Developing Students' Intercultural Competence in the L2 English Classroom

A case study of a teacher's teaching practice in lower secondary school

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Master's Thesis in English didactics

Credits: 30

Department of Teacher Education and School Research

Faculty of Education Sciences

Spring 2022

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Mastergradsavhandling i engelsk fagdidaktikk

Institutt for lærerutdanning og skoleforskning

Det utdanningsvitenskapelig fakultet

UNIVERSITETET I OSLO

Våren 2022

2022

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Abstract

The aim of this MA thesis has been to investigate how intercultural competence can look like in the L2 English classroom in lower secondary school. The main method applied to investigate this is qualitative video observation and transcript analysis from video recorded English lessons. I have used video data from the Linking Instruction and Student Experiences (LISE) project at the University of Oslo (project leader Lisbeth M. Brevik). The data selected consists of 4 consecutive English video lessons from one teacher in year 10 in Norwegian lower secondary school. The data was analyzed to illustrate how the different components of intercultural competence were implemented in L2 English teaching. To do this, I have used Byram's (1997) model of intercultural competence which includes the components of *knowledge*, *skills*, and *attitudes*. The data was further analyzed to identify the type of classroom interactional strategies the teacher makes use of to develop students' intercultural competence. Exploring both how the teacher incorporates the different components of intercultural competence and his interactional strategies provided an opportunity to see how intercultural competence is represented in the lessons.

The findings from the study reveal that the type of *knowledge* present in the teaching of culture was in the form of a timeline of historical events, definition of concepts, and important individuals in history. This *knowledge* was primarily concerned with "big C" culture and focused on the target area rather than on the students' own cultural background. The *skills of relating* were present to a large extent. As regards the component of *attitudes*, *curiosity* was the most salient attitude. When incorporating these components of intercultural competence, the teacher used the classroom interactional strategies of *elaboration question*, *paraphrasing*, and *repetition* to awaken the students' interest and make them reflect.

On the basis of these findings, I argue that the *knowledge* component should also include people's way of behaving, customs, and values to help prepare students for intercultural encounters. This is important with regards to the implementation of the new LK20 English subject curriculum. Also, I argue that the notion of the "self" or the students' own cultural background is important and as such, it should be included in the teaching of culture. This will help students become aware that there are different ways to view the world.

Sammendrag

Målet med denne masteravhandlingen har vært å undersøke hvordan interkulturell kompetanse kan se ut i L2 engelskundervisning på ungdomstrinnet. Hovedmetoden som ble benyttet for å undersøke dette var kvalitativ videoobservasjon og transkripsjonsanalyse fra videoopptak av engelsktimer. Jeg har brukt videodata fra Linking Instruction and Student Experiences (LISE)-prosjektet ved Universitetet i Oslo (prosjektleder Lisbeth M. Brevik). Dataene består av 4 påfølgende engelsktimer fra én lærer på 10. trinn i norsk ungdomsskole. Dataene ble analysert for å illustrere hvordan de ulike komponentene av interkulturell kompetanse ble inkludert i L2 engelskundervisning. Analysen bygger på Byrams (1997) modell for interkulturell kompetanse som inkluderer komponentene *kunnskap, ferdigheter*, og *holdninger*. Dataene ble videre analysert for å identifisere hvilken type klasseromsinteraksjonsstrategier læreren bruker i klasserommet for å utvikle elevenes interkulturelle kompetanse. Å undersøke både hvordan læreren inkorporerer de ulike komponentene i interkulturell kompetanse og hans interaksjonsstrategier ga en mulighet til å se hvordan interkulturell kompetanse er representert i engelskundervisning.

Funnene fra studien viser at den typen kunnskap som kom frem i kulturundervisningen var i form av en tidslinje over historiske hendelser, definisjon av begreper, og viktige individer i historien. Denne kunnskapen var først og fremst rettet mot «big C»-kultur og fokuserte på målspråksområdet i stedet for på elevenes egen kulturbakgrunn. *Ferdigheter til å relatere* var til stede i stor grad. Når det gjelder *holdnings*komponenten, var *nysgjerrighet* den mest fremtredende *holdningen*. Når læreren inkorporerte disse komponentene av interkulturell kompetanse, brukte han klasseromsinteraksjonsstrategier som *utdypende spørsmål*, *parafrasering*, og *repetisjon* for å vekke elevenes interesse og få dem til å reflektere.

På bakgrunn av disse funnene, argumenterer jeg for at *kunnskaps*komponenten også bør inkludere menneskets oppførsel, skikker, og verdier for å hjelpe elevene til å forberede seg til interkulturelle møter. Dette er viktig med tanke på implementeringen av den nye læreplanen i engelsk LK20. Jeg argumenterer også for at forestillingen om «Self» eller elevenes egen kulturelle bakgrunn er viktig, og som sådan bør inkluderes i kulturundervisningen. Dette vil hjelpe elevene å bli bevisste på at det er forskjellige måter å se verden på.

Acknowledgements

First and foremost, I would like to thank my supervisor Eva Thue Vold for excellent feedback, advice, patience, and encouragement throughout the writing of this MA thesis. This has really motivated me along the way, especially when I doubted my abilities to complete all my work. You have been a great support and your help has been invaluable in completing my study. I would also like thank my co-supervisor Ulrikke Elisabeth Rindal for her insight, feedback, and inspiration in the early stages of my writing process through the MA course Quality English Teaching. Thank you both!

Additionally, thank you Gunnar Lid for helping me at the video lab at ILS, and Lisbeth M. Brevik for support and for allowing me to use the video data from the LISE project.

I am also grateful for my fellow MA students for interesting Zoom discussions during the pandemic and messenger pep talks. Thank you for your support, Christine, Tollef, Sofie and Martin also known as the "Christian Fantastic 5 EDID Gruppe – Praise Geesus!".

To my friends and colleagues, I want to thank you all for the encouragement and for reminding me that I could do this.

On the more personal level, I would like to thank my family for the unconditional support, especially my mother for always believing in me, even across the long distance that separates us. To Edvarda, Tora, Jacob, Hanna, and Anders; thank you for your love and support. Last, but by any means not least, thank you Øyvind Ajer for your love, patience, and for always backing me up. Without your continuing support, I could not have done this.

Oslo, May 2022

Ollie Minellie Velasquez

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1 Introduction

We must learn to live together as brothers or perish together as fools.

Martin Luther King Jr.

When I was 15 years old, I moved from the coastal city of Puerto Cortes, Honduras to the state of Texas in the United States. After half a year in this new country, I started my first year of high school where I experienced not only language but also cultural challenges. To be around American teenagers was difficult as they had different interests than me. Through schooling, I did not only learn the language. I also learned to adapt to the American culture by taking part in pep rallies, football games, homecoming, and prom, to name a few. I became aware that I had a different cultural background than my peers, and to integrate in the society, it was necessary for me to learn how to act and behave in this new culture. However, I continued to feel Honduran, especially at home where I could speak Spanish, watch soap operas in Spanish, and eat typical Honduran food. In a way, it can be said that I had to make use of my intercultural competence as I adapted to my new life and integrated into this new culture.

After having lived for 14 years in the US, I moved to Oslo, Norway where I have now lived for 8 years. I have once again experienced a cultural change although now as an adult. When I first arrived, it was great to be able to communicate in English with everyone and I was surprised to see the high level of English proficiency among Norwegians. My first cultural shock having newly moved to Oslo occurred when I replied “yes, ma’am” and “yes, sir” every time someone asked me a question, and I did this to be courteous and show respect. However, I soon realized that answering in this polite manner was not as appropriate in Norway as it was in Texas.

During the spring 2021 semester, I took the English didactics master’s course Quality English Teaching where we were asked to transcribe and analyze a lesson from the video research project Linking Instruction and Student Experiences (LISE). I chose a lesson that included the teaching of culture in an L2 English classroom as the topic was relevant and interesting to me because of my own cultural experiences. Through my work with this lesson, I became more interested in finding out how English teachers in Norway work with intercultural competence in the classroom. More specifically, what cultural content is included in their lessons and how do they prepare students for intercultural encounters through teaching about other cultures. I find this topic important as societies are increasingly becoming multicultural and diverse. I want to teach my students not only language, that is grammar and vocabulary, but also cultural

aspects that will allow them to understand that there are many ways to view the world and that such views are dependent on culture. By doing this, I hope to help students develop into global citizens who are able to communicate across borders and cultural differences. At the same time, for students to become global citizens, they need to learn to show respect to others in order to live peacefully as Martin Luther King Jr. reminds us in the quote that opens this chapter.

1.1 English as *lingua franca* and intercultural competence in the national curriculum

The English language has spread across the globe, and it predominantly functions as a *lingua franca* (ELF) facilitating communication between people from different lingua-cultural backgrounds (Fang & Baker, 2018). In ELF, the focus is on non-native English speakers' ability to communicate rather than having specific English varieties, such as British or American, as points of references. This is because English is spoken by many more non-native than native speakers (Byram, 2008; Fang & Baker, 2018). Consequently, *lingua franca* English will vary from speaker to speaker, and it is not a ready system of linguistic features which can be presented to learners (Rindal, 2020). English is therefore in constant tension between individual, local, regional, and global contexts, all of which need to be approached as dynamic and changeable (Baker, 2011).

The focus of English being a universal language is specifically reflected in the previous English curriculum (LK06) where it states that "when we meet people from other countries, at home or abroad, we need English for communication" (Udir, 2006). As such, if the goal of teaching is to communicate in English, then the focus must be on preparing students for variety, change, and adaptation (Fang & Baker, 2018). Such teaching practices would avoid including native-speaker models and rather focus on the language features that will promote communication while allowing students to still be able to express national identity (Rindal, 2020). The new English subject curriculum (LK20) emphasizes that learning English "shall give the [students] the foundation for communicating with others, both locally and globally, regardless of cultural or linguistic background" (Udir, 2020). Moreover, to communicate with others who have different cultural backgrounds is very important in today's world as societies are becoming more and more culturally diverse. Thus, the concept of intercultural competence is also relevant according to the core curriculum, and it is related to developing students as citizens in a

globalized world. When intercultural competence has such a central place in the national curriculum, we need knowledge about how such competencies can be developed in the classroom.

1.2 The LISE project

This MA thesis uses video recordings from one English teacher from the LISE video research project. This project is led by Professor Lisbeth M. Brevik. The LISE project is a large-scale video project aiming to investigate the link between classroom instruction and student experiences by following students in seven different classrooms in six different subjects (ILS, 2017). The project recorded between four and six lessons from 9th and 10th grades in the subjects of mathematics, Norwegian, English, French, social studies, and natural sciences. This gives a total of 300 filmed teaching hours (ILS, 2017).

The video lessons used in this study were collected in the 2019-2020 data collection round. I have been granted access to the data from which I have sampled one lesson, and I have followed the protocols of LISE when handling the data. The LISE project provides data from naturally occurring teaching practices which gives me the opportunity to describe what goes on in an L2 English classroom.

1.3 Research questions

As mentioned, I became interested in the topic of intercultural competence from taking the master's course Quality English Teaching as well as from personal experience. Being able to use video material from the LISE project, I decided to focus my study on one teacher's practice because his lessons dealt with the topic of culture and included rich information. As such, I wished to explore how intercultural competence was represented in his L2 English classroom in lower secondary school. In light of this, I created the following overarching research question: *How does the teacher implement the different components of intercultural competence into his L2 English teaching in lower secondary school?*

I have also formulated a sub-question which focuses on the types of classroom interactional strategies the teacher makes use of to develop students' intercultural competence. This sub-

question reads as follows: *What interactional strategies does the teacher employ to help develop students' intercultural competence?*

Both of my research questions focus on the teacher's teaching practices, and they will drive the analysis and discussion in this MA study.

1.4 Thesis outline

This MA thesis consists of six chapters which includes this introductory chapter (1). Chapter 2 will present the theoretical framework as well as an overview of relevant prior research. In chapter 3, the methods I have used to analyze the data material will be presented. This is followed by chapter 4 which presents my findings using theoretical concepts from chapter 2. Then, chapter 5 will discuss the main findings applying the aforesaid theory as well as didactical implications of this study. In the final chapter (6), I will provide some concluding remarks and suggestions for further research in the field of intercultural competence.

2 Theory and prior research

This chapter will present the theoretical framework for this MA thesis and review of relevant prior research. Section (2.1) presents the two most recent English subject curricula. The previous curriculum, National Curriculum for Knowledge Promotion (LK06), and the new curriculum Knowledge Promotion (LK20). I specifically focus on how these curricula include culture. The second section (2.2) defines the concepts of culture and intercultural competence and is followed by section (2.3) which presents Byram's (1997) model of intercultural communication. The next section (2.4) describes Walsh's (2011) concept of classroom interactional competence where the notion of shaping learner contributions is important for both teaching and learning. Here, the focus will be on the interactional strategies the teacher makes use of to shape students' contributions. In the last section (2.5), I will present a review of prior research relevant for this study.

2.1 The English subject curriculum in Norway

In Norwegian schools, English is a mandatory core subject from first grade until and throughout the first year of both the general studies program and the vocational program in high school. The subject curriculum is the starting point for planning the lessons to be taught. There has now been a transition to replace the previous English subject curriculum known as the National Curriculum for Knowledge Promotion (LK06) and implement the new curriculum Knowledge Promotion (LK20). The new English curriculum LK20 was introduced in August 2020.

The English subject curriculum for the Knowledge Promotion (LK06) included sections titled *purpose*, *main subject areas*, *basic skills*, and *competence aims* for the different grades. The section of *main subject areas* focused on language learning, oral and written communication, and culture, society, and literature. In terms of the cultural aspect, LK06 specified in the *purpose* section that "the subject of English shall contribute to providing insight into the way people live and different cultures where English is the primary or the official language" and "development of communicative language skills and cultural insight can promote greater interaction, understanding and respect between persons with different cultural backgrounds" (Udir, 2006). At the same time, there was no definition of culture nor any explicit mention of "intercultural" or any explanation of what it meant to be interculturally competent. Instead, under the main subject area of *culture, society and literature*, the LK06 stated that this area "focuses on cultural

understanding in a broad sense" and "is based on the English-speaking countries and covers key topics connected to social issues, literature and other cultural expressions" (Udir, 2006). Moreover, the competence aims under *culture, society, and literature*, after year 10, explicitly mentioned that the students should be able to: "discuss and elaborate on the way people live and how they socialise in Great Britain, USA and other English-speaking countries and Norway" and "explain features of history and geography in Great Britain and the USA" (Udir, 2006). These competence aims were rather general and open for different interpretations by teachers.

The new English subject curriculum, LK20, includes many changes related to culture. One important change is the explicit mention of the word "intercultural". The LK20 states that "English shall help the pupils to develop an intercultural understanding of different ways of living, ways of thinking and communication patterns" (Udir, 2020, p. 2). Looking at the structure of the curriculum LK20, it includes the sections of *relevance and central values*, *core elements*, *interdisciplinary topics*, *basic skills* and *competence aims and assessment*. In the first section *relevance and central values*, it is explicitly stated that English is "an important subject when it comes to cultural understanding, communication, all-around education and identity development" and it "shall develop the [students'] understanding that their views of the world are culture-dependent" (Udir, 2020). Moreover, under the core element *Working with texts in English* there is specific mention of intercultural competence which should be developed "by reflecting on, interpreting and critically assessing different types of texts in English" in order to "acquire language and knowledge of culture and society" (Udir, 2020, p. 3).

The LK20 includes two interdisciplinary topics: *health and life skills* and *democracy and citizenship* which were not included in the LK06. The goal with these interdisciplinary topics is for students to find connections in their learning between English and other subjects. Moreover, both of these interdisciplinary topics include explicit references to culture. The interdisciplinary topic of *health and life skills* specifies that students' ability to express themselves in writing and orally in English provides them with a foundation to express their feelings, thoughts, experiences and opinions which in turn can provide new perspectives on their own way of life and that of others (Udir, 2020). Under the interdisciplinary topic of *democracy and citizenship*, it is stated that "by learning English, the [students] can experience different societies and cultures by communicating with others around the world, regardless of linguistic or cultural background. This can open for new ways to interpret the world, and promote curiosity and engagement and help to prevent prejudices" (Udir, 2020).

Another important difference in the two curricula is that there are fewer competence aims, but more competence aims that include cultural aspects in the LK20 than in LK06. The competence aims, after year 10, which deal with culture state specifically that students should be able to "explore and describe ways of living, ways of thinking, communication patterns and diversity in the English-speaking world" and "explore and present the content of cultural forms of expression from various media in the English-speaking world that are related to own interests" (Udir, 2020, p. 9). In some ways, the competence aims related to culture are broader in LK20 compared to the LK06. For example, in LK20, there is no specific mention of Great Britain nor USA as it was the case in LK06. Instead, the term the "English-speaking world" is used. The changes made in the new subject curriculum mean that cultural aspects come forward in a more explicit way than in the previous LK06 curriculum. This will have consequences in the L2 English classroom as teachers will need to be acquainted with both culture and intercultural competence to be able to fulfill the established competence aims. The teacher, whose practice is analyzed in this MA study, was teaching following the LK06 English subject curriculum.

2.2 Culture and intercultural competence

This MA thesis focuses on the teaching of cultural content in the L2 English classroom to develop students' intercultural competence and as such, it is important to define the concepts of *culture* and *intercultural competence*. These definitions will be relevant to apply in the context of English language teaching.

