

Developing Intercultural Competence

A study of knowledge, skills and attitudes

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Abstract

The aim of this master thesis has been to explore what practices three teachers used that can lead to the development of intercultural competence in English teaching. To explore this, I have used video data from the Linking Instruction and Student Experiences (LISE)- project (project leader Kirsti Klette, project coordinator Lisbeth M. Brevik). I have used video recordings from three different classrooms of English teaching in tenth grade of lower secondary school in Norway. To analyse these, I have used Darla K. Deardorff's (2006) model of intercultural competence. I have chosen to consider how the teachers develop *knowledge*, *skills* and *attitudes* related to intercultural competence with their students, as Deardorff (2006) emphasises these as the basics for development of intercultural competence. These categories can be used to research how the teacher facilitates development of intercultural competence. I have operationalised and divided the categories into codes based on Deardorff's (2006) model and used the codes to analyse the classes I have selected. The data was analysed to explore what kind of *knowledge* that was represented, what kind of *skills* the teacher encouraged, what *attitudes* related to intercultural competence were communicated in the classrooms, as well as how these were interlinked and affected each other to develop intercultural competence.

What my findings indicate, was that within the category *knowledge*, most information concerned information about specific cultures; within the category *skills*, the students were equally encouraged to gather information and apply it, the teacher also modelled gathering and applying information in some instances; within the category *attitudes*, *curiosity and discovery* was the most frequent code. I also found that there were few incidents where all three categories were represented by codes, and that the category that was coded least frequently was *attitudes*. This is significant as *attitudes* is emphasised as the most important to develop intercultural competence by Deardorff (2006) and other scholars (e.g.: Byram (1997); Okayama, Furuto, & Edmondson (2001)). Based on these findings, I argue that *attitudes* should be more present in teaching to bring agency and direction to culture teaching in English education, especially considering the cross-cultural themes and the new curriculum.

Sammendrag

Denne masterstudien har hatt som mål å utforske hva slags praksis tre forskjellige lærere bruker, som kan være med på å utvikle interkulturell kompetanse i engelskundervisning. For å undersøke dette, har jeg brukt videodata fra Linking Instruction and Student Experiences (LISE)-prosjektet (prosjektleder Kirsti Klette, prosjektkoordinator Lisbeth M. Brevik). Jeg har brukt videoopptak fra tre ulike klasserom med engelskundervisning for tiende trinn. For å analysere disse, har jeg tatt utgangspunkt i Darla K. Deardorffs (2006) modell for interkulturell kompetanse. Jeg har valgt å se på hvordan læreren tilfører og utvikler *kunnskap*, *evner* og *holdninger* relatert til interkulturell kompetanse hos elevene, ettersom Deardorff (2006) fremhever disse som grunnsteinene for utvikling av interkulturell kompetanse. Disse tre kategoriene har jeg brukt til å utforske hvordan læreren legger til rette for utviklingen av interkulturell kompetanse. Kategoriene *kunnskap*, *evner* og *holdninger* har jeg operasjonalisert og delt opp i koder basert på modellen til Deardorff (2006), som jeg har brukt til å analysere undervisningsøktene jeg har valgt ut. Dataene ble analysert for å finne ut hva slags *kunnskap* som ble undervist, hvilke *evner* lærerne oppfordret elevene til å bruke, hvilke *holdninger* knyttet til interkulturell kompetanse som ble kommunisert i klasserommet, samt hvordan *kunnskap*, *evner* og *holdninger* hang sammen i undervisningen og hvordan de påvirket hverandre for å utvikle interkulturell kompetanse.

Det jeg fant ut, var at innenfor kategorien *kunnskap* var det mest informasjon om forskjellige kulturer som ble undervist; innenfor kategorien *evner* ble elevene oppfordret til å sanke og benytte seg av kunnskap like mye, det var også noen tilfeller der lærerne modellerte ønsket bruk av evner; innenfor kategorien *holdninger* var det *nysgjerrighet og utforskning* som det ble funnet mest av. Det jeg også fant, var at lite av undervisningen ble kodet med koder fra alle tre kategorier, og at den kategorien med koder som ble brukt minst var kategorien *holdninger*. Dette er interessant ettersom Deardorff (2006) sammen med flere andre fagpersoner (f.eks. Byram (1997); Okayama, Furuto, & Edmondson (2001)) mener at *holdninger* er det viktigste når det kommer til å utvikle interkulturell kompetanse. På bakgrunn av disse funnene, argumenterer jeg for at undervisning knyttet til *holdninger* burde være mer tilstede i undervisningen for å gi retning og mer mening til kulturundervisning i engelskfaget, særlig sett i lys av de nye tverrfaglige temaene i den nye læreplanen.

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1 Introduction

Studying abroad in France and learning French, it struck me that there was so much more to French than simply the language. The patriotism of the French was alien to me, and history of arts, which was my field of study at the time, played a much bigger part to my fellow students than I was aware of. The manner in which they critiqued and honoured the artists and history was unfamiliar to me. I was all of a sudden very aware that I am Norwegian, not only in my language, but in my understanding of culture, and importantly through my values and critiques. Though I was using a French vocabulary and grammar, I did not understand nor was I properly understood by my French peers. This was the first time I was confronted with the need for intercultural competence, though I did not know the words for it at the time. In order to communicate well and avoid misunderstandings, I challenged myself to learn about their culture and stay openminded to their manners and values, while learning the language. This experience made an impact on me as a language learner as well as a language teacher, not only in French, but English as well. To simply teach my students the vocabulary and grammar of English, is not enough for them to be able to communicate well with the English speaking world. Intercultural competence is a necessity in a global society.

In a time where xenophobia and prejudices are part of the political picture, respect and understanding of different people's cultures, intercultural competence and moving perspective is more important than ever. It is vital to empower students to develop understanding of how ethnocentrism can be a dangerous path and that different cultures can have completely different opinions on a subject without discrediting one another. Encouraging students to be willing to make an effort to understand each other across cultural backgrounds and discuss on the basis of mutual respect, is significant.

In this thesis, I will explore how practices teachers use, in three specific classrooms in lower secondary school, can lead to the development of intercultural competence for their students.

1.1 Culture in the English subject

Kramsch (1993) states that while the main focus in language teaching has been to get the students to talk and write as fluently as possible, the content and culture teaching has taken

the back seat. Yet, from the new curriculum in 1997, English and culture has had a special role in the Norwegian school system. From being a subject in which the main focus was to learn the language through grammar and vocabulary, the focus shifted to being more concerned about the communicative part, involving pragmatics such as context, background and culture (Rindal, 2014). Its role as an international lingua franca means that it is useful for getting in touch with people from all around the world, and thus, it became explicit in the curriculum that “to communicate across cultural differences” was a new aim in the English subject in Norwegian schools (Lund, 2012). In 2006 this aim was renewed to include “take into account cultural manners and courtesy” when using English (Lund, 2012), further including the cultural differences within use of the English language.

1.2 Intercultural competence and the new curriculum - sustainable development, democracy and participation

The new core curriculum in English (2019), highlights, among the central values, that the English subject should contribute to develop the students intercultural understanding of different ways of life, mindsets and communicative patterns. As well as this explicit focus on intercultural competence, as I see it, other central values in the curriculum are also connected to the development of intercultural competence. Having knowledge about, and an exploratory attitude towards language, communicative patterns, ways of life, mindsets and social conditions; and developing the students’ understanding that their perception of the world is culturally dependent and that there are multiple ways to interpret the world (UDIR, 2019), are all aspects of cultural competence. As well as in connection with central values in the English subject, development of intercultural competence has an important role in the core curriculum. In the new core curriculum (2019) three interdisciplinary topics (public health and life skills, democracy and citizenship and sustainable development) are presented, the first two of these topics are also highlighted in the English curriculum. In the context of this thesis and in the context of developing intercultural competence, democracy and citizenship stands out. The competence goals are closely linked with intercultural competence through “developing the students’ understanding that their perception of the world is culturally dependent”; and “contributing to multiple ways of interpreting the world; creating curiosity and engagement and preventing prejudice” (UDIR, 2019, n.p.).

Though the new core curriculum (2019) does not highlight sustainable development as one of the interdisciplinary topics in the new English curriculum, I would argue that the English subject is not exempt from this. However, in *specialisation in English*¹, sustainable development is included as a cross-curricular theme, and intercultural competence is included as one of the four core areas (UDIR, 2019), though this subject will not be further addressed in this thesis. To fully work towards a more sustainable future, the cultural component needs to be communicated and taught in schools. To fully understand how the challenge of climate change, the cultural component needs to be communicated. An understanding and ability to “decentre” (shift perspective) (Byram, 1997) is necessary to understand how cultural background and difference in values can affect the process of working together globally towards sustainability. UNESCO lists the attitudes of valuing diversity, respect and tolerance for differences as essential for working together for sustainability in a global world (UN, 2019; UNESCO, 2019). To understand the climate crisis, it is necessary to understand the cultural dimension of it. Both how the different aspects of sustainability affect people from different cultures, and how they perceive sustainability through their cultural background. These perspectives can affect the processes of making global goals and working together for a more sustainable future. UNESCO recognises the value of diversity, respect and tolerance for differences as a prerequisite to work together for a sustainable global world (Dypedahl & Vold, 2019; UNESCO, 2019).

Schools are expected to prepare their students for intercultural (and interlingual) experiences in the contemporary world (Byram, 1997). Intercultural competence is not solely the responsibility of foreign and English language teaching as it is interdisciplinary, arguably including elements from the whole spectrum of disciplines taught in Norwegian lower secondary schools. While intercultural competence might play a more obvious role in the subjects concerned with language and culture, it needs to be addressed throughout many different disciplines, such as science and mathematics as well. It will manifest differently depending on the disciplines, and will allow reflection on different cultural perspectives and encourage diversity. This will prepare the students to meet the twenty-first century as a multitude of countries and cultures will impact their lives and careers (Deardorff, 2011). However, English language teaching does have a special position when it comes to teach intercultural competence, as a central aim is to make the students able to use the language to

¹ Fordypning i engelsk

interact with speakers of the target language. While vocabulary and grammar are a part of interacting, so is the cultural dimension.

1.3 English in the world and Norway

English language teaching has, as previously mentioned, a special position in the world and a special position in Norway. Through colonization, Britain and the English language gained a unique position as world language, and has continued to grow ever since (Crystal, 2003).

Today the English language has a unique position as a lingua franca in an increasingly, culturally global world. With English being a lingua franca, it is the main working language in Europe, uniting people with different languages (Graddol, 2006). As Kachru (1985) put it: “the native speakers of this language seem to have lost the exclusive prerogative to control this standardization; in fact if current statistics are any indication, they have become a minority.” (p.30) To explain English’ position in the world, Kachru developed a model: “Three Concentric Circles of world Englishes” (Kachru, 1985). This model is widely recognised, though it has been criticised for not fully representing the increasing complexity of English (Graddol, 2006). The circles of English are based on nations, and does not take into account the fact that many second- and foreign-users of English might even be more proficient in English and have more knowledge about the language than native speakers (Rindal, 2014). However, the model provides a starting point for understanding the status of English by dividing the English speakers of the world into three groups based on nations: The ‘inner circle’, the countries in which English is the majority language, including the UK, USA, New Zealand, Ireland, Australia and Canada; the ‘outer circle’, the countries where English is spoken as an official language, such as India, Nigeria, Malawi, a lot of the colonies are in this category; the ‘expanding circle’, which include the countries that acknowledge English as an international and important language, this is the category in which Norway and Scandinavia is included, but also countries such as China, Russia, Japan (Kachru, 1985). Within the ‘expanding circle’ English is taught as a foreign language, but the use and proficiency varies greatly. Some of the criticism this model has received is that the distinction between ‘outer circle’ and ‘expanding circle’ seems less relevant (Rindal, 2014). Norway has traditionally been put in the expanding circle of English, but as the rest of the Scandinavian countries, many Norwegians have such a high proficiency and the use is so widespread that it in some cases can seem to replace the use the Scandinavian languages, for instance in higher

education, science, commercials and European communication (Graddol, 2004). In the Scandinavian countries, English has been a compulsory part of school from the second part of the twentieth century, and is the first foreign language in all Scandinavian countries (Simensen, 2010). Graedler (2002) claims that we can assume that all living Norwegians now have had some kind of English language education. In the past decades, young Norwegians have been exposed to English through both audio and audio visual media, as well as used English when meeting both native and non-native speakers on their increasingly frequent travels (Rindal, 2014). The systemic use of English is not limited to the English classroom in Norway, but in large companies the lingua franca is often English, and in higher education, there is a considerable amount of literature and lectures that are given in English (Hellekjær, 2007). In the Scandinavian countries, including Norway, English is so permeated in the society through media, either written, audio or audiovisual, and higher education, that English is, by many, no longer considered to be a part of the foreign languages, but regarded as a second language (Rindal, 2014). As English is used increasingly widespread in other countries outside the 'inner' and 'outer' circles, the main target of learning English is no longer to communicate with people who are from the 'inner circle', but to be able to communicate with most other speakers of English in the world (Simensen, 2010). The focus on this communication, leads me to the topic for this thesis.

1.4 Research question

The increasing focus on the intercultural part of English education, intrigued me to study how teachers include development of intercultural competence in their teaching. As the possibility to use video data in my thesis was presented, I created a research question in order to investigate development of intercultural competence in Norwegian classrooms of English teaching, which was interesting for my field of interest and researchable based on the chosen data material in mind:

How are the input components of intercultural competence, as proposed by Deardorff's (2006) model, present in teaching in three different classrooms in lower secondary school?

The research question can be divided into four sub-questions as the input components are threefold, and how the three impact each other is also of interest. The research questions are as follows.

- *RQ1: How is the input component knowledge, as proposed by Deardorff's (2006) model on intercultural competence, present in teaching in three different classrooms in lower secondary school?*
- *RQ2: How is the input component skills, as proposed by Deardorff's (2006) model on intercultural competence, present in teaching in three different classrooms in lower secondary school?*
- *RQ3: How is the input component attitudes, as proposed by Deardorff's (2006) model on intercultural competence, present in teaching in three different classrooms in lower secondary school?*
- *RQ4: How do the input components of intercultural competence, as proposed by Deardorff's (2006) model, impact each other's presence in teaching in three different classrooms in lower secondary school?*

These questions will serve as the basis for inquiry in my thesis.

1.5 Structure of the thesis

To answer my research question, I will present a thesis divided into six chapters including this introductory chapter (1). In the next chapter (2), I will present the theoretical framing for the study, as well as relevant previous research. The following chapter (3) will present and explain the methods I have used, the data analysis procedures, and the credibility of this research. In chapter 4, I will present the findings, and in the next chapter (5) I will discuss these findings in the light of the theoretical framing, relevant prior research and implications for English teaching in the future. The final chapter (6) will consist of concluding remarks and suggestions for further research on the subject.

2 Theory and literature review

In this chapter, the theoretical framework will be presented. The framework is divided into two main parts, the first one regarding *culture*, and the second *intercultural competence*. The first part will give account of my interpretation of culture throughout this thesis, as well as outline what being intercultural can entail. The latter will familiarise the reader with the concept of intercultural competence, the model used throughout this thesis, and the concepts connected to these. The literature review provides insight to previous studies in the field of intercultural competence.

2.1 What is culture

In order to understand what we mean by intercultural competence, we must first understand what we mean by culture.

