A study of teachers' understanding of the English Subject as a *Bildung* Subject

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Summary in Norwegian

Denne masteravhandlinga tek føre seg engelskfaget og det si rolle som danningsfag. Danningsteorien i denne samanheng er Wolfgang Klafki sitt danningskonsept som i denne avhandlinga blir relatert til engelskfaget. Det europeiske rammeverket *The European Framework for Reference for Languages* og den norske fagplanen i engelsk blir studert og analysert i forhold til denne teorien. I tillegg til rammeverk, føremål og kompetansemål får også arbeidsmateriale og arbeidsmetodar ein plass i avhandlinga. Litteratur, som er ein stor del av språkfaget på vidaregåande trinn, har også fått ei rolle når det gjeld analysen på grunn av det store danningspotensiale i litteratur.

Engelskfaget blir omtala som eit danningsfag, likevel er dette den einaste staden i læreplanen kor omgrepet danning blir brukt. På bakgrunn av dette vil eg undersøkje lærarane si forståing av engelsk som danningsfag. Føremålet med denne avhandlinga er å undersøkje kva den enkelte lærar legg i omgrepet danning og hans eller hennar si forståing av engelskfaget som danningsfag. Avhandlinga legg også sikte på å avdekkje og synleggjere danningspotensiale i engelskfaget.

Undersøkinga blei gjennomført i to omgangar: med ei spørjeundersøking og med eit dybdeintervju. Avhandlinga har lagt vekt på særsilt tre emne: lærarane si personlege forståing av engelskfaget som danningsfag, fagplanen og lærarane si tolking av denne, og deira undervisningspraksis. Som nemnt blei også litteratur eit emne, særskilt i intervjudelen. Tolv lærarar deltok på spørjeundersøkinga og basert på svara deira, blei fire lærarar valt ut til å delta i intervjuet. I intervjuet blei faglærarane bedt om å utdjupe svara sine og dei fekk moglegheita til å reflektere vidare på spørsmåla. Undersøkinga er basert på kvalitativ forsking og inneheld eit fenomenologisk aspekt, den gir difor ikkje grunnlag for generalisering av resultata. Likevel er undersøkinga av interesse då ho gir eit innblikk i tankane om danning hjå dei ulike lærarane. Undersøkinga viser at det er ei klar overvekt av formale danningsteoriar, men deler av undersøkinga tyder også på at dei ser andre aspekt.

Avhandlinga er delt inn i fem kapittel. Kapittel to presenterer og diskuterer Wolfgang Klafki sin danningsteori og gir såleis grunnlag for det kommande arbeidet. Her blir også Michael Byram sitt konsept om interkulturell kompetanse presentert saman med rammeverket og fagplanen i Engelsk. Kapittel tre presenterer forskingsteoriane og metodane som er brukt i forbindelse med undersøkinga. Kapittel fire presenterer og diskuterer resultata frå undersøkinga. I kapittel fem, det siste kapittelet, blir avhandlinga oppsummert og forbetringspotensiale og kva ein kan gjere for å vidareføre arbeidet, blir drøfta.

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Chapter 1: Introduction

1.0 Choice of topic

Education is more than just the ability to memorise information and master specific skills. Education allows for personal development and gives you the possibility to view yourself and others from different perspectives. All subjects are part of the *Bildung* project at school and the language subjects are especially important for the development of *Bildung* as they function as a door-opener to the world by developing pupils' communicative and cultural competences.

Yet, from my point of view there seems to be little emphasis on *Bildung* in both teacher education and in current teaching practices. In my teaching education, I experienced that *Bildung* was given little emphasis and in my teaching practice, it was never a topic in relation to the English subject and its aims. I found that the teachers seemed to put more emphasis on knowledge and competences. The subject curriculum states that the English subject is a *Bildung* subject so why was the concept never mentioned? Is it because *Bildung* is believed to develop automatically in all teaching situations? Is the curriculum too vague on the matter of *Bildung*? These are some of the questions I investigate in my thesis and my thesis questions and sub-questions are based on them.

In a recent newspaper article, Sørensen (2013: 45) addresses the confusion related to the concept of *Bildung* in the teaching profession. She states (ibid. 45) that as the concept is promoted by the Norwegian Directorate of Education and Training it is striking that no clear definition of the concept is provided. As there are many *Bildung* theories with slightly differing interpretations of the term it is not difficult to understand that this can cause problems when the concept is to be interpreted by the individual teacher. The theoretical foundation of this study is the concept of *Bildung* as defined by Wolfgang Klafki. Klafki reconceptualises the concept of *Bildung* and presents a definition of general education, which is relevant to all teaching and learning today.

The concept of *Bildung* constitutes a comprehensive view of what upbringing and education should entail. In an educational context *Bildung* can be understood as an outcome of schooling (Pieper, Aase, Fleming & Sâmihaian 2007: 7). An important aspect is to provide learners with knowledge and competences they need in order to become independent participants in society. Providing knowledge and developing competences can be seen as a prerequisite for *Bildung*. The school equips the individual with the knowledge and skills needed in the *Bildung* process. In this respect, we can say that *Bildung* is dependent on the

development of knowledge and skills, but knowledge and skills alone are not enough. A pupil who has developed all the competences in the curriculum might still not have obtained *Bildung* (ibid. 7). *Bildung* is about being integrated into society, into culture, and this concerns values. In the European tradition such values are: respect for traditions of knowledge, art and scientific thinking, judgement, tolerance and generosity towards others, critical thinking and exploration of own reasoning, flexibility of mind, courage in expressing personal opinion (ibid. 8).

In an educational context *Bildung* must be understood as an outcome of education (ibid. 7): "*Bildung* is what school can offer, a combination of knowledge, ways of thinking, ways of understanding and relating to other people and ways of understanding oneself". According to this definition, *Bildung* is to provide the key to master and understand the culture. The understanding of one's own culture and the respect of others' cultures is an important aspect in theories of *Bildung*. The cultural orientation of *Bildung* theories can thus be linked to the concept of intercultural communicative competence, henceforth abbreviated as ICC. ICC will be further discussed in relation to the concept of *Bildung* as defined by Wolfgang Klafki in chapter two.

1.1 The objectives of the English subject[1]

The English subject curriculum describes the English subject as "both a tool and as a way of acquiring knowledge and personal insight"[2] (LK06). The Norwegian term "dannelsesfag" has been replaced by the phrase "[…] as a way of acquiring knowledge and personal insight" in the English version of the curriculum. There is no adequate translation for the word "dannelse" or "*Bildung*" in the English language and this phrase attempts to cover the extensive meaning of the concept. Throughout this thesis I will be referring to the Norwegian version of the curriculum which states that the English subject is a *Bildung* subject ("dannelsesfag").

The English subject is a tool in the sense that it has a practical value: the language is a means to achieving something else. By mastering the English language we possess an important tool that we can employ in everyday life, education and working life. In order to communicate and participate in an international and globalised society we are all dependent on a general competence of the English language. The English language is a global language,

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[1] I am using the 2010 version of the curriculum as I started the work on my thesis before the 2013 version was introduced.
[2] The Norwegian version of the English subject curriculum uses the term "dannelsesfag."

a common platform, and is increasingly used in education and working life, both in Norway and abroad, and in order to integrate properly into these spheres of life we need to develop our vocabulary and our skills in using the English language.

In addition to its high instrumental value, the English subject is an important subject in promoting individual thinking and personal development. The content of the subject allows us to expand our horizon and become familiar with other people and cultures. Through familiarisation with others we develop respect and understanding for others and we develop an independent view on ourselves and the society and culture we belong to. The subject opens up to other ways of thinking, other ways of understanding the world, and it shapes the way we perceive ourselves.

1.2 *Bildung* and intercultural competence

The Council of Europe provides this definition of *Bildung* (Pieper 2006: 5):

> *Bildung* means developing and bringing out the full potential of a human being, based on his/her nature, but simulated and structured by education (nurture). This dynamic concept encompasses the product or relative state reached by a human being as well as the process of becoming educated/becoming one's own self. During this process the mental, cultural and practical capacities as much as the personal and social competencies are being developed and continuously widened in a holistic way.

Bildung develops both in everyday life and at school. But contrary to everyday life, the school and the educational system promote *Bildung* through systematic and goal-oriented processes that ensure the knowledge and the values of the culture and the society. Which knowledge and which processes these are have changed historically, but the school subjects have always played a key role here. The subjects offer inherited and new knowledge which will help us understand and act in the world in an educated way. The project of *Bildung* is linked to a wish to create knowledgeable citizens who can part-take actively in society; it is a democratic project (Aase 2005: 17, my translation).

Part of *Bildung* is to be socialised into a society. In order to become socialised you need to see yourself and the society you are being socialised into, from an outside perspective. An important part of the process of socialisation is to encounter societies that are different from your own. In FL learning there is always a possibility for such an encounter. The only way to view yourself from an outside perspective is to see the Other and yourself through the Other's eyes (Fenner 2005: 95). The subject curriculum states (LK06): "Communicative skills

and cultural insight can promote greater interaction, understanding and respect between people with different cultural backgrounds." The subject provides insight into cultures the pupils might not meet outside of school and get the chance to develop their cultural capital. Insight into and understanding of other cultures is important for communication. This is based on the notion of intercultural competence as defined by Michael Byram (1997). According to Byram, ICC is a competence developed in foreign language learning and literature is important in relation to this competence. The concept of ICC is closely linked to the concept of *Bildung* and provides us a direct link between *Bildung* and foreign language learning. It is therefore of relevance to consider the concept in this context. Intercultural competence and *Bildung* are closely linked. The relationship between the two concepts will be considered in more detail in chapter two. We learn all the time from education and experience. We develop mentally, culturally and personally and we develop social competences. It is also relevant to look at the role of literature in promoting *Bildung* and literature will therefore be investigated in this study.

1.3 Literature as part of *Bildung*

In his chapter on the use of literature in the language classroom in *The Cambridge Guide to Teaching English to Speakers of Other Languages*, Alan Malay provides us with a rationale for integrating literary texts into language teaching. He presents us with three reasons for teaching literature in second and foreign language classrooms: the cultural model, the language model and the personal growth model (Malay 2001: 182).

"Teaching literature within a cultural model," Malay says, quoting Carter and Long, "enables students to understand and appreciate the cultures and ideologies different from their own in time and space" (ibid. 182). This understanding and appreciation for other cultures and ideologies are important aspects of our education. As "Culture, society and literature", one of the main areas of the curriculum states, familiarisation with other cultures is important in order to establish respect and sympathy across borders and cultures, an important aim in any education. Such understanding can only take place through cultural expressions, one such cultural expression being the written word. Fenner's article "Engelskfagets utvikling i et danningsperspektiv" is relevant to this topic. Here Fenner explains how language and culture are closely related. In her opinion learning a new language is being socialized into a new culture (Fenner 2005: 95).

In the language model (Malay 2001: 182) the text might be used as an example of certain types of patterns and structures. Studying the literature of a language is one of the best

ways to get the "feel" for the language. One picks up a great deal of vocabulary and one learns how to construct sentences. In the English Subject Curriculum *Language learning* and *Communication* are the main areas which might be included in the language model. These main areas focus on using the English language to communicate. However, the language offers more than the development of language and communicative skills. In reading literature pupils meet a language different from everyday language and in a *Bildung* perspective this is important (Pieper et al., 2007: 9). Further, literature provides experiments with language in attempts to grasp something beyond what language can express and thus challenging language provides possibilities of new perceptions of the world (ibid. 9).

The personal growth model stresses the personal enjoyment and emotional gain pupils get from engaging with such texts. The main area "Culture, society and literature" in the curriculum, states: "Reading literature may also help to instil the joy of reading in pupils and provide the basis for personal growth, maturity and creativity". Personal growth, maturity and creativity are all potent words in relation to *Bildung*.

Literature has both thematic and linguistic aspects that may challenge our way of perceiving the world and as a consequence plays an important part in the *Bildung* process (ibid. 8).

1.4 The conditions of *Bildung*

Laila Aase stresses in her article the importance of discussing the conditions of *Bildung* in school and within the different subjects (2005a: 16). An important condition for *Bildung* within the different subjects is that teachers recognize the concept and know how to incorporate it into their teaching practices.

The school and the contents of the subjects have changed over time and so has the concept of *Bildung*. Accordingly, to understand what the concept of *Bildung* entails today is complicated. An analysis of the curriculum can tell us something, but it does not provide us with all the answers. The underlying idea of *Bildung* is not apparent in the formulations of the curriculum, but in the interpretation of these. It is up to the individual teacher to interpret how his or her subject promotes *Bildung*. In order to promote *Bildung* teachers must have an understanding of what *Bildung* is and how *Bildung* develops. Curriculum aims of *Bildung* might seem diffuse and are difficult to assess. The balance between immediate applicable knowledge and the long-term process of *Bildung* is different in all subjects but both aspects are always present and understanding this balance is important for those who teach a subject (Aase 2005: 16, my translation).

Establishing and creating conditions of *Bildung* through learning processes and working methods is a big challenge for schools and for the individual teacher. It is not irrelevant how teachers stage their teaching and which forms of communication they use in the classroom. In order to promote *Bildung* it is important to stress individual development, as well as knowledge and skills. This type of teaching demands classroom communication and mutual understanding in order for the classroom to become a public space for testing thoughts of the world. Equally responsible for promoting *Bildung* are those who develop teaching materials. Although a lot of the responsibility falls in the hands of the teacher, textbook writers have a responsibility to provide teachers with learning materials that can contribute to achieving *Bildung* aims. Textbooks constitute one of the most important influences on language teaching and it is therefore important that these promote *Bildung* (Fenner 2012: 382).

If we attribute the English subject an important role in the development of *Bildung* and intercultural competence, the English teacher becomes a key person in this project. The teacher must have insights into theories of education and knowledge of the concept of *Bildung*. It is striking how little we discuss the concept of *Bildung* in relation to subject content, work methods and interaction. There is an obvious aim of promoting *Bildung* in our educational system, yet the presence of *Bildung* seems rather indistinct. From my own teaching practice I cannot recall there being any discussions on the matter of *Bildung*, the concept was merely mentioned. Is it because *Bildung* is regarded as something that will occur in any teaching situation? We might say that there cannot be education without some form of *Bildung*. Perhaps *Bildung* is such an obvious consequence of teaching and learning that there is no need to mention or discuss it. Or is this concept absent due to the fact that teachers simply know too little about it? In this thesis these questions will be examined and a presentation of the research questions and hypotheses follow.

1.5 Research questions and hypotheses

1.5.1 Research questions

This thesis focuses on three main areas: teachers' personal understanding and attitudes, the subject curriculum and the teachers' interpretation of it, and teaching practices, all in relation to the concept of *Bildung*. The research questions consist of one main question, which lay the basis for the thesis, and three corresponding sub-questions, which are important components in the investigation of the main research question. The main research question is as follows:

How do teachers understand English as a *Bildung* subject?

The corresponding sub-questions are:

a. Is there a relation between the teachers' understanding of *Bildung* and the theory of *Bildung* provided by Wolfgang Klafki?
b. Which competence aims do they see as related to *Bildung*?
c. How do the teachers perceive literature in relation to *Bildung*?
d. How conscious are the teachers of *Bildung* in their teaching practice?

The thesis aims to raise an awareness of teachers' understanding of English as a *Bildung* subject. It is also of interest to know how the curriculum conveys this concept and how teachers interpret it. Accordingly, this thesis aims at finding out if *Bildung* is a well-established concept in the teaching of English.

1.5.2 Research hypotheses

My hypothesis for the main research questions is:

Teachers have vague and different opinions of what makes the English subject a *Bildung* subject.

My expectation is that teachers have different understandings and attitudes of the English subject as a *Bildung* subject. I expect teachers to have a notion of what *Bildung* is and subsequently an idea of what it means that English is a *Bildung* subject. I also expect them to see the English subject as important for the process of socialisation and personal development in a larger context. However, due to the different connotations of the concept of *Bildung*, I expect teachers to have a vague understanding of *Bildung* and how it relates to the English subject as I have experienced through my own teaching practice.

The hypotheses for the four sub-questions are:

a. The teachers' understanding and attitudes are not related to one specific concept of *Bildung*.

I believe that the teachers have different opinions concerning the concept of *Bildung* and I therefore expect to find that their understanding and attitudes are not related to one specific interpretation of the concept.

b. The subject curriculum is indistinct on the matter of *Bildung* and interpretations are therefore difficult.

I find it purposeful to investigate both what the curriculum says and how it is interpreted by those who use it. The subject curriculum only mentions the concept of *Bildung* once as one of the aims of the subject. The curriculum leaves it to the teacher to find out how to promote *Bildung* in their teaching and to interpret which of the competence aims involve the concept.

c. The most important contribution to *Bildung* is literature.

I imagine literature will be mentioned quite frequently as the most potent for the development of *Bildung* on the basis that literature is often personally engaging, and will therefore be regarded as a way of promoting *Bildung* in the English subject.

d. Few lessons are specifically *Bildung* oriented.

I expect to see that few lessons are specifically oriented towards developing the pupils' *Bildung*. This does not mean that they do not involve *Bildung*, but that the teachers are not planning their lessons with *Bildung* in mind.

1.6 Research gap

The field of *Bildung* related to language education and especially to the English subject has been subject to very little research in Norway. Also in an international context, the field is considerably limited.

In an international context Byram has been a leading figure in defining the notion of intercultural competence (Byram 1997, 2008). Byram's concept of intercultural communicative competence relates to *Bildung* and is relevant when linking the English subject to the concept of *Bildung*. Other central names are Risager, who has done a lot of work in defining cultural competence (Risager 2006a, 2006b) and Kramsch (2006) who has published several books on the relationship between language and culture.

In Norway, some research related to the concept of *Bildung* has been done on education (Brekke 2010) and the Norwegian subject (Aase 2002, 2005b). Further, Ulvik has discussed *Bildung* in terms of teacher education (Ulvik 2007) and in a recent article Fenner presents how intercultural competence and *Bildung* can be promoted through foreign language textbooks (Fenner 2012). However, very little research has been done on *Bildung* related to English teaching and learning (Fenner 2001, 2005, 2012). In relation to teachers'

understanding of English as a *Bildung* subject, and their practices related to this concept, very little research has been carried out. What the individual teacher makes of the concept and the curriculum on this matter is of importance to the teaching material and the teaching methods and it affects the quality of the lessons. An in-depth view of teacher awareness of *Bildung* can be helpful for further research and in the development of teacher education.

1.7 Research methods

I use mainly qualitative methods in my investigation and the research is conducted in two parts consisting of a questionnaire and an in-depth interview.

 The first part of the research is a questionnaire where 12 teachers selected from four upper secondary schools participate. It consists of four questions which represent different topics related to the concept of *Bildung*: personal understanding and attitudes, the subject curriculum and teaching practices, which are all topics I investigate in my thesis. The questionnaire was intended to indicate whether there is a common understanding of the concept of *Bildung* and how it relates to the English subject. It would also indicate whether there is a common agreement as to which are the most important competence aims in relation to *Bildung*. The questionnaire is partly quantitative and partly qualitative in its form.