2.2.1 What is culture?

The word *culture* is understood and used in many ways (Dypedahl & Lund, 2020). Witte and Harden (2011, p. 2) define culture as "a socially produced and distributed dynamic system of rules, which are both explicit and implicit, involving attitudes, beliefs, norms, and behaviours." These set of explicit and implicit rules are created to establish how one should behave and act in a societal group. Culture is then not a genetic trait, and all these cultural elements are learned through interaction with others in the culture (Jandt, 2018). Accordingly, cultural beliefs, norms and behaviors are acquired by an individual through growing up and interacting with other members in the society rather than being inherited.

Spitzberg and Changnon (2009) sustain that culture, considered as a primitive theoretical term, is concerned with enduring yet evolving intergenerational attitudes, values, beliefs,

rituals/customs, and behavioral patterns into which people are born but that is structurally created and maintained by people's ongoing actions (p.6-7). Thus, cultural elements are dynamic and fluid and depend not only on the shared understanding of individuals but also on the understanding that these elements are socially constructed.

2.2.2 Culture in second and foreign language teaching

In foreign language teaching (FLT), there has always been a close connection between language and culture (Kramsch, 2006, 2014, 2015; Risager, 2007). Through comparisons and contrasts with the language and cultures being studied, students develop greater insight into their own language and culture and realize that multiple ways of viewing the world exist (Byram, 1997). At the same time, the cultural component remains a strongly debated issue in the teaching of second and foreign languages around the world (Kramsch, 2013). The discussion centers around the question of what aspects of culture teachers should incorporate in their lessons.

Kramsch (2006) points out that as a humanistic concept culture "is synonymous with a general knowledge of literature and the arts" (p. 13). She refers to this as "big C" culture which has been supported by states and its institutions because it was instrumental in the building of nation-states during the 19th century (Kramsch, 2006, 2013). Furthermore, Kramsch (2006) maintains that "teaching about history, the institutions, the literature and the arts of the target country embeds the target language in the reassuring continuity of a national community that gives it meaning and value" (p. 13). Thus, the focus of teaching cultural content has traditionally been aimed at preparing students to become part of an educated elite by conveying knowledge about aspects of culture such as arts, literature, history, and important national institutions (Rindal et al., 2020).

In the 1960s and 70s there was a shift which gave more emphasis to the development of learners' practical language skills, and foreign language teaching centered more around language that could be used in situations of everyday communication (Dypedahl & Lund, 2020). Accordingly, this led to a shift from seeing culture as a humanistic concept (big C culture) to a sociolinguistic concept which focuses on communication and interaction in social contexts known as "little c" culture (Kramsch, 2006). The "little c" culture includes the native speakers' ways of behaving, eating, talking, dwelling, their customs, their beliefs and values (Kramsch, 2006, 2013). Along the same lines of defining "little c" culture, Scollon and Scollon (2001) use the term *anthropological culture* to refer to "any of the customs, worldview,

language, kinship system, social organization, and other taken-for-granted day-to-day practices of a people which set that group apart as a distinctive group" (p. 139). Moreover, Holliday (1999) refers to "little c" culture as "small cultures" which relates to "cohesive behaviour in activities within any social grouping" (p. 241).

The shift to "little c" culture came into focus as did the need to be communicatively competent when interacting with both native and non-native speakers in everyday life (Kramsch, 2015). In these everyday practices, the idea was to show learners what to expect in different communication situations so that they could adjust their verbal as well as non-verbal behavior accordingly (Dypedahl & Lund, 2020). It is important to point out that both "big C" and "little c" approaches to culture focus on national characteristics of the dominant group (Kramsch, 2006). As a consequence, less attention has been given to knowledge about cultural diversity within nations and cultural issues across national borders (Dypedahl & Lund, 2020). According to Rindal et al. (2020), specific cultures related to nations or groups can be taught in ways that develop students' intercultural competence.

2.2.3 Intercultural Competence

The concept of intercultural competence is still fairly vague as the terms "intercultural" and "competence" cannot be defined in a universal way due to the terms' dependence on the context and the subjects the terms are applied to (Witte & Harden, 2011). First, it will be important to define the terms "intercultural" and "competence" individually in order to define the concept of "intercultural competence" and how it relates to the teaching of L2 English.

In the 1950s, the term *intercultural* emerged as a response to the need to increase dialogue and cooperation between members of different nations (Dypedahl & Lund, 2020). Using the word *inter*cultural entails a teaching which involves both the students' own culture and other cultures (Rindal et al., 2020). Additionally, what makes an interaction an *inter*cultural process is the extent to which individuals manifest aspects of, or are influenced by, their group or cultural affiliations and characteristics (Spitzberg & Changnon, 2009, p. 7). According to the Council of Europe (2018) "intercultural dialogue" may be defined as "an open exchange of views, on the basis of mutual understanding and respect, between individuals or groups who perceive themselves as having different cultural affiliations from each other" (p. 31). This entails an ability to accept cultural differences between ourselves and our interlocutors. Intercultural communication is also about developing a creative mindset to see things from different angles

without rigid prejudgment (Ting-Toomey & Chung, 2012). Moreover, Byram et al. (2002) maintain that the intercultural dimension in language teaching aims to:

> develop learners as intercultural speakers or mediators who are able to engage with complexity and multiple identities and to avoid the stereotyping which accompanies perceiving someone through a single identity. It is based on perceiving the interlocutor as an individual whose qualities are to be discovered, rather than as a representative of an externally ascribed identity (p. 9).

From this description, it is a goal for learners to develop the ability to treat others with respect and avoid judging and labeling based on a person's cultural background. The focus should be on the individual's traits and values since these may not be representative of the national group the individual is part of. This is because individuals who grow up with the same language, in the same country, may still learn quite different things (Dypedahl & Lund, 2020). In addition, Ting-Toomey and Chung (2012, p. 40) maintain that "by peering into the window of another culture, intercultural knowledge can make individuals more reflective of their own ingrained cultural beliefs and values".

In the intercultural approach, it is the learner who makes connections between certain expressions and patterns of cultures in the process of learning a foreign language which lead to subjective intercultural connections called dynamic "third places" of construction (Witte & Harden, 2011). These places are dynamic because they are constantly changing and evolving as a result of the process of construction. In addition, these "third spaces" of "hybridity" do not belong to any of the participants in interaction, but they are spread out in areas shared, to varying degrees, between the individuals, and they are characterized by continuously ongoing processes of negotiation, translation and enunciation (Witte & Harden, 2011). An important factor of these "third places" is the contexts in which the interactions occur. Understanding the context of what is said or written helps us decipher the spoken or written words based on prior experience. Moreover, our knowledge of contexts initially comes from our upbringing and the way we are socialized into the world (Dypedahl & Lund, 2020). Accordingly, an important dimension of context is that which is created by the interaction itself, through the beliefs and presuppositions that the interlocutors bring to the encounter (Kramsch, 1993).

The term "competence" can be difficult to define as it differs in meaning in different fields. In the field of linguistics, the term competence was introduced by Noam Chomsky who distinguished the term from "performance". Chomsky (1965) defines competence as being:

> concerned primarily with an ideal speaker-listener, in a completely homogeneous speech-community, who knows its language perfectly and is unaffected by such grammatically irrelevant conditions as memory limitations, distractions, shifts of attention and interest, and errors (random or characteristic) in applying his knowledge of the language in actual performance (p. 3).

In Chomsky's view, competence refers to the cognitive linguistic knowledge of the ideal language speaker applied during social interactions. Thus, for Chomsky (1965) a fundamental distinction between competence and performance is that *competence* entails "the speakers-hearer's knowledge of his language while *performance* focuses on "the actual use of language in concrete situations" (p.4). Dell Hymes, a critic of Chomsky's linguistic definition of competence, added to the concept of competence a social factor and developed the term "communicative competence" which refers to the expression, interpretation and negotiation for meaning involving interaction between people (Witte & Harden, 2011). More precisely, Hymes (1972) argued that "a general theory of the interaction of language and social life must encompass the multiple relations between linguistic means and social meaning" (p.39).

Byram (1997, 2021) uses the term "intercultural communicative competence" where "communicative" refers to second and foreign language teaching and students' ability to communicate with people from other cultures. In foreign language education, the concept of intercultural competence emerged together with the new focus on communicative competence in the 1980s and 90s (Dypedahl & Lund, 2020). Byram et al. (2002) define intercultural competence as the "ability to ensure a shared understanding by people of different social identities, and [the] ability to interact with people as complex human beings with multiple identities and their own individuality" (p. 10). This implies an ability to interact with people of different cultural background and to accept the differences by being open and tolerant to their beliefs and behaviors. Moreover, Spitzberg and Changnon (2009, p. 7) maintain that "*inter*cultural competence is the appropriate and effective management of interaction between people who, to some degree or another, represent different or divergent affective, cognitive, and behavioral orientations to the world."

In the late 90s, Michael Byram presented a model of intercultural competence which was based on previous work he had done for the Council of Europe's project to develop a "Common European Framework of Reference for Language Learning and Teaching (Byram, 2014; Hoff, 2014). This model introduces a focus on the *intercultural speaker* as well as the concept of *intercultural communicative competence* within the teaching of foreign languages (Byram,

2009). Students as *intercultural speakers* commit themselves to turning intercultural encounters into relationships based on mutual respect and understanding (Hoff, 2014). Thus, it seems that "intercultural communicative competence" and "intercultural competence" are terms used interchangeably. In the section that follows, I present Byram's (1997) model of intercultural competence and its components.

2.3 Byram's (1997) model of intercultural communication

Byram's (1997) model of intercultural communicative competence is arguably the most influential model of intercultural competence within the field of foreign language didactics (Dypedahl & Lund, 2020; Hoff, 2014). This model includes five *savoirs*, which refer to a set of knowledge, skills, and attitudes intercultural speakers need to acquire in order to successfully communicate with people of different cultural backgrounds. Moreover, the model is based on a view of language learning as a communicative, interactive and meaningful process (Hoff, 2014). Figure 1 below presents Byram's (1997) factors of intercultural communication.

	Skills interpret and relate (*savoir comprendre*)	
Knowledge of self and other; of interaction: individual and societal (*savoirs*)	**Education** political education critical cultural awareness (*savoir s'engager*)	**Attitudes** relativizing self valuing other (*savoir être*)
	Skills discover and/or interact (*savoir apprendre/faire*)	

Figure 1 Byram's factors of intercultural communication

Although Byram's model is influential and widely used, it has also received much criticism. Hoff (2014) examined critically Byram's model of intercultural communicative competence and how this model corresponds to *Bildung* theories when describing the ideal encounter between Self (own culture) and Other (foreign cultures). In her article, Hoff (2014) criticizes Byram's (1997) model for providing an overly idealistic picture of interculturality by emphasizing harmony and agreement. She stresses the importance of seeing conflict, ambiguity

and difference not only as a challenging aspects of the intercultural encounter but as potentially rewarding conditions for reflective dialogue between Self and Other (Hoff, 2014).

2.3.1 Knowledge (*savoirs*)

On the left side of the model, we find the component of *knowledge* (*savoirs*) which refers to two broad categories: knowledge about social groups and their cultures in one's own country, and similar knowledge of the interlocutor's country as well as knowledge of the processes of interaction at individual and societal levels (Byram, 1997, 2021). Byram (1997) maintains that the knowledge acquired in countries with formal education systems is often dominated by the notion of a "national" culture and identity. The process of acquiring knowledge improves personal and cultural self-awareness and awareness about cultural diversity and heterogeneity, which prepares learners to negotiate conflicts effectively (Dutta, 2015). For students to develop cultural self-awareness, they need to learn about themselves as cultural beings, that is, becoming mindful of their own culture, including values, attitudes and behaviors (Paige, 2015). Due to the status of English as a global lingua franca, it is important that knowledge of certain cultures is not limited to the cultures of native speakers in countries like the United States and the United Kingdom, but includes cultures of anyone who uses English as a means of interaction (Rindal et al., 2020). Thus, the knowledge of an intercultural speaker should provide an awareness and an understanding that there are different ways to view the world.

2.3.2 Skills (*savoir comprendre and savoir apprendre/faire*)

In the middle column of Byram's model, we find two rubrics of *skills* which are divided into two broad and related categories: *skills to interpret and relate* (*savoir comprendre*) and *skills to discover* and *interact* (*savoir apprendre/faire*) (Byram, 1997, 2021). *Skills to interpret* and *relate* entail the students' ability to interpret a document or event from another culture, to explain it and relate it to documents or events from the students' own culture (Byram et al., 2002). Deardorff (2011) argues that the *skills to interpret* and *relate* should also include skills to observe, listen, evaluate, and analyze. *Skills to discover* and *interact* are skills that enable students to quickly establish an understanding of a new cultural environment and the ability to interact in rich and complex ways with people from different cultures (Byram, 1997, 2021). Moreover, it is important for students to develop the *skills to discover* and *interact* to find out, on their own, new knowledge and integrate it to their previous knowledge given that neither

themselves nor their teachers can anticipate the amount of knowledge needed for intercultural encounters (Byram et al., 2002). Skills, then, according to Rindal et al. (2020, p. 220) "relate to what to do with knowledge about culture, both when developing this knowledge and when using it in communication." Dutta (2015) emphasizes also that intercultural competence skills help students develop multiple perspectives by accepting new ideas, being patient when listening to others' meanings and having flexible mindsets.

2.3.3 Education (*savoir s'engager*)

In the center of Byram's model, we find the education rubric which includes the components of *political education* and *critical cultural awareness* (*savoir s'engager*). This component of *critical cultural awareness/political education* is defined by Byram (1997) as the "ability to evaluate critically and on the basis of explicit criteria perspectives, practices and products in one's own and other cultures and countries" (p. 53). *Critical cultural awareness* also includes elements of reflection and dialogue, and dissonance and transformation (Guilherme, 2015). Rindal et al. (2020) point out that being critical does not involve a negative approach but a curious and questioning disposition that seeks to understand the origins and effects of cultural aspects that are taken-for-granted. Having critical cultural awareness leads to the main objective of promoting critical thinking (Hoff, 2014). It is important to highlight that the purpose of teaching is not to try to change learners values, but to make them explicit and conscious in any evaluative response to others (Byram et al., 2002).

2.3.4 Attitudes (*savoir être*)

According to Byram (1997, p. 34) the component of *attitudes* (*savoir être*), found on the right side of the model presented above, refers to "attitudes of curiosity and openness, of readiness to suspend disbelief and judgment with respect to others' meanings, beliefs and behaviours." Furthermore, the foundation of intercultural competence lies in the attitudes of the intercultural speaker and mediator (Byram et al., 2002). On the one hand, the *attitudes* of *relativizing self* involves an understanding that our culture is not a neutral culture but others may view it as strange or unfamiliar (Rindal et al., 2020). Additionally, Byram (1997, 2021) maintains that it is easier to relativize one's own meanings, beliefs and behaviors through comparison with others'. On the other hand, for students to develop *attitudes* of *valuing of others'* meanings, beliefs and behaviors, they need to take a reflective and analytical stance to the way their ideas

have been formed (Byram, 1997, 2021). This leads to showing respect to others. More precisely, Deardorff (2011) stresses that when communicating respect to others, it is important to demonstrate that others are valued by showing interest in them, in their families, their cultures, and by simply listening attentively. As a result of this, English teachers should design activities to enhance students' awareness of their own and others' attitudes toward different groups of people who speak English (natives and non-native speakers), reduce prejudice, and increase the students' ability to interact successfully with people of different cultural backgrounds (Byram & Peiser, 2015). In order to develop students' awareness about attitudes of curiosity and openness, the teacher can apply various interactional strategies in the classroom. More specifically, strategies that push the students to justify their opinions, to reflect, to be curious, and to ask questions, which will be discussed in the following section.

2.4 Classroom interactional competence

Walsh (2006) argues that an L2 English classroom is as much a social context as any other "real world" context, such as a travel agent's, a dentist's, an airport check-in counter. This is because, according to Walsh (2006), contexts are constructed through the talk- in- interaction in relation to specific institutional goals. In L2 lessons, these specific goals are the pedagogical objectives of a lesson. Within the realm of applied linguistics, Walsh (2011) points out that language teachers can improve their professional practice by developing a closer understanding of classroom discourse and, in particular, by focusing on the complex relationship between language, interaction, and learning. As such, the teacher-student interaction that takes place in the English language classroom is quite important for both teaching and learning. This is because, according to Walsh (2006) teachers play a central role by managing learner contributions which will, arguably, determine the success or otherwise of a lesson.

Walsh (2011) presents the notion of classroom interactional competence (CIC) and defines it as the ability of teachers and students to "use interaction as a tool for mediating and assisting language" (p. 158). In addition, the concept of CIC involves features of classroom interaction that can make the process of teaching and learning more or less effective (Walsh, 2006). In a classroom, it is through language in interaction that we access new knowledge, acquire and develop new skills, identify problems of understanding, deal with 'breakdowns' in the communication, as well as establish and maintain relationships (Walsh, 2011). Moreover, ensuring that teachers and learners develop interactional competence will result in more

engaged, dynamic classrooms where students are actively involved in the learning process (Walsh, 2011). Here, the focus is placed on the teacher and his or her ability to create effective learning situations. This provides an understanding that within the walls of the English classroom, in teacher-student talk, teachers have privileged rights not only to speak but also to distribute turns to students, whereas students have much more restricted participation rights (Markee, 2000).