Culture can be defined in numerous ways. From a humanistic point of view, culture can be defined as “the product of a canonical print literacy acquired in school” (Andersen, Lund, & Risager, 2006, p. 13). This definition concerns the general knowledge of arts and literature and is closely associated with the educated middle class that would aspire towards upper class membership and is often referred to as ‘big C’, or high culture (Kramsch, 2006; 1993; Andersen, Lund, & Risager, 2006). High culture has had a central position in institutions as it has reinforced the idea of a national community with its focus on arts, literature, history and institutions of the target country (Kramsch, 2006; Andersen, Lund, & Risager, 2006).

However, defining culture from this canonical point of view through national institutions does not embrace the differences between social strata and groups within the country. In the 1980s, the paradigm within language teaching changed from only high culture to also include ‘small culture’ or ‘little c’ culture’ (Kramsch, 2006). ‘Little c’ focuses on small social groupings or everyday activities where there is cohesive behaviour in order to avoid an inaccurate representation and possible cultural stereotyping of ethnic groups or nationalities (Holliday, 1999). In this thesis, I have based my interpretation of culture on Spencer-Oatey’s (2008) definition of culture:

Culture is a fuzzy set of basic assumptions and values, orientations to life, beliefs, policies, procedures and behavioural conventions that are shared by a group of people, and that influence (but do not determine) each member's behaviour and his/her interpretations of the 'meaning' of other people's behaviour (Spencer-Oatey, 2008, p. 3).

This definition includes both the collective part of having a common culture, as well as it safeguards the individual's autonomy. Spencer-Oatey's (2008) definition also covers the fact that culture can influence the way we interpret other people with different cultures, which is central to this thesis' theme of intercultural competence. Culture does influence the individuals, but even within a group of people that might use the same language, one culture does not define the group of people. The perception that one language has one culture, has in the recent years been challenged (Kramsch, 2006; Andersen, Lund, & Risager, 2006). The term 'culture' is often used to refer to national culture. Though I have used Spencer-Oatey's (2008) definition of culture as a basis for this thesis, I also found that Michael Agar (1994) presents an interesting aspect of culture. Michael Agar (1994) presents two different ways of seeing culture: as something you have, which is in line with the humanistic idea of culture; and something that happens to the individual through everyday life, which is more in line with the idea of smaller culture.

Culture is... what happens to you when you encounter differences, become aware of something in yourself, and work to find out why the differences appeared. Culture is awareness, a consciousness, one that reveals the hidden self and opens paths to other ways of being. (Agar, 1994, p. 20)

This definition includes the aspect that culture is dynamic and can happen to you and be created. This is a refreshing and interesting perspective on culture as culture is often seen as a static set of values. Spencer-Oatey's (2008) definition vaguely comments upon this aspect as she describes the set as 'fuzzy', that can be interpreted as without clear boundaries.

2.1.1 Being intercultural

To define what intercultural competence is and how it is taught, we need to establish what being intercultural means, and why it is desirable to hold the competence to communicate with an intercultural point of view. There are many terms that aim to define the way we view

holding culture in an increasingly global world. Some of the more wide-spread terms are ‘cross-cultural’, ‘intercultural’ and ‘transcultural’ (Byram, 2012). For this thesis, I have chosen, and will use and explain the term intercultural, as this is the most widely used, and appears in the English curriculum. Being intercultural can mean to encompass several languages, or to be acquainted with several cultures and being able to act appropriately within the norms of these (Byram, 1997). This could be as small as knowing that when an American stranger greets you with ‘how are you’, they are not really asking how you are, but are simply politely greeting you. These nuances in how we use the language are also an important aspect of communication as well as grammar and vocabulary. Bhabha (2006) uses the term *third space* to illustrate the space where meaning is created, where people with different cultural background can communicate. An important role for the intercultural communicator might be a situation where they have to act between languages as an interpreter, creating a *third space* (Bhabha, 2006). As the languages and cultures do not have a one-to-one relationship and acting between them means having to supply more information to present the whole, thus, creating a third space, a dialogue, between the two (or more) cultures (Bhabha, 2006). To create this third space there is a need for a mediator, a person that acts between the two spaces as a member of both or several of the cultural groups communicating. that the mediator will try to act as a neutral agent, trying to make the two sides understand one another (Byram, 2012). Being multicultural and being intercultural differs in creating a third space, where there is a dialogue between cultures (intercultural), not only acknowledging the existence of other cultures (multicultural) (Byram, 2012). To understand how people communicate based on their cultural background, one must be mindful of the many influences from different cultural groups that impact their mindset and ways of communicating (Dypedahl, 2018). Just as we bring our cultural background to understand and participate in other cultures, we do the same with languages. In connection with the languages we speak, we have different cultural traits, which make up languaculture (Risager, 2006). When a Norwegian speaking person speaks in English or French, they will have contributions from the other languacultures they possess through other languages or own mother tongue (Byram, 2012; Risager, 2006).

2.2 Intercultural competence

Throughout different disciplines there are multiple terms for a similar concept, such as cross-cultural communication, ethnorelativity and multiculturalism (Fantini, 2009). For the purpose

of this master thesis, I will use the term ‘intercultural competence’. To identify the teaching of intercultural competence in the classroom, I will define the concept and its components through existing literature on the subject later in this chapter.

I have already defined what it means to be intercultural, and to define what being competent means, I refer to Fleming (2009). He describes competence as observable behaviours as well as implicit understandings within said behaviours. Behaviours being external outcome, and implicit understanding being internal outcome. The external outcome; whether students act interculturally, is how we can measure and assess intercultural competence. Competence can be seen as an impression, not as behaviour; an evaluation, not a performance. Being (interculturally) competent is not something one does, but something one is perceived to be (Koester & Lustig, 2015). Possessing the attitude, knowledge and skills needed, might make one more likely to be perceived as more competent (Koester & Lustig, 2015).

Furthermore, intercultural competence can be explained as “the ability to communicate appropriately with people who have different mindsets and/or communicative patterns” (Dypedahl og Bøhn, 2017, p.50). With this definition in mind, it is not only an international concept, but rather relevant for all encounters between individuals, involving different cultural backgrounds either with several languages involved or not. The intercultural speaker negotiates between different cultural identities to find a third space (Byram, 2000).

Intercultural competence is complex and consists of cognitive, affective and behavioural components, including the communicative part (linguistics) in the behavioural part (Lund, 2012). When discussing intercultural competence, Byram’s (1997) work is essential, as he has been the leading theorist in European traditions (Dypedahl, 2018). In his contribution, the factors of intercultural competence are divided into five different kinds of *savoirs*. *Savoir* (knowledge); *savoir comprendre* (skills of interpreting and relating); *savoir s’engager* (education); *savoir apprendre/faire* (skills of discovering and/or interacting) and *savoir être* (attitudes) (Byram, 1997). Intercultural competence has been defined in numerous ways in different literature, and there is no consensus on the terminology, which is why the model that I will be using was created (Deardorff, 2006). However, the components from Byram’s model coincide to a large extent to the ones from Deardorff’s (2006) model that I will be using throughout this thesis, not surprisingly as he was one of the contributing scholars (Deardorff, 2006).

I have chosen to use Deardorff's model because it is quite specific regarding measurable components and outcomes (Deardorff, 2011), which corresponds well with my research perspective. The model is also research-based, unlike many other similar models (Deardorff, 2006).

2.2.1 Deardorff's (2006) model of Intercultural Competence

Deardorff (2006) presents a model (Figure 1) to visualize the components and desired outcomes of intercultural competence. This model is created from the list of components of intercultural competence and visualises them in a framework with different levels, or hierarchy of needs to process skills that are needed for intercultural competence (Deardorff, 2006). In both Byram's (1997) and Deardorff's (2006) account of intercultural competence, *attitudes* is the fundamental starting point to acquisition.

As the definition of intercultural competence has been defined in countless ways, Deardorff (2006) published an article in which she presented her results from an extensive research to develop consensus regarding the definition of intercultural competence. The participating teachers and scholars agreed upon 22 specific components (Deardorff, 2006). The results from this research were categorized and presented in a model that lends itself to further development of detailed measurable learning outcomes. The categories are broad (*attitudes, skills, knowledge (and comprehension, desired internal outcome, desired internal outcome)*), but narrowed down into more measurable outcomes and indicators (e.g: *attitudes: respect, curiosity and discovery, openness*) (Deardorff, 2006). The model shows that intercultural competence is not something you can attain or reach, it is an ongoing process and it is important that students are given an opportunity to reflect upon their own development during this process (Deardorff, 2011).

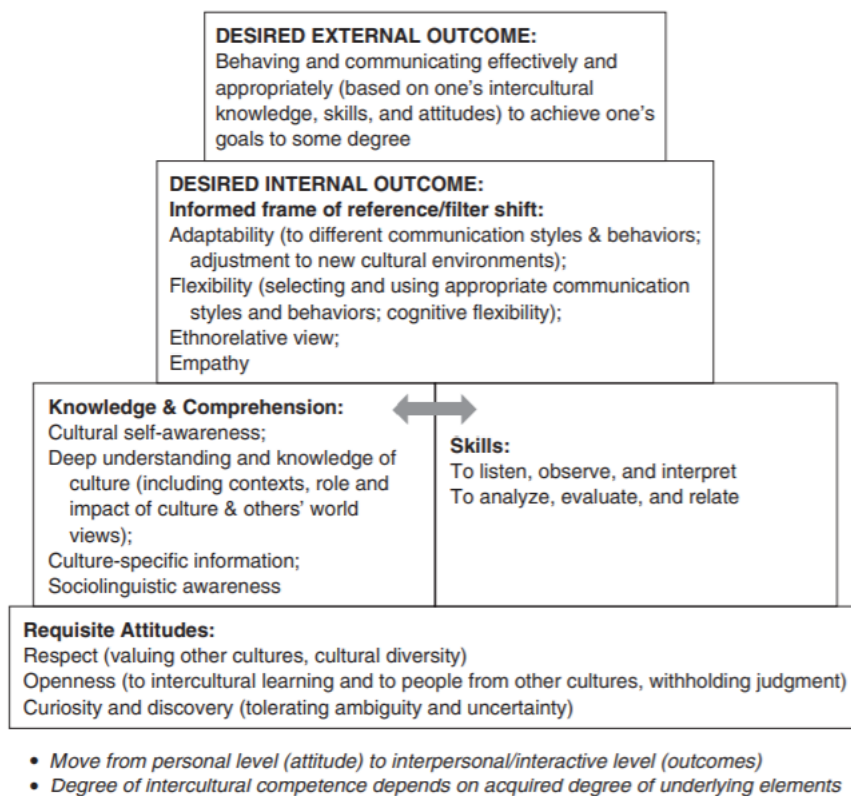


Figure 1 Pyramid Model of Intercultural Competence

Source: Deardorff (2004: p.196)

Deardorff (2006) states: “The degree of intercultural competence depends on acquired degree of underlying elements [attitudes, knowledge (and comprehension), and skills].” (see Figure 1). However, in this thesis, I will often refer to the *developed*, rather than *acquired*, degree of *attitudes, knowledge (and comprehension) and skills*, as I find this describes the ongoing process better.

While the models I present take into account both the input and the outcome of intercultural competence, I will only be addressing the input part, as I can only observe the input that the teachers present to their students as I am using classroom video data. While the first model (figure 1) presents the different components of intercultural competence and the complexity of acquiring the full picture, the second model (figure 2) presents the process. The most fundamental component that was agreed upon, *attitudes*, serves as the basis in this model as well. The fundamental *attitudes* are a prerequisite to acquiring any form of intercultural competence. The important attitudes serve as a starting point, making it possible to gain the right to knowledge and skills on an individual level, to facilitate the desired internal outcome, which through interaction can result in a desired external outcome (Deardorff, 2006).

The process model(Figure 2) shows that it is possible to altogether skip the desired internal outcome to get to the desired external outcome, by either just having the *attitudes* as input, or including *skills, knowledge and comprehension*. When not completing the full cycle, however, the degree of competence in the external outcome, might not be as complete as if the cycle had been completed, and restarted (Deardorff, 2006).

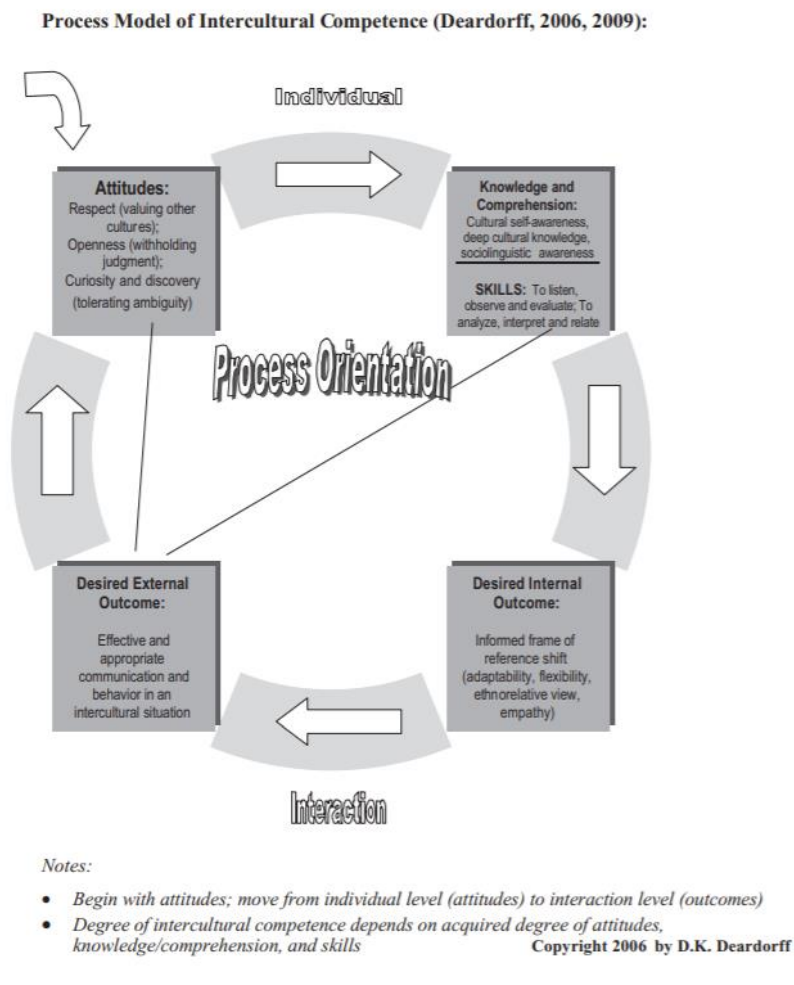


Figure 2 Process model of Intercultural Competence

Source: Deardorff (2004: p.198)

The form of the process model (Figure 2), a cycle, implies that there is a continual process of improvement of intercultural competence, it also implies that the process is never complete. One can never be fully ‘interculturally competent’. Again, the basis for both of these models (and most other research on the subject) is the basic *attitudes of respect, openness, curiosity and discovery*. Though no one might ever be fully competent, working on developing these attitudes, seems to be a key aspect.

2.2.2 Components of Intercultural competence

The pyramid model, Figure 1 , allows for degrees of competence, as the more components acquired and developed increases the probability of intercultural competence as an external (and internal) outcome (Deardorff, 2006). The model embraces both specific and more general definitions of intercultural competence. As I cannot make any inferences about the desired outcome, neither internal nor external, I will focus on the first part of the model: *attitudes; knowledge (and comprehension) and skills*, which I will describe in greater detail below.