 Based on their answers in the questionnaire, four teachers were selected for an in-depth interview, the second part of the investigation. The interview was be structured around the three topics referred to in the questionnaire and gave the teachers an opportunity to explain their previous answers which provided a deeper understanding of how they think in relation to the subject. The research methods will be further presented and discussed in chapter three.

1.8 The structure of the thesis

The thesis is structured in five chapters and appurtenant subchapters. In the introduction the topic of the thesis is presented along with my motivations for choosing it. Further, the chapter introduces my research questions and sub-questions and the research gap in this field. Finally, it presents the research methods used in this study.

 Following the introductory chapter is a presentation of the theoretical background of the thesis. This chapter provides definitions of the concept of *Bildung* based upon the ideas and theories of Wolfgang Klafki and his three categories of *Bildung*: *material*, *formal* and *categorial* (Klafki 2011). *Bildung* is closely linked to cultural competence and it is therefore relevant to this study to relate Klafki's ideas and theories to Byram's model of intercultural

competence (Byram 1997). The definitions of *Bildung* provided by the Council of Europe are presented and the *savoirs* of the general competences of the *Common European Framework of Reference for Languages* (2001) are analysed and categorised according to Klafki's three categories. After an investigation of the *Framework* which provides the basis for our English subject curriculum, an analysis and a discussion of the English subject curriculum and the competence aims at upper secondary level follow.

The third chapter introduces the research methods used and discusses them in relation to the theoretical foundation. The research findings are then presented, analysed and discussed in chapter four. Finally, chapter five sums up and concludes the research conducted.

Chapter 2: Theoretical background

2.0 Introduction

In this chapter the theoretical background of the thesis is presented and discussed providing a basis for the research carried out. The theoretical foundation of the thesis is the theory of *Bildung* and the critical-constructive didactics of Wolfgang Klafki (2011). In his study, Klafki reconceptualises the concept of *Bildung* and presents a definition of general education, which is relevant for teaching and learning today. Particular aspects of Klafki's theory are presented in this chapter and subsequently related to *The Common European Framework of Reference for Languages* (CEFR) (2001) and the English subject curriculum[3] (2006/10). Klafki considers the concept of *Bildung* in relation to education in general but it is highly relevant to link it to the English subject, as is the case in my study.

In order to understand the concept of *Bildung* based upon the study of Wolfgang Klafki, it is relevant to consider the classical concept of *Bildung*, which Klafki's didactics is based on. Klafki (2011: 61) himself argues that it is important to take into consideration the historical development of the term in order to understand its relevance and validity today. The classical concept of *Bildung* will therefore represent the basis of the following presentation of the theory of *Bildung* by Wolfgang Klafki.

The presentation of Klafki's didactics is concerned with three aspects of his theory: his definition of general education, his three categories of *Bildung*: *material*, *formal* and *categorial*[4], and the theory of exemplary teaching and learning. These aspects of *Bildung* constitute the basis for the investigation carried out in this study and they will be related to the research results which are presented and discussed in chapter five.

In order to link the concept of *Bildung* to the teaching and learning of a foreign language it is relevant to consider Michael Byram's concept of intercultural communicative competence (ICC) (1997). ICC is linked to foreign language teaching (FLT) and the term is closely related to *Bildung*. The connections between Byram's concept and Klafki's didactics are discussed in this chapter. Byram's concept is also relevant in relation to the CEFR (2001) and the *savoirs* which will be presented and subsequently compared to Klafki's theory. Furthermore the *savoirs* of the Framework will be discussed in relation to the concept and

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[3] The Curriculum for Knowledge Promotion in Primary and Secondary Education and Training (LK06)
[4] *Material* and *formal Bildung* theories developed within the classical concept of *Bildung* and *categorial Bildung* was developed by Wolfgang Klafki in his critical-constructive didactics.

categorised according to Klafki's three categories of *Bildung*. Thereafter parallels will be drawn to the Norwegian English subject curriculum and the competence aims.

2.1 Aspects of the classical concept of *Bildung*

The concept of *Bildung* was developed between 1770 and 1830 in the German-speaking area. The concept was not discussed within the confines of an independent pedagogical discipline but rather as comprehensive linked discussions of history, culture, art, government and anthropology. Influential thinkers at the time were Kant, Herder, Humbolt and Pestalozzi, who are some of the scholars Klafki refers to in his work.

The definitions of the concept have changed significantly throughout history. It has gone from political to apolitical, from public to elitist, and from general to canonical (Klafki 2011: 63-64). It is thus not surprising that people have different understandings of the concept; *Bildung* is for instance often associated with a set of manners or behaviours associated with upper-class or elite values. The following is a discussion of the original signification of the classical concept of *Bildung* on which Klafki's theory is built. The discussion is based on Klafki's own introduction of his theory in which he presents four important aspects of the classical concept: "*Bildung* as capacity for reasonable self-determination" (2.1.1, p. 12), "*Bildung* as subject-development in the medium of objective-general content" (2.1.2, p. 13), "individuality and communality" (2.1.3, p. 15) and "the moral, cognitive, aesthetic and practical dimension of *Bildung*" (2.1.4, p. 16).[5] The aspects will be explained in more detail in the following sub-chapters and an explanation of the terms will be provided. Further, links are made to Klafki's own theory throughout the presentation.

2.1.1 *Bildung* as capacity for reasonable self-determination[6]

The first aspect of *Bildung* in its original meaning is the concept of self-determination. "*Bildung* is understood as a qualification for reasonable self-determination, which presupposes and includes emancipation from determination by others" (Klafki 2000: 87). The ability to independently make moral decisions based upon one's own independent reflections is an expression of self-operation and, according to Klafki (2011: 32), self-operation is the final expression of the process of *Bildung*. Reasoned self-determination is to be in control of one's own reflections and actions and thus one's own existence which is the aim of *Bildung*.

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[5] The terms are from Klafki, Wolfgang. 2000.
[6] The Danish translation (Klafki 2011: 32): "Dannelse som evne til fornuftig selvbestemmelse."

The concept of self-determination is based on Kant and his idea of what enlightenment was (Klafki 2000: 87): "Enlightenment is a man's departure from an immaturity of his own making. Immaturity is the incapacity to make use of one's own reason without the guidance of other." In one of his lectures on pedagogy, Kant (Klafki 2011: 32) expresses that the aim of the human being is to improve and cultivate oneself and to develop morality, and this he characterises as *Bildung*. According to Klafki (ibid. 61) this means that one has the right to, and the possibility to develop self-determination and one has the right to a pedagogy which is based on the development of all one's potential. A general feature of the classical concept of *Bildung* is the notion that human beings carry out free, rational self-determination, a feature that Klafki (ibid. 33) has reintroduced in his didactics.

One of the fundamental understandings of the classical concept of *Bildung* was that the ability to think rationally opened up for the possibility of rational communication and discussion and, through reflection on one's own experiences, human beings could change the power structure and expand their freedom (ibid. 61-62, my translation). This conception of *Bildung* entails a criticism of old traditions and power relations which stood in the way of, or consciously and purposefully prevented, the development of individual potential. To some thinkers of the time the aim of education and *Bildung* for everybody was to abolish all power and put the liberated human being in its place. Due to the criticism of authority and suppression, which this aspect promotes, it is still relevant today, as the aim of education is to promote democracy, participation and solidarity, which are central aspects of Klafki's theory.

2.1.2 *Bildung* as subject-development in the medium of objective-general content[7]

The term "*Bildung* as individual development in relation to the medium of objective-general content" entails a process of socialisation of the self, we could also use the term self-development, which occurs in relation to the object, also referred to as the Other or the general (Klafki 2000: 92). In order to develop *Bildung* and become integrated into society the individual has to develop in relation to the previous expressions of other human beings, such as culture, society, as well as history. The idea is that the individual is to gain knowledge of these human activities, reflect on their development and on future possible improvements of society. *Bildung* cannot develop without the influence of others. Although it is the development of the individual which is central to the idea of *Bildung*, the fundamental concept of self-determination is everything but individualistic. Central concepts are humanity,

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[7] The Danish translation (Klafki 2011: 33): "Dannelse som subjektudvikling inden for et element af objektiv-almen inholdsmæssighet."

the world, objectivity and the general (ibid. 88).

The aspect consisted of two elements. The first element was that *Bildung* should be education for everybody. However this element of the classical concept of *Bildung* had its limitations. First, the economic, social and political consequences of such a demand were not considered, and secondly, education for everybody meant for every *man*. *Bildung* and education were limited to men only, women were not considered.

The second element of this aspect is the idea that the individual can only gain reason, self-determination and freedom of thought and action

> […] in the processes of acquiring and examining the content of something that does not at first come from the person himself or herself, but is the objectification of activities in the culture – and this in the largest sense: in the objectification of activities in which the possibilities of human self-determination, the development of human reason, human freedom, or else their opposites, have taken shape; in civilisation's achievements in the satisfaction of needs, knowledge of nature and the world of humankind, political constitutions and actions, moral orders, system of norms and moral action, forms of social life, aesthetic products of art, interpretations of the nature of human existence in philosophies, religions, and world views (ibid. 88).

The individual will only gain these abilities through appropriation and a confrontation with a content that does not come from the individual himself or herself, but from an objectivity of previous human cultural activity. Klafki (2011: 38) refers to Herder and Humbolt who speak of a process of humanisation: "The process of development is perceived as an open process of mediation between the subjects and the historical and the natural world." Further Klafki (ibid. 38) refers to Humbolt, who expresses that the task to achieve humanisation can only be solved if the "I is attached to the world in the most general, animated and unrestrained interplay." The development of the individual can only take place in relation to the historical, cultural and social surroundings. The social surroundings in this context are the cultural community of which the individual is a member, as well as the history created by the individuals in this community and which the person is a part of.

Klafki speaks about the development of the subject in relation to the object (Klafki 2011: 33 and Klafki 2000: 91). The subject is the person, the individual who is developing. The object is the world the individual is to become part of, consisting of and created by other individuals (see above quotation Klafki 2000: 88). The subject needs to develop in relation to the object, but the object also needs to develop in relation to the subject. In Klafki's theory,

the interaction between the subject and the object is important in order for both parts to develop and development is crucial to existence. It is about maintaining continuity, but also about change. The subject is to become part of the society by acquiring knowledge created by the people of that society, but also to be critical in order to participate in developing society. There were varying views on the interrelationship between the subject and the object, for instance Hegel emphasised the general aspect in this relationship and argued that the subject should work its way from subjectivity and towards the already existing object (Klafki 2011: 38). The aspect of the interrelationship between the subject and the object is reintroduced in Klafki's theory, but Klafki, in contrast to Hegel, emphasises both aspects as equally important. Klafki (ibid. 39) states that *Bildung* is only possible in relation to the world and he supports the quotation by Kant: "Children shall have an upbringing that corresponds, not to the present, but to the possible future improved state of mankind […]" (my translation).

2.1.3 Individuality and communality[8]

Based on dialectical relationship between the subject and the general, the third aspect of the classical concept of *Bildung* considers the subject's development as a prerequisite for the development of the general.

Herder, Humbolt and Schleiermacher (Klafki 2011: 40) use language and the acquirement and use of language as examples of this fundamental relationship. First, language, which is one of the characteristic features of human existence, finds its expression in the abundance of different languages. Language is an expression of the abundance of the general. Secondly, language creates a concrete opportunity for every person who acquires a language. By acquiring a language one has the opportunity to communicate and thus the opportunity to develop. Therefore language *Bildung* is always regarded as giving a person the possibility of individual development (ibid. 40).

One of the essential elements in language is communication and communication is important in relation to the dialectical relationship between the subject and the object. In order for the individual to develop, the individual must communicate with the Other[9]. This can be related to Fenner's article, "Engelskfagets utvikling i et danningsperspektiv" (2005: 95), which stresses the importance of the meeting between the individual and the Other, a meeting that can be achieved through foreign language learning where otherness is a central aspect.

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[8] The Danish translation (Klafki 2011: 40): "Individualitet og fællesskab […]."
[9] In the classical concept of *Bildung* the Other, the general and the objective had the same meaning (Klafki 2000: 92).

Literature provides the pupil with both personal and cultural encounters between the pupil and the Other which, according to Fenner, is essential in developing a critical perspective of oneself and one's own culture (ibid. 96). Furthermore, (Pieper et al., 2007: 9) states this about literature:

> Experiences of literature from unfamiliar milieus and cultures provide possibilities for identification and understanding new ways of thinking. There is an assumption that literature thus becomes a strong tool for enhancing tolerance for other people and generosity in meeting differences in behaviour and thinking.

The pupil's development of tolerance and generosity is an important part of the *Bildung* process. According to Klafki (2011: 41) people develop through communication with other people, all people become part of the communication and accept each other mutually in the communication. This view can be compared to Michael Byram's concept of intercultural communicative competence, where the two participants in the conversation need to accept each other as equals in order for communication to be successful (1997: 21). The connection between Byram's concept and *Bildung* will be further deliberated in chapter 2.3.

The aspect of individuality and fellowship also includes a perspective concerning peace. The utopian idea was peaceful coexistence between people, nations and cultures, a coexistence distinguished by recognition and mutual exchange in order to promote the development of humanity (Klafki 2011: 43). It was about developing tolerance and generosity towards others. This is an element recognisable in Klafki's theory and he quotes Kant (ibid. 43): "everlasting peace is not an empty thought, but a task" (my translation).

2.1.4 The moral, cognitive, aesthetic and practical dimension of *Bildung*

The fourth aspect of the classical concept is concerned with the moral, cognitive, aesthetic and practical dimension of *Bildung*, and Klafki (2011: 45) quotes Pestalozzi's famous formula: "*Bildung* of the head, the heart and the hand." In order for a person to develop in relation to the object: the cultural community, the history and the social surroundings, in an adequate way, the whole person must develop. This aspect consists of three dimensions to be considered: the moral dimension, the rational dimension and the aesthetic dimension.

In the classical concept *Bildung* was synonymous with a central awakening of an independent moral responsibility, a moral willingness to act (ibid. 45). The second dimension, rational, is closely linked to the moral dimension and is about using one's own common sense and intellect. These dimensions relate to "*Bildung* of the head" and are incorporated into

Klafki's concept as part of the individual dimension, which will be further discussed in chapter 2.2.2.

The third dimension is the aesthetic one and relates to the "*Bildung* of the heart". Aesthetic *Bildung* consists of the development of sensitivity towards natural phenomena and human expressions, the development of imagination and fantasy, of taste, of the ability to enjoy, of aesthetic judgement, and of the development of play and socialising (ibid. 48). Aesthetics is considered very important for the development of the whole individual, however it has not been properly acknowledged in either theory or practice, nor has it gained a lot of acknowledgement in the educational system. However it is stated in the English subject curriculum in relation to competence aims for literature (LK06).

A fourth dimension is related to "*Bildung* of the hand." The hand is a metaphor for the practical abilities that the individual should develop. Pestalozzi referred to the practical abilities needed in household, farming and early industry, but Klafki develops the thought further. Practical abilities are important in the integration into society and are an important component of a person's development (ibid. 50), and according to Klafki (ibid. 51), practical activities should be presented to the individual from an early age in order to develop the potential abilities within the person. In relation to the English subject, the practical dimension might be related to the competence aim on using "digital and other aids independently" (LK06). The ability to make use of digital aids is especially important in today's society and as digital aids often come with an English instruction, the English subject is important in developing this competence.

2.1.5 The fall of the classical concept of *Bildung*

The concept of *Bildung* through the ideas of scholars such as Kant and Humbolt, who viewed the concept as personal development of the individual, was not realised in the educational system. Already in the 19th century the concept started to lose its original meaning and intention. First, the socio-political aspects of the concept were weakened and *Bildung* became an apolitical concept. Secondly, the development in society connected *Bildung* to ownership; *Bildung* became the privilege of the affluent. Finally, the element of individualisation was lost and the concept of *Bildung* was reduced to a canon of generally fixed contents; school pedagogy turned *Bildung* into a conservative canon thinking.

However, since the 1990s, mainly owing to the contribution of Klafki, there has been a new interest in the concept. Klafki has reintroduced the central aspects of the classical concept

and made them relevant in the context of today. Klafki's concept of *Bildung* will be discussed in the following.

2.2 A new concept of *Bildung*

Wolfgang Klafki has reintroduced the ideas of the classical concept of *Bildung* and incorporated central aspects of recent pedagogical theory in his critical-constructive didactics. Klafki's didactics is *critical* because the intention is to develop an individual's abilities of self-determination, co-determination and solidarity (Klafki 1995: 314). This is related to critical awareness, which is an important factor of intercultural communicative competence. This aspect will be considered in more detail when comparing Klafki's theory to Byram's concept. The didactics is also *critical* in the sense that it is critical of any educational system that works against the development of these abilities. The didactics is *constructive* with regards to the intention to act, shape and change (ibid. 311). Practice is important in Klafki's didactics.

In his work Klafki presents what he refers to as fundamental conditions for a new concept of *Bildung*. These conditions constitute Wolfgang Klafki's concept of *Bildung* and will be presented and discussed in the following section. As stated earlier, Klafki is concerned with general didactics and his theory provides a basis for all subjects, therefore it is left to the researcher to relate his didactics to the English subject.

2.2.1 Education and society

According to Klafki society and education exist in an inevitable interrelationship. Klafki has formulated a statement which demonstrates this relationship: "*Bildung* questions are social questions" (Klafki 2011: 66). The statement can be interpreted in two different ways. The first view perceives educational theory and practice and *Bildung* theory and practice as variables that are dependent on the development of the society. Klafki states (ibid. 67) that he does not share this view, according to him "society is always created by humans or groups of humans, the society, as it is at a fixed time, could or can change" (my translation). In modern society, Klafki states (ibid. 67) that each individual is perceived as a potentially reflecting, participating and acting human being, who can formulate his or her demands and who can realise his or her opportunities in cooperation with others who have or can develop corresponding or related interests and aims. Thus the meaning of Klafki's statement "*Bildung* questions are social questions" is that:

Bildung theory and *Bildung* practice have the possibility to, and the task to, not just react to conditions and developments in society, but also to consider and be part of shaping these, based on an educational responsibility for present and future living and developmental possibilities for every young human being of future generations […]. (ibid. 67, my translation).

According to Klafki, society will always be influenced by human beings and power monopolies can alter. *Bildung* theory and *Bildung* practice have a responsibility to observe and shape society through educating people and to equip people with the possibility to participate in a democratic society. This is the first fundamental condition for *Bildung*. The interrelationship between *Bildung* and society pervades all the other fundamental conditions for *Bildung* and thus this condition is always relevant.