Within classroom interactional competence (CIC), an important feature is that of *space for learning* which refers to the extent to which teachers and learners provide interactional space that is appropriate for the specific pedagogical goal of the moment (Walsh, 2011). This concept of *space for learning* is further defined by Walsh and Li (2013) as "the ways in which teachers not only create opportunities for participation, but increase student engagement (both at the individual and whole class levels), promote dialogic interaction, enhance affordances by allowing increased wait-time, by paraphrasing and shaping learner responses" (p. 250). For Walsh (2011) *shaping* learner contributions entails "taking a learner response and doing something with it rather than simply accepting it" (p.168). As a result, the teacher plays an important role, guiding, clarifying, supporting and shaping contributions so that students have opportunities to reflect on and learn from the unfolding interaction (Walsh, 2006). This is important in developing students' intercultural (communicative) competence because the teacher can push the students to justify their opinions about other cultures, reflect on their values, and encourage curiosity and respect. In L2 English classrooms, teachers who are interactionally competent are able to shape students contributions by making use of strategies such as paraphrasing, reiterating, summarizing and extension, scaffolding and elaboration (Walsh, 2006, 2011). Walsh's concept was developed for language learning, but it can also be used to mediate and assist the culture part of language lessons.

Through *paraphrasing*, the teacher uses slightly different vocabulary or grammatical structures as a way to offer support and allow other students to follow the classroom dialogue (Walsh, 2011). *Repetition*, according to Cullen (2002), is the repetition of individual student's contributions, sometimes, derogatorily described as "echoing", can be used as a time-honored way of acknowledging a student response and confirming it as acceptable, and in the process, ensuring that all the students have heard it. The "echoing" of an individual learner's contribution benefits the whole class (Walsh, 2011). The strategy of *elaboration questions* entails the teacher's ability to elicit more opinions (Daskin, 2015). According to Cullen (2002), teachers' elaborations can provide a linguistically richer source of input for the class, while at

an affective level they serve to show that they listen with interest what the students have to say which in fact mirrors attitudes of curiosity and openness.

2.5 Prior research

In the Norwegian educational context, there have been studies related to textbook presentations of culture (Brown, 2016; Jørgensen, 2011; Lund, 2007) and development of intercultural competence using picture books (Heggernes, 2021; Sindland, 2020). However, I will limit the scope of my review to classroom studies on how teachers incorporate the components of intercultural competence in their teaching. To the best of my knowledge, there have been two classroom studies (Listuen, 2017; Skaugen, 2020) related to the teaching of culture and development of intercultural competence in L2 English in Norway.

Regarding classroom interactional competences, there have been some studies done internationally (Daskin, 2015; Walsh, 2002; Walsh & Li, 2013) which show how teachers create space for learning by using different interactional strategies in the English as a foreign language classroom. In Norway, there has been a study (Vold, 2022) which investigated the type of interactional strategies L2 English and L3 French teachers used when students spoke the target language in class.

In the following sections, I present an overview of relevant studies for this MA thesis.

2.5.1 Previous MA Studies about teaching culture/intercultural competence in the English classroom

This section includes two MA thesis about culture and intercultural competence which have used data from the LISE project (Brevik, 2019; Brevik & Rindal, 2020).

Sigrid Listuen's (2017) MA thesis investigated what characterizes the teaching of culture in two lower secondary L2 English classrooms. Listuen's study is particularly relevant because she also used Byram's (1997) model of intercultural competence. Her study revealed that the teaching of culture in the two schools was mainly related to big-C culture with focus on historical topics aiming to develop the students' general knowledge (Listuen, 2017). Listuen (2017) argues that the objectives of culture teaching in L2 English should be directed more

towards developing students' intercultural competence with focus not only on the component of knowledge but also on the components of skills and attitudes.

In her MA thesis, Skaugen (2020) set to explore the teaching practices of three teachers in reference to the development of intercultural competence in L2 English teaching. Her findings reveal that within the category of knowledge, most of the information was related to specific cultures whereas the category of skills showed that students were encouraged to gather information and apply it, and the category of attitudes was represented least (Skaugen, 2020). Based on these findings, she argues that attitudes should be more present in teaching in order to bring agency and direction to culture teaching in L2 English especially taking into consideration the cross-cultural themes and the new curriculum (Skaugen, 2020).

2.5.2 Studies examining classroom interactional competence

Walsh's (2002) study of classroom recordings of eight experienced teachers of English as foreign language revealed that strategies for shaping learner contributions were an important tool for creating spaces for learning in the language classroom, but these strategies could also obstruct learner participation when use inadequately. In another study conducted in China Walsh and Li (2013) analyzed video recordings from two English language classes and found that teachers created space for learning by shaping, reformulating, seeking clarification, pushing for more information and asking guiding questions. They concluded that shaping learner contribution "has major import for the co-construction of meaning and for enhancing learning opportunities" (Walsh & Li, 2013, p. 262). In a third study which included six lessons of audio and video recordings from an EFL class at a Turkish university, Daskin (2015) revealed how a teacher created space for learning by using many of the strategies found in Walsh's (2002) study as well as using the strategies of translating and using the board. Daskin (2015) pointed out that by "using the board as a classroom artefact, for example, allows all the learners to be exposed to the correct form of the word. Otherwise, the word uttered by a learner might be misunderstood or not understood at all by the other learners" (p. 52-53). In Norway, Vold (2022) investigated how second language (L2) English and third language (L3) French teachers responded to their students when they spoke the target language in class. This was a video-based classroom observation of five lower secondary schools in Norway using data from the LISE project. Her findings indicate that L2 English teachers taught in a meaning- and fluency-oriented contexts where output was almost exclusively communicative and where students were encouraged to produce meaningful contributions and share personal perspectives, whereas L3

French teachers taught in a form-and-accuracy context using a variation of strategies to correct errors and rarely engaging with the content of the learners' utterances (Vold, 2022). Additionally, the English teachers rarely corrected language issues, but instead used a wide variety of interactional strategies to push learners to elaborate on and justify their contributions (Vold, 2022).

2.5.3 Relevance for my study

In this chapter, I have presented Byram's (1997) model of intercultural communicative competence which includes the components of *knowledge*, *skills*, and *attitudes* that intercultural speakers need in order to be able to communicate effectively with people of different cultural backgrounds. As such, it is important for my study to examine how the different components of intercultural competence can be implemented in L2 English classrooms, more specificality, what type of knowledge, skills, and attitudes does the teacher encourage in his English classes. Focusing on the teachers' utterances through classroom interaction, it is also important to investigate the interactional strategies the teacher makes use of to aid students in developing their intercultural competence. In relation to this, the concept of *space for learning* (Walsh, 2011) is of great relevance as well as interactional strategies such as *elaboration questions* (Daskin, 2015), *paraphrasing* (Walsh, 2011), and *repetition* (Cullen 2002).

I am interested in examining how the complex concept of intercultural competence come to the fore in real L2 English classrooms. I will use primarily the operationalization of Byram's (1997) components of intercultural competence (*knowledge*, *skills*, and *attitudes*) that can be identified through video observation. This means that my analysis will not include the intercultural components that require real-world interactions with people of different cultures since my data source is classroom teaching. There might be many different cultures represented in the classroom, but still, they all share familiarity with cultures in Norway since they are in the Norwegian educational system. The focus of this study will then be to analyze how the teacher presents cultural topics, and how such information can help develop students' intercultural competence which they will need when they encounter people of different cultural backgrounds.

Additionally, it is of my interest to analyze the teacher's utterances in connection to interactional strategies the teacher makes use of in the L2 English classroom. The concept of

shaping learner contributions will be operationalized through interactional strategies such as *elaboration question*, *paraphrasing*, and *repetition*.

The next chapter presents the methodology I use in this MA thesis.

3 Methodology

In this chapter, I will first describe the research design I have chosen for this MA study (3.1) followed by the presentation of the procedures I used when selecting both the data and the participants (3.2). Then, I will give a detailed account of the data analysis procedures (3.3). Last, I will discuss the research credibility and ethical considerations of this MA study (3.4).

3.1 Research Design

The first step I took when deciding on my research design was to create a research question based on the topic of interest I had. During this step, I considered Firebaugh's (2008) criteria for selecting a research question which include creating researchable and interesting questions not only for myself but also for others in the field. My intrigue with the topic of intercultural competence was to see how this multi-faceted concept can be manifested in real classroom situations. More specifically, how a teacher introduces and works with the topic of culture during L2 English teaching to help develop students' intercultural competence.

To provide answers to my research question, I chose to employ a case study research design. My data material consists of video recordings and transcriptions of four consecutive L2 English lessons given by one grade 10 teacher. My study focuses on what actually happens in the L2 English classroom rather than on teachers' beliefs and ideas about their teaching practices. Thus, I found that using video observation and transcriptions from video recordings of actual classroom teaching was the best qualitative method to answer my overarching research question because such data provide an excellent record of "naturally occurring" interaction (Silverman, 2014).

In the early planning stages of my MA thesis and having understood that data collection is a time-consuming process, I asked the LISE project leader if I could use the data collected from that project in my MA thesis. Being allowed to use video data from the LISE project has made it easy for me to choose a limited body of data with which to work in order to make my analysis effective (Silverman, 2014). Table 3A below shows a brief overview of my research design which includes the data material, data analysis, and analytical concepts used to answer my research questions.

Table 3A Overview of my research design

Research question(s)	**1.** *How does the teacher implement the different components of intercultural competence into his L2 English teaching in lower secondary school?* **2.** *What interactional strategies does the teacher employ to help develop students' intercultural competence?*
Participants	1 teacher and his students (grade 10)
Data material	*Qualitative data*: Video recordings from the LISE project and their respective transcriptions
Data analysis	Video observation and content analysis of video transcriptions
Analytical concepts	**RQ1** Michael Byram's (1997) components of intercultural competence 1. Knowledge (*savoirs*) 2. Skills (*savoir comprende*) 3. Attitudes (*savoir être*) **RQ2** Interactional strategies to help develop students' intercultural competence 1. Elaboration question (Daskin, 2015) 2. Paraphrase (Walsh, 2011) 3. Repetition (Cullen, 2002)

The analytical process consisted of two phases: 1) data selection which entailed going through all the videos available from the LISE project and taking notes on the lessons which addressed cultural topics and 2) data analysis which included the use of operationalized theoretical concepts to code the data.

3.2 Selection of data and participants

As my research question sets to explore the "how" of intercultural competence, I chose to use as data material qualitative data or *soft data* in the form of text (Larsen, 2017). From my previous encounter with data from the LISE project in the MA course Quality English Teaching, I knew that at least one of the video lessons dealt with the topic of culture. After I received approval to use data material from the LISE project, I watched all the available videos from the

different schools while I made notes on the teaching topics to obtain an overview of the data. From these, I selected the video lessons which were the most relevant for my study. Thus, the participants in my study were purposefully selected to give me a better understanding of both the research question as well as the central phenomenon in this study (Creswell & Poth, 2018; Maxwell, 2013). After having gone through all the videos from the LISE project, I chose as participants for this study one grade 10 English teacher and 4 of his consecutive lessons. This was because the lessons contained rich material with cultural topics and engaging discussions which caught my interest. More precisely, I wanted to look more in-depth into how an experienced teacher incorporated cultural aspects in the L2 English classroom. Table 3B presents the selected school, the selected lessons as well as their respective recording length.

Table 3B Overview of data collection

School	Secondary data	
	Video lesson	Length of video recording
S07 (Grade 10 class)	EN01	1 hour 7 mins
	EN02	1 hour 6 mins
	EN03	1 hour 8 mins
	EN04	54 mins

Note: In the school column, S07 refers to the school number in the LISE project and EN01-EN04 refer to the order in which the lessons were recorded.

I chose the lessons from this one teacher to help me answer my research question and meet the goals of my study. Also, all 4 lessons dealt with the same topic which allowed me to follow the teacher and the class throughout this topic. In the following table, I present a brief description of the selected video lessons to give the reader a better understanding of the teaching content.

Table 3C Description of selected classes

A brief description of the selected classes (Year 10)		
Video lesson	**Description**	**Type of task**
S07_EN01 (1 hr 7 mins)	The first event discussed is the Anglo-Boer war where a map is shown and explained. In the timeline, they have come to the year 1960 and apartheid laws have been enforced. The teacher mentions Nelson Mandela's imprisonment which occurred in	Individually, the students are asked to read a text from their textbook and write definitions of the words: apartheid, pass laws, homelands, and townships. Pair and class discussion about finding similarities to other places in

	1962. The teacher asks the students to write three sentences from the PP presentation about 1976 and how school children protest because they were being forced to learn Afrikaans in school.	the world in connection with the 4 concepts they have defined. Pair and class discussion about the treatment of Nelson Mandela.
S07_EN02 (1 hr 6 mins)	The teacher uses a skit where he is pretending to be the white minority and the student is the black South African majority. The students are asked to visualize what happens in this scenario and how they would react if they were back in the year 1960. They reach the year 1989 in the timeline which is the year when Frederik de Klerk was elected president of South Africa. Then, they reach the year 1994 when Nelson Mandela becomes president. Desmond Tutu is mentioned and the teacher asks the students to google his name. The year is 1999 when Mandela is no longer the president and Thabo Mbekki becomes the new president of the African National Congress.	Pair and class discussion about how the world reacted to the killings during the 1960 protests, why was apartheid allowed to move on and why and when change eventually happen. Pair and class discussion about why de Klerk decided to remove Apartheid and how people in South Africa felt between 1989 and 1994.
S07_EN03 (1 hr 8 mins)	The students begin by reading a couple of texts in their textbook and then they form groups of 4 to discuss differences and similarities between the texts they read. The teacher goes around the classroom and asks the different groups if they have found differences. The students are given an individual research task. They are asked to use the internet to find information about either Nelson Mandela or Stephen Biko and answer specific questions.	Read a text individually and discuss in pairs the text “Long walk to freedom”. This is followed by discussion in groups of 4 about differences and similarities between text H and text G they read in their textbook. Students are to write down key words based on their discussion. Individually, students are to research either Nelson Mandela or Stephen Biko. They are to answer questions regarding their background (where they come from and education), how they fought, what they lost, why they kept on fighting even though they knew the risk, how their lives turned out, what is better than to fight, and how Mandela or Biko can be compared to another freedom fighter anywhere in the world.

S07_EN04 (54 mins)	The class is divided into two groups: the students who were present in the previous class and those who were absent. The first are asked to continue working with the research task about Nelson Mandela and Stephen Biko while the latter are asked to do the same tasks as the other students did in the previous class (see description of EN03). The students are asked to make groups of 3 where one is to represent Nelson Mandela, another Stephen Biko and the other one a student who was absent the previous class. The students present their research to the other members of the group. Then, the students are asked to draw two overlapping circles to show differences and similarities based on what they have heard.	The students who were absent work on the same tasks as the other students did during the previous class. Read the text "Long walk to freedom" followed by pair discussion about the text. This is followed by discussion in groups of 4 about differences and similarities between text H and text G they read in their textbook. Students are to write down key words based on their discussion.

Note: In the video lesson column, S07 refers to the school number in the LISE project and EN01-EN04 refer to the order in which the lessons were recorded.

Selecting one teacher and his teaching lessons about one topic (South-African history) made this a case study involving in-depth analysis of the teacher's teaching practices. In the subsequent sections, I will first explain what choosing a case study implied for this MA thesis, then I discuss some advantages and disadvantages of using video data and secondary data sources.

3.2.1 Case study

Yin (2014) presented three reasons for choosing a case study approach which all matched my MA study: 1) my main research question is a "how" question, 2) as a researcher, I have little or no control over behavioral events and 3) the focus of my study is a contemporary phenomenon rather than purely historical (p. 35). The video transcriptions from the selected teacher included several rich examples of the components of intercultural competence which I was interested in studying. A basic case study design was the best choice which involves detailed and intensive analysis of a single case (Clark, Foster, Sloan, & Bryman, 2021). The nature of my research question led me to choose an in-depth examination of the teaching practices of one grade 10

English teacher in connection with the teaching of culture and the interactional strategies used to shape the students' contributions during classroom instruction.

In terms of defining my "case", it is important to both define and bound the case (Yin, 2014). In defining the case, the focus is on the teacher's teaching practice where according to Yin (2014) the individual is the primary unit of analysis. To bound the case, I have chosen 4 consecutive lessons that incorporate the teaching of culture in order to make concluding remarks about the teacher's teaching practice. Also, my case is bounded by the classroom space, the time the lessons were recorded and the audible utterances that can be heard from the video lessons. Choosing a case study allows me as a researcher to reveal the unique features of the teacher's practices (Clark et al., 2021).

3.2.2 Video data

In this study, video is used as the data source which includes four consecutive video-recorded lessons from one teacher. According to Clarke and Chan (2019), video in classroom research functions as a "sort of window on a form of 'classroom reality' made accessible through the video camera" (p. 7). This is important as my research question sets to explore what actually occurs in L2 English classroom teaching.

In terms of disadvantages or critiques when using video data, the presence of cameras in the classroom may influence the way the participants behave and may not reflect their natural behavior. However, Blikstad-Balas (2017) maintains that when it comes to the camera effect or reactivity "there is no such thing as completely 'natural data', as the process of treating something as data by itself changes our perception of its 'naturalness'" (p. 514). On the positive side, Blikstad-Balas and Klette (2021) argue that an advantage of using video in classroom research is that there is a possibility to study the same recording over and over, transcribe, rewind, ask new questions and watch the raw data (classroom video-recordings) as many times as one wishes to (p. 154). When transcribing the video recordings, it was more manageable for me to obtain a clear picture of what actually happened in the lessons. I could not have been able to obtain a such in-depth understanding through classroom observation alone.