2.2.2.1 Knowledge (and comprehension)

Deardorff's (2006) model (Figure 1) divides *Knowledge (and comprehension)* into four codes: *cultural self-awareness; deep understanding and knowledge of culture; culture-specific knowledge* and *sociolinguistic awareness*. To shift perspective and understand others' worldviews, which are some of the key aspects of intercultural competence, there is a need for deep cultural knowledge that goes beyond surface-level knowledge (Deardorff D. , 2011). As knowledge and facts about the different cultures themselves become less important than knowing how to use knowledge in an intercultural way, the students are given the skills to understand different societies (Bok, 2006). Historically, there has been an emphasis on high culture, such as knowledge about a nation's history, arts and institutions, when teaching culture in language classes as a ticket to the highly educated society of the target language country (Kramsch, 1993). However, as the object of language teaching has changed from not only catering to the higher classes, a debate about what culture is relevant to teach in the English subject has emerged, and whether general information on different countries, such as Britain and the US even have a place in English language classrooms. The question of why should the students learn cultural information, and when will they use this knowledge, is important. Defining the cultural component of the English subject is increasingly difficult, as a Norwegian learner is just as likely to use English to communicate with a Spaniard, an Englishman or an American (Lund, 2012). Being a lingua franca, the English language cannot be defined by any one set of cultural knowledge, as that would undermine the whole idea of the language as a global language. Byram (1997) suggests, however, that the American and British parts of culture or communication styles, can serve as examples to how the English language can be used and perceived differently (Lund, 2012). To shift perspective and

understand others' worldviews, which are some of the key aspects of intercultural competence, there is a need for deep cultural knowledge, such as knowledge of why people do what they do, that goes beyond surface-level knowledge, such as knowledge of what people do (Deardorff, 2011). This is important as knowledge and facts about the different cultures themselves become less important than thinking in an intercultural way, and giving the students the skills to understand different societies (Bok, 2006).

2.2.2.2 Skills

According to Deardorff's (2006) model, the *skills* needed to develop intercultural competence are '*to listen, observe, and interpret*', and '*to analyse, evaluate, and relate*' (UDIR, 2019, n.p.). In explaining the importance of these skills, she emphasises the importance of process and of engaging in active reflection, both on the teaching practise and in intercultural interactions (Deardorff, 2009). To attain the aim "to communicate across cultural differences", the *skills* of using the target language are essential. In all English as a second language teaching, a vital part of the skills taught are the linguistic aspect of the language. However, understanding and mirroring behaviour in a constructive way to avoid offending people from a different cultural background, proves to be equally as important in order to communicate across cultures (Corbett, 2003; Lund, 2012). Discourse in the classroom is creating its own culture as the teacher addresses the students. The teacher presents information, and to communicate the students have to interpret the information (Kramsch, 1993). Although learning about different ways of communicating within and between different cultures is beneficial in order to communicate with someone from that specific culture, a more effective way to be attentive of differences is to make students aware of their own way of communicating based on their background and how they act. This can be further extended to trying to interpret why others act as they act. The pragmatics of language like formality and degree of politeness are examples of culturally-related factors that are useful when communicating intercultural (Tomalin & Stempleski, 1993). Making the students aware of how the Norwegian society and culture shapes their view of the world, could help them to understand how other people from different parts of the world can see it differently based on their own starting point and culture (Lund, 2012). As culture is seldom as linear as nationality, knowing how Britons in general communicate might not be the best basis of intercultural competence, as this might reinforce stereotypes, rather than meeting someone with the intention of trying to understand that individual. Critical-thinking skills

plays an important part in how the student develops and evaluates the knowledge presented (Deardorff, 2011).

2.2.2.3 Attitudes

In order to develop new *knowledge* and *skills* in an intercultural process, the attitudes linked to being culturally competent must be maintained as the most important foundation (Okayama, Furuto, & Edmondson, 2001). The common foundational attitudes found in literature on intercultural competence are, as in Deardorff's (2006) model: *respect* (valuing and tolerating of all cultures), *openness* (withholding judgement and being aware of differences), *curiosity and discovery* (tolerating ambiguity) (Byram, 1997; Deardorff, 2006; Okayama, Furuto, & Edmondson, 2001; Deardorff D. K., 2009). In order to further develop these attitudes, students need to be exposed to situations and meetings that challenge and interest them. By seeing how different people act to the best of their ability, but still very differently to how they themselves would act, their own perspective will be challenged. By exposing the students to different cultural phenomena, accentuating the differences and discussing these, the students might be able to shift their perspective from their own ways of acting and seeing the world and "decentre" as Byram (1997) puts it, to understand that their perception is only one way to view of the world among many.

Having the knowledge and awareness of how your own surroundings helped shape the way you think act, and knowledge of how your cultural background is a complex matter, might be of importance and help to understand a difference of opinion, when meeting someone new. It is important to make the context of our own actions and ways of communicating transparent for our students (Kramsch, 1993). By raising cultural self-awareness, the students might be able to "describe the lens through which they see the world, including underlying culturally conditioned values that impact on their own behaviours and understanding of others' behaviours" (Deardorff, 2009, p. 5). And thus, ultimately they may be able to keep in mind that other people might have a different lens through which they view the world, and using their intercultural competence to manoeuvre through meetings in which misunderstandings and confrontations may occur.

2.2.2.4 Desired internal Outcome

The internal outcome involves an internal shift in frame of reference, involving the students' ability to shift perspective (Deardorff, 2006). The desired internal outcome can be connected to Byram's (1997) idea of 'decentring' from one's own perspective, and doing so as an informed decision. Deardorff (2006) emphasises the importance of adaptability and flexibility, being able to shift between different communication styles and behaviours based on new cultural environments. Also highlighted in the pyramid model (Figure 1.), is being able to encompass an ethnorelative view (understanding that certain behaviour can only be understood within a cultural context), and have empathy (Deardorff, 2006). In this thesis however, I will only be analysing the input not the *desired internal outcome*.

2.2.2.5 Desired external Outcome

The external outcome is the behaviours and communication that are effective and appropriate that can be found when students are in an intercultural situation, which is the outcome of a student's intercultural competence. The product of the components make up intercultural competence. A way to assess the desired outcomes without intercultural authentic situations, can be through reflection papers and term papers with agreed upon competence goals or rubrics that can be measured through text. The reflections the students engage in can comment upon how they would use their newly developed *knowledge, attitudes and skills* to interact with individuals and broaden their view on different social and cultural issues (Deardorff, 2011). As this also is an outcome, I will not be analysing this in this thesis.

2.2.2.6 The process

According to Deardorff (2006), the best way to develop a high degree of intercultural competence is through including all the components of the process, though she does open up for possible shortcuts (see Figure 2, black lines). The process model(Figure 2) visualizes the process from input (*attitudes, skills and knowledge and comprehension*) to outcome (*desired external and internal outcome*). The cycle also visualizes that the outcome reinforces the input. The cycle will increase the development of competence over time. As the developed degree of *attitude, knowledge(and comprehension)* and *skills* will increase the degree of competence, the outcome (both external and internal) will accelerate the degree of input, *attitudes* will be reinforced, and the outcome might add to the *knowledge (and*

comprehension) and help develop the *skills* needed (Deardorff, 2006). Though the *outcomes* of the process will not be analysed in this thesis, I will comment upon the process regarding the *inputs*.

2.2.3 Teaching Intercultural Competence

Explaining intercultural competence, does not automatically explain how to teach intercultural competence. The pedagogical practice can be especially tricky as one of the key components is *attitudes*, which can be challenging to teach. Through identifying and dividing it into smaller segments and categories, it can be easier to identify and teach intercultural competence. Deardorff (2009) suggests use of the Observe, State, Explain and Explore (OSEE)- tool to develop intercultural competence (Deardorff, 2009). The OSEE-tool consists of four parts, listening to and observing intercultural situations, stating objectively what is happening, exploring different explanations to what is happening, including both personal and cultural explanations, and lastly evaluating why the situation occurred (Deardorff, 2009). Through this method internal outcome and reflection on own behaviour can lead to an external outcome with appropriate and effective communication in intercultural interactions when they happen in natural situations (Deardorff, 2009).

Intercultural interaction can be a goal for optimal learning (Deardorff, 2011). Deardorff (2011) proposes different ways to implement these intercultural interactions amongst students. Service learning, lending the students' own human differences (such as: gender, race, national origin, economic status, and so on) to create intercultural exchanges where the students can learn from each other, embracing the multiculturalism of the classroom. However, an important aspect here would be avoiding perpetuating stereotypes through critical reflection and understanding and encouraging them to talk and share amongst themselves (Deardorff, 2011). Foreign films can also offer a different perspective on specific issues, especially if they are shown in addition to discussion and reflective work (Deardorff, 2011).

The objective of teaching English as a second language is no longer to imitate the native speaker, in neither language or culture, but to acknowledge the interactive nature, the social, political and ethical implications of learning and teaching about culture (Byram, 2000). This can happen with the integration of theory and practise. In all disciplines, we look to positive exemplars that model successful learning. To reach a higher degree of intercultural

competence, it makes sense to study and learn from the ones that we consider to have a high degree of intercultural competence, the positive exemplars (Koester & Lustig, 2015). When teaching culture, the students need to be explicitly challenged, and engaged in active reflection to benefit from the information provided and teaching (Deardorff, 2009; Kramsch, 1993). The students should be engaged in behavioural rehearsal and experiential learning to prepare for intercultural encounters (Byram, 2000). The German tradition for Interkulturelle Didaktik, proposes substituting intercultural dialogues for the more common monocultural ones. Deardorff (2006) emphasises the importance of being process oriented or mindful, being aware of the learning that takes place at each level of intercultural competence development. The next section will offer insight in more research on the presence of intercultural competence in English teaching in Norway.

2.3 Literature review

In my literature review, I will present research published on the subjects of culture and intercultural competence in English teaching in Norway, as well as a relevant master thesis on the subject. There has been limited research done on the subject, but the ones made a note of here contributes to shed light on the field.

Lund (2012), examined how English textbooks in Norwegian secondary schools facilitate the teaching of intercultural competence and found that the books have become increasingly concerned with developing the students as enlightened citizens of the world by presenting information about different countries and people through personal stories represented by “normal” people, not only through “high culture”. There are some textbooks that sporadically challenges students explicitly to reflect upon their own culture, both in behaviour and in use of language (Lund, 2012). However, Lund (2012) suggests that this could be developed further to be more systematic and that differences in culture and variations in communication could be accentuated.

Magne Dypedahl and Jutta Eschenbach (2011), both associate professors at Østfold University College, conducted a study connected to a subject for teacher students at the university, in which the students discussed how different concepts of culture and theories are connected. They found that after completing the course, the students had changed from a more simplistic view of culture, to a more complex one (Dypedahl & Eschenbach, 2011).

However, they state that assessing intercultural competence being a lifelong process including attitudes, is particularly difficult, yet they did see evidence of intercultural learning in the reflection and notes the students provided (Dypedahl & Eschenbach, 2011).

Sissil Heggernes, a Norwegian PhD candidate explored how challenging picture books can foster English students' intercultural competence. Her study (2019), sheds light on how dialogic features might be conducive to intercultural learning and how teachers can facilitate students' intercultural dialogues. Her study introduces learning resources that aim to specifically develop the students' intercultural competence (Heggernes, 2019).

In her PhD-thesis, Hild Hoff, from the University of Bergen, has published three articles related to approaches to intercultural competence in English as a foreign language classroom (Hoff, 2019). The first article (Hoff, 2014), is especially relevant for my thesis, as it is a critical discussion of Byram's model of intercultural competence in the light of Bildung theories. In this article, Hoff (2014) discusses the emphasis on harmony and agreement in Byram's (1997) model, and how conflict, disagreement and difference can be beneficial to the development of intercultural competence and serve as a foundation for interesting and rewarding discussions. As the *attitudes* from Deardorff's (2006) model emphasises *curiosity and discovery, openness and respect*, which also nods to harmony and agreement like Byram's (1997) model, it is interesting to keep in mind that the challenging aspects can be important contributions in developing intercultural competence.

Sigrid Listuen (2017) conducted her master thesis with the aim to identify what characterises culture teaching in two lower secondary classrooms drawing on data from the same research project as this thesis; LISE (Hjeltnes, Brevik, & Klette, 2017). She found that the teaching was mainly centred around big C-culture, and that the teachers' main objective with culture teaching was development of the students' general knowledge (Listuen, 2017). The research contributes with interesting results related to the *knowledge (and comprehension)* part of my study.. Listuen (2017) argues that culture-teaching should be more directed towards intercultural competence and should include developing *attitudes* and *skills* as well as the students' *knowledge*. For her study, Listuen (2017) examined the quality and contents of culture-teaching in English classrooms, which is partly linked with my study which examines how the different components of intercultural competence are present. Though the studies touch upon the same subject, they complement each other by using different approaches to

shed light on intercultural competence and the English subject, as her study involves a framework to determine the quality of teaching.

The studies that are conducted in concern with intercultural competence in English teaching in Norway, gives an indication of what kind of culture is taught with an intercultural aspect in mind, both in classrooms and in textbooks. How intercultural competence can be included through reading is addressed (Hoff, 2017), as well as whether teaching to develop intercultural competence with teacher students is fruitful (Dypedahl & Eschenbach, 2011). However, how teaching to develop intercultural competence in English teaching in Norway is done, as well as what teaching to develop intercultural competence entails, is still not documented in research.

3 Method and material

In this chapter, I will describe and present the methods I used to examine my research question. First, I will present and describe my research design (3.1). Then I will introduce the participants of this research (3.2). Next, I will present and describe how the data was collected (3.3) and what kind of methods I used to analyse the data (3.4). Finally, I will account for the credibility of this study (3.5).

3.1 Research Design

When developing my research design, the first task was to develop my research question, and make sure that my question is researchable and interesting to me and other people (Firebaugh, 2008). I wanted to investigate what the teachers do to integrate intercultural competence and decentring in their teaching. With this in mind, my research question was developed:

“How are the input components of intercultural competence, as proposed by Deardorff’s (2006) model, present in teaching in three different classrooms in lower secondary school?”

To answer my research question, I have chosen an observation-based qualitative research design. The qualitative research design is characterised as

“(…) a means for exploring and understanding the meaning individuals or groups ascribe to a social or human problem.” (Creswell, 2009, p. 232) .

As my research question investigates to what degree and how teachers include input components of intercultural competence in their teaching, thus exploring and investigating a human phenomenon, the qualitative research design suits my research well. My data source are video observations, from three different classrooms in year 10 of lower secondary school, making this a case-study. As well as presenting specific situations and cases, I will include some numerical data from my coding with explanations and interpretations, a quantitative analysis of qualitative data. Just as the non-numerical data, the numerical data needs to be interpreted and serves as a symbolic representation and is subjective and context-dependent (Twining, Heller, Nussbaum, & Tsai, 2017).

As I am interested in the teachers’ practices, hence what goes on in the classroom, observation stood out as the obvious choice and is thus my source of data. As observation was my chosen method for my research, I accepted the invitation to join the LISE-project, led by Associate Professor Lisbeth M. Brevik, as they have collected video data from many different schools and could provide a data source that would have been too difficult and time consuming to collect on my own. From the LISE-data I could make a selection of participants and choose the classes that were the most interesting to my research question.

In brief, this is a qualitative case-study based on video observations from three selected classrooms and teachers from the LISE-project to research teacher practices. I do in-depth analysis of cases from the specific classrooms, bounded by time and activity (Creswell, 2009).

The following table presents the different elements of analysis (Table 1).

Table 1. Elements of analysis

Elements of analysis			
Participants	Three teachers and their students		
Data	Video recordings (LISE-project) from three classrooms		
Analytical Concepts	Knowledge (and comprehension)	Skills	Attitudes

The analytical process can be divided into two phases: (1) selection of data (going through videos and making a relevant selection of classrooms, going through the selected classes and selecting cases) and (2) analysing the data (working through and trying out multiple codes, and then coding).

