which can be considered little c culture and could represent a more non-essentialist approach (Hoff, 2018). How people live their everyday life can be considered little c culture, however particular lifestyles that represent groups would be closer to big C culture and can be interpreted an essentialist understanding of culture similar to previous ICC models (Hoff, 2018).

The rest of the teachers had similar definitions of culture, but mainly focused on culture in terms of people's practices such as art, literature, and religion. Art and literature are considered factors that are more visible forms of culture, also known as big C culture. On the other hand, religion can be related to beliefs and values which require a deeper insight and can therefore be considered little c culture (Hoff, 2018). One of the participants stated that we can be a part of a variety of cultures (T3). Lenz and Nustad (2016) address this as a dynamic perspective of culture meaning that several cultures have common values, traditions and

practices suggesting that we can belong to different cultures. Ultimately, the participants included both big C culture and little c culture perspectives when defining culture.

All participants connected the term diversity to differences. With this they meant that everyone is different, ranging from where people come from to having different personalities. Two participants suggested that having cultural diversity in the classroom can bring awareness to different ways of living, both locally and globally (T1 & T4). One can argue that exposing different cultures within the pupils' environment can be regarded as meaningful learning for the pupils. The Education Act (1998, § 1–1) states that “education shall provide insight into cultural diversity”. Cultural diversity is included as a core value of education when it comes to helping pupils develop their identity in a diverse society (MER, 2017).

When defining diversity, two of the teachers specifically expressed that differences can be a good thing (T3 & T4). Furthermore, four teachers mentioned at some point in the interview that diversity is a resource in the classroom. Such views are in strong alignment with curricular documents. Appreciating diversity is addressed in the third chapter of the core curriculum that states that the school must facilitate for an inclusive learning environment where everyone is acknowledged and respected for who they are (MER, 2017). Valuing cultural diversity is also one of the values included in the CDC model that is perceived as essential to participating in democratic culture (CoE, 2018). This value underlines that cultural diversity is an asset that society benefits from. In order to view cultural diversity as a resource, the CoE (2018) argues that one must recognise that others have the right to be different, one must respect other's differences and engage in conversations with people that are different from oneself. This also aligns with giving pupils equal opportunities independent of their backgrounds, as one must do in a democracy (CoE, 2018; Lenz, 2020b; MER, 2017). All of these are elements of interculturality (Byram & Barrett, 2022).

One of the participants reported that the pupils should see the value in others and the positive effects of working together and referred to this as having a positive diversity (T5). One aspect of democratic culture is about participating in a diverse society, which includes appreciating each other's differences (CoE, 2018). Stimulating pupils to become democratic citizens can be done by learning *through* democracy. This dimension is rooted in sociocultural learning theory, which involves learning through social interaction, where the more proficient other functions as a support in the learning environment (Lenz, 2020b). For the pupils to function

together, they must collaborate in a way where they utilise each other's strengths (CoE, 2018).

5.3.2 Defining intercultural competence

When defining intercultural competence, four teachers included knowledge and understanding of other cultures. This relates to the competence area 'knowledge and critical understanding' in the CDC model (CoE, 2018). According to the CDC model, this area revolves around understanding and knowledge of one's own culture and other cultures. One participant specifically mentioned that we must understand other cultures through our own culture as well (T5). By doing this, we relate our own culture to other cultures by comparing them, and we use knowledge of ourselves to reflect and interpret otherness (CoE, 2018). The AIE describes an aspect of interculturality as reflecting on our own culture after experiencing other cultures (Byram & Barrett, 2022, p. 10). Ultimately, one can argue that reflecting on intercultural encounters can promote greater understanding of oneself and one's own culture, which can result in further identity development for the pupils. Reflecting on intercultural encounters can also promote a greater understanding of others and other cultures. Having knowledge and understanding of other cultures also facilitates for development of autonomous learning skills and analytical and critical thinking skills, as these skills can be developed by interpreting and evaluating practices of other cultures from the one's own cultural viewpoint, according to the AIE (Byram & Barrett, 2022). Several studies found that teachers need more theoretical knowledge on intercultural competence in order to be able to reflect on intercultural encounters (Byram, 2014; Romijn et al., 2020; Rosnes & Rossland, 2018).

A communicative perspective was introduced by one of the participants who underlined that intercultural competence also involved appropriate communication with people from cultures different from our own (T2). Regarding this participant's understanding of intercultural competence, Guilherme's (2000, as cited in Heggernes, 2021, p. 24) definition is very similar, with a focus on conversating effectively with people from different cultures. This is also addressed in the sixth set of skills in the CDC model, more specifically known as 'linguistic, communicative and plurilingual skills'. One point included in this skill revolves around being able to adjust one's own communicative behaviour in intercultural dialogue to converse

effectively (CoE, 2018). In this context, ‘effectively’ is interpreted as a conversation where both interlocutors understand and respect each other.