2.2.2 *Bildung* and education

Bildung and education are two similar concepts, however, *Bildung* can be understood as something much more comprehensive, as an individual process which is unfinished and autonomous, and which is not necessarily dependent on educational institutions. General education, on the other hand, is the responsibility of the educational institutions and is thus a contribution to the *Bildung* of the individual. The goal is essentially the same (Ting Graf and Skovmand 2004: 33).

According to Klafki, the idea of *Bildung* must fundamentally orientate itself towards a democratic and consequently free and social society (ibid. 34). An individual who is being educated in such a society must be able to ensure his or her civil rights and to engage in matters concerning society as a whole. There are two dimensions of Klafki's definition of general education. On the one hand, *Bildung* is concerned with the individual, which is *subject* of *Bildung*. On the other hand, *Bildung* is concerned with a common aspect, the object.

In an individual dimension, *Bildung* is the relation between three fundamental abilities which one automatically works one's way towards and which one personally takes responsibility for: self-determination, co-determination and solidarity. Self-determination involves the ability to determine one's own terms of living, and one's own individual, occupational, ethical and religious opinions. Co-determination involves every human's right to, the possibility to and the responsibility to participate in shaping our common cultural, social and political conditions. Solidarity can only be fulfilled if the two previous abilities are

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used in contribution to and in union with people who are completely or partially cut off from the possibility of self-determination and participation due to social conditions, underprivilege, political restrictions or subjugation (Klafki 2011: 69). These three abilities are repeated throughout Klafki's study, which emphasises their central position in the concept and their importance in relation to the *Bildung* of a person. These fundamental abilities can be related to Laila Aase's definition of *Bildung* as "a process of socialisation that leads to understanding of, a mastering of and a participation in regular, valued forms of culture. This entails both ways of thinking, a potential for action and knowledge within a diverse field" (Aase 2005a: 16, my translation). *Bildung* is connected to how one develops as a person and increasingly takes part in society. This is also an important aspect of foreign language learning and teaching. As language barriers are broken pupils are able to participate in new cultural settings.

The common dimension of Klafki's definition consists of three definitions of general education. The first definition of general education establishes that general education is education for all. According to Klafki (2011: 70), in order to achieve the goal of *Bildung* to ensure a democratic society, everyone must have the possibility to become educated. *Bildung* orientates itself towards the principle of democracy and must thus be realised accordingly (ibid. 72).

Further, in order to achieve the goal of participation and solidarity, general education must have a binding common core and as such be "*Bildung* in relation to the world" (ibid. 70), which means "the acquirement of and the confrontation with the concerns of all people" (Ting Graf & Skovmand 2004: 38, my translation). The topics of general education should be concerned with content that promotes continuous development today and in the future, what Klafki refers to as "epochal key problems" (2011: 74) .

Klafki (ibid. 74) claims in his study that general education is synonymous with gaining a historical mediated consciousness of central problems of the present and, if possible, of the future, in order to gain the insight that all people are participants in these problems and be prepared to participate in the solutions to these problems. He discusses a concentration of key problems or issues in the present and in the foreseen future. These five key issues are questions concerning:

1. peace
2. the environment
3. social and international differences

4. media, information and communication
5. the relationship between "me" and "you"

Developing tolerance and generosity towards other people is important in order to promote peace between people. Klafki (ibid. 75) states that education for peace is a long-term task for pedagogy which should promote critical awareness and social involvement in pupils. The second question is concerned with environmental questions. Klafki (ibid. 77) stresses three aims of the environmental discussion. First, to develop awareness concerning the relationship between excess consumption of natural resources and environmental destruction as a result of the uncontrolled economic and technological development. Secondly, promote knowledge of the need to develop resource-saving and energy-saving technology, environmentally friendly products and the need to limit our consumption. Finally, realise the necessity of a permanent democratic control with economic and technological development, as well as scientific development. Social and international differences concern both local and international perspectives of differences between people and nations (ibid. 78). Media, information and communication deal with how the medium influences those who use it and the possible social consequences it may have, in addition to addressing the possibility of misuse (ibid. 78-79). The last key issue deals with the relationship between "me" and "you." In short the issue concerns the intricate relationship between the individual's right to happiness, the individual's responsibility to be a fellow being and recognition of other individuals (ibid. 79). These five key issues will be considered in more detail when relating the theory of *Bildung* to the teaching and learning of English.

   Although Klafki stresses the importance of incorporating the five key issues into any education, he also argues for what he calls "universal *Bildung* education". Young people must have the ability to discover other interests or abilities within themselves as well. The third aspect of the common dimension of Klafki's definition of general education deals with the free development of the personality. Similar to the classical concept, Klafki stresses that general education must be perceived as "*Bildung* within all basic dimensions of human interests and abilities" (ibid. 71). The development of the human's cognitive, emotional, aesthetic, social and practical abilities are important, as well as the development of individual ethical and/or religious life perceptions (ibid. 90).

2.2.3 Categories of *Bildung* and the "dual opening"

Klafki divides the classical theories of *Bildung*, according to their content, into respectively *material* and *formal* theories of *Bildung*. The *material* theories are based on content. This means that they constitute the cultural tradition, the objective aspect, and presupposes that its content can be delivered to pupils more or less unchanged. The *formal* theories of *Bildung* have the pupil as their starting point, the subjective aspect. They argue that it is the pupil's potential that is going to be developed.

Klafki wants to overcome the dividing *objective* and *subjective* mind set. According to him, the pupil is placed in this world and is to be acquainted with it and to understand it. But the world of which the pupil is a part is still not part of the pupil. To assign this, still unfamiliar world, onto the pupil is principally an execution of power. If a culture is to develop, or at least maintain continuity, it is important that the pupil does not resist it. An encounter between the culture and the pupil can take place in an institutional setting with the teacher as a mediator. The optimal meeting, according to Klafki, entails two sub-processes in one process, a process which connects the prior separate *subjective* and *object*. About the dual opening, where the world is open to the person, and the person is open to the world, Klafki says (Ting Graf & Skovmand 2004: 45): "*Bildung* is *categorial Bildung* in a double sense, because a reality has opened itself "categorially" to a person, and because this person, due to his "categorial" insights and experiences, which he has gained, has thus opened himself to this reality" (my translation).

The theory of categorial *Bildung* tries to identify an active and open teaching and learning process which regards the *subjective* and the *object* in a mutually dependent relationship (ibid. 43). The pupil needs to become personally involved or experience the information as personally engaging in order to learn. The English subject offers personal encounters between the pupil and the Other through many different topics and through literature. Literature has the potential to engage pupils and get them personally involved, which is especially important in relation to the dual opening. The pupil needs to be given the information, be able to process the information and in the end be given the chance to reflect on the information and his or her own work and only then will he or she develop personally.

In order to promote the encounter between the person and the world, the dual opening, Klafki emphasises the importance of exemplary teaching and learning which will be discussed in the following chapter.

2.2.4 Exemplary teaching and learning

The fundamental idea behind exemplary teaching and learning is that teaching, which promotes the learner's independence, and leads to gaining additional knowledge and developing attitudes, does not happen through the reproduction of knowledge, which is related to the *material* view of *Bildung*. On the contrary, it happens when the pupil actively learns a set of good examples provided by the teacher (Klafki 2011: 176).

Klafki uses the term *categorial* in relation to the use of examples in teaching and learning. *Categorial* refers to the influence which knowledge, abilities and attitudes, based on examples, have (ibid. 176). This concept illustrates a process of two elements of understanding: by working from the particular, the example, towards the general, the learners achieve an insight into their own reality; simultaneously they develop a new strategy of learning (ibid. 177). Textbooks and teachers can provide such examples.

An important basis of the exemplary teaching and learning position is that the teaching should help the learner become independent, to equip the learner with a critical sense to identify, judge and act and the ability to learn more based on their own initiative (ibid. 178). Consequently the process of teaching is seen, not as the promotion of predetermined knowledge and fixed skills, but as pedagogic help to the pupils' active learning.

According to Klafki, in order to promote independent learning the process of teaching and learning must fulfil two conditions. The first condition is that the teaching should accommodate the pupils' level of development, their interests and their ways of regarding and treating materials and problems. This can be related to Vygotsky's term the zone of proximal development, which stresses the importance of accommodating the teaching to the level of development of the child (Vygotsky 2001: 157). Related to this we can connect the principle of exemplary teaching and learning to pupil-centred teaching. In Klafki's opinion, pupil-centred teaching is not concerned with the tension between the learner and the tasks and requirements he needs to analyse and make a decision on if he is to develop his mental horizon and improve his abilities. On the contrary, the exemplary principle seeks to make the tension that exists in continuously independent and self-determined learning, pedagogically rich (Klafki 2011: 179).

The second condition for the development of independent learning is that the pupils should not be presented with finished teaching material. The teaching should move backwards from a finished product in order for the students to reconstruct the logical developmental stages. Jerome S. Bruner shares this view in his demand for "discovering or "problem solving

teaching" which simultaneously should be "generalised teaching". "When the general has been understood, we are capable of recognizing new problems as examples of old principles which we have already mastered" (ibid. 180, my translation).

Klafki's notion of exemplary teaching and learning will be considered in relation to the topic of "teaching practice" which is one of the topics of investigation in this thesis. In the following section, the theory of intercultural communicative competence is considered in relation to the theory of *Bildung*.

2.3 *Bildung* and Intercultural Communicative Competence

There is a cultural dimension in language learning which can be related to the concept of *Bildung*. Foreign language teaching (FLT), as in the case of the English subject in Norway, introduces pupils to other worlds and to the experience of otherness. "Foreign language teaching has the experience of otherness at the centre of its concern as it requires learners to engage with both the familiar and unfamiliar through the medium of another language" (Byram 1997: 3). Furthermore, it has a central aim of enabling learners to use that language to interact with native speakers of the language, as well as in "lingua franca" situations (ibid. 3). The encounter with otherness that FLT provides is an important contribution to the *Bildung* of a person as it relates to the common aspect of *Bildung*, the individual development in relation to the world. Otherness represents to the individual (the subject), the common element (the object) which the individual is to become acquainted with and eventually part of.

Language learning is concerned with communication and, according to Byram (ibid. 3), communication is more than the exchange of information and sending of messages. In order to communicate it is important to understand how what one says or writes will be perceived and interpreted in another cultural context, it depends on the ability to decentre and take up the perspective of the listener or reader. Further communication is also focused on establishing and maintaining relationships. Byram states that "the efficacy of communication depends upon using language to demonstrate one's willingness to relate" (ibid. 3). Being able to relate is also important in the concept of *Bildung* where being able to relate is important in order to develop the ability to be tolerant and generous towards other people.

In Byram's opinion (ibid. 34), in order to achieve intercultural communicative competence, the attitude needs to be that of curiosity and openness, of readiness to suspend disbelief and judgement with respect for others' meanings, beliefs and behaviours. There also needs to be a willingness to suspend belief in one's own meanings and behaviours, and to analyse them from the point of view of the others with whom one is engaging. The ability to

"decentre" is an advanced stage of psychological development which is fundamental to understanding other cultures (ibid. 34). In an extreme case it can lead to "re-socialisation" or "alternation", where individuals dismantle their preceding structure of subjective reality and re-construct it according to new norms. Literature plays an important part in this development. Referring to Bredella (2002), Lütge (2012: 191) stresses the importance of literature in relation to ICC:

> The teaching of foreign literature in its representation of linguistic and cultural otherness is seen as an ideal starting point for reflections on the perspectivity of individual viewpoints. In comparing and contrasting their own values and world views to those of literary texts learners can change and coordinate perspectives, a prerequisite for developing intercultural competence.

If this is the case, FL learning has the potential to change an individual if this individual is open towards the target culture. This view of ICC can be compared to Klafki's concept of *Bildung* where the development of the subject in relation to the object is central. It concerns personal development in relation to the world where a person's thoughts and opinions are tested and eventually changed. Intercultural competence encourages *Bildung* as the pupils will develop their ability to interact with other people.

Byram proposes that "politische *Bildung*" should be seen as part of intercultural competence and refers to Doyé (1993) who draws parallels between foreign language education and "politische *Bildung*" (Byram 1997: 43-44). Doyé bases his analysis on Gagel's (1983) distinction between three types of orientation in general education:

- cognitive orientation: the acquisition of concepts, knowledge and modes of analysis for the understanding of political phenomena
- evaluative orientation: the explanation and mediation of values and the ability to make political judgement on the basis of these values
- action orientation: development of the ability to and the readiness for political engagement

According to Doyé (Byram 1997: 43-44) there is congruence between the dimensions of political education and the aims and methods of foreign language teaching:

- cognitive orientation: the international dimension of the acquisition of knowledge about and understanding of other countries, cultures and societies

- evaluative orientation: political education shall lead to reflection on social norms, including those of other societies than their own, in order to lead them to a capacity for political judgement. This corresponds to the aims of FLT.
- action orientation: both political education and FLT aim to instil in learners a disposition for engagement and interaction with others in society. The interaction is, psychologically if not sociologically of a different kind, but is an extension of engagement with people in one's own society

These orientations can be seen as a parallel to the individual dimension in Klafki's theory. The three orientations can be linked to the three fundamental abilities that the individual should possess. Cognitive orientation can be related to the ability of self-governing. As stated earlier, the ability of being self-governing involves the ability to determine one's own terms of living, and one's own individual, occupational, ethical and religious opinions. Understanding political phenomena is an important prerequisite for being self-governing and taking responsibility for oneself. It can be linked to Kant's notion of authority. Understanding the world around oneself and how it works is a prerequisite of independence.

The action orientation can be linked to the ability of participation which involves a person's right to, the possibility to and the responsibility to participate in the formulation of our common cultural, social and political conditions. The ability to participate mirrors the orientation which develops the ability to engage politically.

The evaluative orientation can be linked to the ability of solidarity. The ability to make political judgement based on the values in society is connected to doing what is right for all people. It is about making political judgement based on the value of helping those who are completely or partially cut off from the possibility of self-determination and participation due to social conditions, underprivilge, political restrictions or subjugation (Klafki 2011: 69).

Further, Michael Byram (1997: 34) presents a model for intercultural communicative competence which describes the factors involved in intercultural communication. This model will be presented and discussed in relation to the *savoirs* presented by the CEFR in chapter 2.4.1.

2.4 The Common European Framework of Reference for Languages

The Common European Framework of Reference for Languages: Learning, teaching, assessment (2001), abbreviated as CEFR, is a document developed by the Council of Europe with the intention to provide a common basis for the compilation of language syllabuses,

curriculum guidelines, examinations, textbooks etc. across Europe (CEFR 2001: 1). Further the framework (ibid. 1) "describes in a comprehensive way what language learners have to learn to do in order to use a language for communication and what knowledge and skills they have to develop so as to be able to act effectively." The Framework enables all parties involved in foreign language teaching to define their work and relate it to a commonly recognised description of aims and assessment for different aspects of communicative competence. It acts as a reference tool which influences national definitions of aims, objectives and assessment, and the underlying interpretation of communicative competence. The English subject curriculum is based on the aims and objectives of the CEFR. However the CEFR is not mentioned specifically in the curriculum. The English subject curriculum will be considered in more detail in chapter 2.5.

The framework is based on the project "Learning for a European Citizenship" initiated by the Council of Europe, which was a programme of research and development in various fields of education throughout the 1990s. The aim of the Council was to educate human beings to participate in an international democratic society, which mirrors the aims of Klafki's critical-constructive didactics.

The CEFR describes general competences which are referred to as "*savoir*" meaning "to know". The general competences of the CEFR are based on Byram's concept of intercultural communicative competence. As the general competences of the framework are based on the concept developed by Byram it is relevant to compare the two models. In the following the *savoirs* of the framework will be presented and subsequently compared to the concept of *Bildung*, further an attempt is made to categorise the *savoirs* according to *material*, *formal* and *categorial Bildung*.

2.4.1 The *savoirs*

In the following the *savoirs* of the CEFR, as well as the *savoirs* developed by Michael Byram, will be presented, discussed, and categorised according to *material*, *formal* and *categorial Bildung*.

According to the CEFR (2001: 11) the general competences of a language learner or user consist of *knowledge*, *skills*, *existential competence* and the *ability to learn*. The first general competence is "*knowledge*, i.e. declarative knowledge (*savoir*)", which "is understood as knowledge resulting from experience (empirical knowledge) and from more formal learning (academic knowledge)" (ibid. 11). Further the CEFR states that "all human communication depends on a shared knowledge of the world" (ibid. 11). "Shared knowledge

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of the world" can be related to Klafki's epochal key problems (see page 19). The key problems are issues that Klafki considers important in general education and which are of shared interest to the world. They are issues that should be addressed by all and they open up possibilities of interaction between people.

Skills and know-how (*savoir-faire*) is the second general competence described by the CEFR and is concerned with the ability to carry out procedures. The third general competence is existential competence (*savoir-être*). Existential competence "may be considered as the sum of the individual characteristics, personality traits and attitudes which concern, for example, self-image and one's view of others and willingness to engage with other people in social interaction" (ibid. 11-12). The *ability to learn* (*savoir apprendre*) is the final general competence and it mobilises the other competences. It "may also be conceived as knowing how, or being disposed, to discover "otherness" – whether the other is another language, another culture, other people or new areas of knowledge" (ibid. 12).

Michael Byram is one of the main contributors of the *savoirs* in the CEFR. Byram however has developed this model of general competences further and presents five factors involved in intercultural communication:

Figure 2.1 Byram's model of factors involved in intercultural communication (1997: 34).

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

The general competence of *knowledge* (*savoir*) in Byram's model includes knowledge of self and other and of individual and societal interaction. As a result Byram's *savoir* is a wider concept than the CEFR's *savoir*, which points to academic knowledge. Similarly, the skills *savoir-comprendre* and *savoir apprendre/faire*, represent wider concepts than the *savoir faire* of the CEFR. Byram's definition of *savoir-comprendre* is related to the *savoir faire* of the CEFR because the "[…] skill of interpreting and relating draws upon existing knowledge"

(1997: 37). On the other hand *savoir apprendre/faire* is different from the skills of the CEFR because it includes "building up knowledge as well as an understanding of beliefs, meanings and behaviours which are inherent in particular phenomena, whether documents or interactions" (ibid. 38). This differs from the CEFR which defines *savoir faire* as a practical skill. Byram presents a fifth savoir, *savoir s'enganger*. The competence is defined by Byram as "an ability to evaluate critically and, on the basis of explicit criteria, perspectives and products of one's own and other cultures and countries" (ibid. 63). *Savoir s'enganger*, which is referred to as political education, is related to the concept of *politische Bildung* (See page 23) which has a particular relationship to intercultural communicative competence as mentioned earlier. Byram refers to Gagel and says that there are three goals for political education: the first is to see one's own involvement in political action as desirable, the second is to see what actions are democratic, and finally to be interested in public affairs (Gagel 2000: 24 in Byram 2008: 158). This can be related to Klafki's concept of *Bildung* and his didactics whose aim is to develop a democratic society and, perhaps most of all, to the individual dimension in Klafki's theory which is concerned with the development of the individual.