3.2.3 Secondary data

A practical challenge in the discussion about the re-use of qualitative data is that qualitative data is context-bound which means that it is not possible to understand contexts and events without the researcher having been present in the situations (Andersson-Bakken & Dalland, 2021). Along the same lines, Maxwell (2013) argues that a practical goal for qualitative researchers is to understand the participants in the study, the events, the situations, and actions they are involved with or engage in. This creates a challenge for me as the video data was not collected by me but by the LISE team. Although there is a disadvantage not having been able to be present during the data collecting process, it can be compensated by the fact that I gained access to a much richer and extensive data material than I could have been able to collect by myself (Dalland, 2011). Furthermore, using secondary data in my MA study provides a new context for the creation and emergence of data through the relationship between me as the researcher and the data (Moore, 2007; Silva, 2007). As such, Moore (2007) maintains that secondary analysis involves the process of recontextualizing and reconstructing data. My MA study is the first one to perform a secondary analysis of the selected video lessons from the LISE project. The video design used in the LISE project includes placing in each classroom two cameras, one at the front and one at the back of the classroom, recording the same lesson simultaneously, as well as two microphones, one attached to the teacher and one fixed in the middle of the classroom to capture sounds from the students (Brevik, 2019). Not having been present during the data collection makes me an outsider or nonparticipant with no involvement in the classroom activities nor with the participants (Creswell & Poth, 2018). This can be seen as an advantage because I have not influenced, in any way, the focus of the video recordings (Dalland, 2011). Thus, the selected video-recorded lessons used in my study provide me with rich data and access to real classroom situations to help me reach the goals of the present study.

3.3 Data analysis

The first step I took when starting to analyze the data was to check the transcriptions of the videos I selected and edit them. The transcriptions that were available were transcribed by other Master students who had been given access to the data. The process of editing the transcriptions implied watching the selected video lessons several times to correct any mistakes found in the transcriptions. In the final phase of my data analysis, the data was first coded for the different

components of intercultural competence, then for the type of interactional strategies the teacher made use of in his teaching.

Figure 3A below shows a visual representation of my research design leading up to the data analysis.

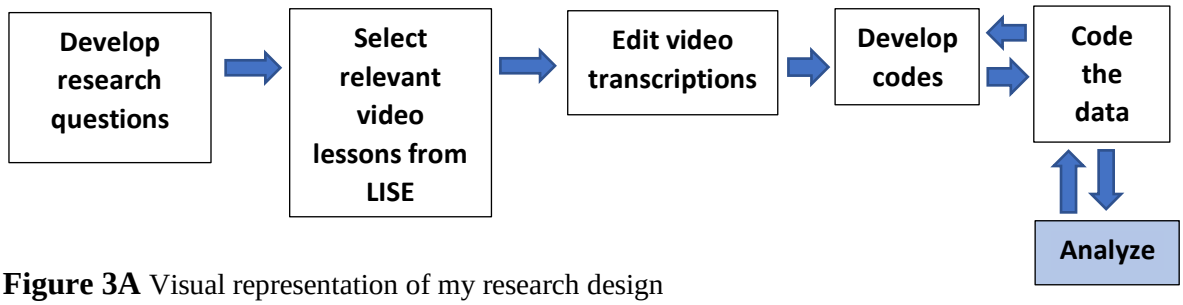

Figure 3A Visual representation of my research design

Although I watched the video lessons several times, my analysis can only describe the utterances that were recorded by the microphones placed in the classroom. My interpretations do not reflect the teacher's nor the students' thoughts and reasons for their actions and behavior.

Data analysis can be defined as an active process where the researcher creates meaning by grouping elements that have some features in common and investigating how these relate to each other (Gleiss & Sæther, 2021). Before I started to code the video transcripts, I familiarized myself with the selected data, re-read the transcripts and wrote notes in the margins of the paper copies, reviewed my codes, and kept the theoretical concepts in mind to relate these to both codes and data (Clark et al., 2021). After this, I took a deductive approach to coding based on Byram's (1997) theoretical concepts of *knowledge*, *skills*, and *attitudes* (see section 2.3) as well as different interactional strategies the teacher makes use of to shape learner contributions (see section 2.4). I also employed a cross-check approach by first reading through the transcriptions to find examples of the theoretical concepts and then read the selected excerpts to check how I would link them back to the theoretical concepts.

3.3.1 Codes and analytical procedures

I have coded the data manually and by doing this, I have followed Johnny Saldaña's (2013) claim that "there is something about manipulating qualitative data on paper and writing codes in pencil that give you more control over and ownership of the work (p. 26). In selecting the data for my study, I kept in mind the components of Byram's (97) model of intercultural

competence. Although I took a theoretical framework as a starting point for my data analysis (deductive method), my approach was to some extent abductive because I read through the transcripts to see which excerpts could in one way or another be related to intercultural competence. This means that I did not lock myself into finding examples of all the categories found in the theoretical framework. According to Clark et al. (2021), theory is important because "it provides a background and justification for the research being conducted, but it also provides a framework within the social phenomena can be understood and research findings can be interpreted" (p. 18). During the first round of coding, I used 6 different codes: *historical background*, *awareness of cultural differences/similarities*, *skills of relating*, *skills of interpreting*, *attitudes of openness*, and *attitudes of curiosity* to represent the three components in Byram's (1997) model of intercultural competence.

The codes *historical background*, and *awareness of cultural differences/similarities* were developed from Byram's (1997) model although these are not explicitly mentioned in the model, but he mentions this in his explanation of the model when he states that the knowledge "often include stories from history, its institutions, its religious values" (Byram, 1997, p. 36) and also "includes [knowledge of] their own country" (Byram, 1997, p. 32). The codes *skills of relating* and *skills of interpreting* are explicitly mentioned in the model. The codes *attitudes of openness* and *attitudes of curiosity* are mentioned by Byram in his explanation of the types of *attitudes* he refers to in the model as he states that "they need to be attitudes of curiosity and openness" (Byram, 1997, p. 34).

In later coding rounds I dropped altogether 2 of the codes (*skills to interpret* and *attitudes of openness*). This was because these components were difficult to observe as they require interaction with interlocutors from other cultures which is difficult to analyze in a classroom setting (see section 2.3). As such, I ended up using only the codes of the components that could be analyzed through transcription alone. Thus, it is important to point out that in my data analysis, I have not considered Byram's components of *knowledge* and *skills* that deal with interaction both at the individual and societal level since these require socialization with intercultural speakers which can be difficult to identify through video observation.

Borrowing the words of Saldaña (2013), "coding is a cyclical act", and "rarely is the first cycle of coding data perfectly attempted" (p.8). Thus, the video transcriptions were coded thematically with a focus on Byram's (1997) components of intercultural competence: 1) *knowledge* using 2 codes, 2) *skills* using 1 code, and 3) *attitudes* using 1 code. Table 3D below shows an overview of the analytical concepts I used to analyze the data.

Table 3D. Overview of analytical concepts (operationalization of concepts)

RQ1: Analytical concept	**Description**
Knowledge (*savoirs*) **Historical background** (Byram, 1997)	This concept involves the knowledge of historical events. Here, I looked for the teaching of general and historical culture-specific information.
Knowledge (*savoirs*) **Awareness of cultural differences/similarities** (Byram, 1997)	This concept embraces knowledge about social groups and their cultures in one's own country and similar knowledge of the interlocutor's country (Byram, 1997, p. 35). When looking for this concept, I focused on the teaching of differences and similarities between the participants' culture vs. others' culture.
Skills (*savoir comprende*) **of relating** (Byram, 1997)	Byram (1997) defines this concept as the ability to relate documents or events from another culture to documents or events from one's own (p. 52). This skill draws upon existing knowledge. Here, I looked for instances where the teacher asks explicitly the students to relate the content they are learning to other events they have knowledge of.
Attitudes (*savoir être*) **of curiosity** (Byram, 1997)	According to Byram (1997), these are attitudes "of readiness to suspend disbelief and judgement with respect to others' meanings, beliefs and behaviours" (p. 34). Here, I have looked for how the teacher encourages curiosity in the students by asking exploratory questions (*Wh*-questions) when the students provide answers.
RQ2: Analytical Concept	**Description**
Elaboration question (Daskin, 2015)	Teachers make use of this response strategy, when they ask students further questions to encourage them to provide a more comprehensive answer, and hence, to interact more (Daskin, 2015, p. 46). Here, I looked for instances when the teacher asks follow-up questions as students provide answers in class discussion.
Paraphrase (Walsh, 2011)	Walsh (2011) defines this concept as "using slightly different vocabulary or grammatical structures; utterances may be summarized or extended in some way" (p. 166). When making use of this concept, I looked for how the teacher paraphrases the students' utterances by using simpler language that can be understood by other students.
Repetition (Cullen, 2002)	This concept entails the repetition of individual student's contributions, sometimes, derogatorily described as "echoing", can be used as a time-honored way of acknowledging a student response and confirming it as acceptable, and in the process, ensuring that all the students have heard it. (Cullen, 2002, p. 125) Here, I looked for instances where the teacher repeats the same utterances made by the students.

During coding, I went through all of the transcriptions marking and identifying the three themes using first the codes for *knowledge*, then using the codes for *skills* and finally using the code for *attitudes*. I used this ascending order of difficulty because the codes for *knowledge* were the easiest to identify in the data. The codes were operationalized by using both the theoretical concepts and my own understanding of the theory. For example, I coded the following excerpt with the code *historical background:*

"So, we'll start in nineteen ten. Nineteen ten and the first thing we need to know if this is nineteen ten South Africa becomes part of the British Empire so it's now kind of a British colony" (see section 4.1.1.1)

Moreover, I coded the following excerpt with the code *awareness of cultural differences and similarities*:

"And it's quite easy to understand the police, isn't it? It sure is a good thing that this could never have happened in Norway. Something so ridiculous would never happen in Norway" (see section 4.1.1.2) as the teacher included the students' Norwegian culture.

Under the code *skills of relating*, I coded the following excerpt:

"Do you think, uh, if you look at history or look around you … any similarities to other places in the world? For example, apartheid, does that remind us of anything? townships, do we recognize that concept from other places?" (see section 4.1.2) as it shows the teacher's explicit questioning to relate new to prior knowledge.

I coded the following excerpt under the code *attitudes of curiosity*:

"How do you [student name] think people react? Do you think the black people like these laws? … What do they do?" (see section 4.1.3.1) as the teacher asks exploratory questions to awaken curiosity.

This process of coding was done using an abductive approach where I started with Byram's (1997) components of *knowledge*, *skills*, and *attitudes* (deductive method), but I also developed more precise subcategories based on what I found in the data (inductive approach) as it is the case for the codes *historical background* and *awareness of cultural differences and similarities* under the *knowledge* component.

After coding the different components of intercultural competence, I coded the classroom interactional strategies the teacher used to shape the students' contributions in order to answer

my second research question. As I went through the selected excerpts from the coded data, I kept in mind the classroom interactional strategies mentioned in Walsh (2002) and Cullen (2002) (see section 2.4). When reading the material, it became evident that the teacher often used three different interactional strategies in his teaching: *elaboration question*, *paraphrase*, and *repetition*. Thus, to refine the analysis, I chose to focus specifically on these three interactional strategies. To provide some examples, I applied the code *elaboration question* to the following utterances made by the teacher:

"just because?", "and what does that mean?", "so when was that?" and "what were the areas called where the Jews lived?" (see section 4.2.1).

In terms of applying the code *paraphrase*, I coded excerpts where the teacher paraphrased the students' utterances as in the following examples:

A student provides a definition of apartheid "separate white and blacks" and the teacher paraphrases to "separate white and black people" and the student goes on to say, "give advantage to the white" and the teacher paraphrases to "treat the white people better" (see section 4.2.2).

The code *repetition* was applied to the instances where the teacher repeated exactly the same words as the students, and this was seen when the teacher repeated for example:

"Nelson Mandela", "they are black", "ubuntu", and "we are" (see section 4.2.3).

These interactional strategies allowed for more teacher-student interaction as well as more classroom discussion.

3.4 Research credibility

In this section, I will discuss the reliability, validity, and ethical considerations of this study. Before discussing reliability and validity in more depth, it is important to define these terms in relation to a qualitative research context. Johnson and Christensen (2013) define research reliability as "the consistency, stability, or repeatability of the results of a study" (p. 279). In other words, reliability focuses on the quality of the research process and to what extent the research can be trusted and replicated. Research validity, on the other hand, is defined as "the correctness or truthfulness of the inferences that are made from the results of the study" (Johnson & Christensen, 2013, p. 279). More precisely, validity focuses on the quality of the

data material as well as the researcher's truthful interpretations and conclusions. Both reliability and validity are important criteria when evaluating research, and Cohen et al. (2001) suggest that reliability is "a necessary but insufficient condition for validity in research" and at the same time "a necessary precondition of validity" (p. 105).

3.4.1 Reliability

In terms of evaluating the reliability of a research project, Gleiss and Sæther (2021) emphasize the need to ask how the data material has been influenced by the way it has been collected and if the results can be reproduced by other researchers (p. 202). As mentioned earlier, the data material used in this study was collected through the LISE project and even though both the teacher and the students gave freely their consent to participate, the presence of cameras could have influenced their social behavior in the classroom. However, the analysis of this study focuses solely on the participants' utterances in the context of classroom teaching and as such, the presence of cameras did not significantly influence the data collection process since the students were not aware of the purpose of this MA study. Thus, the reliability of this qualitative study does not rely on counting instances of the different theoretical themes but rather relies on revealing the local practices the teacher makes use of in the classroom (Silverman, 2014).

The replicability of this qualitative study can be a challenge due to the specific social context in which the data was collected as well as the researcher's own subjectivity during the analysis process. Moreover, Clark et al. (2021) assert that "replication in social research is actually quite rare" (p. 40). To replicate the same setting and utterances used in this study would be an impossible task. However, I have tried to be as transparent as possible by describing in great detail all the procedures and steps that have been taken throughout the study. The codes (see Table 3D) used in the analysis process have been described extensively to give the reader insight into this process. The transparency of my coding procedures can allow another research to study the same video recording and transcriptions and replicate the coding procedure. According to Cohen et al. (2001), reliability in qualitative research includes elements such as fidelity to real life, context- and situation-specificity, and authenticity to name a few. It is the inclusion of these elements which prevents a qualitative study from being replicated.

3.4.2 Validity

Validity is considered the most important criterion when evaluating research quality. Clark et al. (2021) state that "validity is concerned with the integrity of the conclusions generated from a piece of research" (p. 40). There is a focus on the researcher's ways of interpreting the data and making conclusions from the analysis process. A step taken to strengthen the validity of this MA study was to double-check the transcripts that had already been made by members of the LISE-project prior to embarking in the data analysis. I did this by watching the videos to correct any errors that may have been made during transcription. Also, I have included rich code descriptions as well as how I have chosen such codes. In terms of researcher bias, my analytical approach has been influenced by my previous knowledge of the topic and my own professional experience. However, throughout the analysis I tried to be as objective as possible by reflecting on preconceptions I had about the expected findings. For example, I was expecting the code *attitudes* to be the less prominent code in the data but this was not the case, and this is further explained in the findings (Chapter 4) and discussion (Chapter 5) sections of this study.

Thus, research quality depends both on reliability and validity. Focusing on reliability, I discussed the coding process with my supervisor throughout the analysis process to minimize my subjective approach and to make sure that the codes can also be applied by others. This is what Creswell (2009) calls "intercoder agreement" which involves finding another person to cross-check the codes to increase the consistency of the coding for good qualitative reliability. Looking at validity, the conclusions as well as the interpretations I have made in this study have been as transparent as possible and can be supported by both the quality of the selected data and the rich descriptions of the data analysis process.

3.4.3 Ethical considerations

Throughout the different stages of my work with this MA thesis, I have kept in mind research ethical norms that are important to follow when doing research. More specifically, I have read the guidelines set forth by the Norwegian National Committee for Research Ethics (2020) which aim to provide guidance for conducting responsible research. Edvard Befring (2015) emphasizes that two of the fundamental principles of research ethics are the informed and free consent of all the participants as well as their confidential and anonymous participation.

In reference to informed and free consent, Ryen (2016) points to the participants' right to "know that they are being researched", "to be informed about the nature of the research", and "to

withdraw at any time" (p. 32). As mentioned earlier, the present study uses video data collected through the LISE project which received the necessary approval by the Norwegian Center for Research Data (NSD) before starting the data collection process. This means that all of the participants (students and teachers) as well as the students' parents were informed about the project and they were asked to sign a consent form. The students who did not grant consent were placed in blind zones where they could not be filmed by the cameras placed in the classroom, and if they moved around the classroom during the filming, the videos were later edited by blurring out the sequences where these students were visible. This was done in the Video Lab at the University of Oslo.

Befring (2015) maintains that research participants have the right for their personal information to be treated confidentially. Ryen (2016) defines confidentiality as an obligation "to protect each participant's identity, places, and the location of the research" (p. 33). Access to the video data has been through secure servers where both one-time code and personal username and password were required to log in. During the transcription process, all personal information such as names and background has been anonymized. Furthermore, the complete anonymity and confidentiality of the analyzed teacher and students' statements have been maintained in this thesis to protect their personal integrity and privacy (NESH, 2020). All paper copies of the transcriptions which were printed prior to being edited were shredded to avoid access by others.

Another important ethical concern is to represent the teacher's statements used in this study in a positive way to avoid a misrepresentation of the teacher's teaching methods. The NESH (2020) guidelines include respect for human dignity and personal integrity as important factors in research. My study focuses on describing how students' intercultural competence can be developed in a classroom-setting through transcription analysis and as such, the quality of teaching is not being assessed in any way.