According to the AIE (Byram & Barrett, 2022), an intercultural dialogue requires tolerance and respect, as well as openness towards differences in society. In line with this, two participants reflected upon that intercultural competence relates to understanding and respecting differences. Similarly, Solbue et al. (2017) found that cherishing diversity strengthens interculturality in the classroom. Pinter (2017) also expresses that intercultural awareness involves accepting diversity. However, there is a subjective point of view concerning what we define as different from our own culture (Heggernes, 2021). Rather than assuming that people from other cultures are different, it is more advantageous in intercultural communication to look at the similarities in order to avoid differentialist bias (Hoff, 2018). In contrast, Roiha and Sommier (2021) found that teachers’ perceptions on intercultural education were considered from a differentialist point of view.

5.4 The teachers’ practices of working with intercultural competence

5.4.1 Teaching practices related to culture

In order to discuss the teachers’ practices of working with intercultural competence in the English subject, their practices of working with culture and diversity needs to be addressed. The participants’ teaching practices in relations to culture in the English subject were very similar to the participants’ teaching practices regarding democracy and citizenship in the English subject. Three participants highlighted the global perspective and teaching about culture through including different countries around the world (T1, T3 & T4). Cultures around the world is a key element in the English subject curriculum which states that by learning English pupils can investigate cultures in different countries (MER, 2017). This is rooted in the competence aim in the English subject curriculum that all participants mentioned was relevant when working with democracy and citizenship (MER, 2019, p. 8). One of the three participants expressed that they have worked with comparing British and American culture, and related them to Norwegian culture (T3). In terms of the core curriculum, pupils should explore common international cultural traditions (MER, 2017). This supports the teacher who mentioned celebrating different holidays and reflecting around cultural history

when including culture in English teaching. Furthermore, the Education Act (1998, § 1–1) states that education shall give “historical and cultural insight and anchorage”.

Finally, one participant focused on the use of literature when teaching about culture (T2). Working with texts is one of the core elements in the English subject (MER, 2019). Literature can promote cultural insight and intercultural understanding where readers can connect their reading experience to their own personal lives and previous cultural experiences (Fenner, 2018). Lyngstad (2021) found that literature could be used when working with democracy and citizenship in the English subject, and that this could further stimulate to all-round development. Overall, the findings in the current study report that four participants considered culture-related topics to be a significant component in their English teaching. In contrast, a fifth participant stated that cultural elements are not a focus in their English teaching because “it is quickly forgotten” (T3).

5.4.2 The role of a teacher when working with culture and diversity

When the teachers discussed their practices related to culture and diversity specifically, all participants addressed the importance of their own role as a teacher. They discussed that this involved being a good role model, which can be seen in the dimension of learning *through* democracy and the democracy as culture and lifestyle approach where democratic values and attitudes are promoted in teaching (Gollob et al., 2010; Lenz, 2020b). One participant stated that being a good role model involved exhibiting behaviour in the classroom that clearly shows respect towards different cultures and people that are different from themselves (T1). Respect and tolerance are attitudes that are essential to valuing cultural diversity (Byram & Barrett, 2022; CoE, 2018). This teacher illuminated the importance of treating everyone as equals independent of their backgrounds. Education must promote equality according to the Education Act (1998, § 1–1) which is yet another factor that must be present in order to have a democratic society (CoE, 2018; MER, 2017).

In terms of being a good role model, another teacher focused on demonstrating that the rules that have been established at the school are enforced, and especially by the teachers themselves (T3). As Lenz (2020b) argues, when teachers model democratic behaviour, the pupils will be more likely to copy this way of being. It can be assumed that as the school’s mandate is to stimulate pupils to become active and democratic citizens of the future, teachers

also need to demonstrate this behaviour. Adopting democratic behaviour aligns with the CDC model that describes a set of skills consisting of listening and observing other people's behaviour in order to adopt the appropriate behaviour in social contexts (CoE, 2018). Adjusting one's behaviour is related to adjusting thoughts and feelings in relation to the context, which is another skill in the CDC model known as 'flexibility and adaptability'. Linked to democracy and citizenship, a citizen should modify desired behaviour in order to support peaceful coexistence to function together as a society (Zanetti and Pacetti, 2020).