In the following the savoirs of the CEFR will be categorised according to the three categories of *Bildung*: *material*, *formal* and *categorial*.

2.4.2 Categorisation of the *savoirs*

Figure 2.2 Categorisation of the savoirs of the CEFR

General competence	*Material Bildung*	*Formal Bildung*	*Categorial Bildung*
Knowledge (*savoir*)	X	X	X
Skills/know-how (*savoir-faire*)		X	X
Existential competence (*savoir-être*)	X	X	X
Ability to learn (*savoir apprendre*)		X	X

As *savoir* is concerned with academic knowledge the general competence can therefore be categorised as *material Bildung* which is concerned with reproducing knowledge. However, the CEFR also includes experience as knowledge and this experience is the product of the individual's past knowledge. One can say that experience is a product of the individual and can thus be related to *formal Bildung* where the individual is considered the starting point of learning.

Savoir-faire is concerned with the individual developing practical skills and can thus be seen as *formal Bildung*, because it is the skills of the individual that is of concern. This is similar to the next general competence, *savoir-être*, where the individual is central. *Savoir-être* is concerned with the characteristics of the individual and how these can be modified. The individual is clearly the starting point of this general competence and can thus be related to *formal Bildung*. Further, according to the CEFR (2001: 12), existential competence is also a product of acculturation which can be regarded as knowledge of culture. *Savoir-être* might therefore also be related to *material Bildung*.

Savoir apprendre can be related to *formal Bildung* as it deals with the ability to exploit the other competences and as it entails the ability to discover and investigate "otherness". It is through the ability to discover that one engages with "otherness" and c*ategorial Bildung* is a two-way interaction between the individual and "otherness", this can therefore also be related to Klafki's notion of *categorial Bildung*.

As categorial *Bildung* is an interrelationship between knowledge and skills one can say that all competences are essentially related to categorial *Bildung*. However, the competences need to be interrelated in order to become categorial *Bildung* and they require personal involvement.

2.5 The English Subject Curriculum

The English subject curriculum refers to the subject as a *Bildung* subject. Knowledge and competences are prerequisites of *Bildung* in an educational context, but they are not identical concepts. *Bildung* is competences plus something more. A student with all the competences described within the curriculum might still not have obtained *Bildung*. *Bildung* implies internalised values embedded in the culture and in a European setting; this means both personal as well as cultural values in relation to others. Whereas competences (when conceptualised as statements of behaviour) can be described in fairly objective terms, *Bildung* is a far more complicated term to handle because it implies values, and in our pluralistic

societies we do not agree upon values. Still there are some common values that European tradition seems to treasure: respect for tradition of knowledge, art and scientific thinking, judgement, tolerance and generosity towards others, critical thinking and exploration of own reasoning, flexibility of mind, courage in expressing personal opinions (Pieper et. al. 2007: 8). The strong assumption in most curricula is that these aims can be obtained through content of school subjects and social interactions in communities of classroom practices. Each school subject has a specific role to play for these purposes (literature is definitely a strong element in this).

The English subject is described both as skills and as a *Bildung* subject, providing the pupils with "a way of gaining knowledge and personal insight" (LK06). But what does it mean that the English subject is a *Bildung* subject? And what kind of knowledge and personal insight does the curriculum refer to? These are some of the questions considered in the research which is presented and discussed in chapter four.

2.5.1 The objectives of the English subject in relation to *Bildung*

The English subject curriculum states that the English language is used for "international interpersonal communication" (LK06). In this context the subject curriculum expresses the importance of mastering the systems of the language in order to achieve successful communication. Further, the subject curriculum also emphasises the importance of taking cultural norms and conventions into consideration when communicating. This complies with the concept of intercultural communicative competence.

In addition to language studies the English subject will contribute "insight into the way we live and how others live, and their views on life, values and cultures", and thus "provide a good basis for understanding oneself and others" (LK06). This is in accordance with the concept of *Bildung* and ICC. In accordance with the concept of *Bildung* is also the idea that the English subject may "inspire the pupil's own artistic expression and creativity" (LK06).

The following quotation from the English subject curriculum illustrates the connection between the English subject and the concept of *Bildung* and ICC:

> Communicative skills and cultural insight can promote greater interaction, understanding and respect between people with different cultural backgrounds. In this way linguistic and cultural competence contributes to the all-round personal

development and fosters democratic commitment and a better understanding of responsible citizenship (LK06).

In Klafki's view, the main objectives of education have precedence before other aims, for instance specific competence aims. Although Klafki (Ting Graf and Skovmand 2004: 41) acknowledges the importance of instrumental abilities as a means to reach *Bildung*, he emphasises that a foundation of *Bildung* precedes or should at least be incorporated into competence aims of an instrumental disposition. The teacher needs to incorporate all main objectives and competence aims within a *Bildung* oriented instruction. The core curriculum, which has the general educated human being as its goal, should thus permeate all subjects, their main objectives and their competence aims.

The main subject areas of the English subject are *language learning*, *communication* and *culture, society and literature*. The main area *language learning* can be linked to *formal Bildung* because it is concerned with developing language and learning skills. As learning skills is a prerequisite for developing competences in other fields it is an important step towards *Bildung* and should not be underestimated as far as *Bildung* is concerned. Another important aim is that the pupil should be aware of his or her own learning and learning processes which can be connected to *categorial Bildung* because it is about making the pupils aware of their own strategies for learning, their existing knowledge and their future challenges. The competence aims will be considered in more detail in chapter four where the research results are presented and discussed.

The English Subject Curriculum states that personal development is an important objective for the English subject, but exactly what the phrase "personal development" entails is unclear. The emphasis on competence aims aiming at developing learners' skills might suggest that "personal development" entails the development of skills. This is a perfectly acceptable aim; however, it should not be the only aim. Promoting *Bildung* is important for a number of reasons. It is necessary in order to become integrated into culture and society. One becomes independent, develops reflection and the ability to take responsibility and to contribute to society. *Bildung* entails developing all abilities of a person which benefits both the person and the world of which the person is part.

2.6 Conclusion

As Klafki's theory is based on the classical concept of *Bil1dung* it is relevant to consider the aspects which have influenced his didactics. Klafki has reintroduced several aspects of the

concept by making them applicable to today's teaching and learning.

The concept of general education and the theory of *categorial Bildung* are the two corner stones of Klafki's critical-constructive didactics. Language and communication are essential for personal development and are part of both the foundation and the process of *Bildung*. Encounters with the Other is also an important aspect in the development *Bildung*. The English subject aims at communicative competences and offers frequent encounters with other cultures. The categories of *Bildung* and the notion of the dual opening will be further examined in relation to the research results in chapter four.

Michael Byram's definition of intercultural communicative competence is about communication and interaction between cultures. It deals with communication that concerns more than just the language. ICC entails a mutual understanding and acceptance between two participants communicating across cultural boundaries. It is more than superficial communication between individuals, it entails communication based on knowledge, education, skills and attitudes and, if all the factors are present in communication, intercultural communicative competence can be achieved. The general competences presented by the CEFR can be related to the concept of *Bildung*. The relationship between the concept of intercultural communicative competence and the concept of *Bildung* illustrates how important foreign language learning is in relation to personal and social development in an increasingly greater society. On a personal level, one develops the skills that are important in order to communicate and each individual has the opportunity to get to know other individuals, societies and cultures. This might develop a greater understanding of oneself as well as others. On a social level, it opens up for greater respect and understanding between societies and cultures.

Chapter 3: Research methods and materials

3.0 Introduction

The research methodology chapter presents and discusses the research methods used to collect data for the study. The main influence of the methods used is social science, owing to the fact that much of the literature on methodology in social science also comprises research in education. The process behind a research project is comprehensive, but important in order to ensure high reliability and validity of the data collected and therefore the reasons for the choices made are also discussed.

The aim of this study is a qualitative study with a focus on the participants' personal interpretations of and opinions on English as a *Bildung* subject. Both quantitative and qualitative research methods are used and the data collection methods constitute a questionnaire and an in-depth interview respectively. The research was conducted in two parts.

The first part of the research constitutes the questionnaire, where 12 teachers from four upper-secondary schools participated. The questionnaire consists of four questions which are divided into three categories: personal interpretation and opinion, the curriculum and teaching practice, which are all topics of investigation in the thesis. The questionnaire was intended to show whether there is a common understanding of the concept of *Bildung* and how the different teachers view English as a *Bildung* subject. It was also intended to indicate whether there is a common agreement as to which are the most important competence aims for *Bildung*. The questionnaire is partly quantitative and partly qualitative in its form.

Based on their answers in the questionnaire, four teachers were selected for an in-depth interview, the second part of the investigation. The interview was structured around the three topics referred to in the questionnaire and literature was included as a fourth topic. The interview should give the teachers an opportunity to explain their previous answers and it should provide a deeper understanding of how they think in relation to the subject matter.

3.1 Quantitative and qualitative research methods

The main divide in research methodology is between quantitative and the qualitative research perspectives. Quantitative research uses approaches that aim at collecting facts and study the relationship of one set of facts to another. Researchers adopting this approach are looking for "quantified and, if possible, generalizable conclusions" (Bell 2010: 6). Bryman (2012: 160) defines quantitative research in broad terms describing it as "entailing the collection of

numerical data, as exhibiting a view of the relationship between theory and research as deductive and a predilection for a natural science approach […], and as having an objectivist conception of social reality". As this study is concerned with the personal reflections of the individual participants it requires an epistemological and ontological position and the quantitative research perspective is therefore not applicable to this study (ibid. 380). Further, this project includes a small sample population and it is therefore impossible to use large-scale quantitative methods. However, a questionnaire was used, but this did not make it a quantitative research project, since it is used to uncover personal interpretations and opinions and as a background for the in-depth interview. Based on their perspectives on the concept of *Bildung* and their interpretation of the concept in relation to the English subject, the teachers would be chosen to participate in the interviews. It is impossible to test theories based on the limited sample population in the study, and one cannot generalise based on the findings; the data collected in the study can only provide an indication. All this excludes the possibility of calling this a quantitative research project.

As stated earlier, the qualitative research perspective is more concerned with understanding individuals' perception of the world (Bell 2010: 6). This research is concerned with personal interpretations and opinions and reflections on the topic and the research methods are chosen accordingly. In order to focus on the personal views of the individual participants the decision was made to keep the research on a small scale.

The study employs aspects of a phenomenological approach which is a strategy associated with qualitative research. In contrast to for example positivism, which is related to quantitative research methods, phenomenology emphasises subjectivity, rather than objectivity, which is characteristic of this study. It also applies the use of interpretation and description, rather than measurement and analysis. According to Denscombe (2010: 94), phenomenology "[…] is not primarily concerned with explaining the causes of things but tries, instead, to provide a description of how things are experienced at first hand by those involved." Similarly this study aims at describing the teachers' understanding of English as a *Bildung* subject and how this finds an expression in their teaching practice. It deals with personal reflection and understanding. Rather than proving a theory, qualitative research will often contribute to expanding on existing theories or develop new ones. Furthermore, the research carried out in this study deals with people's perceptions and opinions which is a feature of the phenomenological approach. The advantages of a phenomenological strategy are that it is suited for small-scale research, as it generally relies on in-depth interviews. Further, it allows for thorough investigation of a topic which can bring about more detailed

information than a large-scale study. Finally, it is a humanistic style of research as "there is respect for people built into the phenomenological approach" (ibid. 103). This aspect is important as the study relies on the personal engagement of the teachers involved. The teachers share their personal views and thoughts with the researcher and the humanistic aspect acts as a constant reminder of the ethics involved in research, which is discussed in chapter 3.7.

The disadvantage of a phenomenological approach is that the "[…] research does not normally involve large numbers […] being studied. This will always raise questions about the representativeness of the data and how far it is justifiable to generalize from the findings" (ibid. 103). Since the research is in-depth with a small sample population the room for generalisation is limited. However the present research project is focused on finding out how one specific group of teachers understand English as a *Bildung* subject and, based on the findings, the project intends to say something about the current situation of the understanding of English as a *Bildung* subject.

3.2 Reliability and validity

As the methods used in this project are primarily qualitative, reliability and validity will only be discussed in relation to qualitative research methods.

The reliability of a research project depends on how reliable the data collected is and how the data was collected. Flick (2009: 386) states that "reliability receives its importance as a criterion for assessing qualitative research only against the background of a specific theory of the issue under study and about the use of methods". Yet researchers can work in different ways in order to increase the reliability of data and interpretations (ibid. 386). In relation to this project, thorough work with the interview guides would strengthen the reliability of the interviews and the level of accuracy of the interview transcriptions would influence the reliability of the research. Further it is important to present the data in such a way that one can separate the participants' statements and the researcher's interpretations (ibid. 387). Generally it is good practice to document the research process, which is done by presenting the methods and materials used, and by attaching appendices of questionnaires, interview guides and interview transcripts.

While reliability concerns how the data is gathered and the researcher's influence on the respondents, validity relates to whether or not the data collected is suitable to answer the research questions. Whether or not the results achieve a satisfying degree of validity is related to the researcher's ability to see the relevant aspects. Referring to Kirk and Miller (1986: 29-

30) Flick (ibid. 387) state that "[…] three errors may occur: to see a relation, a principle, and so on where they are not correct (type 1 error); to reject them when they are indeed correct (type 2 error); and finally to ask the wrong questions (type 3 error)." To ensure validity one has to be conscious of this throughout the research process. While designing the questionnaire and the interview guides it is vital that the researcher is asking the right questions and looking for the right aspects, thus avoiding what Flick refers to as type 3 error. Whether type 2 and 3 errors have been avoided will be evident in chapter four, where the results of the research will be presented and discussed. Through a convincing argument for the connections seen in the data, as well as openness concerning the data collection and including the data material in appendices, it will also be possible for others to test the validity of the findings.

In relation to the research carried out in this study it is also important to discuss reliability and validity in regards to interviews as this is a complex research method influenced by a number of factors. Designing the interview guides and questions is one thing, conducting the interviews, on the other hand, is an entirely different situation.

The most practical way of achieving greater validity in interviews is to reduce the amount of bias as much as possible (Cohen, Manion and Morrison 2011: 204). Cohen, Manion and Morrison (2011: 204) list five sources of bias:

the attitudes, opinions and expectations of the interviewer; a tendency of the interviewer to see the respondent in his/her own image; a tendency for the interviewer to seek answers that support his/her preconceived notions; misinterpretations on the part of the interviewer of what the respondent is saying;

and finally "misunderstandings on the part of the respondent of what is being said." In order to minimise the amount of bias it is important for the researcher to be aware of the factors involved and keeping them in mind throughout the interviews.

Both the interviewer and the interviewees can affect the reliability and validity of interview data as they "[…] bring their own, often subconscious, experiential and biographical baggage with them into the interview situation" (ibid. 204). Denscombe (2010: 178) refers to research which demonstrates fairly conclusively that people respond differently depending on how they perceive the person asking the questions, in other words, the data are affected by the personal identity of the researcher. This phenomenon is referred to as "the interviewer effect". The interviewer effect is more likely to come into play when interviewing someone on a sensitive topic. In this study, though personal interpretation and opinion are subject to investigation, the topic concerns the understanding of a concept and how this

concept is related to the participants' work. In that sense the topic of investigation in this project cannot be characterised as sensitive. Nevertheless, good practice is to be aware of the interviewer effect in order to counteract it, such as being polite and showing respect for the respondent and remaining neutral on the statements made during the interview (ibid. 180).

A highly structured interview is seen as a good way of achieving reliability as it usually consists of closed questions (Cohen, Manion and Morrison 2011: 204-205). However Silverman (1993 in Cohen, Manion and Morrison 2011: 205) argues for the importance of open-ended interviews, which is similar to the semi-structured interview used in this study. The open-ended or semi-structured interview enables the interviewee to demonstrate their own understanding of an issue, and important but unanticipated issues might be raised. The researcher in this study has followed the qualification criteria for the interviewer presented by Kvale (1996: 148-9) in order to reassure that the reliability and validity of the research is maintained. More detailed information about the interview is presented in chapter 3.5 and the succeeding subchapters.

3.3 Authorisation and informed consent

All research projects which gather personal information has to be carried out within the guidelines given by the government and be approved by the Norwegian Social Science Data Services (NSD). This is an important ethical issue concerning confidentiality and anonymity of the participants and the project cannot be carried out without following the requirements provided by the NSD.

The NSD acts as the Privacy Protection Official for Research for several research and educational institutions and all research that collects personal data has to notify the government through the NSD and get the project approved. According to the NSD (The NSD 2012) "researchers and students at institutions that have appointed NSD as their Data Protection Official for Research, have to report their research projects to NSD, if the projects are subject to notification". This project is subject to notification, as the project has made use of computer-based equipment like text and audio files, and manual storing of sensitive data sorted by name or personal identification number. Personal information had to be collected in order to carry out the follow-up interviews and the interviews were recorded, further the questionnaires were stored manually. All the material and personal information collected in this study will be destroyed when the project is over, in accordance with the guidelines of the NSD. Further the NSD states (The NSD 2012) that "the obligation to notify is a legal requirement, and the procedure of notifying NSD is in agreement with the

institutions".

In addition to reporting the project to the NSD the potential participants need to be properly informed about the project. The NSD states (The NSD 2012) that "the person requested to participate in the research project must understand what the consent is concerning and what the consequences of participation will be."

All documents concerning this study have been submitted and approved by the NSD. The NSD has also been informed of changes that have occurred during the research project. The participants in the study have all been informed both in writing and orally, furthermore they have all signed an agreement to participate, with the possibility to withdraw at any point without any explanation. The approval of the Privacy Protection Official is included as appendix 1, and the written information given to the participants as appendix 2.

3.4 The questionnaire

For this study, a questionnaire was designed in order to uncover the personal interpretations and opinions of a group of teachers. The questionnaire consists of different types of questions and was intended to provide information about the subject matter as well as acting as a basis for the in-depth interview. The questionnaire of this research is not an ordinary quantitative questionnaire, as it focuses primarily on personal views and opinions. Although a questionnaire is usually a quantitative research method, in relation to this project the questions contain elements of qualitative research. The two methods of research may complement each other. Bell explains that, although there is a main divide between quantitative and qualitative research perspectives, researchers that follow the quantitative perspective often make use of qualitative techniques and vice versa (Bell 2010: 7). "The approach adopted and the methods of data collection selected will depend on the nature of the inquiry and the type of information required" (ibid. 7).