4 Findings

This chapter presents the main findings of the study, and it is divided in three subsections. In section 4.1, I present findings related to my first research question: *How does the teacher implement the different components of intercultural competence into his L2 English teaching in lower secondary school?* Section 4.2 presents findings related to my second research question: *What interactional strategies does the teacher employ to help develop students' intercultural competence?* The chapter ends with section 4.3 where the findings are summarized.

4.1 How does the teacher implement the different components of intercultural competence into his L2 English teaching in lower secondary school?

To answer the first research question, I used codes developed from the three components of *knowledge*, *skills*, and *attitudes* in Byram's (1997) model of intercultural competence. Table 4 below shows an overview of how frequent the different codes were represented in the data.

Table 4 Overview of code frequency

Code	**Frequency number in all lessons**				
Knowledge (*savoirs*)	**29**				
Historical background	**EN01**	**EN02**	**EN03**	**EN04**	**Total**
	12	10	4	1	**27**
Awareness of cultural differences/similarities	**EN01**	**EN02**	**EN03**	**EN04**	**Total**
	2	0	0	0	**2**
Skills (*savoir comprende*)	**21**				
of relating	**EN01**	**EN02**	**EN03**	**EN04**	**Total**
	12	7	1	1	**21**
Attitudes (*savoir être*)	**31**				
of curiosity	**EN01**	**EN02**	**EN03**	**EN04**	**Total**
	9	14	4	4	**31**

4.1.1 Knowledge (*savoirs*)

Under the knowledge component, the code *historical background* was the most frequent with 27 instances distributed across all 4 lessons. The code *awareness of cultural differences and similarities* was less frequent and appeared only twice in the first lesson (EN01) (see Table 4).

4.1.1.1 Historical background

Within *historical background*, three types of historical knowledge could be identified: a timeline of events, definition of concepts, and significant individuals.

Topic 1. A timeline of historical events

The teacher builds his lessons around a historical timeline which he goes through chronologically to teach the students about South African history. Additionally, he focuses on specific years and on events that have an importance for understanding subsequent parts of the historical development. The following excerpt is an example of how the teacher presents a block of information about the historical event of the Anglo-Boer war which is won by Great Britain.

Excerpt 1 - EN01

> [00:05:32.26] **Teacher**: ...we'll just quickly take a look at this map. Uh, which you hopefully remember because you were up here looking at this, right? [students in background: Yeah] Good. So, we started up with the Dutch and the British down here and then, there were the native uh Souzas ... Souzas something like that and then the Zulus came as well so we had a battle of four different groups. Game of groups and then the Dutch went up here fighting the Zulus. So, the Zulus are defeated and then the British follow. So, we had two groups left, the Dutch and the British and right now the British have beaten the Boerers, the Dutch, but please be aware the Dutch people are still here. Okay, uhm, there is one more bullet point before we move on. We just need to remember that South Africa is controlled by the British.

In this excerpt, the teacher explains as he points to a historical map which is projected on the board. He emphasizes the battles of the different groups that took place and ends with the control of Great Britain over South Africa. The teacher explicitly tells the students the importance of remembering who ruled South Africa during this time in order for the students to understand what happened. The information is presented in bullet points and, thus, not extensive, but it provides the students with a broader picture of South African history. The

following excerpt is an example of how the teacher incorporates historical background and years in the timeline:

Excerpt 2 - EN01

> [00:15:36.11] **Teacher**: … So, we'll start in nineteen ten. Nineteen ten and the first thing we need to know if this is nineteen ten South Africa becomes part of the British Empire so it's now kind of a British colony. This might be important later.

Here, it is evident that the timeline of events focuses on the political side of historical events by including the influence of Great Britain on South Africa. To build on the knowledge of British control over South Africa, the teacher mentions how important it might be for students to be aware of this political control. Mentioning the importance of historical events is characteristic of this teacher as it appears several times in the transcriptions. The next excerpt illustrates this when the teacher says:

Excerpt 3 - EN01

> [00:52:10.07] **Teacher:** Right, so nineteen ten South Africa becomes a British kind of ... not colony but they become part of the Empire. Nineteen sixty-one South Africa leaves the British Commonwealth and becomes and independent republic. This might not be shocking, but it may be relevant later.

In order to mention the leaving of South Africa from the British Commonwealth, the teacher reminds the students of the year South Africa joined the Commonwealth. This is followed by the teacher mentioning how knowing that South Africa becomes an independent nation can be of relevance later which can be seen as the teacher giving justification for why it is important to acquire such knowledge.

Also, when the teacher gives information about an event, it is always connected to a year to continue building the timeline and presenting new information. The following excerpt is an example of this:

Excerpt 4 – EN01

> [00:49:04.06] **Teacher**: Okay, so uhh we have some things uhh we will start in the nineteen sixties, more precisely, nineteen sixty. So, we have Apartheid laws that have been enforced. People are being forced to live in designated areas. How do you

[student name] think people react? Do you think the black people like these laws?

In this excerpt, the teacher has reached the year ninety sixty in the timeline and tells the students about the implications of Apartheid laws during this time in South Africa. This leads to a student mentioning the word "protest" which is what the teacher was hoping to hear to continue with the timeline. As such, it allows the teacher to mention the year ninety sixty once again, but now adding more facts of what occurred after the Pass laws were implemented. The teacher says:

Excerpt 5 – EN01

[00:49:50.26] **Teacher**: Yeah. So, nineteen sixty … there is a demonstration against the Pass laws. The police do what they think is the best way to solve it. They kill sixty-nine demonstrators.

[00:50:13.24] **Teacher**: So, sixty-nine people are killed because they demonstrate against the laws. In addition, the political party ANC becomes illegal. It's banned. So, the party African National Congress becomes illegal, and I think you've heard of one of the leaders of that party.

[00:50:47.22] **Student**: Nelson Mandela.

[00:50:49.24] **Teacher**: Nelson Mandela.

Here, the teacher focuses on the demonstrations against the Pass laws and police brutality during this event. The teacher emphasizes the event by repeating the same remark about the killing of sixty-nine protestors while adding more relevant information. Perhaps he does this to show its importance in South African history. In adding the banning of the ANC political party, the teacher gives the impression that the students know who its leader might be. This is confirmed when a student says Nelson Mandela which the teacher also repeats.

Topic 2. Defining concepts related to South African history

The *knowledge* component is also illustrated through the definition of concepts such as apartheid, townships, homelands, pass laws, and ubuntu. In the following excerpt, the students are working on a task which is to define four terms (apartheid, townships, homelands, and pass laws). The teacher walks around the classroom and stops to talk to a student to obtain an explanation of what apartheid means. The teacher had heard the student's definition of apartheid and asks the student to explain the concept once again to him:

Excerpt 6 – EN01

> [00:29:09.12] **Teacher**: Right, so basically Apartheid means that…you said it quite easy, or you said it in an easier way.
>
> [00:29:17.12] **Student**: Basically, it's the blacks and whites
>
> [00:29:19.03] **Teacher**: Blacks and whites separated…only because of their skin color… kinda like a game of chess.

Here, the teacher is asking the student to explain the concept of apartheid to show the student's understanding of what the concept entails. This leads the student to answer, "the blacks and whites". The teacher encourages the students to provide an answer which is easy for the student to understand. By defining the term apartheid with own words, the student is acquiring knowledge related to South Africa which may be recalled later. Also, the teacher emphasizes an understanding of concepts rather than memorizing textbook definitions. The following excerpt is another example of this when the teacher begins a class discussion to allow the students to share their definitions:

Excerpt 7 – EN01

> [00:34:51.01] **Teacher**: … Okay, uhh quick definition: Apartheid…quick definition. [student raises his hand] [student name] give me a quick definition Apartheid…what is the deal?
>
> [00:35:12.24] **Student**: [clears throat] Apartheid is a system to keep different races separate specially the [inaudible] uhh and [inaudible] to the whites.
>
> [00:35:22.10] **Teacher**: Right, so if you say it in your own words, **how would you describe it? Using your own language, come on** [student name] I'm still with you.
>
> [00:35:28.25] **Student**: Separate whites and blacks
>
> [00:35:29.29] **Teacher**: Right, separate white and black people and …?
> [00:35:33.06] **Student**: Give advantages to the white
>
> [00:35:35.02] **Teacher**: Right, treat the white people better …

It is evident that the teacher is not looking for a textbook definition but the students' own understanding of apartheid. Here, the teacher explicitly encourages the student to use own words rather than the formal definition found in the textbook. In defining the terms homelands and townships, the teacher also looks for simpler definitions of what these terms mean. The

following excerpt illustrates this when the teacher continues with the class discussion:

Excerpt 8 – EN01

[00:36:03.22] **Teacher**: … Right, uhmm, [student name], homelands?

[00:36:13.13] **Student**: Uhhh, it's an area where the blacks trying to live.

[00:36:18.03] **Teacher**: Right, a designated area for black people. **Just because?**

[00:36:23.10] **Student**: They are black.

[00:36:24.24] **Teacher**: They are black. Uhmm [student name]..townships, how did you define those?

[00:36:29.03] **Student**: Uhmm, areas outside the big cities where the black male workers had to live.

[00:36:37.18] **Teacher**: Right, so black people lived in homelands as you said [pointing to a student]or in certain areas. If they were working, then they lived in townships.

When the teacher asks the first student to provide a definition, the student is given the opportunity to show the new knowledge acquired by using their own vocabulary. The teacher continues the class discussion by asking another student how he/she defined the term "townships". The teacher then summarizes what the students have said.

Moreover, the teacher connects concepts to previous knowledge and familiar topics. This is illustrated in the second lesson when the teacher brings up the term ubuntu to connect it to South Africa. The teacher mentions that Desmond Tutu uses ubuntu a lot and how this word is also used by the Norwegian National handball team after timeouts. The teacher tells the students that:

Excerpt 9 - EN02

[01:01:49.26] **Teacher:** and at the end of that team talk after 50 seconds they gather and say one, two, three and then, what's the word?
[01:01:58.12] **Student:** [inaudible]
[01:01:59.14] **Student:** Ubuntu.
[01:02:00.13] **Teacher:** You said?
[01:02:01.20] **Student:** Ubuntu.
[01:02:01.27] **Teacher:** Ubuntu. One, two, three – Ubuntu. Yeah, **what f.. does that mean?**
[01:02:10.18] **Student:** Isn't that an operating system?

[01:02:12.19] **Teacher:** It is an operating system on computers, but there is a connection to South Africa here. […] Every single time after each timeout the last thing they say before they go back on the pitch: en, to, tre, Ubuntu. **And what does that mean [student name]? What does Ubuntu mean?**
[01:02:35.08] **Student:** It means we stand together.
[01:02:37.00] **Teacher:** It means …
[01:02:35.08] **Student:** Wow.
[01:02:40.26] **Teacher**: We stand together that is one translation. It can also be translated into I am because …
[01:03:03.00] **Student**: We are.
[01:03:03.26] **Teacher**: We are.
[01:03:12.03] **Teacher**: But they have to do with compassion. Ubuntu - we stand together!

In mentioning the word ubuntu, the teacher activates the students' prior knowledge and tries at the same time to build their knowledge about South Africa. A student mentions how ubuntu is an operating system and the teacher acknowledges such information but also tries to find a connection to South Africa which is the topic of discussion. Here, the teacher defines the concept of ubuntu through explaining what the handball team does at the end of each timeout and feeds in words to come up with two different definitions.

Topic 3. Significant individuals in South African history

The teacher mentions several significant individuals and provides information about their role in the development of South African history. One of these significant individuals is Nelson Mandela which the teacher mentions several times during the lessons. More specifically, Mandela is mentioned in connection with events that took place in 1962. The students have just been asked to continue writing the timeline of events, and the last bullet point was nineteen sixty-one which was the year South Africa left the British Commonwealth and became an independent nation. The year in the timeline is now nineteen sixty-two and the teacher says:

Excerpt 10 - EN01

[00:53:48.15] **Teacher**: Our next happening, next event is nineteen sixty-two, yeayy and you have mentioned a rather famous South African. Would you like to repeat his name?

[00:54:08.28] **Students**: Nelson Mandela.

[00:54:10.12] **Teacher**: Mandela, **what happens to him?**

[00:54:14.00] **Teacher**: He is arrested. So, sixty-two he is arrested for conspiracy against the states, and they charge him with high treason. Høy forræderi. They charge him with high treason against his own country and sentence him to life imprisonment so for standing up what he believes in, he is sentenced to life imprisonment. Good way to get rid of him.

At this point in the timeline, the teacher elicits Nelson Mandela's name again and fills in with information about what happened to Mandela in 1962.

Another significant person mentioned is Frederik Willem de Klerk and he appears in the timeline in the year 1989. The teacher had just mentioned that changes were beginning to happen in South Africa in 1989 and continues by stating:

Excerpt 11 - EN02

[00:22:24.12] **Teacher:** Good. So, 1989 a new president is elected in South Africa his name is not Nelson Mandela but Frederik Willem de Klerk. He is from the National Party so put this down please.

[00:22:45.17] **Student:** [inaudible]

[00:22:46.15] **Teacher:** All of it, yes. He becomes president and he says I will remove apartheid; I will release Nelson Mandela from prison. So, this is why the change starts happening because the president says so. He is white. He is a white president but still, he decides to make this change.

The teacher asks the students explicitly to write down the political party this new president belongs to. This shows that the students are not only given information about a general election which resulted in the election of a new president, but also the teacher wishes for the students to know de Klerk's political affiliation. The teacher then mentions de Klerk's intentions of releasing Mandela from prison which shows a change in the country as de Klerk is white.

Desmond Tutu is also mentioned as an important individual in South African history. The first mentioning of Desmond Tutu occurs at the end of the second lesson and the teacher uses his computer connected to the projector to Google his name to show the students how he looks like. Having a few minutes left before the lesson ends, the teacher states:

Excerpt 12 - EN02

[00:59:01.11] **Teacher:** And we'll spend the remaining minutes on thinking about our friend Desmond Tutu. Do you like that name?

[00:59:26.12] **Student:** Yeah.

[00:59:26.15] **Teacher:** Desmond Tutu. Ok, let's Google him … Get the images our man Desmond Tutu. Nice guy.

…

[01:00:04.19] **Teacher:** Quiet nice guy. If you see in the picture down to the left.

[01:00:12.04] **Student:** Is that Nelson Mandela?

[01:00:12.21] **Teacher:** A picture of him and Mandela. Good for him. So, he is as you can see a religious leader. He is a Bishop and he is in charge of the Truth and Reconciliation Commission. This is a group that works for … well, making South Africa more united. And their job is to make people understand that we shall not, I mean we can forgive what happened, but we shall never forget. So, it's about healing the wounds and he uses a certain word of six letters a lot and if you watched handball game yesterday you've heard the same word several times so …

The teacher Googles the name Desmond Tutu to show students how this person looks like and more importantly how the pictures clearly show that he is a bishop by looking at what he is wearing, and the teacher points this out to the students by saying "he is as you can see a religious leader". When looking at the search results, a student notices a picture of Desmond Tutu and Mandela and asks the teacher to get a confirmation of what he sees. The teacher acknowledges that the student is correct and adds a comment implying that such picture is a positive thing to see without going into further details. The teacher continues by providing information about Desmond Tutu.

In the third lesson, the students are given a short individual task, and the teacher divides the class into two groups. One group is called "Mandelas" and the other one "Steven Bikos". After having divided the class, the teacher asks the students if they know who Nelson Mandela is, to which they respond "yes", however, when asking if the students know who Steven Biko is, the teacher says:

Excerpt 13 - EN03

[00:38:13.14] **Teacher**: You all know who Steven Biko is?

[00:38:15.10] **Students**: No.

[00:38:16.13] **Teacher**: Oh.

[00:38:18.06] **Student**: Never heard of him.

[00:38:18.06] **Teacher**: Never heard of him? Ok. Mind the language please. So, Nelson Mandela, Steven Biko (**writing on blackboard**). You all know Martin Luther King, right?

[00:38:31:29] **Student:** Yeah.

…

[00:38:40.18] **Teacher:** Okay, so, in the USA Martin Luther King is the one freedom fighter that we all know, and then we have Malcolm X, who is also quite famous, but we don't hear too much about him. And it is quite similar to South Africa, where Nelson Mandela is the one, we have all heard of, and then we have a guy, called Steven Biko, who is perhaps less famous, but was also important in his ways. So, that is what I want you to find out…

The teacher begins by asking the students if they have heard of Steven Biko which it turns out that the students had not. After a student says, "never heard of him", the teacher goes on to write on the board the names Nelson Mandela and Steven Biko without giving, at this point, an explanation of who Biko is or why he is important in South African history. Instead, the teacher mentions the name Martin Luther King whom a student acknowledges to know. To show how Mandela is more well-known than Biko, the teacher relates to a similar situation between Martin Luther King whom many have heard of and Malcolm X who is less known as it is the case with Steven Biko.

4.1.1.2 Awareness of cultural differences and similarities

In addition to working with factual knowledge linked to historical events, concepts and significant individuals, the teacher also encourages the students to look for similarities and differences between South African history and culture and the history and culture of countries they are more familiar with. When the teacher asks the students to find similarities in other places of the world, the students make connections between the new knowledge they are learning about south Africa and the students' own Norwegian culture. The following excerpt illustrates this when a student says:

Excerpt 14 – EN01

[00:45:12.15] **Student**: I think Townships reminds me of uh military because uh…they are taking men to work there and live in their [inaudible] behind

[inaudible].