Phase 1

Going into the selection phase, I already had some knowledge of the classes from year 10 from working on the LISE-project earlier and knew that several of these classes would be interesting to my research, I also received some guidance as to what classes might be interesting from Lisbeth Brevik, the LISE-project coordinator. After going through hours of video data to make a selection, I selected cases from the video data that would be interesting for my thesis. For criteria of selection se chapter 3.2. I made sure that there were transcriptions available for all of the relevant cases, so transcribing was also a part of phase 1.

Phase 2

When working with the analysis of the data, I went through the selected material several times with different analytical concepts applied each time. I coded the different subcategories of *knowledge* first, then *skills* and *attitudes* lastly. I coded the material using NVivo 12, through which I was able to identify which codes coincide with each other, which was the next part of my analysis. I tried several different theoretical frameworks before deciding on the model I am using, as I found that this best and most straightforwardly portrayed my findings (Bryman, 2008).

The following table is a visual presentation of the process leading to analysis (Figure 3).

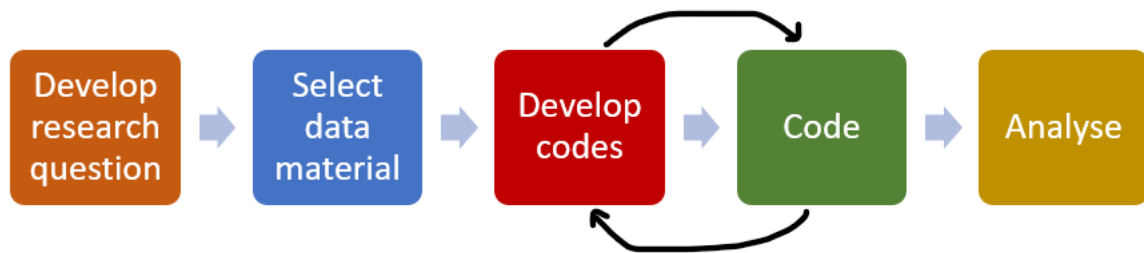


Figure 3 Visual presentation of the analytical process

Detailed descriptions of the participants, selections and data analysis are given in the following sections.

As per Creswells' (2014) description, the data I have used are from the participants setting: three different classrooms from year 10 of lower secondary school with three teachers. The data have been analysed inductively in phases, building from particular descriptions of what the teacher does, to general themes and codes in order to see a pattern integrating intercultural competence, and thus interpreting how intercultural competence can be integrated in the English classroom through critical moments.

As this study's method is video observation, it is limited to only describing the actions that are observable and cannot say anything about the intentions of the teacher, or the learning

outcome of the students. My research question is therefore limited to what I can observe from video data. To examine my research question, I have decided to do a case study to go in depth in the interactions in the three classrooms. The primary focus of the study is on how the teachers react to moments in teaching where there is a possibility to reflect upon cultural differences and students' own cultural identity. This study is concerned with naturalistic instruction to explore patterns and what happens in English classrooms in Norwegian schools.

3.2 Participants and selection

The participants in my study are chosen through purposeful selection, by selecting the video data that will best help me understand the research problem and question (Creswell, 2009). The data is selected from the LISE-project's videodata-base which consists of video observations from 9th (2015-2016) and 10th (2016-2017) grade in in lower secondary schools (Hjeltnes, Brevik, & Klette, 2017). As I already knew which topic I would research, it seemed appropriate to locate the particular settings, persons, and activities that provide information that is of particular interest to my research aim (Maxwell, 2013). I had previously worked with the LISE-project in an English didactics course, so I already had an idea of which recordings might be interesting for me to investigate based on my area of interest and choice of theme for my master thesis. My further selection criteria was incidences containing culture teaching that was not tied to a specific country's culture. Three teachers and their students were chosen as the participants for this study, based on the contents and teaching of these classes. However, one of the classes in my thesis have some national culture-specific content (S07 see Table 2). I chose to include this class anyway, as the content was more concerned with the electoral system than more traditional culture-specific content, such as national history. All of the observations are chosen from year 10 to make the participants and content comparable and control intervening variables as much as possible (Creswell, 2009). All teachers, students and schools were previously unknown to me, and all of the participants have been anonymised to protect their privacy.

The following table (Table 2) provides a brief presentation of the content of the observed classes.

Table 2 Presentation of classes

A brief presentation of the observed classes:	
S07	Teaching and presentation about the election in 2016 and electoral system in the United States. The teaching is parallel to the election, and there are classes on each side of the election, before and after Trump was elected president. Four consecutive lessons are coded from this classroom.
S09	Teaching and presentation about death penalty in the world. The presentation is not specifically connected to any one country, but several nations are mentioned with associated information about death penalty. One lesson is coded from this classroom.
S13	Teaching and working with global challenges. Not connected to specific countries but to the world as a whole, though the teacher does specify that challenges might be different from Norway to the rest of the world. One lesson is coded from this classroom.

3.3 Data collection

Data collection refers to methods used for obtaining data material for a study (Maxwell, 2013). In this study, I have used video observation as my method of data collection. The videos were already collected by the LISE team and is therefore considered secondary data in this study (Dalland, 2011). Throughout this research I have the role as a complete observer as I was not present for the collection of data (Creswell, 2009). In the following section, I will discuss strengths and weaknesses of video data and the use of secondary data.

3.3.1 Video data

My source of data for this MA study is video from three different classrooms in the year 10 from three different schools. Blikstad-Balas (2017) explains the benefits of video data as a source in social sciences as it offers a means to thoroughly consider the complexity typical of social practices, for example complex activities in detail of what happens in classrooms. It provides a multimodal aid to insight that is durable and stays ‘fresh’ in the aspect of

conserving the elements of context and allows possibilities for different interpretations of the same material (Blikstad-Balas, 2016).

As mentioned earlier, I had access to data from the LISE project. The project is a video observation study analysing quality of teaching in eight different classrooms in six different subjects (ILS, 2019). The project provides breadth to the research, as it is possible to observe a range of classrooms and teachers. The LISE-project mainly use a fixed set of codes to analyse the quality of teaching (Hjeltnes, Brevik, & Klette, 2017), but as this study doesn't assess the quality of teaching, I will use a different set of codes based on Deardorff's (2006) model (see Figure 1). The videos I have used, were filmed using LISE methodology with two cameras positioned at the front and back of the room, capturing the students' and teacher's actions, as well as two microphones, one on the teacher and one in the middle of the classroom, picking up the students' utterances (Klette, Blikstad-Balas, & Roe, 2017). The following images illustrates the set-up of the filming of the classrooms:



(Image credit: ILS, UiO, 2017)

Though a video study offers a possibility to analyse complex activities in detail, there are some restrictions to the method used. One restriction is that the data might be difficult to interpret (Creswell, 2009), as the data is removed from its original setting. A different critique of using video observation, as well as other types of data, is that the material is not accessible for the public (Creswell, 2009), thus the verifiability of the data is compromised. A third restriction might be the quality of the data. It might be compromised as the camera will not be able to capture everything that happens in the classroom (Blikstad-Balas, 2016). The microphone placed in the middle of the classroom picking up sound, is not positioned on any of the participants, so utterances from students in groups or not talking directly to the teacher have been occasionally difficult to pick up, however, I don't believe it has affected the study

substantially, as I have been able to re-watch and listen and my main focus is on the teacher's utterances which have been easier to hear and transcribe. The video data alone gives me little opportunity to find out about the participants intentions or experiences of the episodes I have been studying. A possible way to counterbalance this could have been to have interviews as well as video data, which would provide me with more insight in this regard, though the intentions and experiences were not a part of my research in this thesis.

3.3.2 Secondary data

In qualitative research, it is considered important that the researcher know the participants, context and research sites (Maxwell, 2013), which is a limitation when using data that is collected by other people. However, as Dalland (2011) explains, use of secondary data is not reconstructing the initial context, as this can never be achieved, but rather recontextualising and reconstructing the existing material. The benefits of video data, as being durable and having the possibilities of conserving the context to a certain extent, aids the credibility of use of secondary data in this case. Video data that are reused by other people than the ones collecting them therefore has a special position as more credible, compared to reusing other qualitative data (Dalland, 2011). By using the material from the LISE-project, I gained access to material that would have been impossible to collect for this thesis on my own. However, I was not present for the recording of the video material and could not observe the full extent of the context, research site or meet the participants. I had the role of the complete observer, as I was not present for the recordings, as noted above (Creswell, 2009), this also means I had no way of influencing the methods used to collect the data. Yet, I find that the material is rich and is sufficient to answer my research question, as my research question relates to what happens in the classrooms, and not the intentions and experiences of those in the classrooms.

3.4 Data Analysis

Twining et al. (2016) describes data analysis as moving from descriptive information to patterns and abstractions. According to Creswell (2009), the process of data analysis is made up of several components: preparing the data for analysis; conducting different analyses; moving deeper and deeper into understanding the data; representing the data and making an interpretation of the larger meaning of the data. In this section, I will go through the process leading up to the representation and interpretation of the larger meaning of the data. However,

it is important to note that even though the process seems linear, the different stages might be interrelated (Creswell, 2009), as they were in my process. I will present the steps in my process below.

Step 1. Organize and prepare

To organize and prepare the materials, I went through the video data several times while making field notes of interesting situations or sequences which related to intercultural competence. These notes also contributed to selecting and discarding material for the final selection of video data. After the initial review of the video data, I transcribed the classes that might seem interesting for my research (if they were not already transcribed by other contributors to the LISE-project) and made sure that the transcriptions were accurate for the segments that I found interesting.

Step 2. Getting an overview

I then read through the selected video transcriptions, I chose to conduct my research on three schools, with three classes from school S07, one class from S09 and one class from S13. I then started to organize the segments that I found interesting to get an overall impression of the possible findings. I did this using NVIVO. NVIVO is a software for text analysis which allowed me to code across several documents, for a manageable and organised way of coding the segments from Deardorff's (2006) model (Figure 1) in step 3.

Step 3. Detailed analysis through coding

At this point, I knew which segments would be interesting for getting a deeper understanding of the context of intercultural competence, however I had not decided on the framework yet. Many case-study-based research processes are based on abductive coding (Alvesson & Sköldbberg, 2018). This process develops the empirical area throughout the process, and adjusts and refines the theory. The method starts by going through the empirical data, like the inductive method, but does not reject theoretical preconceptions (Alvesson & Sköldbberg, 2018, pp. 7, 8). I went through the materials several times to code it in different ways, alternating between inductive coding (based on empirical data) and deductive coding (previous theory), before I decided on coding using the components from Deardorff's (2006) model (Figure 1) (Alvesson & Sköldbberg, 2018). Thus, I started coding using the three main components of input as codes: *attitudes; knowledge (and comprehension)* and *skills*. I then created categories of each component based on the explanations of the components found in the model (Figure 1) to make it easier to code the components. This way I ended up using three main categories (*attitudes, knowledge and skills*), and nine codes (*curiosity and discovery,*

openness, and respect, cultural self-awareness, culture-specific information, deep understanding and knowledge of culture, and sociolinguistic awareness, gathering information, and applying information). Two of the codes (gathering and applying information) also had subcodes (teacher modelling and student applying) which eventually were not used as independent codes. The figure below shows the codes I used:

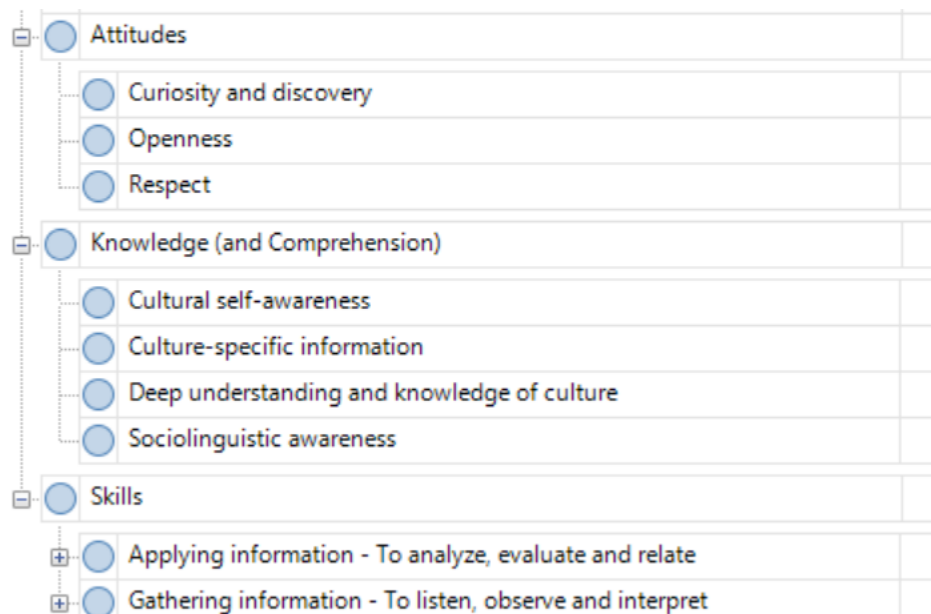


Figure 4 Screenshot of codes (based on Deardorff's (2006) model) used in NVivo

The different segments were coded first by codes of *knowledge (and comprehension)*, then *skills* and then *attitudes* were coded last, as this turned out to be the most complex to code of the three. . I went through the materials several times to code it in different ways. In the first run through of my data, I made selections of all the situations that involved culture, either the students' or others'. The next step was to decide what kind of *knowledge* the teacher presented (based on the codes from Deardorff's (2006) model), as this was the easiest categories to identify. The next step in the analysis was to identify which *skills* were being used (or encouraged) and the last step, and the most difficult one to identify was the presence of the essential *attitudes* for intercultural competence. The codes I have used (see Figure 4), have been inspired by Deardorff's (2006) model, but they were further operationalized by me in order to accurately identify the situations in my selection (see Figure 5, Figure 6 and Figure 7).

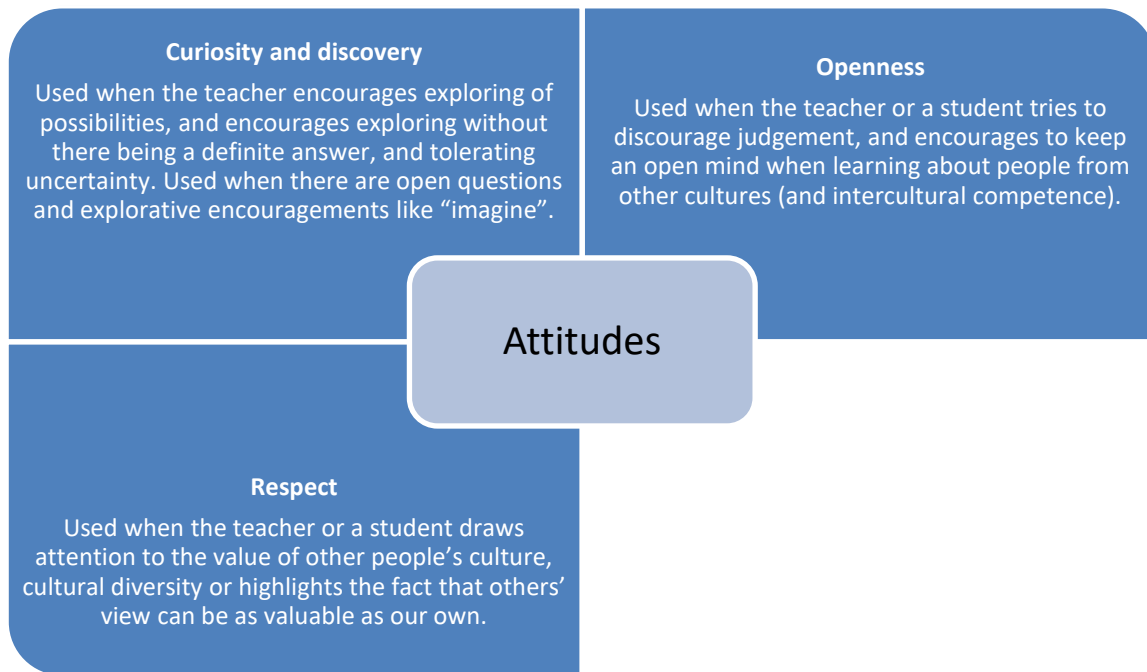


Figure 5. Codes within the category attitudes, inspired by Deardorff (2006) and then further operationalized.