Designing a questionnaire is a difficult process because the researcher needs to ensure that the questions are not leading the respondent to choose a particular answer. The better structured the questionnaire is, the easier it is to analyse. Bell (ibid. 141-142) refers to seven different types of questions in a questionnaire: verbal or open, list, category, ranking, quantity, grid or scales. This study employs verbal or open and list questions. Verbal or open questions expect an extended answer and give the respondents the opportunity to give their own views on a topic. As this study is concerned with personal interpretations and opinions the questionnaire is based primarily on verbal or open questions. In some cases the verbal or open questions are used as an introduction to a follow-up interview which is also the case in

this study. List questions offer a list of items to be selected and were applied in relation to the topic "curriculum" where the respondents were to tick off competence aims. The questionnaire consists of one list question and the rest are open or verbal questions. When the respondents answer in their own words, the limitations enforced by the researcher are not as strict, and therefore the answers might be more interesting to discuss. The open or verbal questions might present problems when analysing, but if the questions are structured well the risk is minimal. The results of the questionnaire will be presented and discussed in chapter four. The individual questionnaires can be seen as appendix 5.

3.4.1 Designing the questions

As mentioned above in chapter 3.4 the questionnaire (appendix 3) consists of four questions which are divided into three categories: personal understanding, the curriculum and teaching practice. These are all areas of interest when researching teachers' personal reflections in relation to the English subject as a *Bildung* subject. A presentation of the questions and categories follows.

Category 1: Personal understanding

1. *How do you understand English as a Bildung subject?*

Category 2: The curriculum

2. *Tick off what you think are the five most important competence aims for Bildung.*

3. *Why do you think these are important?*

Category 3: Teaching practice

4. *Give examples of lessons that you think promote Bildung and why.*

Questions 1, 3 and 4 are verbal/open questions where the expected answer is an extended comment (Bell 2010: 141). Question 1 asks only for personal opinion on the subject. Question 3 asks for an explanation for the choices made in question 2, and question 4 asks on what grounds the example lessons are mentioned. Question 2 is a listing question where the participants were to choose alternatives from the provided list of competence aims (ibid. 142). The questionnaire consists of mainly verbal/open questions as the aim of the research is to investigate personal interpretation and opinion. In addition the questionnaire also constitutes the basis for the follow-up interview where these three categories were further deliberated.

Though the curriculum is a great influence on teaching practice as well as the teachers' personal interpretation and opinion the curriculum does not provide them with a definition of what *Bildung* is. The teachers therefore have to interpret in what ways the English subject is a *Bildung* subject. Asking for their personal interpretations and opinions might give an insight into their own thoughts on the topic. Though all the questions in the questionnaire support the teachers' own personal opinion and reflection, question one is the most open one, where they can reflect without taking into consideration the curriculum and their own teaching practice. However, there was a high probability that both the curriculum and their teaching practice would contribute to their reflections on question one, because their subject is defined through the curriculum and expressed in their teaching practice.

3.4.2 Filling in the questionnaire

About 20 teachers of English at four upper secondary schools were approached, 12 teachers from these schools agreed to participate in the project and the questionnaire was completed at the participants' schools.

I personally met with the participants, which gave me the benefit of being able to present the project directly to them; they were able to ask questions and get answers right away. Another benefit of meeting with the participants personally was that we conducted the questionnaire on the spot. In order to avoid any misunderstandings we went through the questions together so that I could explain exactly what the questions were asking for. Further, to limit possible misunderstandings I was available to answer questions while the respondents answered the questionnaire. However, no questions came up during the completion of the questionnaire. I was also able to get their signed approval at the same time.

Meeting personally with the participants also has its disadvantages. As mentioned in chapter 3.2 people respond differently depending on how they perceive the person asking the questions in an interview setting. Sex, age, ethnic origin, accent and even occupational status are aspects that effect the respondents and which the researcher cannot change (Denscombe 2010: 179). Although the interview setting deals with interaction in a different way than a questionnaire, the presence of the researcher could nonetheless affect the respondents. One reason in particular is that this was not an anonymous questionnaire as I needed to get hold of potential interviewees. As stated earlier personal traits cannot be changed, one can only make efforts to be polite, precise, receptive and neutral and hope that the respondents will be comfortable enough to provide honest answers (ibid. 179). Further I could influence them by simply telling them too much about what the questions asked for and what type of answers I

expected, this bias was reduced by keeping the information to a minimum and giving the same information to all participants.

Available time given to complete the questionnaire was 45 minutes and they answered the questionnaire by hand. After collecting all the questionnaires I scanned them onto a PC. The original plan was to have them answer the questionnaire directly on a PC, but this was not prioritised due to limited time. However, it was a very fast way of attaining answers to the questionnaires and little equipment was needed.

Based on the teachers' answers to the questionnaire four of them were chosen to participate in the second part of the research, the in-depth interview. Only four teachers were chosen due to the in-depth nature of the investigation. Firstly, the participants chosen for the in-depth interviews are representative of the differing views on the subject of investigation. Secondly, the study aimed at getting an in-depth view of the participants' personal interpretations and opinions and it was therefore decided to concentrate on attaining as much information as possible from particular participants. Finally, it was also an issue of time as it would have been too time consuming for a small-scale research project to interview a larger number of participants. The factors involved in constructing, completing and analysing the interviews are introduced and discussed in the following chapter.

3.5 The interview

The interviews constitute an important part of the study providing an in-depth view into the teachers' personal interpretations and opinions concerning the English subject as a *Bildung* subject. This part of the research provides interesting insights concerning the research questions.

The aim of the thesis is to look at the teachers' personal interpretations, opinions and understandings of the concept of *Bildung* in relation to the English subject, consequently an in-depth interview was a natural choice of method to collect data. In order to promote the participant's personal views on the subject it was important to keep the interview relatively open, giving room for reflection and not being ruled by too many questions. It was more important to focus on the topics mentioned earlier: personal opinion, the curriculum and teaching practice, and have the teachers reflect upon these, rather than asking direct questions which might have hindered personal reflection and thus controlling their thinking too much. Nevertheless it is important for the researcher to control the situation in order to prevent the interview going off track and obviously to keep the questions and answers relevant to the

research question. For this reason a semi-structured interview was chosen and an interview guide was designed accordingly.

3.5.1 Designing the interview guide

According to Kvale (1996: 124) the semi-structured interview "has a sequence of themes to be covered, as well as suggested questions. Yet at the same time there is an openness to changes of sequence and forms of questions in order to follow up the answers given and the stories told by the subjects." The interviewer is therefore able to follow up interesting answers from an interviewee, with questions not already included in the interview guide. In accordance with the semi-structured type of interview presented by Kvale, the interview guide contains an outline of topics to be covered and some included questions. The interview guide is included as appendix 4.

The interview guide includes a briefing and a debriefing (ibid. 128). The briefing is an introduction presented to the participant before the interview begins. The introduction gives information about the interview in general, the type of interview and questions, how the interview will be recorded and its duration. A briefing also includes presenting the interviewee with the reasons for choosing him/her. The interviewee is able to ask questions before the interview takes place. Briefing the participant is important in order to establish contact between the researcher and the subject in a situation where the subject is to share personal opinions and reflections with someone unfamiliar. In the end the interview guide includes a debriefing (ibid. 128). The debriefing consists of thanking the participant for participating and providing information about what the participant contributed with. It also includes a conversation about the overall experience which is a nice way to finish the data collection of the research.

The research questions were included in addition to the interview questions in order to ensure the relevance of the interview to the study. Furthermore, the interview guide was divided into the three main themes of investigation, namely personal interpretation and opinion, the curriculum and teaching practice. These would help the researcher focus on the important areas of the research. Relevant questions concerning these main themes were also included in the interview guide. These questions represent individual questions included for one particular participant and common questions included for all participants.

3.5.2 Designing the questions

As there were only slight differences between the individual questions, only the main questions of the interviews are presented and discussed in the following section.

The questions concerning the theme *personal interpretation and opinion* include questions about the English subject as a *Bildung* subject and the participants' view on the matter. They are asked to reflect further on the question from the questionnaire: "How do you understand English as a *Bildung* subject?" Their personal thoughts and reflection concerning this question are interesting to the study and one of the main themes to be investigated. Therefore, in the interviews great emphasis was put on providing the participants with opportunities to reflect on this matter. On the theme of personal opinion they were also asked about the role of literature in the development of *Bildung*. Literature is an important part of the English subject and it was therefore relevant to ask them about the position of literature in relation to *Bildung*. During the interview there were a lot of opportunities to consider this matter.

In relation to the theme *the curriculum* they were asked about the competence aims which they had chosen and they were also asked to choose the one competence aim that they found the most important one out of the five they had picked in the questionnaire. This was done in order to investigate if there was a common agreement of the competence aims among the participants.

When it comes to the theme *teaching practice* the focus was on the awareness of *Bildung*. The questions concerned their awareness of promoting *Bildung* when planning lessons and why they were conscious of it or not. They were also asked if being conscious of *Bildung* when planning lessons would be beneficial for the development of the pupils' *Bildung*.

3.6 Qualitative data analysis

Before the analysis of qualitative data can start the data must be prepared and organised in two ways. First, the original data should be protected. Back-up copies should be made of all original materials and one should use the copies during the process of data analysis in order preserve and protect the original materials against unintentional corruption or damage (Denscombe 2010: 274). Secondly, the data should be catalogued and indexed. All materials should be identified with a unique serial number for reference purposes. This is important in order to ensure that the researcher can return to points of particular interest in the material

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during the process of analysis (ibid. 274). Both these steps were taken in order to simplify the process of analysis.

The qualitative data collected for this study come from two different sources; first, the answers to the open-ended questions of the questionnaire and secondly, the in-depth interviews. The format of the data being analysed is thus printed text and recorded speech. The answers to the questionnaire were analysed before the interviews were carried out as the questionnaire acted as the basis for the selection of interviewees. However, the data from the questionnaire and the data from the interviews were treated by a similar approach of analysis. The reason for this is that the questionnaire deals with the same type of questions as the interviews, verbal and open questions respectively, and they are subject to the same type of analysis. Nevertheless, the interviews represent vast data to be analysed and the process is thus more comprehensive.

Kvale presents five approaches to interview analysis: condensation, categorisation, narrative, interpretation and ad hoc (Kvale 1996: 191). The approaches are concerned with meaning analysis and the approach followed in this study is that of meaning condensation. Since the research is influenced by the phenomenological approach it follows that the process of analysis is too. Kvale (ibid. 193-196) uses an example from Giorgi (1975) when presenting the approach and he refers to Giorgi's five steps of analysis. The first step is to read through the transcript to get a sense of the whole. Step two is to determine the natural "meaning units" as expressed by the interviewee. The third step is to state the dominant theme of the natural meaning unit as simply as possible. The fourth step is to investigate the meaning units in terms of the purpose of the study. In the case of this study the meaning units had to be investigated with the thesis question in mind: How do teachers understand English as a *Bildung* subject? The fifth and final step is to take the essential themes of the entire interview and tie them together in a descriptive statement.

Though the interview analysis is based mainly on the approach of condensation it is also influenced by the approach of categorisation presented by Kvale (ibid. 197-199) as the themes developed in the process presented above are categorised according to the topics of the study: personal understanding and attitudes, curriculum, teaching practice and literature. The topics of the study constitute the main categories and the teachers' opinions on the different topics represent subcategories. This approach influences the presentation of the research results discussed in chapter four.

3.7 Ethics in research

In this chapter the methods used and the choices made have been presented and discussed. For each choice the researcher has to be conscious of the related ethical questions. Ethical issues are important to consider in relation to this study because it involves individuals who are contributing with their own personal views and understanding of a concept. Ensuring anonymity of the participants is important. This is also the case when in an interview a third person who can be identified, is mentioned. One of the requirements from the NSD was that any identifiable information should be deleted and not used in the study.

As mentioned earlier getting authorisation and informing the participants are the first steps in a research project and also an important ethical issue as the informed consent between the researcher and the participant guarantees confidentiality and anonymity. Equally important is the researcher's attitude towards the participant throughout the research project. Keeping in mind the ethical and moral issues that might be encountered during the research study is a good way to ensure ethical and moral choices at every stage of the research project. Kvale (1996: 110) emphasises the importance of "taking ethical questions into consideration from the very start of an investigation through to the final report."

Concerning an interview investigation Kvale (ibid. 110) states that "with a foreknowledge of the moral issues that typically arise at the various stages of an interview investigation, the researcher can make reflected choices while designing a study and watch for critical or sensitive issues that may turn up in an inquiry." Kvale (ibid. 111) presents a list of ethical issues that arise at different stages in a research project: thematizing, designing, interview situation, transcription, analysis, verification and finally, reporting. All of these are important to consider when carrying out a research project and they are all relevant in relation to both the questionnaire and the interview investigation carried out in this study.

It is essential when transcribing interviews to be dutiful and entirely certain of writing what the respondent has actually said, and, if uncertainty should arise, this uncertainty should be marked or commented upon. It is equally important to ensure that the meaning of the respondent's answers is not lost in translation when translating written or spoken Norwegian into English. The conventions used when transcribing are included as appendix 6.

Throughout the process of data collection and processing, I have endeavoured to maintain a high ethical level of the study. Therefore, all data used in the research are included as appendices, ensuring a high degree of openness, which allows for the results to be tested by others. Much time has also been spent on providing full transcripts of the interviews, in order

to provide the opportunity to see the excerpts and examples used in the study in their original contexts. In addition, all sensitive information has been depersonalised, thus ensuring that the informants cannot be identified.

Chapter 4: Research results and discussion

4.0 Introduction

This chapter presents and discusses the collected data of the research conducted in this study. The results from each part of the research is presented and then discussed in relation to the theoretical background presented and discussed in chapter two. The discussion is provided together with the research results in order to make the analysis well-arranged and easy to follow. The aim of the analysis is to answer the research questions of the thesis.

The main question:

How do teachers understand English as a *Bildung* subject?

The sub-questions:

a. Is there a relation between the teachers' understanding of *Bildung* and the theory of *Bildung* provided by Wolfgang Klafki?
b. Which competence aims do they see as related to *Bildung*?
c. How do the teachers perceive literature in relation to *Bildung*?
d. How conscious are the teachers of *Bildung* in their teaching practice?

The findings from the questionnaire are presented and discussed first followed by a presentation and discussion of the in-depth interviews. Each section is summarised separately and a final discussion of all the data combined is provided at the end of the chapter. The answers to the questionnaire and the in-depth interviews are the personal understandings and attitudes of the teachers and throughout the analysis their answers will be related to the concept of *Bildung* as defined by Wolfgang Klafki and the concept of intercultural communicative competence as defined by Michael Byram.

4.1 Results from the questionnaire

About 20 teachers were approached when recruiting participants for the project, 12 agreed to participate and the analysis of the questionnaire is based on the contribution of these teachers. The data collected from the questionnaire is presented according to the design of the questionnaire, which means that personal understanding of and attitudes towards *Bildung* will be considered first, followed by how the teachers' view the competence aims of LK06 and teaching practice in relation to the concept. Though each question from the questionnaire is

treated separately in the following analysis, all the questions are essentially interrelated and my conclusions are therefore a sum of all the teachers' answers to the questionnaire. The analysis of the questionnaire is structured according to the three categories of the questionnaire: personal understanding and attitudes, the curriculum and teaching practice.

4.1.1 Personal understanding and attitudes

The first question asks specifically for the teachers' personal interpretation, understanding and attitudes of the teachers: *How do you understand English as a Bildung subject?* Because the curriculum does not provide the teachers with a definition of what it means that the English subject is a *Bildung* subject, it is interesting to see what they make of the following statement in the curriculum: "Engelskfaget er både et redskapsfag og et dannelsesfag."[10] The answers which are selected for discussion demonstrate both similarities and differences between the teachers' understanding of *Bildung* and the concept of *Bildung* as defined by Klafki which will be discussed in the following. Though the answers have been categorised according to the categories of *Bildung*, it needs to be stated that the teachers have views that relate to more than one of Klafki's categories of *Bildung*. A discussion of the statements follows[11].

Three participants had not answered the first question concerning personal understanding and attitudes. The rest of their answers to the questionnaire showed that two of them avoided referring to the concept of *Bildung*. This may indicate that they had little or no understanding of the concept of *Bildung* and thus not an understanding of English as a *Bildung* subject, however it might also indicate that they simply found it difficult to express themselves on the matter. The numbers will be referred to when discussing the statements.

1. English […] should prepare pupils for life at work and in society.
2. […] make the pupil be able to make independent choices.
3. Oral skills: Communicate in a proper manner and according to the situation.
4. Reading: Exposing the pupils to new thoughts and ideas. Learn about the English speaking world, promote the tolerance of others.
5. Learning English will provide pupils with the opportunity to explore the world. As the world is getting smaller, English plays an important role in the understanding between people.

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[10] This sentence is in Norwegian because this is the sentence which is provided for the teachers on the questionnaire. The English version of the subject curriculum does not use a word for "dannelsesfag". This is the English version: "Thus English as a school subject is both a tool and a way of gaining knowledge and personal insight. "

[11] The answers are quoted without corrections to language and this is the case throughout.

6. *Digital competence:* I feel the English subject is the most important subject when it comes to educating pupils in this skill. The "digital world" is to a large extent English-speaking […]

7. Fostering, upbringing, development of one self and in relation to others (translated from Norwegian)

8. Become decent human beings together with others (translated from Norwegian)

9. Rules and democracy (translated from Norwegian)

10. Espec. for English: Get to know own + other English speaking cultures and in this way be able to communicate and interact (translated from Norwegian "samhandle") with other human beings in a good way.

11. A continuing development.

12. The students learn about history, society, literature – understand how the world has developed […]

13. Understand the values in other cultures + understand the influence they have on us.

14. They learn to reflect on how to express themselves (politeness e.g.)

15. The students should be taught how peoples differ, socially and economically, and what unite them, why it is so and what has to be done to encourage brotherhood.

16. The English subject is a *Bildung* subject in the way you discuss different themes/subjects that make the students think themselves and develop as human beings.

17. You also grow as a character when you learn about other people and how they live and what values are important to them.

18. When you learn history you learn why things are the way they are today and that makes you see connections and let you get an understanding of the world today.

19. […] you can also learn and grow as a human being from these different literary texts, poems.

20. English language is the most important way to establish contact across barricades, as religion, culture and nature.

21. Have the ability to communicate well, with fluency and understanding.

22. Have a good understanding of cultural and social varieties in different English speaking countries.

23. Understand the differences in formal/informal language settings.

24. Master a certain vocabulary within your field/discuss subjects within your field.

25. Grammar: How to learn English and the various strategies are not as important for English as a *Bildung* subject, more as tools to achieve the goal.

26. In my opinion this abundance of texts gives the student of English unequalled possibilities to meet important voices through literature.