[00:45:23.08] **Teacher**: Interesting [writes on the chalk board] I didn't think of that [student name] … in the Army … interesting … what?

[00:45:35.28] **Student**: I don't know.

[00:45:36.18] **Teacher**: Please … [addressing a student] Come on.

[00:45:41.09] **Student**: If you thought about uh Norwegian Army is uhh a difference? [another student answers in the background: nei jeg tror ikke [inaudible]

[00:45:47.24] **Teacher**: I've no idea … I've never been to the Army.

[00:45:50.18] **Student**: Jeg tenker om gamle dager.

Here, a student makes a connection between "townships" and the Norwegian Army by associating the two places together although the teacher does not provide the student with a clear answer. The student is specifically wondering about the situation back in the old days and if having been in the Norwegian Army back then, could be compared to the concept of townships.

In addition, the teacher makes the students become aware of cultural similarities by comparing similar cultural events that happened in South Africa as well as in Norway. This is seen when the teacher mentions that in 1976 school children protest against having to learn Afrikaans and the police end up killing 600 protestors. The students are asked to write in their notebooks what is projected on the screen, and the teacher tells the whole class that:

Excerpt 15 - EN01

[01:01:17.24] **Teacher**: And it's quite easy to understand the police, isn't it? It sure is a good thing that this could never have happened in Norway. **Something so ridiculous would never happen in Norway**. Don't you agree [student name] **something so ridiculous would never have happened in Norway?**

[01:02:28.09] Student: [inaudible]

[01:02:30.04] **Teacher**: A bit sarcastic, yeah. It's a hint here, come on. This would've never happened in Norway, would it? Forcing children to learn a certain language and don't say Nynorsk please.

[01:02:49.01] **Student**: Ny Norwegian

[01:02:51.09] **Teacher**: Yes. So, uhh I heard the same words several places, but I was walking past your desks as you said it [student name].

[01:03:23.05] **Student**: Samisk.

[01:03:24.18] **Teacher**: The Sami people. **What happened to them?**

[01:03:26.28] **Student**: They had to learn like Norwegian.

[01:03:30.03] **Teacher**: Yeah, instead of their own language…

This excerpt clearly shows how the teacher explores cultural self-awareness by showing similarity of events that took place in South Africa as well as in Norway with the Sami people. He begins by mentioning how "this could never have happened in Norway", and repeating twice "how something so ridiculous would never have happened in Norway" to activate the students' curiosity and knowledge about their own culture. He continues by saying that he is being "sarcastic" when he tells the students that forcing children to learn a certain language is not an event that could have happened in their own country, Norway. The teacher is even more specific when he says "don't say Nynorsk please" to which other students mention "samisk" in the background and the teacher continues his inquiry until a student mentions "samisk" which is what the teacher wanted to hear. This example illustrates that awareness about other cultures does not need to be focused only on differences but can also entail showing similarities in one´s own and others' cultures.

4.1.1.3 Summary of knowledge

The knowledge presented by the teacher focuses on both factual knowledge and on awareness of differences and similarities in cultures. The excerpts coded with *historical background* can be summarized as being connected to historical information in the form of key terms, events as well as significant individuals. The students are encouraged to use their own language to describe the new knowledge they have acquired. As for the code *awareness of cultural differences and similarities,* the examples show how the teacher encourages cultural self-awareness of similarities between the students' Norwegian culture and South Africa.

4.1.2 Skills to relate (*savoir comprende*)

This section presents my findings connected to *skills of relating* and includes a selection of excerpts that illustrate how the teacher explicitly encourages the students to relate the information they are learning about South Africa to prior knowledge. The code *skill of relating* was used 21 times in the data across all four lessons (see Table 4).

During the discussion of the concepts of apartheid, townships, homelands and pass laws, the teacher explicitly encourages the students to relate the knowledge they are acquiring to other world events when he says:

Excerpt 16 - EN01

> [00:28:43.02] **Teacher**: And if you think these words remind you of anything, please do not be afraid to write down some key words. **What do they remind you of...?**

Here, the teacher explicitly asks the students to think about other things which may come to their minds as they define the four terms related to South African history. This shows how the teacher encourages the students to use the knowledge they have acquired through defining the terms and relate it to other knowledge to find similarities. After the students have been given an opportunity to give a definition of the four concepts through class discussion, the teacher invites the students once again to relate their new knowledge of apartheid and townships and relate it to other world events the students may know as he says:

Excerpt 17 - EN01

> [00:37:00.20] **Teacher**: … Uhmm, the question is... **do you think uh, if you look at history or look around you ...any similarities to other places in the world?** For example**, apartheid, does that remind us of anything? townships, do we recognize that concept from other places?** …

In this excerpt, the teacher again explicitly encourages students to apply the *skill of relating* by asking "look at history", "look around you", "any similarities to other places in the world?", "apartheid, does that remind us of anything?" and "townships, do we recognize the concept from other places?". The teacher is inviting the students not only to apply their prior knowledge at a global level ("if you look at history") but also at a local level ("look around you"). Moreover, it is typical of this teacher to ask students to make connections and to follow up with questions to allow the students to provide a more in-depth answer. This is illustrated in the following excerpt:

Excerpt 18 - EN01

> [00:37:39.29] **Teacher**: Yeah, uhh **do these remind us of anything?** [inaudible] the whole concept of separating.
>
> [00:37:48.10] **Student**: [inaudible]

[00:37:49.26] **Teacher**: What?

[00:37:50.18] **Student**: [inaudible] Jews ...

[00:37:51.27] **Teacher**: Jews? yeah okay, **so when was that?**

[00:37:54.17] **Student**: Uhh, World War two

[00:37:57.28] **Teacher**: World War two for example, what did... **what were the areas called where the Jews lived?**

Here, the teacher asks a student to explain the concept of separation which is central to the terms they have defined. This leads to a student's mention of the word "Jews" which the teacher repeats as a question. He follows up with another question to allow the student to provide more information. Through following up with questions after a student provides an answer, the teacher can continue his inquiry to encourage the student to provide a more elaborate answer.

Continuing with the class discussion, the teacher encourages the students to find connections between apartheid and pass laws and other events in the world. The following excerpt is an example of this when the teacher says:

Excerpt 19 - EN01

[00:39:03.06] **Teacher:** ... Uhh, [student name] what did your group talk about?

[00:39:29.04] **Student:** Uhm, that **Apartheid** is pretty similar to the American uh... yeah uhh the British not **the white and black people in America**.

[00:39:43.00] **Teacher:** Right, so **it's similar to segregation in the US** [writing on the chalk board], you don't need to write these links but what happens in the USA is kind of similar to this. Good. Uh, **Pass laws, do you recognize them from anywhere?** Please [student name].

[00:40:06.22] **Student:** Uh, maybe at US sports because they don't uh much allow Mexicans into the USA?

[00:40:13.19] **Teacher:** Ohhh, interesting.

[00:40:15.17] **Student:** Or when **they brought slaves over to America**?

[00:40:20.18] **Teacher:** Or as you said [student name] ... **slavery**.

[00:40:25.03] **Student:** Yeah.

[00:40:25.23] **Teacher:** Yeah, it's kind of similar you can't be what you want, can you?

[00:40:28.03] **Student:** No.

In this excerpt, a student relates the concept of apartheid to the situation in the USA between the white and African American people. The teacher acknowledges the student's contribution and rephrases the utterance by saying "segregation in the US" which he also writes on the board for the benefit of the class. Another student relates pass laws to US sports and how Mexican people are not allowed in the US. The teacher does not ask for further explanation but simply replies "ohhh, interesting" to show surprise. This leads to another student's mention of slaves which were brought to America and the teacher replies with "slavery" which is confirmed by the student. Through this interaction, the students are given an opportunity to process the new knowledge they have acquired and put it into practice by relating it to other world events.

Moreover, the teacher uses a famous song by Elvis Presley to help the students see connections. He starts singing the song and asks the students to complete one of the lines. This is illustrated in the following excerpt:

Excerpt 20 - EN01

[00:43:19.14] **Teacher:** … Okay, ehh one more hint. **Does any of you like Elvis Presley?**

[00:43:59.09] **Students:** Yes…yeah

[00:44:00.13] **Teacher:** [student name], **you like him?**

[00:44:01.25] **Student:** yes

[00:44:02.24] **Teacher:** So, finish this song for me. I don't remember the exact opening but... [begins to sing] as the snow flies … on a cold and gray Chicago morning …poor little baby child is born in the… [pointing to student]

[00:44:18.16] **Student:** Ghetto

[00:44:19.06] **Teacher:** Ghetto [students laugh in background] in the Ghetto...and tell me now ... **do any of these [inaudible] remind you of the word that's in the end of that line as you said Ghetto?**

[00:44:32.11] **Student:** In the USA.

[00:44:33.26] **Teacher:** Okay, so... **if you are to use the word Ghetto and compare it to any of these** [pointing to the words on the chalk board] … **which one?** [student name] I'm still talking to you.

[00:44:44.27] **Student:** Homelands

[00:44:45.21] **Teacher:** Homelands? ... **perhaps** Townships?...

In this excerpt, the teacher gets all the students' attention as he begins to sing a song by Elvis Presley. He asks one particular student if he/she likes Elvis Presley and by receiving a "yes…yeah" response, the teacher asks the student to complete the sentence of the song which leads the student to utter the word "Ghetto". Through the singing of a famous song, the teacher not only makes the students laugh but also engages them in the discussion of relating the word "Ghetto" to one of the concepts they defined earlier in the lesson and which he has also written on the board. The teacher then continues asking the same student if the word "Ghetto" reminds him/her of any of the words written on the board to which the student replies "in the USA". However, the teacher is not satisfied with the student's answer, so he reformulates the question now pointing to the words on the board and asking specifically "which one?". This leads the student to answer "homelands" although the teacher suggests that perhaps "townships" is a better word to relate to "Ghetto".

The teacher explicitly tells the students the goal of being able to relate the new knowledge they have acquired to other world events as he states:

Excerpt 21 - EN01

> [00:46:58.29] **Teacher**: … Right, uhm when we move on in history.The point here is not to draw similarities between everything in history, but I needed to think how your up… **how your minds open**. Let's say in the oral exam in five months or so, if you are asked to describe what happens here [pointing to a word on the chalk board], you should **be able to compare it to other places in the world** to show that you care. Okay.

This excerpt clearly shows the encouragement of developing the skill to relate new cultural knowledge to other events in different parts of the world. The teacher had been asking the students to relate the four concepts about South Africa to other world events and he ends his inquiry by telling the students the goal with the task. More precisely, the teacher wished to activate the students' prior knowledge of historical events and relate it to the new terminology they had just defined. The key phrases in this excerpt are "how your minds open" and "to compare it to other places in the world".

By working with the timeline of events and asking the students to relate new knowledge to other world events, the teacher encourages students to find connections with other world events they have knowledge about. The following excerpt is an example of how a student wonders if

there is a connection between an event that took place in Europe and the year 1989 in the timeline of South African events. The student asks:

Excerpt 22 - EN02

> [00:24:01:20] **Student:** Yeah, is it a coincidence that this is the same year as when the Berli- Berlin Wall was [inaudible]?
>
> [00:24:07:18] **Teacher:** Are there any coincidences in history or is everything connected? We don't know. I like the way you're thinking. Maybe there is a connection to the fall of the Berlin wall. But, what you were doing right now is that **you were looking for connections to the rest of the world** and I love that. **That is what I want you to do, to ask questions**.

Through the mentioning of the year 1989, the student's prior knowledge is activated which leads him to ask if the events that took place in South Africa are connected to what happened in Germany with the fall of the Berlin Wall. Although the teacher does not answer directly the student's question, the teacher does acknowledge the relevance of the question as the student is trying to find connections with other world events which is what the teacher wants them to do. More precisely, the teacher wants the students "to ask questions" which can also be related to openness.

4.1.2.1 Summary of skill to relate

The findings from the *skills of relating* reveal that the teacher explicitly encourages the students to find connections with other world events, ask critical questions, and be curious. Also, the teacher encourages *skills of relating* to a large extent. By using elaboration questions, the teacher encourages the students to provide more extensive answers and such questions do not always require one specific answer.

4.1.3 Attitudes (*savoir être*)

The third main component of intercultural competence is that of *attitudes*. According to Byram et al. (2002), it is the component of *attitudes* which lies at the core of intercultural competence. The data analysis reveal that the teacher uses open-ended and exploratory questions to awaken students' curiosity. The examples that illustrate *attitudes of curiosity* generally appear when the teacher gives the students questions to discuss in pairs followed by class discussion to allow the

students to share with the rest of class what they have discussed. The code *attitudes of curiosity* was coded 31 times, and it was the most frequent code in the data across all the lessons (see Table 4).

4.1.3.1 Attitude of curiosity

Encouraging an *attitude of curiosity* is quite important for developing intercultural competence. In the following excerpt, as the teacher goes through a timeline of events, he encourages curiosity by presenting new information about South Africa and asks exploratory questions as can be seen in the next excerpt:

Excerpt 23 - EN01

> [00:49:04.06] **Teacher:** … so uhh we have some things uhh, we will start in the nineteen sixties, more precisely, nineteen sixty. So, we have Apartheid laws that have been enforced. People are being forced to live in designated areas. **How do you [student name] think people react? Do you think the black people like these laws?**
>
> [00:49:44.00] **Student:** I think they hate it.
>
> [00:49:47.03] **Teacher:** Yeah, so then **what do they do?**
>
> [00:49:49.08] **Student:** Protest?
>
> [00:49:50.26] **Teacher:** Yeah. So, nineteen sixty ... there is a demonstration against the Pass laws. The police do what they think is the best way to solve it. They kill sixty-nine demonstrators.

After having provided factual historical information, the teacher maintains the students' curiosity by asking two questions that allow them to think how people may have felt having these laws in place. By directly asking a student "how do you think people react?" and "do you think the black people like these laws?", the teacher tries not only to awaken the student's curiosity and the emotional side of what it meant to be forced to live in designated areas but also to make the students adopt the perspective of others. When the student answers, the teacher agrees with the answer given and tries to elaborate the student's answer by asking a follow-up question.

Through the use of iterative questioning, the teacher activates the students' curiosity. In the following excerpt, the teacher had asked the students to discuss two questions with their

neighbor to awake their curiosity: *why wouldn't the leaders sentence Mandela to death?* and *why did he not get the death penalty instead of life imprisonment*. The teacher begins to ask individual students to share what they discussed and a student answers:

Excerpt 24 - EN01

[00:57:22.22] **Student**: **They demonstrate**

[00:57:25.07] **Teacher:** Yeah, **demonstrators**, yeah … it would make people angry. Okay? Uhh [student name]?

[00:57:30.23] **Student:** Yeah, I think uh they kill him … uh all the demonstrators would like be even more mad using like violence and uh …

[00:57:43.26] **Teacher:** But?

[00:57:44.12] **Student:** More people would be killed.

[00:57:45.12] **Teacher:** Right, uhhm I agree. [student name] you had your hand up?

[00:57:52.20] **Student:** Uh maybe could there be a revolution? If the … or there would … the police [inaudible]

[00:58:00.06] **Teacher:** Interesting … revolution. I like that choice of words because that would suddenly have had an impact. [student name]?

[00:58:10.22] **Student:** Maybe it was some kind of pressure from the UN?

[00:58:14.20] **Teacher:** Pressure from the United Nations? Maybe. I think you are all coming up with reasonable answers, but [student name] **why do you think they imprisoned him in the first place? Is it because of high treason or?**

[00:58:35.21] **Student:** Because they uhh **looked at him as a threat**.

[00:58:42.08] **Teacher:** Right … **they are afraid of him**?

[00:58:46.03] **Student:** Yes.

[00:58:46.25] **Teacher:** Yeah, and the best thing you can do…get rid of that person, but by killing him there would be riots perhaps a revolution, who knows? …

Here, the teacher asks different students to share with the class what they have discussed. The first student says, "they demonstrate" to which the teacher replies with "yeah, demonstrators" and adds that "it would make people angry" without given further explanation. The next student's answer builds up on what has already been said and adds that if Mandela would be killed, then the demonstrators would resort to using "violence" which would lead to more people being killed. The teacher acknowledges the student's input without giving more

feedback and he just moves on to ask another student. The third student mentions the word "revolution" which the teacher echoes and adds that indeed a revolution "would suddenly have had an impact" on the situation. The fourth student mentions "pressure from the United Nations" which the teacher replies with a "maybe" and states that he likes the answers the students are giving without going further to explain what this entails. To wrap up the discussion, the teacher directly asks another student explorative question followed by a close-ended question. By asking a why-question the teacher is not looking for one specific answer but rather allows the students to share their own opinions about this historical event. Moreover, by having different answers from the students, the teacher encourages more reflection and curiosity allowing the students to become aware that there is not one correct answer.