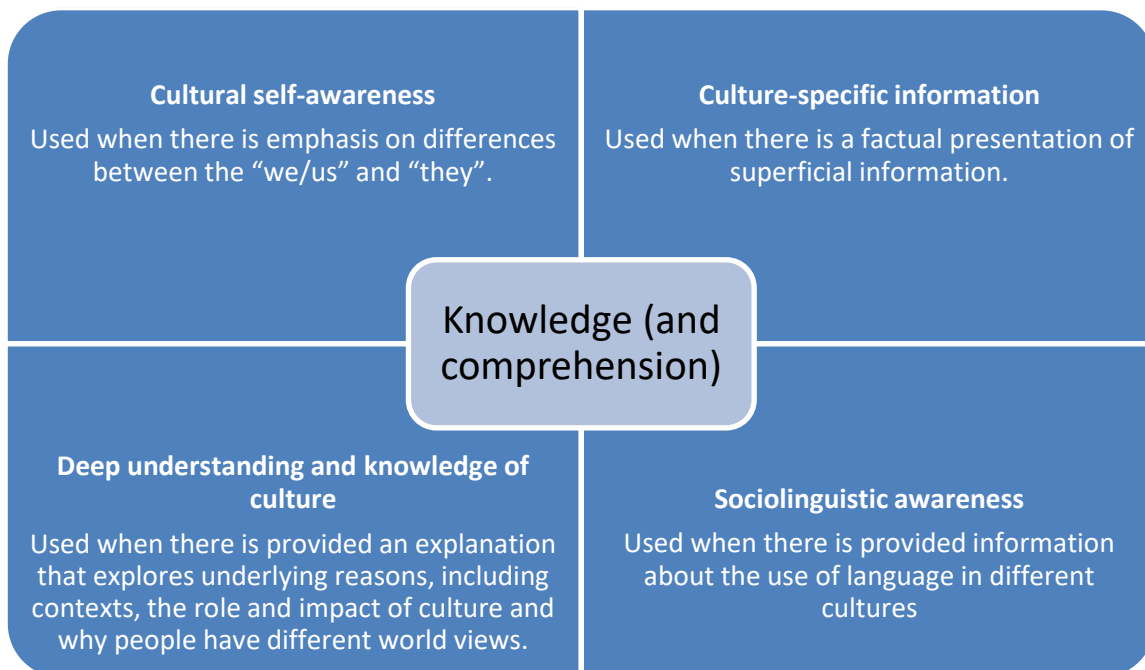


Figure 6. Codes within the category knowledge (and comprehension) , inspired by Deardorff (2006) and then further operationalized.

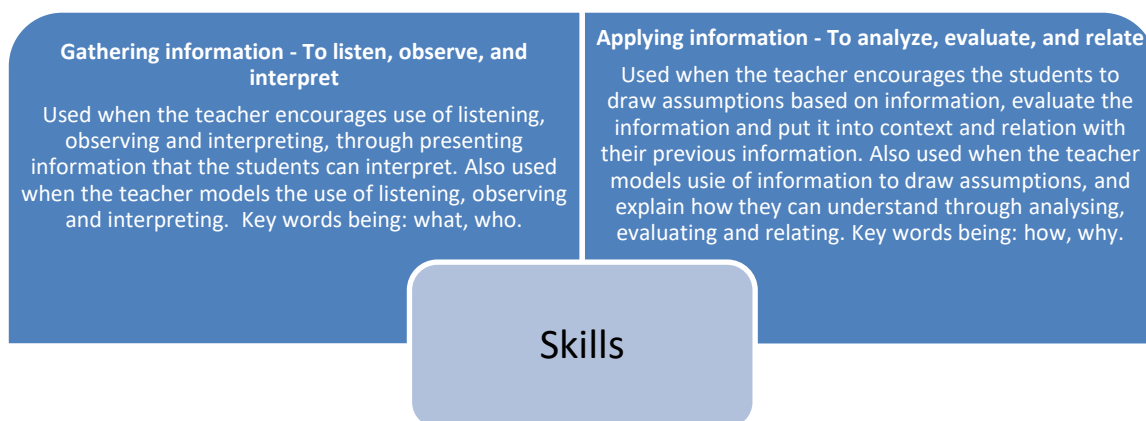


Figure 7. Codes within the category skills, inspired by Deardorff (2006) and then further operationalized.

The codes are developed through an abductive approach as the codes are a mix of the components from the model and my insight from the data (Alvesson & Sköldbberg, 2018). I will present the frequency and overlap of the codes, however the frequency and overlap does not give me a complete picture of how intercultural competence is being taught, as these display the occurrence of components of intercultural competence, not the quality and occurrence of intercultural competence awareness.

3.5 Research Credibility

This section will concern the credibility and limitations of this study, regarding reliability, validity and ethical concerns.

3.5.1 Reliability

Ary et. al (2014) describes, simply put, reliability as “reliability is concerned with how consistently you measure that which you are trying to measure.” (Ary, Walker, & Jacobs, 2014, p. 101). This description of reliability can be further expanded by asking whether a different researcher would get the same results if the study had been replicated (Bryman, 2008). However, external reliability, whether the study can be replicated or not, is a difficult

criterion to meet according to Bryman (2008), as the circumstances of social studies will vary. On the other hand, internal validity, making sure that more than one person agrees on what they see and hear, is more manageable in a study like this. Regarding my study, where my interpretation of the codes is part of the study, I tried to put the reliability to the test by discussing the codes and coded material with fellow students and academics. I have also made an effort to be as transparent as possible throughout this thesis, by explaining my codes and how I have coded them. Bryman (2008) addresses the importance of being transparent in the process of conducting the analysis to explain how the study's conclusions were arrived at. Though an aim might be to have replicable data in some studies (Creswell, 2009), I think that given the nature of the coding and the complexity of the codes themselves (in particular the codes for *attitudes*), my subjective view as a researcher might impair the possibility for replication. However, I invited academics and fellow students to review my codes, and received confirmations that the codes are applicable for other people, though with thorough explanations from me. I am also coloured by my own cultural and professional background in what I read into the data and might be biased as a researcher based on this. At times I may have disagreed with the teachers' methods, and have had to work with my bias and have accounted for this in my discussion in the findings and discussion. Another potential researcher bias I was aware of, was that I already had some preconceptions of what the findings might be through working with the material prior to performing the analysis, and that this might have affected the presentation of my results.

3.5.2 Validity

Bryman (2008) states that validity in many ways is the most important criterion of research. He explains validity as being concerned with the integrity of the conclusions that are generated from a piece of research (Bryman, 2008, p. 32). Given the definition of validity, it is clear that reliability is necessary for the research' validity, reliability however, is not a guarantee for validity (Johnson & Christensen, 2017). Creswell (2009) states that qualitative validity means that the researcher checks for accuracy of the findings by employing certain procedures. Some of the procedures to check for accuracy that I did employ were for descriptive validity by checking transcripts for obvious mistakes, which I did for the segments that I would go on to use. As I have utilised video observations to collect my data, I was able to go back to the source several times to ensure this. The non-verbal descriptions, however, are not included as I did not find it useful for interpreting the data. I made sure that there was

a minimal drift in the codes, as I wrote down my interpretation of why and when I would apply them, as well as reasoning for coding when I was uncertain. I also discussed my coding with my supervisor, some fellow students and academics as previously mentioned (Creswell, 2009).

Given that this is qualitative case-study, there are limits to how transferable the results from this study are. The external validity can be considered a weakness in this study, as this study cannot be generalized to populations (Johnson & Christensen, 2017). Though this study only comments upon about the cases in question, it can be viewed as a suggestion to and an example of how similar English classrooms might experience similar situations, and in this way be viewed as a naturalistic generalization (Johnson & Christensen, 2017, p. 305). This study can also indicate something about the state of teaching intercultural competence in the LISE material as there was made a selection from this material. The study can also provide a suggestion to approach further research on the subject.

However, a possible impairment of the validity is the absence of triangulation. By only examining one type of data, it limits me to one view and makes the data vulnerable as the only data source does not paint a full picture. I can only report on what I can observe and have no way of knowing the intentions of the teachers or students. My findings and discussion will also reflect this, I will not make assumptions about what the participants think or intend, as the study is just that: an observation of English teaching in three Norwegian classrooms.

3.5.3 Ethical concerns

Maxwell (2013) makes note that the presence of ethical concerns throughout every aspect of research is integral to the aspect of research as well as ethical reasons, and that it is becoming increasingly recognised as an essential part (p. 7). The Norwegian National Committees for Research Ethics (2014) lists several concerns to keep in mind during research. I will present central ones based on Bryman's (2008) list of four main areas of ethical concerns: harm to participants; informed consent; invasion of privacy and deception (Bryman, 2008, p. 118).

Bryman (2008) defines harm to participants as both something that can be physical and manifest mentally. In regard to my study, this can be seen in connection with invasion of privacy through confidentiality of the participants. The video data was at all times only accessible to me on specific computers in a video lab at the University of Oslo, which can

only be accessed through personal usernames and passwords. All of the transcriptions have anonymised personal information, such as names, from the videos, and background and contact information about participants have only been given to researchers when relevant.

This study uses, as previously mentioned, video data collected through the LISE-project. The LISE-project made sure that there was informed consent by all participants of the research, and that this was given freely, and that the needs of the students that did not give their consent were addressed, as there was created a blind zone, free from cameras in the classroom. All of the participants had received information about the project and gave their consent. The students' parents or legal guardians also gave their informed consent. By informing the participants of the purpose of the study, the issue of deceiving the participants is addressed. With this in mind, the integrity of participants in this research is taken into consideration (Bryman, 2008). An important addition to the ethical concerns, is an aspect to be aware of in this particular research to be as transparent as possible (Bryman, 2008), as previously mentioned.

A last and important ethical concern, is to make sure that the teachers participating in this study are not badly portrayed, by insinuating that they do not integrate intercultural competence in an effective way or in a wrong way. Respect for the participants is an important aspect of research (NESH, 2020). My inquiry sheds light on one small aspect of their teaching and does not in any way describe or criticise the quality of their teaching. The research is only meant to focus on how to integrate intercultural competence further in the English classroom, not to judge those who have missed opportunities they were not even aware of, or had any intention of addressing.

4 Findings

To communicate the findings from my research, I will present examples from each category and subcategory, and then present the correlation between the different codes.

The categories used to code this material has been presented in the previous chapter, and can be used to navigate how I used the different codes. The classes I have observed will be seen in light of these codes, as transcribed examples will be included and explained. Choices made to code the data and define the categories will be discussed in light of theory and context where necessary. A further discussion with use of theory and how the material is, seen in context with each other, will be covered in the next chapter of this thesis, the discussion (5).

Transcribed excerpts will be presented in conjunction with each of the codes I used. These will be indented and marked to identify where the transcription is from. Because of the nature of the model, there might be examples that will be repeated in presenting the codes. The speakers will be highlighted with bold letters, and are limited to “**Teacher**” and “**Student**” to attend to the privacy and anonymity of the participants, as well as a number indicating which teacher is which.

Though the frequency of each code does not provide a complete picture of how intercultural competence is taught, the following table (Table 3) provides an overview of the occurrence of each code.

Table 3 Overview of frequency of codes

<u>Code:</u>	<u>Number of references:</u>
Knowledge (and comprehension)	49
Cultural self-awareness	20
Culture-specific information	21
Deep understanding and knowledge of culture	26
Sociolinguistic awareness	2
Skills	39
Gathering information - To listen, observe and interpret	20
Applying information – To analyse, evaluate and relate	19

Attitudes	13
Curiosity and discovery	8
Openness	1
Respect	4

The numbers from the table (Table 3) can provide context to the coding and categories, though they do not play a significant part in my findings on their own.

I will present the categories in the order in which they were coded (*knowledge (and comprehension)*, *skills*, and *attitudes*), and not in the order they are presents in the model (*attitudes*, *knowledge (an comprehension)*, and *skills*), as I think the reader would benefit from meeting the examples starting with the clearest codes, warming up to the complexity of coding for attitudes.

4.1 Knowledge (and comprehension)

Here I will present findings linked to the presentation of *knowledge (and comprehension)*. These findings will not cover all of the cases that shows presentation of *knowledge (and comprehension)*, but will show an array of different ways it can be presented and understood in this context through the codes. The presented findings are made in the context of the literature provided in chapter 2, about *knowledge (and comprehension)* (Byram, 1997; Deardorff, 2006). To illustrate how *knowledge (and comprehension)* is included in the teaching, I will use the codes based on the subcategories from Deardorff's (2006) model, and these will serve as guidelines to identify the different aspects. I will provide some examples from the transcriptions to exemplify. The frequency of the codes were unevenly distributed, as the most frequently used code (*deep understanding and knowledge of culture*) was used 26 times and the least frequent code (*sociolinguistic awareness*) was used only two times (see Table 3). The remaining two codes, *cultural self-awareness* and *culture-specific information*, were used, respectively, 20 and 21 times (see Table 3).

4.1.1 Cultural self-awareness

When working with this code, I looked for segments where the teachers put information about other cultures into perspective, often by comparing information about other countries to

Norway, or comparing information about other groups of people to the students. What I found, was that these comparisons were frequent when comparing the election system in the United States and Norway. The first excerpt is an example of this:

Ex. 3

[00:12:25.19] **Teacher S07:** Right, so, the debates, not, well, they are kinda interesting, but not the best debates, they are nothing compared to Norwegian debates.

In this segment, the teacher is stating that the American debates differ from the ones in Norway, and how the Norwegian ones are more to the point than the ones in the United States. They have, previous to this, discussed the use of name calling in the debates in the United States, and how this would not be acceptable in the classroom, and here he goes on to highlight how that would not be acceptable in the debates in Norway either, though I would not find it too difficult to find similar defamation in Norwegian politics (e.g. Sylvi Listhaug's comments on Knut Arild Hareide). There are several similar excerpts in the findings, where the teacher compares how they run their elective campaigns or how the party systems differs from the Norwegian ones.

I found that for the most part, the segments that included cultural self-awareness, included comparisons, like the example above. There were also some examples of the teacher encouraging the students to reflect upon the differences by exchanging either their own or Norway's own set of values with that of the target culture's. The next excerpt is an example of the latter:

Ex. 4

[00:15:22.04] **Teacher S09:** Eh, Death penalty is also used to punish political opponents. You don't agree with my politic, I kill you. If someone has been sleeping with the wrong person, then we can discuss who is the wrong person. The wrong person is defined by society. You are not allowed to sleep with this person, therefore you deserve to die. So we kill you. In some countries there is a death penalty for raping someone. In other countries, such as Iran for instance, there's a death penalty for being raped. So if you are attacked in the evening, and you are being raped, then you can be killed. It's your fault that you have been raped. It's like you have made these men rape you. You have made them do something that they don't want to do. It's your fault, and therefore you should die. That's how they think. Uhm, if someone commits terror actions they can be sentenced to death. So, how many of these reasons would go through in the Norwegian legal system? (name)

[00:17:12.10] **Student:** Noe nesten (inaudible)

[00:17:14.19] **Teacher:** No. Why not?