27. […] the ability to function not only in academic situations (tests, exams) but also in non-academic situations […]

Though the following discussion is an attempt to classify the answers of the teachers according to the aspects of Klafki's *Bildung* concept, it is important to keep in mind that all aspects of the concept are interrelated and complete each other, and the same is the case with the teachers' answers. As the teachers' answers are related to Klafki's concept of *Bildung* they are also linked to the two dimensions of Klafki's definition of general education. On the one hand, *Bildung* is concerned with the individual, the *subject* of *Bildung*. On the other hand, *Bildung* contains a common aspect, concerning the world of which the pupils are to become part. The statements most relevant to the categories of *Bildung* are categorised according to the three categories of *Bildung*: material, formal and categorial. The teachers' answers relate to both the individual and the common dimension of Klafki's theory and their answers are categorised accordingly. Figure 4.1 presents the individual dimension and figure 4.2 presents the common dimension:

Figure 4.1: Categorisation within the individual dimension

The individual dimension / Categories of *Bildung*	The ability of being self-governing	The ability of being concurrent	The ability of showing solidarity
Material	1, 2, 24, 25, 27		
Formal	1, 2, 6, 24, 25, 27	3, 14, 21, 23	4, 8, 13, 17, 22
Categorial			15, 20

Figure 4.2: Categorisation within the common dimension

Categories of *Bildung* \ The common dimension	Education for all people	The common mediated element	Free development of the personality
Material			
Formal			
Categorial		7, 12, 18	5

As stated in the theory chapter (See page 19), the individual dimension of *Bildung* is the relation between three fundamental abilities which you automatically work your way towards and which you personally take responsibility for: the ability to be self-determined, the ability to participate and the ability to be tolerant and generous towards other people. These three fundamental abilities are central to the theory. Several of the answers by the teachers can be related to these abilities.

The ability of self-determination involves the ability to determine one's own terms of living, and one's own individual, occupational, ethical and religious opinions. It is essentially about being in control of oneself and being independent. Statements number 1, 2, 6, 24, 25 and 27 can be related to the ability of self-determination. These statements are all concerned with skills needed in order to become independent. The statements point out that the English subject can provide pupils with skills that will help them become independent human beings, both in their everyday life, at work and in society. Digital competence is stressed as especially important to the English subject owing to the fact that the "digital world" is an "English-speaking world" (quoting sentence number 6). As everyday life, the work place and society become more dependent on digital tools, it is important to possess digital competence and it is thus important to become independent. In sentence number 25 the teacher indicates that grammar is not as important for the English subject as a *Bildung* subject, but that it is a tool to achieve it. Developing skills can be related to formal *Bildung* theories and skills can be seen as a basis or as a tool to develop.

The second of the three fundamental abilities is co-determination. This ability involves every human being's right to, the possibility to and the responsibility to participate in the shaping of our common cultural, social and political conditions (Klafki 2011: 69). Statements number 3, 14, 21 and 23 are connected to this ability thus they focus on communication.

Possessing the skills to be able to express oneself and communicate with others is a prerequisite for participating in society, whether it is through oral or written skills. Developing skills relate to formal *Bildung* because it is concerned with the development of the pupil's latent or already existing skills.

Statements number 4, 8, 13, 17 and 22 can be related to solidarity, the third ability. The statements express that the English subject offers new ideas and thoughts and thus provides the pupils with new perspectives, getting to know the Other (See page 15). Learning about the English-speaking world and the different societies and cultures within it will promote understanding and tolerance for others. These statements can be related to both material and formal *Bildung* and thus they are concerned with both the knowledge of others and the ability to relate to others. These statements can also be related to Byram's *savoir* and *savoir apprendre/faire* (See figure 2.1 page 28).

Statements number 15 and 20 also reflect the notion of solidarity, however they are more influenced by social engagement which coincide with Klafki's theory which states that

> the ability of solidarity can only be fulfilled if the two previous abilities are used in contribution to and in union with people who are completely or partially cut off from the possibility to self-determination and participation due to social conditions, underprivilege, political restrictions or subjugation (Klafki 2011: 69, my translation).

Statement number 15 emphasises the importance of teaching pupils both the differences and the similarities between peoples. Looking at what is different, and why, is important in order to engage pupils personally and, as stated in sentence 15 "encourage brotherhood". This statement is closely linked to the above statement by Klafki. Statement number 20 shows a similar social engagement by pointing to possible obstacles such as religion and culture. The teacher sees the English subject as important in order to establish contact with other human beings. Statements number 15 and 20 can be categorised as categorial *Bildung* because they integrate knowledge (material *Bildung*) and skills (formal *Bildung*) and the result of this is "brotherhood" and "contact". This integration can be regarded as categorial *Bildung*.

Klafki's common dimension consists of three definitions of general education. The first definition is that general education is education for everyone. This is one of the fundamental values of the Norwegian educational system. The second definition is that one needs to develop in relation to the Other (Klafki 2011: 70), which means that the individual is part of a greater context and can only develop personally in relation to this context. The context is all people, society, culture, history, the present and the future. Statements number 7,

12 and 18 express a development in relation to other people and in relation to the development of the world. These statements can therefore be regarded as categorial *Bildung* because the relation between the pupil and the Other is expressed.

Statement number 5 relates to the third aspect of the common dimension of Klafki's definition of general education, and deals with the free development of the personality. In his opinion, general education must be perceived as "*Bildung* within all basic dimensions of human interests and abilities" (Klafki 2011: 71, my translation). Young people must have the ability to discover other interests and abilities within themselves. It concerns the development of the human's cognitive, emotional, aesthetic, social and practical abilities (See page 16). Being able to explore the world can be related to this concept and because it involves a connection between the pupil and the world it can be viewed as categorial *Bildung*.

According to Klafki, the idea of *Bildung* must fundamentally orientate itself towards a democratic and consequently free society (See page 19). Many of the statements listed above can be related to this and statement number 9 expresses it directly.

Statements number 10 and 26 are concerned with communication. Communication is important here because it pervades all aspects of *Bildung* and the English subject will enable the learners to communicate and interact with people from other cultures. In the teachers' answers there are also words that express independence and development: "make independent choices" (2), "development of one self" (7), "continuing development" (11), "think themselves" (16), "develop as human beings" (16) and "grow as a human being" (19).

The presentation of the participants' answers demonstrates that each participant has more than one understanding of English as a *Bildung* subject. The participants have listed interpretations that can relate to more than one category of *Bildung*. However the statements indicate that the teachers' interpretation of English as a *Bildung* subject is primarily related to material and formal theories of *Bildung*.

The categorisation in the tables provides information about the teachers' thoughts concerning the relation between Klafki's concept of *Bildung* and the teachers' understanding of English as a *Bildung* subject. First of all there are more statements related to Klafki's individual dimension than the common dimension of his concept. Considering the individual dimension first it is evident that all three abilities which Klafki describes in his theory are represented in the answers of the teachers. As stated in chapter two, these abilities are not exclusively found in Klafki's concept of *Bildung*; they are abilities that are emphasised in the educational system based upon theories of what education should be. What is special in Klafki's theory is that these abilities can only be gained through categorial *Bildung*. From the

teachers' answers one can tell that they are more related to the material and formal theories of *Bildung* and only statements number 15 and 20 can be related to categorial *Bildung* as they indicate a connection between knowledge and skills, as well as communication and solidarity.

As far as the common dimension is concerned, there are no statements connected to the aspect of education for everyone. This is probably because the teachers view this aspect as a given in the Norwegian school system. Statements number 7, 12 and 19 are connected to the aspect of the individual's development in relation to the world and are related to categorial *Bildung* as they refer to development in relation to other people and in relation to the development of the world. It is related to categorial *Bildung* because their statements indicate equal emphasis on the pupil and the world. The only statement that reflects the free development of the personality is statement number 5: "Learning English will provide pupils with the opportunity to explore the world." Exploration can be linked to the development of all human interests and abilities.

The majority of statements are linked to Klafki's individual dimension and the overall tendency is that most statements are related to formal *Bildung*. As formal *Bildung* theories are concerned with the individual it might thus not be surprising that most answers relate to this dimension.

4.1.2 The curriculum

The second and the third questions of the questionnaire concern the curriculum and relate to the sub-question: *What are considered the most important competence aims in relation to Bildung?* The second question asks them to tick off five competence aims they think are especially important in relation to *Bildung* and the third question asks them to give reasons why they have chosen these competence aims.

Though the competence aims are treated separately in the following discussion, it is important to keep in mind that the competence aims overlap each other and are all essentially related. What is interesting to look for here is if there are some competence aims that are more commonly chosen than others and if there are some competence aims that are not picked at all. It is also of interest to see how the teachers link the chosen competence aims to *Bildung*. The answers will be discussed and related to the concept of *Bildung* as defined by Klafki.

4.1.2.1 Language learning

The main area *Language learning* focuses on knowledge about the language, language usage and insight into one's own language learning. Being able to assess one's own language use,

define one's own needs and select strategies and ways of working are requirements for attaining this. The main focus is on seeing what is involved in learning a new language and seeing relationships between English, one's native language and other languages (LK06). The figure below shows the number of teachers who chose each aim.

Figure 4.3: Competence aims chosen from the main area Language learning

Nb. of aim	The aims are that the pupil should be able to	Nb. of teachers
1	exploit and assess various situations, working methods and strategies for learning	3
2	describe and evaluate the effects of different verbal forms of expression	2
3	assess and comment on his/her own progress in learning English	1
4	use a wide selection of digital and other aids independently, including monolingual dictionaries	1

The competence aims from the main area *Language learning* was the one chosen by fewest participants which give an indication that language skills are not considered the most important in relation to *Bildung*. However one half of the participants chose a competence aim from this main area, one of them chose two competence aims. Though this main area was chosen by fewest participants, it was the only one where all the competence aims were selected.

Competence aim number 1 "exploit and assess various situations, working methods and strategies for learning" was chosen three times and has the largest support of the four aims. One of the participants stated that

learning languages in general is probably the most important skill needed in order to communicate with other people. Being able to learn the English language is therefore of great importance, both as a way to communicate and as a means to widen one's possibilities of *Bildung*.

This teacher connects *Bildung* to communication and as stated earlier communication pervades all dimensions of *Bildung*: communication between the pupil and the world. Links can be drawn to ICC and categorial *Bildung*. Competence aim number 2 was chosen twice. One of the reasons for choosing this competence aim in relation to *Bildung* was that one should be able to

understand/reflect on how you talk to people, what signals you send etc. (politeness).

This might indicate that *Bildung* is seen as behaviour, as being well mannered[12]. But it might also express *Bildung* as interaction with others where being polite is regarded as showing respect for others, getting to know the Other through cultural competence. The third competence aim was chosen once and is related to the ability to reflect and analyse

> if you are able to reflect on your own progress, you show the ability to analyse on a deeper level.

This statement shows that *Bildung* is seen as a process of reflection and that this process is important in developing new skills. Developing *Bildung* is recognised as a process by Klafki. The fourth and last competence aim was also chosen once

> using software is the culture no matter what. The student should therefore achieve competence at high level, being critical to sources.

Digital competence is referred to earlier in this chapter and its importance cannot be underestimated, in order to function in everyday life one needs competence in this field. The participant mentions the fact that it is part of our culture which can be connected to the common dimension in general education: one needs to develop in relation to the society one is part of.

As stated in the theoretical chapter, the main area *Language learning* is linked to formal *Bildung,* primarily due to the fact that it is concerned with the pupil developing skills. Learning skills is a prerequisite for communication and developing competences in other fields and is thus an important step towards *Bildung*. Categorial *Bildung* is concerned with communication between the pupil and the world and language learning will equip pupils with the skills to communicate. So, as the main area *Language learning* is considered by the teachers as primarily the development of skills, it is also regarded as a backdrop for further development and communication which can be linked to categorial *Bildung*.

4.1.2.2 Communication

The main area of *Communication* focuses on using the English language to communicate. Communication is achieved through listening, reading, writing, prepared oral production and spontaneous oral interaction, including the use of appropriate communication strategies. It also includes participation in various social arenas, where it is important to practise in order to master an increasing number of genres and forms of expression. Good communication

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[12] "Å oppføre seg dannet."

requires knowledge and skills in using vocabulary and idiomatic structures, pronunciation, intonation, spelling, grammar and syntax of sentences and texts (LK06).

New media and the development of a linguistic repertoire across subjects and topics are an important part of this main area. Knowing how to be polite and taking social conventions into consideration in any number of linguistic situations are also important skills to master. This goes hand in hand with adapting the language to the recipient and the situation, including distinguishing between formal and informal, written and spoken registers (LK06).

Figure 4.4: Competence aims chosen from the main area Communication.

Nb. of aim	The aims are that the pupil should be able to	Nb. of teachers
1	understand and use a wide general vocabulary and an academic vocabulary related to his/her own educational programme	2
2	understand oral and written presentations about general and specialised themes related to his/her own educational programme	4
3	express him/herself in writing and orally in a varied and, differentiated and precise manner, with good progression and coherence	5
4	select and use appropriate reading and listening strategies to locate information in oral and written texts	2
5	select and use appropriate writing and speaking strategies that are adapted to a purpose, situation and genre	3
6	take the initiative to begin, end and keep a conversation going	5
7	read texts from different genres and with different objectives	2
8	write formal and informal texts with good writing structure and coherence based on themes that interest him/her and which are important for society	4
9	read and write texts related to his/her own education programme	1
10	read and write texts related to his/her own education programme	3
11	use technical and mathematical information in communication	0
12	produce composite texts using digital media	0
13	select an in-depth study topic within his/her own education programme and present this topic to the other pupils	0

From the figure one can immediately tell that the main area *Communication* is considered important in relation to *Bildung*, it is the largest main area with the total of 13 competence aims to choose from. All 12 participants selected one or more competence aims from this main area. However, three competence aims were left out, namely competence aims 11, 12 and 13, and further four of the competence aims were chosen only once or twice.

The competence aims most frequently chosen from this main area were competence aims 3 and 6 which were chosen five times each (two of the participants choose both competence aims). Aims 2 and 8 were chosen four times each (two of the participants selected

both competence aims). The most commonly chosen competence aims will be the focus of the following discussion, thus providing the basis for a certain generalisation.

Competence aim number 1: "understand and use a wide general vocabulary and an academic vocabulary related to his/her own educational programme" was chosen by two participants and one of them stated that it is "connected to the mastery of your occupation". This statement can be regarded as reflecting formal *Bildung* as it requires certain skills in order to be independent in what you do.

Competence aim number 2: "understand oral and written presentations about general and specialised themes related to his/her own educational programme" was chosen four times and this is what one of the participants stated:

> the more you know about the world, the more development, both individually and in cooperation with others. Oral discussions equal opinions on the table + exchange of views + understanding and respect for other people and other cultures. Understanding = development.

The exchange of ideas is an important key point here, being able to express one's own opinions and share them with others, respect other people's opinions and understand them. This can be linked to both the individual and the common dimension in Klafki's theory. The emphasis on understanding and development here can be linked to categorial *Bildung*. As stated earlier categorial *Bildung* is concerned with the interrelationship between the pupil and the world and only through a connection with the world can the pupil develop and reach an understanding of this world. The dual opening up (See page 21-22) is what this connection is essentially about, where the world is open to the pupil and the pupil is open to the world. An exchange of different opinions can be seen as such a dual opening. One expresses one's own opinions and one listens to other people's opinions, the subject and the object connect with each other and both might develop: the individual as well as the fellowship.

Competence aim number 3: "express him/herself in writing and orally in a varied and, differentiated and precise manner, with good progression and coherence" was one of the most commonly chosen competence aims in this main area and these are the statements of two different participants:

> being able to use a certain and ever increasing level of precisions is an essential part of the process of learning a language. I look upon this skill as an important element in the *Bildung*-process.

to follow rules. Ground rules when it comes to written work and oral conversation/presentation. A lot of learning in this. The content is also important, of course (translated from Norwegian).

The first comment demonstrates that the participant sees precision as important in what he or she refers to as the *Bildung* process. The competence aim refers to skills that are important for communication, whether it be oral or written, skills which a good language user should possess. The second comment demonstrates a similar view by emphasising the learning of rules in communication. This view can be related to formal *Bildung* because of the emphasis on developing skills.

Competence aim number 5: "select and use appropriate writing and speaking strategies that are adapted to a purpose, situation and genre" was chosen three times and was by only one participant linked to cultural competence:

understanding how to accommodate your style of speech/writing to a certain situation shows cultural understanding.

This statement can be related to the concept of ICC. In order to communicate it is important to understand how what one says or writes will be perceived and interpreted in another cultural context. According to Byram, the efficiency of communication depends upon using language to demonstrate one's willingness to relate (See page 24). By accommodating one's style of speech or writing to a certain situation or to a certain recipient you show cultural competence. Being able to relate is an important aspect of *Bildung* as it is part of developing tolerance towards others (See page 24).

Competence aim number 6: "take the initiative to begin, end and keep a conversation going" was chosen five times and was regarded as a "basis for understanding and personal growth" by one participant, another participant said that it is a way of "learning how to communicate and get to know people". The first statement can be related to categorial *Bildung* because it describes the aim as related to personal development. The second statement can be regarded as more oriented towards the skills one develops when communicating and can therefore be linked to formal *Bildung*.

Competence aim number 7: "read texts from different genres and with different objectives" was related to culture "Culture is here a key word. Different texts from different cultures." The encounter with otherness is an important contribution to the *Bildung* of a person as it relates to the common aspect of *Bildung* (See page 23). This can also be linked to

Lütge's emphasis on the importance of literature in relation to ICC (See page 25).

And finally the following was expressed by competence aim number 10: "select and use content from different sources independently, critically and responsibly":

> being critical, responsible and independent are natural qualities that are being developed in through education. These are all qualities and attitudes that in my view are closely connected to *Bildung*.

Independent, critical and responsible are important individual characteristics which Klafki emphasises in the individual dimension of his concept of *Bildung* and they can be related to the three abilities: the ability of being self-determined, the ability to participate and the ability to be tolerant and generous towards others. Further, the statement can be related to Byram's model of factors involved in intercultural communication (See page 28). "Being critical" can be related to *savoir s'enganger*, critical cultural awareness, which is the "ability to evaluate critically and, on the basis of explicit criteria, perspectives and products of one's own and other cultures and countries" (See page 29). "Responsible" can be related to the competence *savoir être* which is concerned with attitudes of valuing others.

As stated earlier communication pervades all dimensions in *Bildung* and being able to express oneself is central. This might explain why competence aims number 3 and 6 are the most commonly chosen competence aims in this main area. One of the participants expressed a general statement about the area *Communication*:

> I think it is important to show our students that we live in a global society and that they are part of this. In order to be active members of a global society it is important to be able to communicate well in English so I have circled three goals that are concerned with communication. I believe the ability to communicate with other people in English is a skill that can build bridges when learning about other people, cultures etc. By learning language skills you give students a tool that will make them able to learn more about others, and therefore also be more tolerant towards other people and cultures.

The main area *Communication* consists of aims that can be related to all categories of *Bildung*, though formal *Bildung* is most heavily emphasised through the aims of using writing and oral skills to express oneself on certain topics. Reading texts about one's own educational programme can be related to material *Bildung* as it is concerned with passing on information. Competence aim number 10 can also be related to categorial *Bildung*. The teachers' answers

demonstrate a view of *Bildung* that is definitely connected to the development of skills, formal *Bildung*. However, their reflections about the different competences express a view related to categorial *Bildung* as they are concerned with the individual development that these skills promote.