At the beginning of the second lesson, the teacher makes use of a skit to elicit the students' curiosity. A student is asked to represent the black majority and the teacher represents the white minority to illustrate the demonstrations that took place in South Africa in the year 1960. The teacher goes on to tell the students that this visualization represents what is happening when South Africans protest for their rights and the police respond with brutality. This leads to the teacher asking the following questions based on the visualization: *How do you think the world react to what happened here?* and *why is apartheid allowed to move on?* The following excerpt illustrates how the teacher activates the students' curiosity by asking iterative questions as he states:

Excerpt 25 - EN02

> [00:12:20.11] **Teacher:** … Okay, so ehm as you saw when I was the white minority, and I treated the black majority badly. **How did the rest of the world react?** What did you guys talk about [student name] and [student name] to question one?
>
> [00:12:54.08] **Student:** Ehm, we don't know, but we have different meanings.
>
> [00:12:58.26] **Teacher:** Okay, I like that because these questions don't have any correct answers because it's a what do you think? so, there is no correct or incorrect answer. So, what did you talk about? Shhh shhhhh.
>
> [00:13:13.01] **Student:** Ehm, we talked about [inaudible] the world didn't care so much.
>
> [00:13:17.25] **Teacher:** And **why is that? Why should the world not care to me beating [student name] and all of her friends up?**
>
> [00:13:24.27] **Student:** Because this is the same situation in the Africa [inaudible]

Here, the teacher begins by asking a student to share what they have discussed, and the student says that they have different opinions when answering the question and the teacher acknowledges that this is okay as there is not one correct answer. Here, the teacher has encouraged curiosity by asking the students to think about how the rest of the world reacted to the killings during the 1960 protests. When the student provides an answer, the teacher continues the inquiry by asking the student "why is that?" to push the student to give a reason to support the answer given. This gives the student an opportunity to clarify his/her opinion or idea.

Curiosity is not only sparked by the teacher, but also the students become curious through the class discussion of how the world reacted to the events that took place in 1960. This is illustrated in the next excerpt when a student asks:

Excerpt 26 - EN02

> [00:15:36.00] **Student:** Eh, did this was this in the news so people would know [inaudible] or was like uh hidden?
>
> [00:15:44.18] **Teacher:** Interesting question. I haven't read the newspaper from back then I am sure it was partly in the news at times but perhaps not as much as it should have been, because if we connect your questions to other answers, **did the world really care?** By the way they started caring more and more so, let's just say that this event (taps screen) this caused a lot of awareness in the world.

Through class discussion, a student is curious about how the killing of protestors by the police was reported in the news. The student wonders specifically whether these events were made public for people to know or if they were hidden. The teacher finds the question interesting and goes on to answer it although he tries to connect the answer back to the discussion by asking the whole class a question.

In the third lesson, the students were assigned to research either Nelson Mandela or Steven Biko and as they are working, the teacher goes around the classroom to ask them questions. Then, the teacher stops to talk to a student and asks, "why did they kill Biko?" and "what's the difference between them in terms of how their lives turned out?". The teacher moves on to talk to another student and he opens for curiosity by asking the students exploratory questions. This is seen in the following excerpt when he says:

Excerpt 27 - EN03

> [01:01:56.23] **Teacher**: [inaudible] both Mandela and Biko made some, according to the government, terrible crimes. So **why did they kill one instead of the other one?** I mean **if they try to get rid of Mandela, they should have just killed him, right?**

In this excerpt, the teacher explicitly asks a student to think about "why" Biko was killed and not Mandela. Since this was an individual research task, the teacher had not provided specific information about Mandela nor Biko, yet he wants the students to find out "why" was the latter killed and not the former.

In the fourth lesson, as the students are continuing to work with the individual research task, the teacher moves around the classroom to check on the students' progress. As he talks to a student, the teacher begins to ask many questions at the same time as he says:

Excerpt 28 - EN04

> [00:50:00.07] **Teache**r: Ok, so **what did they want?** [student answers in the background] Ok. Ok, I agree with that, but **when it comes to revenge, did they both -** or **how did they feel about revenge? How did they feel about the white people? Where there any differences?**
>
> [00:50:56.04] **Teache**r: [talking to another student] You can agree that they are both fighting for black people rights? **But what are their goals? What do they hope to achieve?** Right, take away apartheid. **Which society did he look for?** Anti-apartheid with equal rights. **What about Biko?** Yeah, perhaps. I mean, he wanted apartheid to be gone, but **what about the difference between black and white people? Do you think Biko is more extreme?** Ok, let's take a look at how and when they died and the differences. Ho they died and when they died. **What was their goals?** Yeah, yeah. He was old, 93, 94. **What about Biko?** He died quite early.

Here, the teacher asks a student many questions in a row without a pause. The focus of the first set of questions is on the similarities and differences between Mandela and Biko in terms of how they felt towards white people. Then, the focus shifts to how old they were when they died and what their goals were. It is evident that to give feedback on what the students have written, the teacher asks exploratory questions to open for curiosity. However, by the teacher asking an array of questions, it prevents the student from answering any of these questions and providing further input, but perhaps the teacher wants the student to keep these ideas in mind when working further with the exercise.

4.1.3.2 Summary of attitudes

To summarize the findings of *attitude of curiosity*, it is evident that *attitudes of curiosity* are encouraged through iterative and exploratory inquiry. The teacher elicits curiosity by actively asking the students exploratory questions which gives space for more student-teacher interaction. The teacher listens and responds carefully to the students and tries to help the students by shaping their responses and not always accepting their first answer.

4.2. What interactional strategies does the teacher employ to help develop students' intercultural competence?

As we have seen in several of the above excerpts, the teacher uses a series of interactional strategies to shape learners' contributions and push for more output. More specifically, the teacher tends to make use of *elaboration questions* (Daskin, 2015), *paraphrasing* (Walsh, 2011), and *repetitions* (Cullen, 2002) during his L2 English lessons. Out of the 28 excerpts included in section 4.1, 15 excerpts clearly illustrate these interactional strategies and often the excerpts include more than one interactional strategy. Also, these interactional strategies are present in excerpts that illustrate all three components (*knowledge*, *skills*, *attitudes*) of intercultural competence.[1]

4.2.1 Elaboration questions

The teacher often uses *elaboration question* (Daskin, 2015) to push students to provide in-depth answers, justify their opinions, and extend the interaction. Some examples can be seen in E8–EN01 when he asks "just because?" to prompt the student to give a reason for why black people were placed in designated areas, and in E9–EN02 when he repeatedly asks what "ubuntu" means. Another example is seen in E10–EN01 when he asks a student who brought up Mandela's name to elaborate on what happened to Mandela. Also, in E15–EN01 when a student mentions Samisk, the teacher continues the inquiry by asking what happened to the Sami people, and in E18–EN01 a student relates the concept of separating to the Jews and the teacher asks when this happened and what were the areas called where the Jews lived.

[1] To avoid repetition of the word "excerpt" throughout the sections that follow, I have used only the letter "E" in front of the excerpt number to refer to the whole word. Thus, Excerpt 8 – EN01 is simply referred to as "E8–EN01".

In these excerpts, the teacher is not only asking the students to elaborate on their answers, but he is also providing an opportunity for more classroom interaction. Thus, the teacher is making the students explain more as he makes use of elaboration questions. This, in turn, promotes longer and higher quality student contributions.

Moreover, by using elaboration questions, the teacher also encourages the students to justify their opinions. An example can be seen in E20–EN01 when a student mentions that the word Ghetto reminds him/her of the US, the teacher asks if the student was to use the word Ghetto and compare it to one of the words written on the board, which word it would be. Other examples are seen in in E23–EN01 when he asks "so then what do they do?" to push the student to justify the answer on how black people hated apartheid laws, and in E24–EN01 when he asks "but?" to push the student to elaborate on how the demonstrators would become angrier and use more violence if Mandela were to be killed. Encouraging justifications allows the students to reflect and provide more elaborate answers. This clearly shows the teacher's unwillingness to accept the students' first responses as he challenges them to provide more in-depth answers.

4.2.2 Paraphrasing

The teacher uses *paraphrasing* (Walsh, 2011) to confirm the students' utterances not only by using language that can be understood by all the students but also by using more precise language. Some examples can be seen in E7–EN01 when the student provides a definition of apartheid "separate whites and blacks" he paraphrases to "separate white and black people" followed by yet another paraphrasing of the student's elaboration of apartheid "give advantages to the white" to "treat the white people better", in E8–EN01 when he paraphrases a student's definition of homelands "it's an area where the blacks trying to live", to "a designated area for black people" and in E15–EN01 when a student says "samisk", he paraphrases it to "the Sami people". Other examples can be seen in E6–EN01 when a student defines apartheid as "basically, it's the black and whites", he paraphrases this definition to "Blacks and whites separated...only because of their skin color... kinda like a game of chess.", and in E19–EN01 when a student finds that apartheid is similar to "the white and black people in America", he paraphrases it to "segregation in the US", and when another student makes a comparison of apartheid to how "they brought slaves over to America", he paraphrases to "slavery".

When the teacher uses the interactional strategy of *paraphrasing*, he does not interrupt the student's contribution but makes small changes to the student's contribution. The teacher also

mentions a board game like chess to allow students to really understand the concept of apartheid. By using paraphrasing, the teacher is able to summarize what the students have said for the benefit of the whole class.

4.2.3 Repetition

The teacher often makes use of *repetition* (Cullen, 2002) to acknowledge what the students have said, accept their responses, and allow the other students to follow the class discussion. An example can be seen in E5–EN01 when the teacher mentions from the timeline of events that the African National Congress party becomes illegal and that the students know who the party leader is, a student says "Nelson Mandela" which the teacher repeats. Other examples can be seen in E8–EN01 when he repeats the student's answer "they are black" referring to the designated areas where black people lived just because they were black, in E9–EN02 when he repeats "ubuntu" to refer to how the Norwegian handball team uses the word at the end of a timeout and he also repeats "we are" when a student tries to provide a definition of the word ubuntu, in E13–EN03 he repeats "never heard of him" when a student answer that he/she has never heard of Steven Biko. Another example is seen in E24–EN01 when he repeats "revolution" as a student answers that there could be a revolution if Mandela would have been sentenced to death, he then repeats another student's utterance "pressure from the UN" to refer to why Mandela was not sentence to death. Thus, the use of the interactional strategy of *repetition* ensures that all students follow the class discussion which also provides more teacher-student interaction.

There is a frequent pattern of using both repetitions and elaboration questions in the excerpts. An example can be seen in E9–EN02 when he uses elaboration questions to repeatedly ask what "ubuntu" means and repeats the word "ubuntu" to refer to how the Norwegian handball team uses this word at the end of their timeouts, and he also repeats "we are" when a student tries to provide a definition of ubuntu. Other examples are seen in E10–EN01 when he asks a student who brought up Mandela's name to elaborate on what happened to Mandela after having repeated Mandela's name, in E20 – EN01 he repeats the words "Ghetto" and "homelands" when comparing these concepts to other world events, and he explicitly asks if the student was to use the word Ghetto and relate it to one of the South African concepts they have been learning about, which one it would be. The teacher's use of these two interactional strategies not only assures that all the students follow the discussion and that their contributions are confirmed, but

also that their use elicits more student output and more extensive classroom interactions.

4.2.4 Summary

To summarize the findings related to classroom interactional strategies, the teacher shapes the students' contribution by making use of *elaboration questions*, *paraphrasing*, and *repetitions*. The teacher listens and responds carefully to the students and tries to help the students by shaping their responses and not always accepting their first answers. This leads to more elaborate student-teacher interaction. These interactional strategies are illustrated in all three components of intercultural competence.

4.3 Summary of findings

In this chapter, I have presented the findings related to the components of Byram's (1997) model of intercultural competence which can be analyzed through video observations. The component of *knowledge* is implemented by using a timeline of events, definition of culture-specific terms and mention of significant individuals. The *skill of relate* is illustrated by the teacher's direct inquiry method of asking the students explicitly to relate the new knowledge they are acquiring to other world events although rarely specifically to Norwegian events. The last component of *attitudes of curiosity* is incorporated by the teacher's use of exploratory questions which elicit students' curiosity. In addition, the teacher makes use of the interactional strategies of *elaboration questions*, *paraphrasing*, and *repetition* to shape students' contributions. The impact and implications of these findings in connection with developing students' intercultural competence is discussed in the following chapter.

5 Discussion

The research questions of this study were as follows: (1) *How does the teacher implement the different components of intercultural competence into his L2 English teaching in lower secondary school?* and (2) *What interactional strategies does the teacher employ to help develop students' intercultural competence?* In the previous chapter, the findings were presented, and the first part centered around the different components of intercultural competence while the second part focused on the interactional strategies the teacher makes use of in his teaching of culture. These findings can be summarized as follows:

1) The type of *knowledge* present in the teaching of culture was in the form of a timeline of historical events, definition of concepts, and important individuals in history.

2) The *skills of relating* were present to a large extent through the teacher's use of direct questioning to make the students relate the new knowledge they were learning to prior knowledge.

3) As regards to the *attitude* component, *curiosity* was the most salient attitude. Curiosity was awakened several times by the teacher's frequent use of explorative questions.

4) When incorporating the different components of intercultural competence, the teacher uses the interactional strategies of *elaboration question*, *paraphrasing* and *repetition* to awaken the students' interest and make them reflect.

The sections that follow will discuss these findings in light of relevant theory and prior research. In sections 5.1, 5.2, and 5.3, I will discuss Byram's (1997) components of intercultural competence of *knowledge*, *skills*, and *attitudes*, respectively, and how these components are implemented in the observed lessons. Section 5.4 summarizes the discussion of these three components. In section 5.5, I will discuss the teacher's role for shaping students' contributions. The last section, section 5.6, will present didactic implications related to the findings of this study.

5.1 Incorporating knowledge

In the observed lessons, the knowledge incorporated under *historical background* is connected to a timeline of historical events, definition of concepts, and significant individuals. Although this information is not extensive, it focuses on key political aspects that shaped the history of South Africa. These findings correlate with Listuen's (2017) study which revealed that teachers focus mainly on historical topics when aiming to develop general knowledge about other cultures. In addition to general knowledge, there were two instances under *awareness of cultural differences and similarities*. In one of the instances (see excerpt 15), the teacher explicitly leads the students to make connections between the new knowledge they are learning about South-African history and the students' prior knowledge about Norwegian culture. More specifically, the teacher's connection of South African children being forced to learn Afrikaans to the Sami people forced to learn Norwegian opens up for cultural self-awareness. This is in line with Ting-Toomey's and Chung's (2012) idea that by looking into the window of another culture, intercultural knowledge can make individuals more reflective of their own ingrained cultural beliefs and values. The teacher not only makes the students use their new knowledge actively but also makes the students aware that the event that occurred in South Africa is similar to what happened with the Sami people in Norway. This finding is important as Dutta (2015) points out that the process of acquiring knowledge improves the students' personal and cultural self-awareness and communicative awareness about cultural diversity and heterogeneity, which prepares them to negotiate conflicts effectively.

The teacher chooses to focus on a historical timeline to give an overview rather than to go in-depth on specific topics and events. This knowledge is dominated by the notion of a "national" culture as Byram (1997, 2021) highlights. Moreover, the knowledge focuses mainly on South African history or "big C" culture rather than "little c" culture (Kramsch, 2006, 2013). Learning about "little c" culture or South African customs, social organization, and day-to-day practices (Scollon & Scollon, 2001) can show students what to expect in different communication situations so that they are able to adjust both their verbal and non-verbal behavior accordingly as Dypedahl and Lund (2020) highlight. This is important for what is stated in the competence aims after year 10 of the English subject curriculum (LK06) where students should be able to: "discuss and elaborate on the way people live and how they socialize in Great Britain, USA and other English-speaking countries and Norway" (Udir, 2006).

Also, the knowledge of the "self" or Norwegian culture is not so prevalent, but knowledge of "other" cultures is present to a greater extent. This does not correlate with Byram's (1997) component of *knowledge* as it advocates for both the "Self" and the "Other". Thus, Paige (2015) emphasizes that students need to learn about themselves as cultural beings, that is, becoming mindful of their own culture, including values, attitudes, and behaviors in order to develop cultural self-awareness. In connection with Byram's (1997) notion of the "Self" and the "Other", Hoff (2014) stresses the importance of seeing conflict, ambiguity and difference not only as challenging aspects of the intercultural encounter but as potentially rewarding conditions for reflective dialogue between Self and Other. Thus, it is not just important for students to acquire knowledge of other cultures, but also of their own culture to provide understanding and reflection to the fact that there are different ways to view the world.

Interestingly enough, the teacher explicitly asks the students to relate the new knowledge they are learning to other world events although not specifically to Norway, with the exception of the Sami example (see excerpt 15). This is discussed in the following section.

5.2 Developing skills to relate

To be interculturally competent, Byram (1997, 2021) stresses that students need to develop a set of *skills* in addition to *knowledge* and *attitudes*. More specifically, Byram (1997, 2021) emphasizes the *skills of relating* which deal with the students' ability to relate new knowledge to documents or events from their own culture. Remarkably, the English subject curriculum (LK06) does not explicitly mention the type of intercultural skills students need to develop but states that "development of communicative language skills and cultural insight can promote greater interaction, understanding and respect between persons with different cultural backgrounds" (Udir, 2006).

The *skills of relating* are widely present throughout the observed lessons. The teacher explicitly asks the students to relate the new knowledge about South Africa to other world events. The teacher does not only wish for the students to write down the information found in the timeline of events, but as they are defining concepts related to South African history, they are explicitly asked to keep in mind what these concepts remind them of (see excerpt 16) and if they look at history or around them, can they find any similarities to other places in the world? (see excerpt 17). This finding correlates with what Rindal et al. (2020) underline which is that *skills* relate

to what to do with knowledge about culture, both when developing this new knowledge and when using it in communication. Thus, through the use of direct and explicit questioning, the teacher is developing the students' ability to relate new to prior knowledge although the students do not necessarily relate the concepts to their own Norwegian culture.