One participant pointed out that teachers need to be aware of their own attitudes as well as being conscious of their actions around and towards pupils (T4). The CDC model presents role responsibility, which involves being aware of one's own actions, as an attitude of importance for a democratic citizen (CoE, 2018). This teacher also expressed that one must communicate openness and express that disagreement is okay sometimes. Openness is an attitude in the CDC model that revolves around being open, curious and wanting to engage with people who are different from oneself (CoE, 2018). In terms of disagreement, one must be open and positive to various perspectives, and although it is not necessary to agree with different perspectives, one must tolerate them (Byram & Barrett, 2022). When discussing different perspectives and disagreements arise, the pupils can practice their conflict-resolution skills (CoE, 2018; MER, 2017). Ultimately, in order to stimulate pupils to become democratic citizens, teachers should apply and promote democratic values, skills and attitudes as described in the CDC model.

5.4.3 Counteracting stereotyping and prejudice

Related to being a good role model for the pupils, the teachers discussed how they address stereotyping and prejudice in their classrooms. Stereotyping and prejudice are linked to how we view people that are different from ourselves and are often associated with negativity (Byram & Barrett, 2022). All of the participants concluded that awareness and knowledge could counteract both stereotyping and prejudice. One way of doing this can be to investigate different cultures by looking under the surface into the hidden cultural elements, and this can help pupils gain a deeper understanding (Hoff, 2018). It can be discussed that this can lead to a realisation that those who belong to particular groups might have some commonalities, even though they do not necessarily share all the same beliefs, values, or practices. One participant further explained that addressing the fact that people are different is not necessarily negative,

and it can help pupils gain knowledge of people's different lifestyles (T4). This is also emphasised in the English subject curriculum, which states that knowledge of other cultures can promote curiosity and engagement as well as preventing prejudice (MER, 2019).

Negative prejudice and stereotyping occur, the AIE states that this can lead to discrimination and marginalisation (Byram & Barrett, 2022). This often affects vulnerable groups, who as a minority are more likely to be treated unequally and excluded from society. Two participants in the study reported that every pupil must be included in all activities at school so that no one is left out by themselves. To prevent exclusion, three participants explained that stable routines are important to establish and follow because when pupils are familiar with the rules and know what is expected of them, they also know that disobeying these rules will have consequences.

Amongst other things, the CoE (2018) developed the RFCDC to protect such vulnerable groups. Most importantly, the framework is based on human rights and this is an essential aspect for pupils to work with in order for them to participate in democratic culture in the future. Furthermore, one teacher highlighted that being aware of exclusion happening can help prevent further outsidersness (T4). The teacher explained that being naïve and assuming that there is no exclusion in school, makes it more difficult to discover as well. This is in line with the criticism of previous ICC models that pointed out that if one does not recognise a realistic level of conflict, one assumes that these issues do not exist (Hoff, 2018). In conclusion, to prevent negative stereotyping and prejudice and to avoid discrimination, both teachers and pupils must be aware of these types of issues by addressing them and actively developing competences for democratic culture (Byram & Barrett, 2022; CoE, 2018).

5.4.4 Teaching practices related to intercultural competence

The participants' teaching practices related to culture and diversity resembled their practices related to intercultural competence. One teacher specified that a culture's history and traditions must be respected (T1). The CDC model includes history under the skill 'knowledge and critical understanding of the world' (CoE, 2018). One can argue that knowing where traditions come from and how cultures originated are essential to be able to understand different cultures in today's world. Another teacher expressed that pupils must learn about different cultures and the attitudes and values they have that might be different

from their own (T3). Such ideas are supported by the RFCDC (CoE, 2018) and the AIE (Byram & Barrett, 2022) that posit that having knowledge of other cultures will help pupils develop a better foundation for intercultural encounters in the future. This teacher also mentioned that the English subject is a natural arena to experience different cultures. The teacher's comment echoes the English subject curriculum which state that pupils should "develop an intercultural understanding of different ways of living, ways of thinking and communication patterns" (MER, 2019, p. 2). On the other hand, one participant pointed out the importance of talking about attitudes and cultures in every subject, not just the English subject.

In terms of promoting intercultural understanding in the English subject, one of the participants indicated that one can work with different English-speaking countries (T4). However, the teacher highlighted that there is a need for an increased focus towards other English-speaking countries than the USA and Great Britain. The teacher explained that English-speaking countries outside of Europe and Northern-America are not a big part of Norwegian culture, and therefore we do not know much about them. This argument was mentioned by other participants during their interviews. The English subject curriculum only mentions that the subject must include learning about different societies in the English-speaking world, not any specific countries (MER, 2019). This is an important topic of reflection for teachers when considering different types of teaching materials to bring into their classrooms when working with culture.