4.1.2.3 Culture, society and literature

The main area *Culture, society and literature* focuses on cultural understanding in a broad sense. It is based on the English-speaking world and covers key topics connected to social issues, literature and other cultural expressions. This main area also focuses on developing knowledge about English as a world language with many areas of use. Working with various types of texts and other cultural expressions is important for developing linguistic skills and understanding how others live, and their cultures and views on life. Reading literature may also help instil the joy of reading in pupils and provide the basis for personal growth, maturity and creativity (LK06).

Figure 4.5 Competence aims chosen from the main area Culture, society and literature

Nb. of aim	The aims are that the pupil should be able to	Nb. of teachers
1	discuss social and cultural conditions and values from a number of English-speaking countries	11
2	present and discuss international news and topics and current events	7
3	give an account of the use of English as a universal world language	1
4	discuss and elaborate on English texts from a selection of different genres, poems, short stories, novels, films and theatre plays from different epochs and parts of the world	3
5	discuss literature by and about indigenous peoples in the English speaking world	0

The competence aims chosen by most of the participants are found in *Culture, society and literature.* Within this area, the commonly chosen aims are aim number 1, which only one participant left out, and competence aim number 2, which was chosen seven times. Bumber 5 was left out all together. Only the two most commonly chosen competence aims will be discussed in the following section. This was what the participants stated about competence aim number 1: "discuss social and cultural conditions and values from a number of English-speaking countries":

the need of knowledge.

it is dynamic and interrelated with other subjects such as social science. It includes many important issues such as cultural awareness, integration in society, ethics, human relations etc.

learn about the world, open up your mind, wipe out ethnocentric viewpoints.

being able to discuss and evaluate the values and qualities of different cultures and societies gives the student a greater possibility of personal growth.

the more facts and discussions about them = the more knowledge and respect for others.

the student should be able to talk about social/cultural condition. If you do not know anything except what happens around your own naval, no *Bildung* is encouraged. And the student should be aware of his own set of values.

Obviously this is a competence aim of importance in relation to *Bildung* and the participants seem to share this view. Cultural awareness, integration into society, ethics, human relations, personal growth and respect for others are important key points from the participants' answers and they are all related to Klafki's theory of *Bildung* where integration into a democratic society is one of the main focuses. Learning about other cultures and societies and establishing contact with other people can "wipe out ethnocentric viewpoints" and the more facts and discussions we have about others, the more knowledge and respect we will have for them. One of the participants stated that if you are only concerned with yourself, no *Bildung* is encouraged. There is also an element of material *Bildung*, and this is especially evident in the first quotation: "The need of knowledge".

The second most commonly chosen competence aim was number 2: "present and discuss international news and topics and current events", and the participants stated the following:

[…] if we teach them to follow the news they are more likely to engage in the society later in life.

you expand your horizon. […] Understanding, reflection and more knowledge. Become less self-important/-involved (translated from Norwegian).

be able to understand and reflect on what has happened and why.

information/news is there all the time.

These are some general comments made by the participants about the main area *Culture, society and literature*:

knowing and being able to function in your own society is good but the student is expected also to go outside of that circle and show an understanding of other cultures or societies […].

all in all I believe cultural awareness and understanding might be one of the most important reasons for English as a *Bildung* subject.

Cultural knowledge and awareness are linked to the concept of *Bildung* in relation to the English subject. And this is evident when we consider the concept of intercultural competence. These two concepts are closely linked as demonstrated in chapter two and the teachers find cultural competence an important aspect of *Bildung*.

Communication and *Culture, society and literature* are considered the most important main areas in relation to the concept of *Bildung*. Within this area "discuss social and cultural conditions and values from a number of English-speaking countries" is seen as the most important for *Bildung*. All but one participant chose this competence aim and many of the participants had clear reasons for selecting this particular aim. According to the participants, promoting cultural awareness, respect and understanding for others are important reasons why this aim is connected to the concept of *Bildung*. This indicates that cultural competence is viewed as very important in order to promote and develop *Bildung*.

4.1.3 Teaching practice

In the fourth and final question on the questionnaire the participants were asked to give examples of lessons that they think promote *Bildung* and why. Based on their answers the following analysis is divided into three sections: *objectives*, *material* and *work methods* and the analysis is structured accordingly.

Objectives

Develop morals and ethics
Personal reflection
Express personal opinion

Communication

Gain knowledge

Content

Getting to know English speaking countries

Learn about indigenous people

Death penalty and gun control

Topics that challenge and provoke

Real life experiences

Work methods

Class debates/discussions

Class conversations

Group work

Give presentations

Communicate with native speakers of English

Role play of "real life" situations

Use all their five senses

The teachers mention morals and ethics and personal reflection and expressing personal opinion as objectives that are important for developing *Bildung*. These are objectives that are compatible with categorial *Bildung* as they are concerned with personal growth and development. Communication is an important part of becoming integrated into society and this aim can also be related to categorial *Bildung*, as well as formal *Bildung* because the focus might be on the development of skills of communication. Especially one participant was more concerned with gaining knowledge and this was the most important objective in that participant's opinion, a view which can be related to material *Bildung*.

When it came to content many of the teachers chose topics that are more in line with a categorial view of *Bildung*. Getting to know English speaking countries and indigenous people can be seen as a way of gaining knowledge and reflects a material view of *Bildung*. However, gaining knowledge of others might also be viewed as a way of relating to others. Death penalty and gun control was chosen by one participant because these were topics which, in his opinion, would get a conversation going, it would help the learners reflect and express their opinions. Challenging and provoking topics were seen as important in order to

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have pupils reflect on their own views and perhaps change their opinions about a matter. Further, this was regarded as an important process of *Bildung*, reflecting upon their own opinions, learn new facts, accept that others have different views and develop or change their own view. In this way they develop personally in relation to other people or cultures and this can be regarded as categorial *Bildung* and the importance of development in relation to the world around you. Further this view relate to Klafki's idea of exemplary teaching and learning (See chapter 2.2.4 page 23) where an important aim is to promote independence, critical sense and initiative to learn more (Klafki 2011: 178). The topics which the teachers provided can be regarded as examples which Klafki refers to as a basis for categorial *Bildung* (Klafki 2011: 176).

Most of the participants mentioned reflection and expressing opinion as important processes in promoting *Bildung*. Class debates and discussions are work methods that can promote personal reflection and were also frequently mentioned in the answers of the participants. The majority of teachers seemed to be aware of the fact that reflection is an important part of the development of *Bildung*.

4.1.4 Concluding statements about the questionnaire

The two first parts of the questionnaire: personal understanding and attitudes, and the curriculum, reflect a view of *Bildung* that is more consistent with material and formal *Bildung*, though categorial *Bildung* is also found in their answers. The majority of answers reflect formal *Bildung*, where the subject is the pupil. This is in line with the curriculum which emphasises the development of skills as the majority of competence aims in the two main areas *Language learning* and *Communication* are concerned with developing skills. In the *Bildung* process as Klafki defines it, knowledge and skills are combined and they provide a basis for further development.

The answers to the third part of the questionnaire, teaching practice, might imply that the teachers do promote categorial *Bildung* in the classroom. They list objectives that are more in line with a categorial view of *Bildung* such as development of morals and ethics and personal reflection. Important content is that of cultural knowledge and topics that are challenging and provocative, topics that will make the learners reflect on their own way of life, on the world around them and topics that will help them develop a greater understanding. The work methods listed are also more in line with a categorial view of *Bildung*. Class debates and discussions and expressing personal opinion are important ways of starting a process of development. According to Klafki, providing the learners with good examples is an

important task for the teacher (See pages 21) and the quality of content is thus important. The teachers provided topics which serve as good examples. Topics that challenge and provoke, and topics which are closely linked to real life were regarded as important in relation to *Bildung*. Topics that concern the target culture were also regarded as important in relation to the concept. This demonstrates that the teachers have a clear idea of what type of topics promote the development of *Bildung*. In this part of the questionnaire the teachers' answers express a view of *Bildung* that is more oriented towards categorial *Bildung*. Though gaining knowledge is mentioned as an objective and communication can be related to developing language skills, this part of the questionnaire is more influenced by a categorial view of *Bildung*. This might indicate that the curriculum has a tendency to guide teachers in the direction of formal *Bildung* due to its emphasis on skills. As far as material is concerned however, the teachers have the liberty to choose from a number of sources as the curriculum does not provide a fixed content. Related to this we can argue that the curriculum greatly influences the teachers' understanding and attitudes regarding *Bildung*.

Though the majority of the participants shared a view related to formal *Bildung*, there were a couple of participants who stood out from the rest. These participants viewed *Bildung* and the English subject as purely instrumental: the competence aims are there to be reached for instrumental reasons and personal development was not mentioned.

4.2 The interviews

No personal information about the interviewees is given as this was considered of no consequence to the study. Based on their answers on the questionnaire, four teachers were chosen to participate in an in-depth interview. Because of the interview type, a semi-structured interview, some of the questions were prepared and posed to everyone, while some of the questions were related specifically to one particular interviewee based on his or her answers on the questionnaire. Additional questions were not planned but naturally occurred during the interview (appendix 4: interview guide).

The analyses of the results from the interviews are structured around three thesis questions: "How do teachers understand English as a *Bildung* subject?", "Is there a connection between the teachers' perception of *Bildung* and Klafki's theory of *Bildung*?" and finally, "What role does literature play in *Bildung*?" The results will be presented, compared and then discussed. The interviews are called respectively interview A, B, C and D and likewise the interviewees will be called interviewee A, B, C and D (appendices 7-10: all transcriptions of the interviews). A short presentation of the interviewees and the reason for

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choosing them follow.

Interviewee A was chosen because this teacher gave very well-considered answers to the questionnaire. Interviewee B was chosen for the opposite reason. This teacher showed little reflection on the topic and had not answered all the questions. It was therefore interesting to see what he or she thought about the topic. Interviewee C was chosen due to the emphasis on behaviour in relation to *Bildung*. Interviewee D was chosen because of the emphasis on language skills. Four very different interviewees were chosen in order to uncover as much as possible of their views on *Bildung*. They all teach English at upper secondary school and teach both educational and vocational classes. Interviewee D teaches at a vocational upper secondary school and is thus the only teacher who teaches only vocational pupils, a fact that is clearly reflected in the teacher's answers.

4.2.1 Results from the interviews

The results from the interviews are presented and discussed according to four topics covered in the interview: first the teachers' understanding of English as a *Bildung* subject, secondly the connection between the understanding of *Bildung* and the theory of *Bildung*, thirdly the role of literature in *Bildung*, and finally the awareness of *Bildung*.

4.2.2 Interviewee A

As stated above, interviewee A was chosen because she demonstrated a reflective view of the concept of *Bildung* in relation to the English subject. She acknowledges the importance of knowledge and skills as a prerequisite for further development, but in her opinion, *Bildung* is personal development that leads to a change in the individual's perception of the world.

> I: I think it's important to give them this, this knowledge and to try to let them think eh, "what would I do if this happened to me or to my family?" and try to wake their feelings.
> …
> I: And then maybe, hopefully, they will change their opinion.
>
> (See appendix 7 5 lines 18-22)

Interviewee A uses the word "feelings" frequently which implies that the interviewee regards feelings and emotions as important in the process of *Bildung*. In this extract from the interview she uses the word "feelings" together with the sentence "change their opinion". The interviewee is of the opinion that having your feelings awakened is important or even as a

prerequisite for changing your feelings and opinions, which is seen as a process of *Bildung* and as an important part of ICC (See page 25). The interviewee speaks about a process of change where the pupils become more open-minded by having their feelings awakened and therefore are able to change.

> I: […] But as we talked about again reflection, with some of the students the process starts and they will think about this movie or this extract and it will change their way of thinking.
>
> …
>
> I: It will develop their personality.
>
> (Appendix 7 5 lines 120-124)

> …
>
> I: Eh, […] I think we need the feeling and the reflection for them to develop into, hopefully into better persons.
>
> (Appendix 7 2 lines 141-142)

The interviewee regards *Bildung* as personal development, the development towards becoming a better person and, in the teacher's opinion, a better person is one that has respect for other people. She emphasises personal engagement and reflection as an important aspects of the *Bildung* process.

> I: When I teach my students I like to present facts first […]. And based on these facts, when they know the background it's easier for them to understand the literature or the movies that we use.
>
> (Appendix 7 5 lines 6-10)

Concerning the question of the importance of literature in relation to *Bildung*, interviewee A emphasises the importance of presenting pupils with facts before starting the work with a fictional text. Though the teacher views it as important to present facts as a basis she says that it is literature that plays the part of awakening the pupils' feelings and thus starting a process of reflection that will help them develop:

> I: [Literature] will hopefully […] touch your feelings in some way and like we talked about earlier start a process of reflection. It will help you develop, hopefully in a good direction.
>
> (Appendix 7 4 lines 70-73)

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Interviewee A clearly finds literature very important for the process of *Bildung*. Despite emphasising the importance of facts as a basis, she sees literature as the only way of achieving *Bildung*. In her opinion, factual texts or facts alone are not enough; the information must be put in relation to the pupil's world. One can say that interviewee A considers both the material and the pupil as important and thus have a perspective on *Bildung* that is related to the theory of categorial *Bildung*. She emphasises both facts and personal engagement as equally important and where material and formal *Bildung* are interrelated.

She says the following about her own awareness of *Bildung*:

I: […] *Bildung* it's just there, but I've never actually thought about working with my subject, I've never thought of the word *Bildung*, it's just there in everything. It's there when you read eh, factual texts, it's there all the time. But we don't talk about it, do you know what I mean?

R: Yeah, but do you think it's beneficial um, for instance now when you've been made aware of it to consider it when you plan lessons, when you think of what you want to achieve, that this goal you have always in the end, that you are sort of conscious of that this is *Bildung*, this is what I want?

I: Mhm, yeah. But the goal will be the same as it was last year, it's just that now I'll think of the word *Bildung* when I make my plan. But what I want will be the same. I never thought of it, "hey this is *Bildung*", I never did.

(Appendix 7 11 lines 334-344)

I: I think I need to be conscious because then, now I'm back on track, I think I need to be conscious because then it's easier to see um, how did my students change, what did I actually manage to teach them. Did I, or not did I, but did they change some of their attitudes or did they reach a higher level of understanding and of reflection.

(Appendix 7 4 lines 360-363)

She realises how being aware of *Bildung* might benefit her teaching. She says that it will give her the ability to look for the development in her pupils. This might result in her becoming more aware of using a teaching strategy which promotes personal development and reflection. She has certainly become aware of *Bildung* and what it is about.

Interviewee A has a view of *Bildung* that can be related to the theory of categorial *Bildung*. The interviewee regards it as important to provide the pupil with facts as a basis and

then give them the opportunity to become emotionally involved through reading literature. Personal development is looked upon as a necessity in order to develop *Bildung*.

4.2.3 Interviewee B

Interviewee B demonstrates a different opinion concerning the concept of *Bildung* and its relevance for the English subject. This is interviewee B's answer to the question "how do you understand the English subject as a *Bildung* subject?"

> I: […] giving them education in what I call *Bildung* within English as *, you know, covering the literature eh, the history and giving them *, giving them this eh, this level of advanced English, so that would be, you know, this *Bildung* project, this *Bildung* would be, is important for me to think about when I teach them.
>
> (Appendix 8 5 lines 11-15)

The above answer might point to a view of *Bildung* as something instrumental and as the development of knowledge and skills. Several statements confirm this:

> R: […] what is *Bildung* to you?
> I: Knowledge of literature and knowledge of history, […]
>
> (Appendix 8 2 lines 16-17)

> R: […] is *Bildung* only knowledge or is *Bildung* something more? …
> I: ** It's knowledge […]
>
> (Appendix 8 3 lines 145-147)

> I: Knowledge of eh, expressing yourself orally, knowledge of expressing yourself eh, in an ok way in Norwegian, or you know, eh, express yourself in written texts, that would be *Bildung*.
>
> (Appendix 8 3 lines 178-180)

From what can be interpreted from the interview, the teacher regards *Bildung* as knowledge of literature and history as well as language skills. Having the knowledge and the skills is a prerequisite for being able to develop personally, but this was never mentioned when the interviewee was asked to define *Bildung*, which gives a strong indication that she views *Bildung* as having knowledge and skills, thus her view can be seen as mainly material *Bildung*. Interviewee B was less clear on the matter of literature.

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R: […] what part, in your opinion, does literature play in the development of *Bildung* or how important is literature to *Bildung*?

I: Mhm. Eh, if… Eh, if… * Eh, *Bildung* is important in the third grade or in the third level there, literature is, you know, or, it's the most important thing because that's what it's about, culture, history and literature of course.

(Appendix 8 6 lines 36-41)

R: … What, why is literature included you think?

I: Because it is something to talk about and it can be given as information about for example eh, learning about history, culture and of course if I find really good short stories, I treasure it, because it can give me eh, a means to give them *Bildung*, for example in, you know, the United Kingdom eh, in Northern Ireland, the conflict in Northern Ireland.

(Appendix 8 7 lines 46-52)

The interviewee sees literature as additional information about a topic. The interviewee also regards literature as a means "to give the pupil *Bildung*". Literature is definitely a means to develop *Bildung*, but it is difficult to tell what this teacher sees as *Bildung*. She says that literature provides a means "to give the pupils *Bildung*" in, for example, the United Kingdom. This again confirms the impression that the teacher views *Bildung* as knowledge. Nevertheless, the teacher emphasises the importance of literature:

R: […] so why do you think um, a literary work is also provided when it comes to for instance a historical event?

I: Mhm. * To give different sides to a story, to provide different perspectives and to give them a wider view of everything, I guess.

(Appendix 8 5 lines 72-76)

When asked about personal engagement the teacher agrees that literature has the potential to involve pupils personally.

R: […] In your opinion, does literature give students a chance to be more personally involved in something that happened a long time ago, compared to factual…?

I: They might be, they might be. I think they would, […]

(Appendix 8 4 lines 82-85)

When the teacher was asked to relate personal engagement to *Bildung* the answer was that it was important in relation to *Bildung* because it is important for them to understand that they have to do it, that they have to read literature. Again this statement reflects the prior suspicion that *Bildung* is seen only as knowledge.

> R: So would you say that making them ,um, personally engaged in something is
> important in order to reach *Bildung*?
> I: Mhm. In order to, to making them understand that they have to do this […]
>
> (Appendix 8 3 lines 102-104)

This last statement totally contradicts *Bildung*. Personal engagement is viewed as important in order to "making them understand that they have to do this […]". Her opinion indicates that she does not relate personal engagement to the pupil's possibility of personal reflection and development.

There are several examples which indicate that interviewee B regards *Bildung* as primarily knowledge and competences, her view of *Bildung* can therefore be related to material *Bildung*. Her statements also show a very instrumental view of literature.