[00:17:21.24] **Student:** Mm. Like being raped, in Norway, you can't. It's not your fault.

[00:17:32.29] **Teacher:** No. First of all. We don't have death penalty in Norway. (...)

Here, the teacher is discussing the basis for death penalty in different countries and asks the students how these crimes would be handled in Norway. The students are urged to reflect upon how the crimes that the teacher presents might be handled in Norway as opposed to the country where it might result in the death penalty. This is a way of creating cultural self-awareness by juxtaposing us and them, though the reasons for why these sets of values are so different are not further explained. The theme *us and them*, were found in several instances in the transcripts, where the students are encouraged to reflect upon how things are different in Norway and different parts of the world. In the next excerpt, the teacher comments upon a student's contribution to a list of global challenges:

Ex. 5

[00:11:08.11] **Teacher S13:** Eh, dictatorship? But is that a problem in today's society? Dictators? Do you think that is a problem today with dictators in the world?

(inaudible)

[00:11:32.15] **Teacher:** No democracy, or? Or freedom. Many people do not have their freedom as we do here in Norway.

In this excerpt, there is an example of how the teacher invites the students to expand their reflections upon the different degrees of freedom in the world, through asking the student to be more specific about their assertion that there is a problem with dictatorship. The teacher then relates the issue of lack of freedom to the situation in Norway. I see this as an implicit way of encouraging the students to reflect upon their own situation as opposed to other's less fortunate. There are however, not many instances where the students are explicitly invited to reflect upon their own position in a global society, though these were also represented under this code. The next excerpt exemplifies how the teacher explicitly invites the students to reflect upon their cultural position:

Ex. 6

00:33:12.27] **Teacher S07:** *Hvorfor i all verden går dere på skolen? Hva tror dere målet mitt med dere er, bortsett fra å gjøre dere til supermennesker?*

[00:33:23.01] **Student:** Are we supposed to answer?

[00:33:23.01] **Teacher:** *Ja*

[00:33:26.24] **Student:** To understand the world better, so we don't end up like the US where a lot of people are barely educated and don't understand how the systems works and how to change, changes, the world.

[00:33:40.11] **Teacher:** Well, I like the first part of what you said. Or I liked all of it actually, but I'm more interested in the first part. Understanding the world. You don't have a subject called Understanding the world. (...) But, our goal with you is to make you participants of society, active participants. Now, how are you going to survive this world if you're not able to talk about the election system in the US? I mean you'll prob, perhaps you'll survive, but what kind of people will you be?

[00:34:21.07] **Student:** You can survive, but, yes, [inaudible] about international politics, you won't be able to understand what's going on in the world.

The students are explicitly challenged to reflect upon their own cultural position in this excerpt when the teacher asks them why they go to school and what the teacher's goal is with teaching them. When a student answered, the teacher proceeded with explaining how this is relevant information for being an active participant of society and highlighted the importance of their knowledge and the relevance it might have for their cultural position. The student then continues in this train of thought regarding the relevance of the information to their participation in a global world. Though this is an example of how a teacher explicitly challenges the students to reflect upon the knowledge they possess and the relevance of it, this is not a common finding in this inquiry. The more common type of *knowledge (and comprehension)* represented in these findings are general knowledge of other cultures, represented in the following paragraphs.

4.1.2 Culture-specific information

Throughout the transcripts, this is one of the most prominent categories. The culture specific information presented by the teachers in these excerpts provide the students with general information about other cultures or nations. This information however, often overlap with different kinds of knowledge, mainly "*deep understanding and knowledge of culture*", which I will present in the next section, and "*cultural self-awareness*", which was presented in the

previous section. The first excerpt is an example of how the teacher presents a bloc of information about a nation, which is a common finding in the observed classrooms:

Ex. 7

Teacher S07: Country side, farms, larger cities. So, in states with large cities people tend to vote democratic, while people who live in the country side in rural areas tend to vote republican. And then there's Florida, where you have a mixture of people. People who move there, immigrants from the hispanic countries, such as Cuba. Cuban don't tend to vote for Trump. People of Mexican heritage will probably not vote for Trump. [student raises hand] Please, NAME.

[00:28:59.01] **Student:** Ehm, in the, people who live in the country sides [inaudible] don't travel as much or [inaudible] as people in the urban areas, so they often are more sceptical to people from outside of the US, then people in urban areas who are used to ehm, many different cultures.

Though the teacher might not be correct about the Cuban vote, this is a good example of how the teacher presents a bloc of information and the students comment upon this, which happens quite a lot in this classroom. The information presented is both cultural-specific knowledge, as there are assertions of how the American population votes, and systemic information, how and why the voting demographic is different for the two parties, which contributes to this segment being coded as “*deep understanding and knowledge*” as well as “*cultural specific knowledge*”. The next excerpt was already presented under “*cultural self-awareness*”, and is a good example of how cultural-specific knowledge is presented in the context of comparing the information about other cultures and nation to the Norwegian culture and nation, juxtaposing cultures to highlight “us and them”, which is a common finding in this classroom:

Ex. 8

[00:15:22.04] **Teacher S09:** Eh, Death penalty is also used to punish political opponents. You don't agree with my politic, I kill you. If someone has been sleeping with the wrong person, then we can discuss who is the wrong person. The wrong person is defined by society. You are not allowed to sleep with this person, therefore you deserve to die. So we kill you. In some countries there is a death penalty for raping someone. In other countries, such as Iran for instance, there's a death penalty for being raped. So if you are attacked in the evening, and you are being raped, then you can be killed. It's your fault that you have been raped. It's like you have made these men rape you. You have made them do something that they don't want to do. It's your fault, and therefore you should die. That's how they think. Uhm, if someone

commits terror actions they can be sentenced to death. So, how many of these reasons would go through in the Norwegian legal system? (name)

[00:17:12.10] **Student:** Noe nesten (??)

[00:17:14.19] **Teacher:** No. Why not?

[00:17:21.24] **Student:** Mm. Like being raped, in Norway, you can't. It's not your fault.

[00:17:32.29] **Teacher:** No. First of all. We don't have death penalty in Norway. (...)

In this excerpt, the teacher presents culture-specific knowledge about nations which practise death penalty and uses this information as basis for deeper understanding and knowledge of culture and as a basis of comparing two or more cultures to encourage cultural self-awareness. This excerpt however, shows that there are instances where the teacher's own interpretations or assertions are presented as culture-specific knowledge, though they do not seem to be based on other sources than the teacher. There are also, some examples where the teacher presents culture specific information without linking it to other components of *knowledge (and understanding)*, like in the following excerpt:

Ex. 9

[00:11:37.19] **Teacher S07:** The Republicans, so they are not swing states, you know who'll win, but Minnesota, Virginia, Colorado, Wisconsin and so on, all these are swing states, and as (student name) said Ohio is a key state and right now Trump is leading Ohio. But there is only a 55% chance of him winning it, so it's really close. Michigan, Pennsylvania, Virginia, they look like secure states for Hillary, while Missouri, on the bottom here, seems to be sure for Trump. Arizona, Georgia, quite sure Trump will win these states. So the colours here give you an indication, the darker the colour, the more, or the bigger chance that the candidate will win this state.

In this excerpt, the teacher presents information about the election and states without going into detail on why and how the system works. The information provided in this segment, is descriptive, and does not aim to help understand why the different states might be democratic or republican, the teacher simply describes and provides information about the subject. The excerpt is also a good example of how culture-specific information is presented in the classrooms that have been observed, as opposed to *deep understanding and knowledge of culture*.

4.1.3 Deep understanding and knowledge of culture

In the observed classes, the *deep understanding and knowledge of culture* takes on many forms, and are not always complete explanations. As long as they contribute to explain, understand and reflect upon the information provided, they are categorised under this code. The following excerpt serves as an example of how deep understanding and knowledge was presented in the observed classrooms:

Ex. 10

[00:18:51.24] **Teacher S13:** Terrorism. Can you elaborate that, please?

[00:19:00.22] **Student:** There's a lot of terrorism in today's society. (Inaudible) I think it's really bad thing.

(laughter)

[00:19:13.09] **Teacher:** It is a really bad thing. And it actually was a lot of terrorism before as well, but in today's society, of course it still exists, we are more. We hear more about it due to the globalisation which we talked about yesterday and the internet and the media is in our faces all the time. We get the news very fast today. But, yeah. Absolutely.

In this segment, the teacher gives context to the problem and provides the students with a deeper understanding of the problem of terrorism, as they explain how terrorism is not just a contemporary problem, but explains why it might seem that way. However, the teacher does not provide a complete explanation to why terrorism occurs. Though the explanation on the subject is incomplete, the teacher nevertheless provided an explanation and a deeper understanding of the concept of terrorism for the students.

Most of the findings that were coded under *knowledge (and comprehension)*, fell under “*deep understanding and knowledge of culture*”. As presented in the previous section, there were multiple segments that coincide with other codes, primarily *culture-specific information*. The following excerpt is an example of a teacher that combines *culture-specific knowledge* with *deep understanding and knowledge of culture*:

Ex. 11

[00:15:00.09] **Teacher S07:** These are the total votes for Hillary. If I zoom in a bit. The numbers are still small. Interesting isn't it? What happened in year 2000 happened again. The losing candidate received more votes than the winning candidate. Had we done it the Norwegian way of Hillary would have won, won. More votes but still she loses the election. Just a technical question here, is the president elected yet? No. When will the president be elected, (name)?

The teacher first provides culture-specific information about what happened in the election in 2000, how the losing candidate could still end up with the most votes, and continues to give the students an explanation and understanding of the numbers and outcome of the election, by relating it to the election system in Norway. This provides a deeper understanding and knowledge than if the information would have been descriptively presented to the students.

I also found incidents where the teacher encouraged deep understanding and explanation through presenting culture-specific information and asking the students to reflect upon the deeper understanding and knowledge, which the next excerpt illustrates:

Ex. 12

[00:06:33.10] **Teacher S09:** That's correct. They, uhm, refer to give out the information about people being killed in China. Why do you think they do that, why do they refuse to do that? (Student name)

[00:06:50.18] **Student:** Because the number is so high.

[00:06:51.28] **Teacher:** Yes. In 2014, 2400 people were executed in China. 2400 people in China only. That was in 2014. We're going to watch a small movie later. 89% of all registered executions took place in just three countries. Do you have any suggestions? Which these countries might be? Remember China is not included. (Student name)

The teacher has previously presented culture-specific information on death penalty in China, and in this excerpt the teacher is asking the students to explain why China refuses to give out information. A brief explanation is provided by one of the students. However, in this example, no further explanation of why is offered, and can therefore be seen as an incomplete explanation, and the contribution to deep understanding and knowledge in this instance is questionable.

4.1.4 Sociolinguistic awareness

The sociolinguistic awareness, how those with other cultural background than yourself communicates, is underrepresented in these findings, but its significance to understanding and relating to other cultures is still highlighted by one of the teachers. Of the codes linked to *knowledge (and comprehension)*, this category is decidedly the leanest, with only two coded segments from the same class. In both of these excerpts, the teacher is commenting upon the jargon used in political debates in the United States. In the first excerpt, he uses an example from Trump talking about Clinton:

Ex. 1

[00:09:57.18] **Teacher S07:** Right, they say really stupid, shi (...) things, about each other. For example, Donald Trump always refers to Hillary as 'crooked Hillary', who is, imagine me calling Maria 'crooked Maria'.

The teacher comments upon the language use and name calling presented by Trump and Clinton in the electoral debates, and juxtaposes this with how they use language in the classroom to make the students aware of the sociolinguistic differences between how they use language and how language is used in the electoral debates. The other excerpt is from the same segment and is a further illustration of the same name calling:

Ex. 2

[00:10:20.26] **Teacher S07:** Imagine me calling her 'crooked Maria' all the time, I mean, her mother would send me some really aggressive emails, or call me. I could lose my job for doing that, but if you are a candidate in the USA you can call your opponents whatever you want, it seems.

In this excerpt, the teacher continues to demonstrate his point of how differently language is used in the classroom and the debate, by explaining the consequences it might have if he were to use the same jargon in the classroom, a completely different setting. In this way he highlights the importance of being sociolinguistically aware of how people use language. Both of these examples are also coded under “cultural self-awareness”, as the comment upon the use of language is seen in contrast to the students’ and teacher’s own use and perception of language. He goes on to explain these differences, which is demonstrated previously.

4.1.5 Summary

The findings from the codes linked to *knowledge (and comprehension)* can be summed up as being largely concerned with information about the different cultures, either through culture-specific information or through contributions providing more or less complete explanations to culture-specific phenomena. In this thesis material, there are also some contributions of knowledge about *cultural self-awareness*, however, these are often found in combination with either *culture-specific information* or *deep understanding and knowledge of culture*. The element of *sociolinguistic awareness* was meagre, and coincided with *cultural self-awareness*.

4.2 Skills

In this section, I will present my findings connected to what *skills* the teachers encourage the students to use, the skills the teacher models through teaching, and the skills the students apply to produce outcomes. As when presenting the category *knowledge (and comprehension)*, this presentation will not cover all of the cases where these skills were either encouraged, modelled or put to use by students. This presentation will provide excerpts to display the diversity of each of the skillsets, how the different use of them appears in the data set. Based on Deardorff's (2006) model (see Figure 1), the category "skills" is divided into two skillsets. For the sake of simplicity, I have called the skillsets "*gathering information*" (To listen, observe and interpret) and "*applying information*" (To analyse, evaluate and relate). There was no significant difference in frequency of incidents between the two codes, with, respectively, 20 and 19 coded incidents (see Table 3). These codes have been used when the teacher encourages use of the skillsets as well as when the teachers modelled the skillsets.

4.2.1 Gathering information: To listen, observe and interpret

This code was frequently used, as a lot of the teaching involves some kind of information provided to the students either through listening or observing. This first skillset, from now on called *gathering information*, is used to encourage the students to gather information through observing and listening, interpreting this information and then put it to use through for example answering questions. This excerpt illustrates this:

Ex. 13

[00:12:25.19] **Teacher S07:** Right, so, the debates, not, well, they are kinda interesting, but not the best debates, they are nothing compared to Norwegian debates. After this is done we are all set for Election Day that happens in a week from now. And then, (name), what happens first?

The students have been presented with information about the election in the US, and have over a period of time worked with gathering knowledge about this election. In this excerpt, the teacher encourages a student to put these skills to use. The students should have gathered information through listening and observing, and now, a student is invited to interpret the information provided and produce a concrete answer about the chronology of the election.

Gathering information is often encouraged through the teacher presenting *culture specific knowledge*, as illustrated by this example:

Ex. 14

Teacher S07: Country side, farms, larger cities. So, in states with large cities people tend to vote democratic, while people who live in the country side in rural areas tend to vote republican. And then there's Florida, where you have a mixture of people. People who move there, immigrants from the hispanic countries, such as Cuba. Cuban don't tend to vote for Trump. People of Mexican heritage will probably not vote for Trump.