Communicating across cultures was another focus for one of the participants (T2). This teacher suggested that to promote intercultural understanding in the English subject, one must focus more on the communication aspect of language learning, in alignment with Hymes' idea of communicative competence (Hoff, 2018). This teacher also argued that the most important aspect of learning English is to develop the ability to communicate with people from other cultures. These comments are very much in line with both the English subject curriculum which indicates that the subject aims at developing suitable communication strategies (MER, 2019), as well as the AIE which states that by participating in intercultural dialogue successfully, mutual understanding can be a result (Byram & Barrett, 2022).

Lastly, the final part of the interview addressed the connection between intercultural competence and working with democracy and citizenship. Four of the participants focused on

attitudes and values (T1, T3, T4 & T5). One participant reflected upon that pupils should practice their freedom of speech but should learn to balance the right to express their opinion and being a respectful citizen (T1). An interpretation of this could be that pupils should be encouraged to use their voices; however, it is necessary to train them on how to use them appropriately. In line with this, Gollob et al. (2010) suggest that practicing democratic participation is beneficial for pupils in order to actively take part in society as an adult. Therefore, it is of importance to promote democratic values, attitudes and skills in order for them to be successful (CoE, 2018; MER, 2017).

Another teacher pointed out that intercultural competence is very relevant for a variety of aspects described in the core curriculum (T3). The teacher gave examples such as human dignity, identity and cultural diversity and democracy. Human dignity is referred to as a core value in the curriculum while equal rights and equality are important conditions in democracy and intercultural encounters (Byram & Barrett, 2022; CoE, 2018; Lenz, 2020b; MER, 2017). According to the core curriculum, simulating the pupils' identity development related to cultural diversity focuses on valuing cultural diversity and viewing diversity as a resource (MER, 2017). This was also mentioned by another one of the participants who expressed that developing intercultural competence is about interacting with people who are different from ourselves, and this includes people with different challenges (T4). The teacher highlighted that every classroom should be accepting of diversity, and that teachers should actively use this diversity in a positive manner. The teacher's reflections are echoed in the study by Solbue et al. (2017), which concluded that teachers should view diverse classrooms as a resource rather than a challenge.

Being open to different perspectives is important in both democratic processes and intercultural encounters, in order to gain the democratic competences which are needed for democratic culture (Byram & Barrett, 2022; CoE, 2018). When discussing the relation of intercultural competence to democracy, another participant expressed that first and foremost teachers must help pupils gain knowledge of democracy and the rules we have in society (T2). This is directly stated in the core value 'democracy and participation' in the core curriculum and can be seen in the light of the dimension learning *about* democracy where acquiring knowledge is central (Lenz, 2020b). The teacher also mentioned that intercultural competence and democracy overlap. This will be addressed as one of the study's main findings in the conclusion of the thesis. Ultimately, the findings in the current study show that for the

teachers, developing intercultural competence is about understanding cultures from different point of views, in alignment with Heggernes' (2021) understanding of intercultural competence. Moreover, the findings can be linked to Barrett's (2020) statement that because of the diversity that exists within a democratic culture, intercultural competence is essential to developing democratic competence and vice versa.

5.5 Implications

This small-scale study on teachers' perceptions and practices of democracy, citizenship, and intercultural competence in the English subject has several implications. It has been argued that democracy and citizenship are broad terms that encompass both political and cultural elements. The findings from the current study indicate that while the participants defined democracy and citizenship from both perspectives, there was a greater focus on the political perspective as the majority emphasised duties, responsibilities and participation, which can be seen in the light of the core curriculum (MER, 2017). The teachers' understandings of democracy and citizenship within the English subject were heavily based on a cultural approach. Cultural understanding is a key element in the English subject curriculum (MER, 2019), which suggests that the participants' cultural understanding of democracy and citizenship is rooted in the English subject curriculum, while the participants' political perspective on the topic stems from the core curriculum. This implies that teachers should emphasise the link between the core curriculum and the subject curriculum to their pupils for a more holistic approach to teaching where pupils see a clearer connection between the subjects and the different parts of the curriculum.

The teachers' understandings of democracy and citizenship in the English subject and their related teaching practices both reflected a cultural approach to the topic. The cultural approach was connected to the lesson content when working with democracy and citizenship. Additionally, the participants focused on democratic principles in the classroom which involved participation and co-determination. Biesta (2011) emphasised that education must be democratic, and there should be a shift from teaching citizenship to learning democracy. The current study shows that teachers facilitate for meaningful learning where pupils get to experience democracy in practice. However, the findings also indicate that there seems to be a need for an increased focus on the citizenship aspect of democratic citizenship education as

the majority of the participants continuously focused on democracy as a term independently from citizenship. Similar aspects were found through an analysis of previous curricula and the new curriculum.