Through class discussion, the teacher opens up for the students' development of *skills to relate* by asking the students to share their ideas and opinions in connection with relating and finding similarities to other world events. Dutta (2015) underlines that these intercultural skills help students develop multiple perspectives by accepting new ideas, being patient when listening to others' opinions and having flexible mindsets. This development of multiple perspectives, by accepting new ideas, is explicitly mentioned by the teacher when he says: "how your minds open" and "to show that you care" (although it is difficult to understand exactly what the teacher wants the students to care about, see excerpt 21). The teacher informs the students that the goal of relating the concepts to other world events is not to draw similarities between everything in history, but he wanted them to have an open mind and make connections to allow for in-depth learning if they were asked a similar question in the oral exam. The goal of the task is thus related to the oral exam and not to a more lasting intercultural competence development that is important in life otherwise.

5.3 Awake attitudes of curiosity

The findings under *attitudes of curiosity* reveal that the teacher uses iterative and exploratory questions to awake students' curiosity. Additionally, *attitudes of curiosity* were the most frequent in the observed lessons (See Table 4). These findings differ from Skaugen's (2020) study where the teaching was not directed at developing the intercultural component of *attitudes*. However, this could be due to the difference in operationalization of concepts as her study used Darla K. Deardorff's (2006) model of intercultural competence.

According to Byram et al. (2002), the foundation of intercultural competence lies in the *attitudes* of the intercultural speaker and mediator. The findings illustrate that the teacher encourages *attitudes of curiosity* through his use of questions when the students are first asked to discuss in pairs followed by class discussion so that they can share their thoughts and ideas with the rest of the class. Moreover, under *attitudes*, the teacher does not only follow up with

questions to allow the students to provide more comprehensive answers, but in the process, he continues to activate the students' curiosity.

By using a skit as a visualization about protests and police brutality in 1960 in South Africa, the teacher encourages curiosity by asking the students: "How did the rest of the world react? (see excerpt 25). When a student provides an answer, the teacher continues the inquiry by asking "why is that?" and "why should the world not care …?" providing the student an opportunity to clarify his/her ideas. I would argue that although the teacher does not mention explicitly how developing curiosity about others' cultures and how their ways of thinking can prepare them for intercultural encounters, he does activate students' curiosity in the process of asking follow-up questions. Also, the students receive many opportunities to share their thoughts and ideas through first discussing in pairs and then through class discussion.

It is evident that the teacher implements in his teaching of culture not only Byram's (1997) components of *knowledge* and *skills* but also *attitudes* to a great extent. Developing *attitudes of curiosity* can encourage students to learn more about other cultures and reflect how their ideas have been formed (Byram, 1997, 2021). This is an important finding as the subject curriculum (LK06) states that by developing students' communicative language skills and cultural insight, it can "promote greater interaction, understanding and respect between persons with different cultural backgrounds" (Udir, 2006). Additionally, in the new subject curriculum (LK20) under the interdisciplinary topic of *democracy and citizenship*, there is an emphasis that learning English can help students experience different societies and cultures by communicating with others around the world which in turn can promote curiosity and engagement (Udir, 2020).

Another finding related to *attitudes* was the perspective shift the teacher modeled when presenting historical information. The teacher not only allows the students to see their own Norwegian culture from the outside but also places the students themselves in the place of others (see excerpt 15). This is because it is easier to relativize one's own perceptions, beliefs and behaviors through comparison with others' as Byram (1997, 2021) points out. Comparing the event that took place in South Africa with what occurred with the Sami people in Norway can help develop what Byram (1997, 2021) calls attitudes of *relativizing self* which allows the students to see their own Norwegian culture from another perspective. This in turn can give way to what Byram (1997, 2021) calls for *attitudes* of *valuing other* in which the students take a reflective and analytical stance to the way their ideas have been formed. By giving

opportunities to reflect in the classroom, the students can reduce prejudice, develop respect, and increase their ability to interact successfully with people of different cultural backgrounds (Byram & Peiser, 2015)

5.4 Incorporating Byram's (1997) ICC components of *knowledge*, *skills*, and *attitudes*

Byram's (1997) model of intercultural competence includes a set of *knowledge*, *skills* and *attitudes* intercultural speakers need to acquire in order to successfully communicate with people of different cultural backgrounds. As the findings from all three components have shown, the component of *knowledge* plays an important role, but the teacher does not simply present information to the students. He also works a lot with the *skills of relating* and develops students' curiosity through iterative and exploratory questions and perspective shift by seeing one's culture from the outside (see excerpt 15). These findings differ from previous classroom studies related to the teaching of culture and development of intercultural development (Listuen, 2017; Skaugen, 2020). A possible reason for this could be that the present study includes data from only one teacher who was selected not only because his lessons provided rich material, but also because he had a particularly interesting approach to the teaching of culture.

As the teacher explicitly asks the students to relate new to prior knowledge, the teacher activates the students' curiosity by following up with explorative questions (*Wh-questions*) which do not have one correct answer as it is mentioned by the teacher (see excerpt 25). The high frequency of questions that encourage *attitudes of curiosity* present in the observed lessons is important for developing students' intercultural competence because the foundation of intercultural competence lies in the *attitudes* of the intercultural speaker as several scholars have pointed out (Byram, 1997, 2021; Byram et al., 2002; Deardorff, 2011). Thus, I argue that the teacher sets the stage for the development of students' intercultural competence by implementing both *knowledge*, *skills*, and *attitudes* in his L2 English teaching. The teacher does not specifically mention to the students how these components of intercultural competence could be relevant for communication. However, I find interesting the cultural information presented by the teacher and support his methods of teaching culture.

5.5 Shaping students' contributions

Walsh (2011) defines classroom interactional competence as the ability of teachers and students to use interaction as a tool for mediating and assisting language, and I believe it can also be used in teaching aspects of culture in the L2 English classroom. The findings under interactional strategies show that when the teacher incorporates Byram's (1997) components of *knowledge*, *skills*, and *attitudes* in his teaching, he uses the interactional strategies of *elaboration question* (Daskin, 2015*), paraphrasing* (Walsh, 2011), and *repetition* (Cullen, 2002) not only to awaken the students' interest but also to make them reflect on the cultural content they are discussing and thus create more space for learning. The teacher's response patterns correlate with those found in Vold's (2022) study, in which L2 English teachers were found to push for communicative output and facilitate sharing of personal perspectives rather than correct errors.

These findings are in line with previous studies done internationally (Daskin, 2015; Walsh, 2002; Walsh & Li, 2013), where teachers created space for learning by using a series of interactional strategies in their L2 English teaching. Furthermore, shaping learner contribution is important for the co-construction of meaning and enhancing learning opportunities (Walsh & Li, 2013). The teacher also used the board actively during the lessons (see excerpts 13, 14, and 19) which supports Daskin's (2015) findings that by using the board as a classroom artefact, it allows all the students not only to see how words are spelled out but also to follow up what is being said.

Through the use of *elaboration questions* (Daskin, 2015), the teacher elicits more opinions from the students. When the teacher asks: "just because?" (see excerpt 8), "what happened to him?" (see excerpt 10), and "so when was that?" (see excerpt 18), the teacher does not just accept the students' first response, but he is shaping the students' contributions by taking their responses and doing something with them rather than just simply accepting them (Walsh, 2011). Also, the teacher's elaboration questions help, at an affective level, to show that he listens with interest to what the students are sharing through the class discussion (Cullen, 2002). Thus, the use of *elaboration questions* allows for more teacher-student interaction as well as helps to keep the students engaged and active throughout the discussion. I argue that by eliciting more student output, the teacher helps develop the students' intercultural competence as this allows them to justify their opinions, reflect on their values, and encourage curiosity as well as respect.

In terms of the strategy of *paraphrasing* (Walsh, 2011), the teacher paraphrases the students' responses (see excerpts 6, 7 and 19) to offer support and to allow the other students to follow

the class discussion. The teacher not only paraphrases the students' contributions but also continues to interact by asking the same students more questions before moving on to other students. This is important as the teacher plays a central role in classroom interaction by managing the students' contributions which, in the process, makes the lessons successful (Walsh, 2002).

The findings also show that the teacher makes use of *repetition* (Cullen, 2002) as a way to acknowledge the students' responses, confirming it as acceptable and, in the process, he ensures that all the students hear what has been said. Moreover, when the teacher repeats or "echoes" the students' utterances (see excerpts 4, 13, and 24), he continues to interact with the same students leading also to more teacher-student interaction. This creates space for learning where the teacher not only creates opportunities for participation but also increases student engagement (both at the individual and whole class levels) and promotes dialogic interaction (Walsh & Li, 2013).

5.6 Didactic implications

Through my data analysis, I have found that the teacher incorporates Byram's (1997) components of *knowledge*, *skills*, and *attitudes* through the presentation of historical cultural knowledge which is then related to other world events and followed by explorative questions to awaken students' curiosity. This, in turn, sets the stage for developing students' intercultural competence. This development is dependent on the teacher's ability to push the students to justify their opinions about other cultures, reflect on their own values, and encourage curiosity. At the same time, teachers and students should develop classroom interactional competence which entails using interaction as a tool to mediate and assist the culture part of L2 English lessons.

This study clearly shows a teacher who incorporates not only the intercultural component of *knowledge* but also works actively and to a great extent with *skills of relating* and *attitudes of curiosity*. Thus, I argue that L2 English teachers should incorporate not only *knowledge* and *skills* in their lessons about culture but most importantly *attitudes* as the foundation of intercultural competence lies in the *attitudes* of the intercultural speaker (Byram et al., 2002). The teacher's culture teaching in this study is a good example of how the components of intercultural competence can be implemented in the L2 English classroom. This is promising and might serve as an inspiration for other teachers since previous studies (Listuen, 2017;

Skaugen, 2020) have shown that the *skills* and *attitudes* components are not always integrated into the teaching.

The students who asked about how news were reported in South Africa back in the 1960s and if the Norwegian Army could be compared to townships are great examples of curiosity. Thus, having pair discussions followed by class discussion can help the students not only to share their opinions and ideas about cultural topics but also to become curious and ask questions. Additionally, the teacher in this study shapes the students' contributions by using the interactional strategies of *paraphrasing* (Walsh, 2011) and *repetition* (Cullen, 2002) but most importantly *elaboration questions* (Daskin, 2015) which give the students opportunities to reflect and express themselves. As such, I argue that teachers should create space for learning when discussing cultural topics by creating opportunities for student participation and increase student engagement by not accepting the students' first contribution but rather use elaboration to push for more student reflection and in-depth learning.

A successful approach to culture teaching could include tasks in which students first acquire new knowledge, then are asked explicitly to relate such knowledge to their own culture. In addition, through class discussion, teachers can help develop students' attitudes of curiosity by asking and following-up with questions when the students provide answers. Such tasks would allow the students to shift perspective by putting themselves in the place of others and could help them to successfully navigate communication conflicts when they encounter people from other cultures. In this study, there is only one instance which illustrates how the students see their own culture from the outside, as in the Sami example (see excerpt 15). As such, I argue that teachers should have more focus on relating new cultural knowledge to the students' own culture. This is because the *knowledge* component in Byram's (1997) model does not only relate to knowledge about the "other" but also knowledge about "oneself". From a didactic perspective, talking about the students' own cultural background would allow the students to become mindful of their own beliefs and values providing in the process an understanding that the world can be viewed in different ways. As a result, a pedagogical aim should be for teachers to explicitly talk about the students' own culture identity, and how it is seen in relation to others to help prepare them for intercultural encounters.

6 Conclusion

In this final chapter, I first present a summary of my findings, followed by implications of this study for the teaching of English (section 6.1), then I provide suggestions for further research (section 6.2). The chapter ends with section 6.3 where I offer some concluding remarks.

My main goal with this MA thesis has been to answer my overarching research question: *How does the teacher implement the different components of intercultural competence into his L2 English teaching in lower secondary school?* I have used secondary data in the form of video observation and video transcriptions of 4 consecutive English lessons from one teacher in year 10 in lower secondary school. This provides a limitation to my study as I have focused only on the aspects that can be analyzed through observation and text from the video transcriptions. My main contribution is the case analysis of one teacher, and how the different components of Byram's (1997) model of intercultural competence are incorporated in the L2 English classroom.

My overarching research question is answered through three main findings while the fourth main finding answered my sub-question: *What interactional strategies does the teacher employ to help develop students' intercultural competence?* The teacher gives tasks where students first work individually, then in pairs, and end with class discussions where students share their opinions with the whole class.

My main finding 1 revealed that Byram's (1997) component of *knowledge* is present in the teaching of culture in the form of a timeline of historical events, definition of concepts, and important individuals in history. Also, the information is not extensive and focuses on political aspects that shaped the history of South Africa. This shows that the knowledge component is still concerned with "big C" culture as previous studies have shown (Listuen, 2017; Skaugen, 2020). In terms of awareness of the "self" or Norwegian culture, it was not so prevalent but knowledge of "other" cultures was present to a greater extent.

In my main finding 2, I found that Byram's (1997) component of *skills*, that is *of relating*, was present to a large extent through the teacher's use of explicit questioning to relate the new knowledge the students were learning to prior knowledge. The teacher explicitly asked the students to look at history and around them to find similarities to other places in the world. In addition, the teacher asked the students if the terms (apartheid, pass laws, townships, and homelands) remind them of anything they had knowledge about. Interestingly enough, the

teacher mentioned that the goal for relating new to prior knowledge was to prepare them for the oral exam rather than being important for life in general.

My main finding 3 showed that Byram's (1997) component of *attitudes of curiosity* was the most salient *attitude*. Also, the component *attitudes of curiosity* was the most frequent of the three components of intercultural competence in the observed lessons. Curiosity was awakened several times by the teacher's frequent use of explorative questions in the form of *Wh-questions*. When the students provided an answer in class discussion, the teacher usually followed up with questions to allow them to provide more comprehensive answers.

In my main finding 4, I found that in the process of incorporating Byram's (1997) components of intercultural competence (*knowledge*, *skills*, and *attitudes*), the teacher uses the interactional strategies of *elaboration question*, *paraphrasing*, and *repetition* not only to awaken the students' interest but also to make them reflect on the cultural content they are discussing. Through the use of these strategies, it showed that the teacher did not accept the students' first response but pushed them to elaborate more their opinions which in turn gave way to more teacher-student interaction. As such, the teacher created space for learning not only by having created many opportunities for participation but also by having fostered student engagement and classroom interaction. This finding thus answers my sub-question.

6.1 Implications of the present study for English teaching

The present study sheds light on how the components of intercultural competence can be incorporated in the teaching of culture in the L2 English classroom. Additionally, this study shows that the *knowledge* component had focus on "big C" culture which included general historical knowledge as other studies have shown (Listuen, 2017; Skaugen, 2020). Having had a shift from a literary and historical cultural approach to a more communicative competence approach, it is important that culture teaching also includes people's behavior, customs, beliefs, and values or "little c" culture to help prepare students for intercultural encounters. This is especially important with the implementation of the LK20 subject curriculum where it explicitly states that students should "develop an intercultural understanding of different ways of living, way of thinking and communication patterns" (Udir, 2020). Thus, if the goal in the L2 English classroom is to form students who can communicate with others regardless of cultural background, it is necessary for teachers to include in their culture teaching people's everyday practices.

This study has shown examples of all of Byram's (1997) components of intercultural competence even though the students are still in lower secondary school. He also managed to establish good classroom discourse. One aspect of Byram's (1997) model that is not particularly salient in this teacher's practice is the notion of the "self", more precisely, the students' awareness of their own culture in relation to other cultures.

In terms of including the intercultural components of *skills to relate* and *attitudes of curiosity*, this study showed that these can be implemented through the teacher's direct questioning to relate new to prior knowledge as well as following up with questions to push the students to elaborate their answers. In this process, the teacher awakened the students' curiosity and allowed them to reflect by making use of a series of interactional strategies which helped to develop the students' intercultural competence.

6.2 Suggestions for further research

Since the present study is an observation case study, the findings cannot be generalized. However, my findings could be compared to further research by investigating a teacher's practice in a multicultural L2 English classroom. It would be of interest in the field to see if teachers incorporate Byram's (1997) components of intercultural competence differently when the class is represented by students with different cultural backgrounds. Thus, I would suggest research that could investigate both challenges and opportunities an L2 English teacher could have when developing students' intercultural competence in a multicultural classroom.

In the Norwegian context, there is little research involving the students' knowledge of intercultural competence and their perspectives to other cultures. As such, I would suggest research which focuses on the students' perspectives of intercultural competence as well as their actual beliefs when working with both authentic and non-authentic texts in the classroom.

Since the video data used in this MA study was collected when the previous LK06 English subject curriculum was in effect, it would be interesting to find out if the implementing of the new LK20 subject curriculum has brought new practices in the teaching of culture, especially in the teaching of historical knowledge and the students' awareness of their own culture. A suggestion for further research would be to examine how and to what degree culture teaching has changed since the implementation of the new LK20 curriculum. This could help educators to better understand how they can help develop students' intercultural competence.

6.3 Concluding remarks

The process of writing this MA thesis has not only been rewarding but also enjoyable. I have now acquired a better understanding and knowledge of intercultural competence. I see it now both from an educational and a personal perspective. I have been made aware that incorporating class discussions where students have opportunities to share their opinions and ideas about cultural topics is of great importance. In addition, it is important for me to not accept the students' first response but follow up with more questions to allow them to elaborate their answers which in the process makes them reflect over their beliefs. Also, including knowledge of the students' own culture is something that I will be more conscious about in my own teaching. The knowledge I have acquired through my work with this MA thesis has made me aware of how to incorporate the components of intercultural competence in my future teaching. It has also helped me to understand the importance of developing my students' ability to communicate with others regardless of who they are or where they come from. This is important as Norway and other parts of the world become more and more culturally diverse.

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