In this excerpt, the teacher implicitly encourages the students to listen and interpret through first presenting information about the fact that Florida is a diverse state, and that immigrants from Hispanic countries do not tend to vote for Trump. In this way the teacher provides bits of information that the students in turn can put together and interpret why Florida might be an uncertain state in terms of the election.

This way of using the skillset, through presenting facts and encouraging the students to gather and interpret the information is found several times in this material, though not always thoroughly guided. In this excerpt the teacher encourages the use of observation, but does not include a guide to interpret the data:

Ex. 15

[00:17:32.29] **Teacher S09:** No. First of all. We don't have death penalty in Norway. Ok, let's take United States then. A state that has death penalty. Which of these reasons would be enough to sentence you to death?

The teacher has an array of crimes listed on a PowerPoint, and invites the students to observe this information and list the ones they think qualifies for death penalty, the class have not yet discussed the background for what crimes may qualify for death penalty, and thus the question might seem to encourage (un)qualified guessing rather than interpretation.

Providing the students with guidance to *gather information*, however, is done more thoroughly when the teacher models how to use information gathered through listening or observing for interpreting, like in this excerpt:

Ex. 16

[00:11:37.19] **Teacher S07:** The Republicans, so they are not swing states, you know who'll win, but Minnesota, Virginia, Colorado, Wisconsin and so on, all these are swing states, and as Einar said Ohio is a key state and right now Trump is leading Ohio. But there is only a 55% chance of him winning it, so it's really close. Michigan, Pennsylvania, Virginia, they look like secure states for Hillary, while Missouri, on the bottom here, seems to be sure for Trump. Arizona, Georgia, quite sure Trump will win these states. So the colours here give you an indication, the darker the colour, the more, or the bigger chance that the candidate will win this state. Now, back to (name)'s question, because (name) you gave a good answer, you said that there is an 84% chance of Trump not taking the lead back. In addition we have to look at which states Hillary is leading in.

Here, the teacher provides a lot of informational culture-specific facts, and models how the students can interpret which of the states are secure for the republicans through observing the colours of a map. The teacher also models the interpretation for the students to put this information into context with other information, the states that are secure for the democrats. This is one way to model how to use observation to interpret data. In the next excerpt, a teacher models how to listen and interpret data:

Ex. 17

[00:35:33.00] **Teacher S13:** Så, men den første som sa diseases mener det som generelt sykdommer som (unintelligible) og det henger vel sammen med alderen for eksempel fattigdom. Det kan jo henge egentlig sammen med det. Kanskje.

In this excerpt, the teacher models how the students can link and interpret information, through linking one global problem provided by one student, to how it affects another global problem provided by another student. This way the students can interpret situations using the teacher's example, and use their interpretations to apply their knowledge.

4.2.2 Applying knowledge: To analyse, evaluate and relate

Using the knowledge the students possess to analyse, evaluate and relate, is listed as the second skillset in Deardorff's (2006) model. This skillset helps the students to decentre through not only analysing information, but through evaluating information and relating to other people and cultures through processing information.

Going through the data material, two characteristics were common. The first one was that encouragement of *applying knowledge* often occurred along with *knowledge (and comprehension)* and the code *deep understanding and knowledge of culture*, an example of that can be found in this excerpt:

Ex. 18

[00:06:01.18] **Teacher S07:** Yeah I mean what is he planning to do according to his speeches? There will be some issues.

[00:06:10.07] **Student:** He will take no legal actions against the politically incorrect, he wants to repeal, he wants to repeal same sex marriage, he wants to, he has a vice president who support conversion therapy, he, you can see from his speeches he's incredibly racist and he want to, deportation of foreigners and etc. etc.

[00:06:38.02] **Teacher:** Right, but what will be exciting is to see: Will he be able to do all this? Will Congress support him? That's the big issue here.

They have been talking about what Trump might do when he is elected, and a student has just shared their worries. The teacher invites the students to reflect upon the future using their '*deep understanding and knowledge of culture*'. This relates to what the students have learned

about the US government, to analyse and evaluate what can happen, not looking for a set answer, but to get the students talking through exploratory questions. This leads to the second characteristic I found, which was that there were also open and exploring questions that indicated that teachers encouraged *applying information*, like in this this excerpt:

Ex. 19

Teacher S07: (individual consultation on writing) but, ehm, based on the issues with the politicians, who would you vote for?

Student: Hillary.

Teacher: Why?

Student: Because Hillary Clinton knows how to be a president, but Donald Trump is a businessman, so –

Teacher: Okay there you have your introduction. Right, that's your introduction and your first paragraph. Start with that, start with your own –

The students' assignment is to write a text in which they explain who they would vote for and why they would vote for them. First the teacher asks 'who'. Here the student has to analyse the information, evaluate on the basis of this, and then relate to figure out which candidate is the most relevant for them. By asking the follow-up open question of 'why', an exploratory question, the student is made aware of the importance of the process leading up to the answer, as this turns out to be what the teacher is actually interested in as an outcome of the assignment; the process of analysing, evaluating and relating.

The encouragement does not have to take form of a question, but can be encouraged through inviting the students to reflect upon a topic such as in this excerpt:

Ex. 20

[00:09:21.05] **Teacher S13:** What you find to be the most important challenges in the society today, the society can be the society here at your school, and also it can be in the world, a topic that you think that we face today, but of course it doesn't have to be in your house at home, but if you know that a lot of teenagers struggle with the same challenges, you can write that down.

The teacher does not involve the students in exploratory questions, but here, the teacher encourages the students to reflect upon global challenges as well as local challenges. The

students must use their abilities and knowledge to analyse the challenges, evaluate the severity of them, and relate to them.

Though there were some findings where exploratory questions are used to encourage the use of *applying knowledge*, the students were not always encouraged to continue or explain their evaluation, as illustrated in the following excerpt:

Ex. 21

[00:06:33.10] **Teacher S09:** That's correct. They, uhm, refer to give out the information about people being killed in China. Why do you think they do that, why do they refuse to do that? (Student name)

[00:06:50.18] **Student:** Because the number is so high.

[00:06:51.28] **Teacher:** Yes. In 2014, 2400 people were executed in China. 2400 people in China only. That was in 2014. We're going to watch a small movie later. 89% of all registered executions took place in just three countries. Do you have any suggestions? Which these countries might be? Remember China is not included. (Student name)

The teachers wording of the question, 'why do you think', implies its an open question, and one of the students applies their skills, analyses and evaluates to supply an answer. When the answer is provided, it seems the question required this exact answer as the teacher did not encourage or explore other possible answers or thoughts on the subject and the process of analysis and evaluation is not discussed or questioned.

The encouragement and instruction of this skillset takes on several forms, there are also examples of the teacher modelling how to analyse, evaluate and relate for the students.

Ex. 22

[00:21:30.26] **Teacher S07:** What the Americans are actually telling the five of you, and the four, five of you, what I as the American government, I'm telling you that: "You know what? I don't care about your votes. So, you voted for Trump? And, you voted for Caroly? Don't care!". *Deres stemmer er helt bortkasta. Tenk på det. 40% av stemmene. Helt bortkasta. Riktignok så er dere et flertall. 40% av stemmene. 40% percent of the votes are wasted votes. Bortkastede stemmer ((The teacher speaks with a funny voice)).* Which is kind of interesting, it means that when it comes to the election we don't care about Lisa's opinion. Because she voted for another candidate. Ida's opinion, don't care. That's kinda problematic I would say.

The teacher illustrates with an example of how the votes are weighted in the US election

system, and through the information in his example, he evaluates the system and relates to it as problematic. The teacher shows, through modelling, an example of how to extract information as well as putting the information into context. This way he shows the students how they can evaluate information, using their previous knowledge. This example of the teacher modelling how to apply knowledge is quite rare in the findings.

4.2.3 Summary

The findings from the two different sets of skills, can be summed up as being encouraged an equal number of incidents, both through questions, presentation of information and through rare occasions of the teacher modelling the skillsets. *Gathering knowledge* (To listen, observe, and interpret) often occurs in combination with the code ‘culture-specific information’ and is encouraged through the use of questions requiring specific answers that can be answered through listening, observing and interpreting this information. *Applying knowledge* (To analyse, evaluate and relate) often occurs in combination of the code ‘deep understanding and knowledge of culture’ and is often encouraged through open and exploratory questions that do not require one specific, blueprint answer.

4.3 Attitudes

The last of the three main categories for input of intercultural competence I will present, is the teaching and input of *attitudes*. I have decided to present it lastly even though it serves as a basis for all intercultural competence, because, as earlier mentioned, I think it might be easier for the reader to follow the complexity of coding *attitudes* in already familiar excerpts from the data material. Mapping these attitudes is, as mentioned, a complex task, but defining and operationalising them has made it easier to be consistent in the coding. The attitudes that serve as a basis for intercultural competence according to Deardorff’s (2006) model, are: *curiosity and discovery*; *openness*, and *respect*. The findings within the category *attitudes* in the data material were fewer than both that of *knowledge (and comprehension)* and *skills*. There are three codes linked to *attitudes*, and contrary to the distribution of instances within the category *skills*, there is a very uneven distribution within the category *attitudes*, with, 8, 1 and 4 instances coded as, respectively, *curiosity and discovery*, *openness*, and *respect* (Table 3).

4.3.1 Curiosity and discovery

Curiosity and discovery is one of the key *attitudes* to developing intercultural competence. This attitude is necessary for the students to encompass to seek out the knowledge and be receptive for the differences they might meet in an intercultural encounter. The attitudes *curiosity and discovery* exclusively occurred with *applying information* (to analyse, evaluate and relate), and occurred with two different kinds of knowledge, either *deep understanding and knowledge of culture* or *cultural self-awareness*. The first excerpt is a representation of *curiosity and discovery* in combination with *deep understanding and knowledge of culture*:

Ex. 23

[00:15:00.09] **Teacher S07:** These are the total votes for Hillary. If I zoom in a bit. The numbers are still small. Interesting isn't it? What happened in year 2000 happened again. The losing candidate received more votes than the winning candidate. Had we done it the Norwegian way of Hillary would have won, won. More votes but still she loses the election. Just a technical question here, is the president elected yet? No. When will the president be elected, (name)?

The class is examining numbers regarding the election, and it seems they were not what the class might have anticipated. The teacher encourages the students' curiosity by the words "interesting isn't it?". In this way, through a rhetorical question, he invites the students to use their evaluating skills, but also to challenge their own curiosity. The students are encouraged to reflect upon the fact that there are possibilities to further explore this phenomenon, or to acknowledge that there are somethings they just don't know which is interesting. Another way of encouraging *curiosity and discovery* with the students is through encouraging self-examination, as displayed in this excerpt:

Ex. 24

Teacher S07: No, but, ehm, based on the issues with the politicians, who would you vote for?

Student: Hillary.

Teacher: Why?

Student: Because Hillary Clinton knows how to be a president, but Donald Trump is a businessman, so –

Teacher: Okay there you have your introduction. Right, that's your introduction and your first paragraph. Start with that, start with your own –

Here, the teacher encourages the students to be curious about their own opinion based on their background through asking the students to elaborate on why they would vote the way they say. The student is asked to explore their own mind and opinions, and then seek out facts and arguments on the subject. In this way the student is challenged to use and develop their *curiosity and discovery*. The teacher wants the student to continue their exploration and does not seem to be expecting one clear answer. However, in the next example there is a different approach to the exploration, as it seems to be a closed question in an exploratory disguise:

Ex. 25

[00:06:33.10] **Teacher S09:** That's correct. They, uhm, refer to give out the information about people being killed in China. Why do you think they do that, why do they refuse to do that? (Student name)

[00:06:50.18] **Student:** Because the number is so high.

[00:06:51.28] **Teacher:** Yes. In 2014, 2400 people were executed in China. 2400 people in China only. That was in 2014.

The class is learning about death penalty, and have started to discuss China's policy. Here the teacher begins to ask open, exploratory questions like "why do you think they do that, why do they refuse to do that?". These questions could work well as a basis for exploring the Chinese culture and discussing cultural differences. However, when a student answers the question, it seems it was not meant to be an open question as it concluded with an effective "Yes.", without discussing the 'why', as in why do China hide the numbers of execution, and why are the numbers so high, in further detail. In this example, the teacher opens up for *curiosity and discovery*, but closes the gates for further development as it seems. Even though the question initially asked for what the students thought, she asked for a correct answer.

4.3.2 Openness

Throughout the data material, there was only a single finding of use or encouragement of open mindedness towards other cultures. *Openness* along with *curiosity and discovery*, facilitates the receptibility to knowledge and learning about other cultures. The excerpt that exemplifies this attitude is however the only excerpt I will present where the example comes from a student:

Ex. 26

[00:08:36.22] **Student S07:** So the thing is that the problem about homophobia is knowing how many people are homophobic is that we highlight these events of people being openly homophobic and then assume it's the whole, you know, population of America that, so like, and a lot of people joke about it, especially on the internet, like in, a lot of people seriously, and you know take it into evaluation when they try to find out how many people actually are homophobic.

The class is discussing the repercussions of Trump winning the election, and one of the concerns they present is homophobia. The openness the student expresses in this excerpt, is the ability to withstand from judging the American public, and be mindful of prejudice. The student explains how the Americans might be perceived, and makes a note that there should be precautions when exposed to these prejudices, in this way he displays *openness* towards a different culture.

4.3.3 Respect

The last code linked to *attitudes; respect*, is meant to map where the teacher facilitates, encourages or demonstrates the use of respect towards other people's culture.. In the data material, the excerpts that have been coded *respect*, were the ones where the participants communicated that other cultures than their own matter to the same degree, though they might disagree or have a difference of opinion. This is illustrated in this excerpt:

Ex. 27

[00:31:16.15] **Teacher S07:** In order to understand the US politics they have a different way of thinking about society and politics than we do. This party would not survive for a long time in the US. Socialism, that's a scary word, in the US. People don't like socialists because, I mean let's face it, back to the cold war. What about the Soviet Union and so on.

The teacher explains how there is a different mindset regarding socialism depending on whether one is in Norway or the US. He gives the students an explanation of why socialism is valued differently, and does not state that either side is wrong in their conviction, simply that they have a different cultural background for appreciation of socialism. In this way he demonstrates the use of respect in seeing how cultures' views might be completely different, but valid nonetheless. Another excerpt from the same classroom shows a different way of including *respect* in the teaching by addressing the importance of learning about other

cultures and their history:

Ex. 28

[00:33:26.24] **Student S07:** To understand the world better, so we don't end up like the US where a lot of people are barely educated and don't understand how the systems works and how to change, changes, the world.

[00:33:40.11] **Teacher:** Well, I like the first part of what you said. Or I liked all of it actually, but I'm more interested in the first part. Understanding the world. You don't have a subject called Understanding the world. I mean you have UTW, which is almost the same thing. UTW, understanding the world. But, our goal with you is to make you participants of society, active participants. Now, how are you going to survive this world if you're not able to talk about the election system in the US? I mean you'll prob, perhaps you'll survive, but what kind of people will you be?

A student replies to why they should go to school, and uses the US as a horror story for what life would be like with no school, and the teacher subtly notes that he liked the part about understanding the world, without paying much attention to the cautionary tale of the US. He continues to note the importance of actively participating in society through having knowledge of the world, or the elective system in the US. In this way, he shows respect to other cultures and their significance for the students. In the next excerpt, being a part of a global society is also highlighted, though the importance of *respect* for other cultures is somewhat downplayed:

Ex. 29

[00:09:21.05] **Teacher S13:** What you find to be the most important challenges in the society today, the society can be the society here at your school, and also it can be in the world, a topic that you think that we face today, but of course it doesn't have to be in your house at home, but if you know that a lot of teenagers struggle with the same challenges, you can write that down.