In terms of intercultural competence, the participants' understandings and practices correspond with their perceptions and practices regarding democracy and citizenship. The participants' definitions of intercultural competence indicated that it involves gaining insight into different cultures from different point of views. The communication aspect of intercultural competence was illuminated and explained by the participants as one of the purposes of learning English. By learning English, pupils develop communication skills such as being able to apply appropriate communication strategies adapted to the cultural context, as stated in the curriculum (MER, 2019). This is also addressed as an aspect of democratic competence and interculturality in the RFCDC (CoE, 2018) and the AIE (Byram & Barrett, 2022). It has been argued that democratic competence and intercultural competence are co-dependent and must be developed simultaneously (Barrett, 2020; Byram & Barrett, 2022; CoE, 2018). The findings from the current study do in fact show that one common key factor was that the themes were overlapping. The strong link between the topics suggests that it might be beneficial to bring further awareness to these topics as the participants underlined the importance of teaching the topics in primary education.

5.6 Limitations and avenues for future research

One of the primary limitations of this study is its small sample size. The study can only provide a limited insight into teachers' perceptions and practices of democracy, citizenship, and intercultural competence in the English subject. Given the small number of participants, the current study cannot be generalised. Nevertheless, all participants worked in different schools in rural and more urban areas, and had different educational profiles, which may have provided a greater variety of perspectives. For greater reliability, a larger sample size would be beneficial for future research. Doing this, patterns and trends would become more evident and support a stronger conclusion. To provide deeper insight into the research topics, a mixed-method approach would further enrich the findings of this study. For future research it can be of interest to have a pro-longed engagement with the participants by conducting several rounds of interviews in order to establish greater trustworthiness in the study.

However, this was not realistic for the limited scope of this study. Another point of interest for future research would be to include the pupils' perspective on how they experience democracy, citizenship, and intercultural competence in the English subject.

6. Conclusion

As presented in the introduction chapter, this thesis aims at investigating teachers' perceptions and practices of working with democracy, citizenship, and intercultural competence in the English subject. The study has attempted to gain insight into how teachers understand democracy, citizenship, and intercultural competence, and their current practices of working with the topics in the English subject. As far as the researcher is aware, there has been limited studies carried out about democracy, citizenship, and intercultural competence in the English subject related to the new curriculum, and the current study aims to contribute to this.

The current study used a qualitative research method which involved collecting rich data with a focus on details (Dörnyei, 2007). Semi-structured interviews were conducted with five English teachers working in 4th-7th grade to gain insight into the research topic. The first research question addresses the topic of democracy and citizenship and asks: "What are teachers' perceptions and practices of working with democracy and citizenship in the English subject?" The findings from the interview data showed that the teachers' perceptions on democracy and citizenship presented a broad perspective of the terms, including almost all of Lenz's approaches to democracy (2020b) as well as her wide understanding of citizenship. However, the participants' definitions were considered mostly political with a focus on duties, responsibilities and participation, in line with the core curriculum (MER, 2017). The teachers' understanding of the terms in the English subject were heavily based on a cultural approach and show strong alignment to the English subject curriculum (MER, 2019). Furthermore, the findings indicated that the teachers' practices of working with democracy and citizenship in the English subject reflect a cultural perspective. Even though the participants' practices focused on a cultural approach when working with the topics in the English subject, the findings also revealed a holistic approach to democracy and citizenship in relations to the teachers' classroom management, in accordance with Biesta's (2013) argument that state that education must be democratic. Overall, the study concludes that for the teachers involved in the study, their perceptions and practices of working with democracy and citizenship were mostly influenced by a cultural approach.

The second research question addresses the topic of intercultural competence and asks: "What are teachers' perceptions and practices of intercultural competence in the English subject?"

The most significant finding in terms of this question relates to the participants perceiving intercultural competence as having knowledge and understanding of other cultures. Another finding is that the participants include looking at one's own culture when exploring cultures around the world. Both of these findings are in strong alignment with the RFCDC (CoE, 2018) and the AIE (Byram & Barrett, 2022). Similar to the participants' reflections and practices related to democracy and citizenship, there also seemed to be a tendency to focus on culture when working with intercultural competence in the English subject. In conclusion, the participants in the study focused on developing understanding and knowledge of both one's own culture and other people's culture, when understanding and working with intercultural competence in the English subject.

As far as the results show, the participants' perceptions on democracy, citizenship, and intercultural competence naturally vary, as these terms hold different meanings. However, they also demonstrate similarities which is supported by theory that underlines interconnectedness of democratic competence and intercultural competence (Barrett, 2020; Byram & Barrett, 2022; CoE, 2018). This interconnectedness was also seen in the participants' overlapping practices of working with democracy, citizenship, and intercultural competence. Overall, there is a trend that shows strong alignment between the findings, the new curriculum and several of the competences for democratic culture (CoE, 2018). Throughout this thesis it has been argued that the LK20 curriculum and the RFCDC consist of similar elements. However, the RFCDC exclusively focuses on democratic competence, while the curriculum only includes some similar aspects in some of the many elements that the curriculum consists of. The RFCDC could therefore be a great tool for teachers to use in order to promote democratic values, attitudes and skills and teach about democratic culture in the English subject.

The current study has attempted to show the strong relevance of the topics democracy, citizenship, and intercultural competence in the English subject. The thesis has argued that the EFL-classroom is a natural and appropriate arena to stimulate pupils to become intercultural speakers and future democratic citizens because cultural understanding, communication, all-round education, and identity development are key elements in the subject (MER, 2019). The findings support the idea of learning English as a foreign language being a relevant source for developing the competence of interacting with people from different cultures as well as developing understanding and knowledge of one's own culture and other people's cultures.

Finally, findings from the study highlight the importance and value of teaching democracy, citizenship, and intercultural competence in the English subject. Hopefully, this research has brought awareness of this and will contribute to an increased focus on democracy, citizenship, and intercultural competence in the English subject.

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Appendices

Appendix A: Interview guide (in Norwegian)

Bakgrunn

- Hvilken utdanning har du?
- Hvilket klassetrinn underviser du på?
- Hvilke fag underviser du i?
- Hvor lenge har du jobbet som lærer?
- Hvor lenge har du jobbet på denne skolen?

Generelt

- Hvilke ressurser bruker du oftest i engelskfaget?
- Hvilke arbeidsmåter bruker du oftest i engelsk undervisningen din?
- Er det noen spesielle temaer du har fokus på i engelskundervisningen din?
- Hvordan jobbet skolen din med overgangen til ny læreplan?
- Hvordan jobber dere med overordnet del av læreplanen?

Demokrati og medborgerskap

- Hva tenker du på når du hører ordet demokrati?
- Hva legger du i begrepet medborgerskap?
- Hva er dine tanker om det tverrfaglige temaet ‘demokrati og medborgerskap’?
- Hvordan forstår du demokrati og medborgerskap i engelsk faget?
- Hva vektlegger du i undervisningen når det gjelder demokrati og medborgerskap i engelsk faget?
 - I andre fag du underviser i?
- Hvordan jobber du med det tverrfaglige temaet ‘demokrati og medborgerskap’ i engelsk faget? Arbeidsmåter o.l.
- Hvilke læreplanmål synes du er relevant for å jobbe med demokrati og medborgerskap i engelsk faget?
- På hvilken måte kan elevene være aktivt handlende deltakere i demokratiske prosesser i klasserommet?
- Når begynte du å jobbe med ‘demokrati og medborgerskap’ som tverrfaglig tema?

- Hvilke *fordeler* ser du i arbeidet med ‘demokrati og medborgerskap’ som tverrfaglig tema?
- Hvilke *utfordringer* ser du i arbeidet med ‘demokrati og medborgerskap’ som tverrfaglig tema?

Kultur og mangfold

- Hva legger du i begrepet kultur?
- Kan du fortelle meg litt om hvordan du inkluderer kultur i engelskundervisningen din?
- Hvor mye tid tror du at du bruker på kulturelle læringsmål sammenlignet med andre temaer i læreplanen? F.eks. grammatikk, uttale, skriving osv.
- Hva betyr begrepet mangfold for deg?
- Hvordan går du frem for å arbeide med å motvirke fordommer?
- Kan du fortelle meg litt om dine tanker rundt arbeidet med stereotypier?
- Hva gjør du i din klasse for å forhindre ekskludering og utenforskap?

Interkulturell kompetanse

- Den nye læreplanen har innført et nytt begrep: interkulturell kompetanse, hvordan forstår du dette begrepet?
- Læreplanen i engelsk sier at: «Engelsk er et sentralt fag for kulturforståelse, kommunikasjon, danning og identitetsutvikling. (...) Engelsk skal bidra til å utvikle elevenes interkulturelle forståelse av ulike levemåter, tenkesett og kommunikasjonsmønstre.» (Utdanningsdirektoratet, 2019, s. 2).
 - Hva tenker du om dette?
 - Hvordan fremme interkulturell forståelse i engelsk?
- Hvordan kan du bruke overordnet del i læreplanen i arbeidet med denne tematikken?
- Hvordan tenker du at man kan legge til rette for elevenes utvikling av interkulturell kompetanse i arbeidet med det tverrfaglige temaet ‘demokrati og medborgerskap’?

Er det noe annet du ønsker å kommentere?