The students have been asked to reflect upon pressing global challenges, and the teacher is trying to aid her students by providing them with suggestions and modifications to the question. One of the modifications she suggests, is to relate the question to the students themselves, and ask them to reflect upon their own challenges and how these might be applicable to global challenges. This way she relates the students' values to global values, and thus implies that other people, and not one specific culture like in the previous example, might face different challenges, but they are equally valid to the ones the students might face.

4.3.4 Summary

The findings from the category attitudes, can be summed up as either being developed through questions encouraging the students to use their *curiosity* and urge to *discovery*, though it did not always seem like the teachers' actually wanted answers from their students, but rather added questions to keep the class alert; through statements from the teacher on how other cultures deserve our *respect*, or as an explanation of why one should withhold judgement on the specific theme. There were not findings of any overlap within the category, but there was an exclusive overlap with *applying information* from *skills*, and the only overlap with codes from the category *knowledge (and comprehension)*, were with '*deep understanding and knowledge of culture*' and '*cultural self awareness*'.

4.4 Summary of findings

I have presented the findings in the data starting from the broadest category (*knowledge (and comprehension)*), working to the more narrow and less frequent one (*attitudes*) to show the diversity in the data material in the best way possible. From the data as a whole, there were 16 incidents that were coded within all three categories, *knowledge (and comprehension)*, *skills*, and *attitudes*. The teaching of intercultural competence seems to be rare, and focused on *knowledge* to a greater extent than *attitudes*. In the incidents that were coded with codes representing all categories, the diversity of the codes was quite narrow. The only category that is represented by all three codes is *attitudes (curiosity and discovery, openness and respect)*. From *knowledge (and comprehension)*, *deep understanding and knowledge of culture* and *cultural self-awareness* can be found, and from *skills*, only *applying knowledge* (to analyse, evaluate and relate) can be found. The impact and implications of these findings of teaching intercultural competence will be discussed in the next chapter.

5 Discussion

In the previous chapter, I presented the different aspects of *knowledge (and comprehension)*, *skills* and *attitudes* found in the data, and how these were presented in the classroom. The codes based on Deardorff's (2006) model, were the basis for the findings that answer the research questions. In this chapter, the categories and coded content will be discussed.

To discuss my research aim:

To what degree and how are the input components of intercultural competence, as proposed by Deardorff's (2006) model, present in teaching in three different classrooms in lower secondary school?

I will first discuss the presence of the different components of intercultural competence, the impact they have and the forms they take in the observed classrooms, and then I will discuss the relevance of these components for intercultural competence; whether they are prerequisites or guaranties for teaching intercultural competence. I will also put the findings into context with previous research on the subject.

The findings presented in the previous chapter will also be discussed in light of relevant theory, and then I will take a closer look at some of the excerpts that were coded with every category to discuss the possibilities for developing intercultural competence and desired outcomes.

5.1 Knowledge (and comprehension)

The knowledge presented in the observed classrooms are characterised by information about different cultures, either through *culture-specific information* or more or less complete (or accurate) explanations on how different cultures work and why they are like they are. There is also an emphasis on *us and them* throughout the presentation of knowledge. Under the code *cultural self-awareness*, this is especially evident as there are quite a lot of comparisons between the Norwegian culture and the other cultures that are presented, either the United States in one of the classrooms or the countries that practise death penalties in a different classroom.

That there is a majority of information about different cultures, is in line with the findings in Listuen's (2017) research, where the teachers were mostly concerned with general knowledge when teaching culture. However, Deardorff (2011) highlights that there is a need for deep cultural knowledge beyond surface-level to develop intercultural competence, such as what people do and why they do it. Though there was a majority of general knowledge, there were some instances of *cultural self-awareness*, but only two instances of *sociolinguistic awareness*. This finding might be strongly affected by the choice of classes, deliberately avoiding classes whose main focus was language specific information, to include several of the components of intercultural competence. Bok (2006) also concurs that knowledge and facts about the different nations, is not as important as the systemic knowledge, and that the students benefit more in the terms of becoming interculturally competent from learning to apply knowledge to thinking in a more intercultural way. This more culture-independent knowledge is something that is represented in the observations in all of the classrooms, either as information about the election in the United States, reasons for death penalty or background for global issues. The knowledge presented can be seen in context with the research Lund (2012) conducted on textbooks, as the trend of "high culture" is declining, and there is an increase of culture-independent knowledge.

Throughout the findings in the category knowledge, it was common to find knowledge juxtaposing *us and them*, without really *decentring* and shifting perspective as Byram (1997) advocates. Culture-specific information is necessary for the students to apply their intercultural competence. This information provides a basis of knowledge about cultures. This can be compared to vocabulary in second or foreign language teaching: knowing the grammar and systems of a language might be the most complex, but you don't get to use your tools (grammar and systems) unless you've got the materials (vocabulary and knowledge).

Cultural self-awareness is one of the aspects of teaching *knowledge (and comprehension)* that Deardorff's (2006) model highlights. To manage to *decentre* and shift their perspective, the students need to be aware of their own perspective in comparison to other people in the world with a different cultural background. This makes *cultural awareness* a central point in teaching students' intercultural competence, and an interesting aspect to research. The way this is taught is also important to avoid a mentality of *us and them*, that could lead to xenophobia and ethnocentrism. The way teachers address this component is interesting and might affect the desired internal or external outcome.

5.2 Skills

Through English teaching, the students are expected to develop several skills connected to intercultural competence. This is explicitly mentioned in the new curriculum: “English should contribute to develop the students’ intercultural understanding of different ways of life, mind sets and communicative patterns (...)” [my translation] (UDIR, 2019). However, which skills are not specifically mentioned in the curriculum. Therefore, the different skillsets that Deardorff (2006) presents in her model are helpful as they aid in the work of identifying the different components and make teaching for developing intercultural competence observable.

Deardorff (2009) stresses the importance of the process in teaching intercultural competence. The process of the teaching and development of intercultural competence from the observed classrooms, can be illustrated by the different skillsets presented in the model (see Figure 1). The findings showed that the teachers encouraged the use of both skillsets, *gathering knowledge* and *applying knowledge*, an equal amount throughout the findings. *Gathering knowledge* often occurred when the students were presented with new general knowledge, such as *culture specific knowledge*, and *applying knowledge* often occurred when the students would go more into depth, such as when the teacher presented knowledge of the *deep understanding and knowledge of culture* kind. The process of administering the knowledge is illustrated by the *skills*, as the students gather information to use it later. This process is seen when the students are presented with information; *gathering knowledge*, by the teacher about the election, and then the students are asked to present their opinion about who they would vote for; *applying knowledge*, after the students have discussed the different options. The teachers used presentation of information, questions, and one teacher modelled the use of both *gathering* and *applying knowledge* for his students, though this was not a common find. Presenting knowledge as a way of teaching the *skills* needed to develop intercultural competence does however, not fall into a way of teaching the skills explicitly as I see it. Both Kramsch (1997) and Deardorff (2009) stress the importance of explicitly challenging the students and engaging them to active reflection so that they will benefit from the information, when the students are not asked questions or engaged in another way, neither the knowledge presented, nor the skills presented are benefitted from to the full extent. It is difficult to say anything about how *skills* were taught, as they are so closely connected to the *knowledge (and comprehension)* that served as the basis for encouraging use of the *skills*. To develop the skills on their own was very rarely explicitly taught. This might be because of the particular nature

of the classes that I chose to observe, and I cannot know if they have been working more explicitly with these skillsets in other classes. It is important to remember that vocabulary and grammar is essential for communicating with people from another culture Corbett (2003). There was little focus on vocabulary and grammar in the classes that I observed. However, this was intentional on my part, as I wanted to dive into the culture in English teaching.

5.3 Attitudes

The most interesting characteristics of the category *attitudes* from the findings, is the absence of teaching to develop *attitudes*. According to both Deardorff (2006) and Byram (1997) and several other scholars on the subject (e.g. Okayama, Furuto, & Edmondson, 2001), *attitudes* are the fundamental starting point for developing intercultural competence. Attitudes are vital to make the students interculturally conscious, and being a citizen of the world. This is in line with the new core curriculum, with its central values, especially *democracy and citizenship*, which is highlighted in the new English curriculum (UDIR, 2019). Yet, there might be a paradox connected to introducing these values to schools. There is both an aim that the core values of our Norwegian school system should be taught, as well as that students and teachers are expected to keep an open and curious mind when learning and teaching about different cultures that might have a completely different set of values than the Norwegian schools are expected to convey. This issue can be avoided by keeping in mind that being open minded, respectful and curious, does not mean that one has to agree with other cultures' ways of life or values. This conflict is also addressed by Hoff (2014) which states that difference of opinion can also be beneficial and offer contributions to the development of intercultural competence.

How the teachers taught *attitudes* was connected to how they taught *knowledge (and comprehension)* as *attitudes* were taught with an overlap between *attitudes* and *culture-specific knowledge and deep understanding and knowledge of culture*. This finding was a little surprising, as I would think that the *attitudes* would be central in working with *cultural self-awareness*, but a possible reason for this connection, might be that because *culture-specific knowledge and deep understanding and knowledge of culture* was so overrepresented in the findings, and therefore coincided with *attitudes* the most. Another explanation to this finding, is that the most frequent *attitude* found was *curiosity and discovery*, which often coincided with the exploration of why other people do as they do. There was little representation of *respect* and *openness*, which are both fundamental *attitudes* that should be

present when teaching intercultural competence, and thus challenges the idea that intercultural competence is developed in the classrooms observed in this thesis. The *skills* the teachers used when teaching to develop *attitudes* was exclusively linked to *applying information* as the students were implicitly encouraged to develop these *attitudes* through reflecting upon questions that encourage *discovery and curiosity*, from rhetorical questions like ‘interesting, isn’t it?’, or to develop *respect* for other cultures by being given an explanation to their behaviour or mindset that might seem different and strange to the students, as when one teacher explains why the United States is not so fond of socialism. The way the teacher encourages the students to use these *skills* is in context with using the students’ abilities to evaluate, analyse and relate. The attitudes are used to *apply* their knowledge, as well as developing their attitudes through *applying* their knowledge. The students are rarely asked to put themselves in the mindset of people with other cultural background and *decentre* as Byram (1997) puts it, with the exception of the teacher (S13) that encourages her students to think of challenges that other people may have, though this is not followed up on to a large degree. The lack of explicit teaching for *attitudes* and *decentring* is interesting, but to find a reason for this, interviews with the relevant teachers in form of stimulated recall with video data could be used, or preferably a time machine, as some time have passed since the video material was collected.

5.4 Combination of knowledge (and comprehension), skills and attitudes

The model shows a reinforcing circle, as the *skills* and *knowledge (and comprehension)* are further developed, so will the *attitudes* and as the *attitudes* develop, the *knowledge (and comprehension)* and *skills* will increase, and this will continue to develop for as long as the learner is exposed to this kind of teaching or encounters.

As the previous sections have showed, the emphasis on *attitudes* were not as dominant as it is emphasized by Deardorff’s (2006) model. However, though the model (Figure 1) illustrates that *attitudes* lies at the basis for developing intercultural competence and behaving interculturally competent, the model does not state or imply that the frequency of teaching *attitudes* needs to be higher than that of *knowledge (and comprehension)* and *skills*. However, the model shows, and several scholars (e.g.:Byram, 1997; Deardorff (2004; 2006; 2009; 2011); Okayama, Furuto, & Edmondson (2001)) agree upon the fact that, *attitudes* are

fundamental for developing intercultural competence, and that the inputs that can be omitted from teaching and still being able to attain the *desired outcome* are *knowledge (and comprehension)* and *skills*. Yet, in the findings in this thesis, the relevant *knowledge (and comprehension)* and *skills*, are well represented, but that more basic teaching of *attitudes* is not. This fact leads to a question that would be interesting to further investigate: whether or not there were any development of intercultural competence and any developed ability to *decentre* in the classrooms that were observed for this thesis. That question would require a different research design and method, but could be an interesting study that might provide more insight to the concept of intercultural competence.

Though I find some of the information the teachers present to be questionable or not correct, this subjectivity might be what is difficult in teaching intercultural competence, values and attitudes, as there will be individual differences in values and attitudes. Not just from teacher to teacher, but from home the students will have their different sets of values and attitudes which might not be in line with the values and attitudes desired from the Norwegian Ministry of Education.

6 Conclusion

This thesis aimed to answer: *How are the input components of intercultural competence, as proposed by Deardorff's (2006) model, present in teaching in three different classrooms in lower secondary school?*

In order to research this, the main research aim is divided into three questions:

RQ1: *How is knowledge (and comprehension), as proposed by Deardorff's (2006) model, present in teaching in three different classrooms in lower secondary school?*

RQ2: *How are skills as proposed by Deardorff's (2006) model, present in teaching in three different classrooms in lower secondary school?*

RQ3: *How are attitudes as proposed by Deardorff's (2006) model, present in teaching in three different classrooms in lower secondary school?*

The method used in this research is video observation. This limits my field of research to what I can observe, and therefore the research does not include the intentions or thoughts of the teachers.

The findings in this thesis, sheds light on how teachers in three different schools include the three input components of intercultural competence (*knowledge (and comprehension)*, *skills* and *attitudes*) as proposed by Deardorff's (2006) model, and how these can contribute to further develop intercultural competence. My research indicates that while the *knowledge (and comprehension)* and *skills* that are relevant to develop this, were included in the teaching to a large degree, what several scholars (e.g.:Byram, 1997; Deardorff (2004, 2006, 2009, 2011); Okayama, Furuto, & Edmondson (2001)) found to be the fundamental component: relevant *attitudes*, was not taught explicitly or frequently. This might impair the development of intercultural competence, according to Deardorff's (2006) model, and other scholars' theories (e.g.:Byram, 1997; Okayama, Furuto, & Edmondson (2001)).

6.1 Implications of the study

This study sheds light on how intercultural competence can be represented and identified in English classrooms in Norway. The main implication of this study is that in order to develop

intercultural competence, *attitudes* should be present in culture teaching to bring agency and direction to the *knowledge* about cultures. This way, the teaching can contribute to working with the cross-cultural themes (e.g.: democracy and citizenship and sustainability). Though the teacher presents *knowledge* about a multitude of cultures, the students should be further instructed on how to manage that knowledge through *attitudes* and understand why they have learned it; for what purpose. A focus on developing the students' *skills* to *apply knowledge* also seems to be closely connected to developing *attitudes* which in turn will develop the students' intercultural competence. The assessment of whether students have developed intercultural competence is however, particularly difficult as Dypedahl and Eschenbach (2011) also put it.

6.2 Suggestions for further research

As I found that research on teachers' practices was hard through observation alone, I would suggest further studies that include the teachers' thoughts and intentions when teaching to develop intercultural competence. I would also suggest research that aim to assess the development of intercultural competence with the students after English classes that have been designed to include all three input components as proposed by Deardorff's (2006) model or other relevant framework. Further, I would like to suggest a research that aims to investigate how Norwegian English teachers understand intercultural competence and what they think are central components and compare that to the international consensus.

6.3 Concluding remarks

The process of writing and researching intercultural competence has been a rewarding process. The appreciation I now have for how different people see the world through different lenses, has made both work with students in my own teaching as well as relating to people with different backgrounds a much more interesting experience as I now challenge myself more to *decentre* from my own view. The fact that it has had that impact on me, makes me think that this work will contribute to me being very aware of how I present *knowledge*, *skills* and *attitudes* to my own students, in order to develop their intercultural competence in the best way possible.

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