Appendix B: Interview guide (translated to English)

Background

- What is your educational background?
- What grade do you teach?
- What subjects do you teach?
- How long have you been in the teaching profession for?
- How long have you been working for at this particular school?

General

- What resources do you most often use in the English subject?
- What teaching methods do you most often use in your English lessons?
- Are there any particular topics that you focus on in your English teaching?
- How did your school work with the transition to the new curriculum?
- How do your school work with the core curriculum?

Democracy and citizenship

- What do you think about when you hear the word democracy?
- How do you define citizenship?
- What are your thoughts on the interdisciplinary topic ‘democracy and citizenship’?
- How do you understand democracy and citizenship in the English subject?
- What do you focus on in your teaching when it comes to democracy and citizenship in the English subject?
 - In other subjects you teach?
- How do you work with the interdisciplinary topic ‘democracy and citizenship’ in the English subject? Teaching methods etc.
- Which competence aim(s) do you find most relevant when working with democracy and citizenship in the English subject?
- In what way can the pupils be active participants in democratic processes in the classroom?
- When did you start working with ‘democracy and citizenship’ as an interdisciplinary topic?
- What do you consider to be the benefits of working with democracy and citizenship as an interdisciplinary topic?

- What do you consider to be the challenges of working with ‘democracy and citizenship’ as an interdisciplinary topic?

Culture and diversity

- How do you define culture?
- Can you tell me a little about how you include culture in your English teaching?
- Approximately how much time do you think that you spend on cultural competence aims compared to other topics in the English curriculum? E.g. grammar, pronunciation, writing etc.
- What does the term diversity mean to you?
- How do you work with counteracting prejudice?
- Can you tell me a little about your thoughts on working with stereotypes as a topic?
- What do you do to prevent exclusion and outsidersness?

Intercultural competence

- The new curriculum has included intercultural competence as a term, how do you understand this term?
- The English subject curriculum states that: “English is an important subject when it comes to cultural understanding, communication, all-round education and identity development. (...) English shall help the pupils to develop an intercultural understanding of different ways of living, ways of thinking and communication patterns.” (MER, 2019, p. 2).
 - What do you think about this?
 - How do you foster opportunities for the pupils to develop intercultural understanding in the English subject?
- How can you use the core curriculum when working with this topic?
- How can you facilitate for the pupils’ development of intercultural competence while working with the interdisciplinary topic ‘democracy and citizenship’?

Is there anything else you would like to add?

Appendix C: NSD approval

Meldeskjema for behandling av personopplysninger

13.05.2022, 11:19

NSD NORSK SENTER FOR FORSKNINGSDATA

Vurdering

Referansenummer

437593

Prosjektittel

Implementing democracy and citizenship in the English language classroom with a special focus on intercultural competence

Behandlingsansvarlig institusjon

Universitetet i Stavanger / Fakultet for utdanningsvitenskap og humaniora / Institutt for grunnskolelærerutdanning, idrett og spesialpedagogikk

Prosjektansvarlig (vitenskapelig ansatt/veileder eller stipendiat)

Silje Henriette Amalia Normand, silje.h.normand@uis.no, tlf: 51831286

Type prosjekt

Studentprosjekt, masterstudium

Kontaktinformasjon, student

Lone Hvalby, l.hvalby@stud.uis.no, tlf: 45852747

Prosjektperiode

01.12.2021 - 01.08.2022

Vurdering (1)

19.11.2021 - Vurdert

Det er vår vurdering at behandlingen av personopplysninger i prosjektet vil være i samsvar med personvernlovgivningen så fremt den gjennomføres i tråd med det som er dokumentert i meldeskjemaet med vedlegg den 19.11.2021, samt i meldingsdialogen mellom innmelder og NSD. Behandlingen kan starte.

TAUSHETSPLIKT

Vi minner om at lærere har taushetsplikt, og det er viktig at intervjuene gjennomføres slik at det ikke samles inn opplysninger som kan identifisere enkeltelever eller avsløre taushetsbelagt informasjon. Vi

anbefaler at du minner læreren om taushetsplikten før intervjuet starter.

TYPE OPPLYSNINGER OG VARIGHET

Prosjektet vil behandle alminnelige kategorier av personopplysninger frem til 01.08.2022.

LOVLIG GRUNNLAG

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

Lovlig grunnlag for behandlingen vil dermed være den registrertes samtykke, jf. personvernforordningen art. 6 nr. 1 bokstav a.

PERSONVERNPRINSIPPER

NSD 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 behandles til nye, uforenlige formål
- dataminimering (art. 5.1 c), ved at det kun behandles opplysninger som er adekvate, relevante og nødvendige for formålet med prosjektet
- lagringsbegrensning (art. 5.1 e), ved at personopplysningene ikke lagres lengre enn nødvendig for å oppfylle formålet

DE REGISTRERTES RETTIGHETER

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).

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

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

FØLG DIN INSTITUSJONS RETNINGSLINJER

NSD legger til grunn at behandlingen oppfyller kravene i personvernforordningen om riktighet (art. 5.1 d), integritet og konfidensialitet (art. 5.1 f) og sikkerhet (art. 32).

For å forsikre dere om at kravene oppfylles, må dere følge interne retningslinjer og/eller rådføre dere med behandlingsansvarlig institusjon.

MELD VESENTLIGE ENDRINGER

Dersom det skjer vesentlige endringer i behandlingen av personopplysninger, kan det være nødvendig å melde dette til NSD ved å oppdatere meldeskjemaet. Før du melder inn en endring, oppfordrer vi deg til å lese om hvilke 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 NSD før endringen gjennomføres.

OPPFØLGING AV PROSJEKTET

NSD vil følge opp ved planlagt avslutning for å avklare om behandlingen av personopplysningene er

avsluttet.

Lykke til med prosjektet!

Appendix D: information letter and consent form

Vil du delta i forskningsprosjektet ”Implementing democracy and citizenship in the English language classroom with a special focus on intercultural competence”?

Dette er et spørsmål til deg om å delta i et forskningsprosjekt hvor formålet er å undersøke engelsklæreres oppfatninger og praksiser om det tverrfaglige temaet demokrati og medborgerskap, med et spesielt fokus på interkulturell kompetanse. I dette skrivet gir vi deg informasjon om målene for prosjektet og hva deltakelse vil innebære for deg.

Formål

Formålet med masterprosjektet er å få forskningsbasert kunnskap om engelsklæreres oppfatninger og praksiser knyttet til demokrati og medborgerskap relatert til interkulturell kompetanse. Forskningsspørsmålene som skal utforskes er: What are teachers’ perceptions on and practices of working with the interdisciplinary topic democracy and citizenship in the English subject? How do teachers foster intercultural competence while working with the interdisciplinary topic democracy and citizenship in the EFL-classroom? How do teachers define and address the terms culture, diversity, democracy and citizenship in the EFL-classroom?

Hvem er ansvarlig for forskningsprosjektet?

Dette er et forskningsprosjekt ved Universitetet i Stavanger og Lone Hvalby (masterstudent) og Silje Henriette Amalia Normand (veileder) er ansvarlig for prosjektet.

Hvorfor får du spørsmål om å delta?

Denne henvendelsen går til engelsklærere på mellomtrinnet i Stavanger i desember 2021/januar 2022.

Hva innebærer det for deg å delta?

Hvis du velger å delta i prosjektet, innebærer det at du deltar på et intervju. Det vil ta deg ca. 45 minutter. Intervjuet inneholder spørsmål knyttet til temaene kultur, mangfold, demokrati og medborgerskap. Det tas lydopptak og notater fra intervjuet.

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. Ingen deltakere vil kunne gjenkjennes i publikasjonen.

Hva skjer med opplysningene dine når vi avslutter forskningsprosjektet?

Opplysningene anonymiseres når prosjektet avsluttes/oppgaven er godkjent, noe som etter planen er 01.08.2022. Alle data vil bli oppbevart uten personopplysninger. Lydopptak blir slettet.

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 NSD – Norsk senter for forskningsdata AS 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:

Silje Henriette Amalia Normand (veileder)
Fakultet for utdanningsvitenskap og humaniora
Universitetet i Stavanger
Tlf.: 51831286. E-post: silje.h.normand@uis.no

Lone Hvalby (masterstudent)
Fakultet for utdanningsvitenskap og humaniora
Universitetet i Stavanger
Tlf.: 45852747. E-post: l.hvalby@stud.uis.no

Marianne Trå (personvernombud)
Fakultet for utdanningsvitenskap og humaniora
Universitetet i Stavanger
Tlf.: 51831517. E-post: personvernombud@uis.no

Hvis du har spørsmål knyttet til NSD sin vurdering av prosjektet, kan du ta kontakt med:
NSD – Norsk senter for forskningsdata AS på epost (personverntjenester@nsd.no) eller på telefon: 53 21 15 00.

Med vennlig hilsen

Silje Henriette Amalia Normand
(Veileder)

Lone Hvalby
(Forsker/masterstudent)

Samtykkeerklæring

Jeg har mottatt og forstått informasjon om prosjektet «*Implementing democracy and citizenship in the English language classroom with a special focus on intercultural competence*», og har fått anledning til å stille spørsmål. Jeg samtykker til:

å delta i intervju

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

(Signert av prosjektdeltaker, dato)