4.2.4 Interviewee C

Interviewee C related the concept of *Bildung* to rules and behaviour, in addition to emphasising the importance of personal development in relation to others. With regards to the English subject she stressed communicative competences as a foundation for development and refection as a process of development.

> R: […] how important is personal reflection to *Bildung*?
> I: Very important I would say. Because um, reflection equals development and
> *Bildung* is a constant development I would say.
>
> (Appendix 9 4 lines 165-168)

Interviewee C and interviewee A have similar thoughts concerning *Bildung* and interviewee C says that *Bildung* is an inner process of personal development which needs to be stimulated by a process of reflection.

> R: When reading your answer to the first question (the questionnaire) um, you say that
> especially English, communication is important and what makes communication so
> important in relation to *Bildung*?

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I: Ehm, you talk about *Bildung* as an inner process, right? But it has to be in cooperation with others, I think.

…

I: Mhm. In relation to others you will develop and communication is the key word I would think. […]

(Appendix 9 8 lines 1-8)

In her opinion, personal development can only happen in relation to other people, and communication is an important part of this. This understanding of *Bildung* can be linked to categorial *Bildung* and the notion of the Other (See page 15). Categorial *Bildung* is communication and interaction between the pupil and the Other.

R: […] Do you think it's important to be aware of *Bildung*? …

I: I think so, because it has to do with ethics and morals also, together with respect and understanding for other people in general.

(Appendix 9 3 lines 44-46)

Interviewee C relates *Bildung* to upbringing and sees it as very much connected to ethics and morals. Learning rules and behaving in a certain manner are also seen as an important part of *Bildung* in the following:

I: Because I think eh, it has to do with upbringing, education. Fostring, […] Oppdragelse, I think that is a very eh, big part of *Bildung*.

(Appendix 9 2 lines 215-216)

Learning behaviour can be regarded as formal *Bildung*, but the teacher also emphasises the connection between behaviour and personal development:

R: Would you say that these are connected or are they two different things, personal development and behaviour?

I: No, no it's very much connected.

(Appendix 9 3 lines 233-235)

According to interviewee C, learning rules and behaviour is connected to personal development. Further, the teacher also emphasises the importance of seeing the pupils as individuals and in relation to others.

R: So it's also part of actually seeing eh, the pupils as individuals?

I: Yes, correct. But also in connection and cooperation with other people.

(Appendix 9 2 lines 354-355)

This view might be linked to categorial *Bildung* where the relationship between the individual and the Other is important in relation to development. The theory of categorial *Bildung* tries to identify an active and open teaching and learning process which regards the *subjective* and the *object* in a mutually dependent relationship (See page 22).

When asked what part literature play in the development of *Bildung* her answer was:

I: Very important, I would think. It's important to know the history to in a way, to know today. […]

(Appendix 9 2 lines 124-125)

R: Um, what else can literature offer that would be important for *Bildung*?

I: Ehm, like in the upbringing, morals, ethics, you find a lot of that in texts within different genres, […]

(Appendix 9 3 lines 132-134)

Interviewee C finds literature important because it offers history and upbringing by way of offering ethics and morals.

I: [Literature] has to do with tolkning, analysing, interpretation, mhm. In factual texts you don't interpret, but you do that with poems, very much and then the questions are coming, possible answers, the discussion, what I think, what you think, why do you think something else but me? Very much communication, very much questions to be answered and then you have a discussion and development, mhm.

(Appendix 9 5 lines 153-157)

Similar to interviewee A, literature is looked upon as important for *Bildung* because it gives the pupils a chance to ask questions, to find possible answers to these questions and discuss them. The teacher puts a lot of emphasise on the importance of discussion and in her opinion literature provides pupils with many opportunities to discuss and thus communicate, which she regards as a key to developing *Bildung*. This view can also be related to ICC where communication is central in the individual's development and where literature can play an important role in changing the individual's perspectives (See page 25).

This was her answer when posed with the question: are you aware of *Bildung* when you plan your lessons?

> I: * It's in there all the time, but I don't think I think that much about it. Eh, but you have the class rules to follow and all that, say hello when you meet each other like that. But when I plan my lessons it's more about the goals, what are we going to learn about today? How are we going to learn it? Eh and why are we going to learn it? It would be much the *Bildung*, but it's more like because it says so in the curriculum.
> R: But what about the process eh, of reaching this competence aim, a specific competence aim eh, for instance one of those you picked that you relate especially to *Bildung*. Do you think that the process of eh, reaching the competence aim is related to *Bildung*?
> I: Yes, very much. But I don't think I'm that conscious about it, all the time when I plan my lessons. I don't think so. It's more about the concrete goals from the curriculum.
>
> (Appendix 9 11 lines 278-288)

The teacher states that *Bildung* is "in there all the time", but she stresses that she is not aware of *Bildung* when planning her lessons. She points to the fact that it is largely the curriculum that decides what her approach will be and that *Bildung* is rarely something she considers in relation to material, work methods and objectives.

Interviewee C emphasise behaviour in relation to the *Bildung* concept, linking it to communication and integration into culture and society. The teacher has thus a formal view of *Bildung*. She emphasises class debates and discussions in her answers to the questionnaire and might thus actually promote categorial *Bildung* in her classroom due to the preference of working with class debates and discussions where the pupils are given the opportunity to exchange ideas and reflect on their own and others' opinions. Further, her view of communication and interaction and her emphasis on development in relation to others can be classified as categorial *Bildung*.

4.2.5 Interviewee D

Interviewee D emphasises language skills as important in relation to the concept of *Bildung*. However, as will become evident in the following discussion, he also indicates that *Bildung* is a complex process of reflection.

I: […] I feel that English as a subject is about eh, understanding and *Bildung* is about understanding other cultures and be able to understand other cultures eh, you need to know the language. […]

<div align="right">(Appendix 10 4 lines 11-14)</div>

I: Yes understanding other cultures yes, and also functioning in the workplace, as I work with vocational students most of the time. […]

<div align="right">(Appendix 10 2 lines 17-18)</div>

Interviewee D expresses that *Bildung* is about understanding other cultures and the English subject's most important contribution in this respect is the development of language skills and communicative competence. He emphasises language skills in relation to the development of *Bildung* and this is stated several times throughout the interview. This view is very much influenced by the fact that he teaches at a vocational school where the level of English competence is very low, which is also something he stresses. The most important focus is to teach the pupils the basic skills of English. This emphasis on language skills can be related to formal *Bildung*. However interviewee D admits that the focus would have been a different one if the pupils had been at a more advanced level. When asked if *Bildung* is knowledge and skills alone, his answer is this:

I: Well, it gives you, I don't know, it probably isn't *Bildung*, but it gives you eh, the basis or the platform you need to grow. So if you don't have a key, you can't get in the door.

<div align="right">(Appendix 10 3 lines 77-79)</div>

Interviewee D expresses that knowledge and skills are a foundation for further development and thus indicates that *Bildung* is something more than content and competences.

R: And eh, you mentioned "being able to reflect" and eh, "that you show the ability to analyse on a deeper level", can you explain what you mean by "deeper level", "analysing"?
I: […] it's kind of part of the whole eh, I don't know, what is it called in English? [Generelle delen], where kind of educating them into being democratic eh, person, someone who is able to take part in society and make eh, own choices. So eh, it helps them think freely and eh, yeah, educate them the way that we want them to eh, or kind

of make them free to make choices and take part in democratic society.

Here he links *Bildung* to the development of independence and democratic values. This is in line with both the individual and common dimension in Klafki's *Bildung* concept. It seems that this view is largely influenced by the core curriculum.

> R: […] So, literature eh, what part, in your opinion, does literature play in the development of *Bildung* (…)?
>
> I: Eh, in the traditional sense of the word as I understand it, it's quite important because you can learn from the past, right? You can eh, find things in poetry and in literature that eh, you can learn from. It's kind of the same with history that you need to know your past or you can find feelings and such that you can recognise and can help you to better understand yourself.

Learning from the past is important in Klafki's theory with regards to the Other (See page 15). In addition to other aspects, history is an important part of the Other. Meeting the past is important in order to understand the world today and in order to prepare for the future. Interviewee D mentions that you can better understand yourself and this is an important aspect of meeting the Other. This understanding of *Bildung* might be linked to the notion of categorial *Bildung*, but the connection is barely there. When asked what literature can offer, for instance poetry, which factual texts cannot, the answer was:

> I: Well eh, they kind of eh, fit together nicely, right? If you have both, like in history you learn the facts and then you can, in literature you can probably eh, more get the feeling of what people thought. Like if you read eh, a poem or a story from the sixteenth century, then you can learn more about how people felt at that time and eh, that you don't get when you read factual texts. So you get kind of, it develops, how should I say this, it kind of develops your understanding of people maybe and also it can help you better maybe understanding other cultures and how and why they think differently eh. Because factual texts they are kind of, they don't involve emotions, so it's hard to kind of get eh, that connection.

In this statement there is a closer connection to categorial *Bildung* as the teacher stresses the factor of being emotionally involved as important in order to relate to and understand the individuals they meet in literature. The two statements above demonstrate that interviewee D regards literature as important in the development of *Bildung* because it provides pupils with new perspectives of themselves and others.

When asked if he is aware of promoting *Bildung* when he plans his lessons he answers:

> I: Probably not very. But I'm very conscious of eh, the things I just spoke of. That you are supposed to eh, or I challenge them to think and to reflect on things like, group discussions, we have lots of discussions so you get to hear other people's opinions […]
>
> (Appendix 10 3 lines 352-354)

Similar to interviewee C, although interviewee D's main view of can be related to formal *Bildung*, he might actually promote categorial *Bildung* in his lessons as he is concerned with challenging his pupils and making them reflect upon and discuss certain topics.

> R: I asked you earlier if you were conscious of *Bildung* when you plan your lessons, do you think being conscious of it would be beneficial?
> I: […] *Bildung* is kind of eh, being democratic and taking part in society, then having this as a focus every time you go into the classroom it will help you promote your case. So, probably yes, if…
>
> (Appendix 10 6 lines 386-391)

Klafki states that the idea of *Bildung* must orientate itself towards a democratic and consequently free and social society (See page 19), however, *Bildung* entails so much more than being democratic and taking part in society.

As interviewee D emphasises the development of language skills as important in relation to *Bildung* he demonstrate a formal view of *Bildung*. In the last statement he reduces *Bildung* to being democratic and although this is an important aspect it is not the only aspect of *Bildung*. On the other hand, he does mention reflection as an important process of *Bildung* and that developing new perspectives of oneself and others is also an important part of *Bildung*.

4.2.6 Concluding statements about the interviews

The interviewees have a diverse understanding of the English subject as a *Bildung* subject. Interviewee A has a view of *Bildung* that can be related to categorial *Bildung*. She puts emphasis on knowledge and skills and stresses the importance of personal engagement. Further she says that only when the pupils are personally engaged can development take place. The interviewee emphasises the importance of promoting personal reflection and how important it is for the pupils to relate to other individuals and their cultures.

Contrary to interviewee A, interviewee B has an understanding of *Bildung* as mainly material *Bildung*. Knowledge is the most important and personal reflection and development is hardly mentioned.

The opinions of interviewee C relate to both material and categorial *Bildung*. She is concerned with the different rules you learn in the English subject, both in relation to language skills and in relation to behaviour. This view mirrors material *Bildung*. She is, however, also concerned with the pupil's personal development and she stresses that development occurs in relation to others. This view is in accordance with the common aspect of *Bildung*. According to Klafki, in order to develop *Bildung* and become integrated into society the individual has to develop in relation to the previous expressions of other human beings, such as culture, society, as well as history (See page 13). *Bildung* cannot develop without the influence of others.

Interviewee D has a view of *Bildung* that can be related principally to formal *Bildung*. As mentioned earlier he stated that his view of English as a *Bildung* subject is influenced by the fact that he teachers at a vocational upper secondary school where the pupils are somewhat weaker in theoretical subjects, such as English. He therefore expresses a view of *Bildung* that is closely linked to formal *Bildung*. A focus on language skills such as speaking, reading and writing is the most important for their development. He also expresses that in order for personal development to take place one also needs to be able to reflect and relate, which demonstrates a categorial view of *Bildung*.

4.3 How do teachers understand English as a *Bildung* subject?

Though the research is confined to a small sample population, the study provides evidence of differing opinions on English as a *Bildung* subject. The teachers' views can be categorised according to all three categories of Klafki's *Bildung*: material, formal and categorial. Some of the participating teachers regard the English subject as a *Bildung* subject on the basis of

language skills and knowledge. This is evident in both the questionnaire and in the interviews. Though the instrumental aspect can be said to form the foundation of further development, skills and knowledge alone are not *Bildung*. *Bildung* is concerned with personal development and becoming an integrated part of society, which requires certain skills. It is, however, how one makes use of the skills and the knowledge which is important in relation to *Bildung*. It is an inner development which is dependent on a reflective process where one is aware of oneself and the Other in a greater context. It is about being personally and emotionally involved which relates to Byram's *savoir s'enanger*.

Other teachers linked *Bildung* to the notion of behaving correctly. Being able to behave and follow rules is important to function in society, but is not exclusively what *Bildung* is about. Klafki never mentions rules and a specific way of behaving. Rules of behaviour might help one to become integrated into a foreign society and can thus be related to cultural competence. Although these are types of skills and knowledge which provide the basis for *Bildung*, they will not in themselves develop *Bildung*. Again this view can be related to material or formal *Bildung*. It is important to emphasise that those teachers who focused on behaviour also saw *Bildung* as something more, as personal development and learning rules of behaviour was considered important in that respect. We can say that they had both a material and a formal view of *Bildung*.

Further, there were some teachers whose opinions can be related to formal *Bildung*. They had the pupil as their starting point and emphasised the development of language skills.

The opinions discussed above are related to the traditional categories of *Bildung*, but there were a couple of teachers whose opinions might be related to categorial *Bildung*. They linked skills and knowledge to the pupil, the subject, as well as expressing the importance of a process of personal development. This shows the material aspect and the formal aspect interrelated and can be termed categorial *Bildung*. It is the meeting between the material (the objective) aspect and the formal (the subjective) aspect that is important in the theory of Klafki, and this meeting is termed categorial *Bildung*.

The varying views in such a small study indicate that there is no specific definition of *Bildung* that the teachers can relate to. What they relate to is their own interpretation of the core curriculum and the English subject curriculum. Some teachers focus mainly on skills and knowledge and others emphasise personal reflection and development. This might be reflected in the teaching practice and perhaps in the learning outcomes of the pupils.

Chapter 5: Conclusion, limitations and further research

5.0 Introduction

This chapter summarises and discusses the aim of the thesis, motivations behind the research, theoretical background and research methods employed. Further, it provides a final conclusion of the research findings and point to possible limitations of the investigation. In conclusion, references will also be made to further research.

The aim of the thesis has been to discover how teachers understand *Bildung* and raise an awareness of their understanding of English as a *Bildung* subject. It has also been of interest to know how the curriculum conveys this concept and how teachers interpret it. Accordingly, the aim of the thesis has been to find out if *Bildung* is a well-established concept in the teaching of English. The motivation behind the thesis has been my own curiosity and my own interest in the concept of *Bildung* in relation to the teaching of English. I believe that a teacher's perception of *Bildung* will strongly influence his or her teaching and thus influence the learners' development. Part of the project has also been to emphasise the importance of avoiding an instrumental understanding of the English subject and promoting awareness concerning the concept of *Bildung*. By focusing solely on the instrumental value of the subject one fails to see the scope of possibilities for personal development which the English subject has. Further, an instrumental stand can generalise learners and thus reduce the individual aspect of development.

The theoretical foundation of the thesis has been the concept of *Bildung* as defined by Wolfgang Klafki and the concept of intercultural communicative competence as defined by Michael Byram. The two concepts are closely related as they are both concerned with communication. Communication pervades Klafki's concept as he emphasises the importance of development in relation to the object (See page 13). The *Bildung* process is dependent on communication between the individual and the general. According to Byram, in order to develop ICC, relating to the Other is essential (See Figure 2.1, page 28). Both concepts also stress the importance of being personally involved in the communication. Klafki (2011: 43) states that in order to develop *Bildung* one needs to be personally engaged: "the theory of categorial *Bildung* tries to identify an active and open teaching and learning process which regards the *subjective* and the *object* in a mutually dependent relationship". The pupil needs to become personally involved or experience the information as personally engaging when communicating with the object. Byram emphasises relation and interaction, savoir s'engager (See page 28), as an important factor involved in intercultural communication. Further, the

two concepts share a similar aspect in terms of critical awareness. Klafki makes several references to critical awareness and expresses this aspect in the three abilities: self-determination, co-determination and solidarity (See page 19). One of Byram's factors in intercultural communication (See page 28) is what he refers to as critical cultural awareness or *savoir s'enganger*. The connections between the two concepts have been important in the process of relating *Bildung* to the English subject.

Klafki's three categories of *Bildung*: material, formal and categorial, have been discussed. In short, material *Bildung* is concerned with knowledge and formal *Bildung* is concerned with the learner as subject and with developing skills. Klafki has introduced categorial *Bildung* as a way of interrelating material and formal *Bildung*. The study has investigated which of the categories are represented in the views and opinions of the teachers.

The research has been focusing on three main areas: the teachers' personal understanding and attitudes regarding English as a *Bildung* subject, the subject curriculum and the teachers' interpretation of it and, consequently their teaching practices. All three main areas have been treated in relation to the concept of *Bildung*. A fourth area was introduced, namely literature, as the teachers emphasised literature as an important contributor to the development of *Bildung*.

The thesis has been based on a qualitative study with a focus on the participants' personal understanding of the topic. Both quantitative and qualitative research methods have been used. The study has employed aspects of a phenomenological approach as the emphasis on subjectivity has been characteristic of this project. The research was conducted in two parts: a questionnaire and an in-depth interview. The questionnaire was intended to show whether there was a common understanding of the concept of *Bildung* and how the different teachers viewed English as a *Bildung* subject. It was also intended to indicate whether there is a common agreement as to which are the most important competence aims for *Bildung*. Based on their answers to the questionnaire, four teachers with differing views of the concept were selected to participate in the interview. Literature became an important topic in the interviews as the teachers referred to literature in the questionnaire. The interview gave the teachers an opportunity to explain their previous answers and provided a deeper understanding of how they think in relation to the subject.

5.1 Conclusion

Though the research was confined to a small sample population, the study showed evidence of differing opinions of what English as a *Bildung* subject entails. In the following an attempt

is made to answer the research questions while referring to the research findings presented and discussed in chapter four. The sub-questions will be considered first providing the foundation for the answer to the main question of the thesis: How do teachers understand English as a *Bildung* subject?

The first sub-question asks whether there is a relation between the teachers' understanding of *Bildung* and the theory of *Bildung* provided by Wolfgang Klafki. The answers to the questionnaire demonstrate that there is a relation between the teachers' understanding of the concept *Bildung* and Klafki's theory. Their statements can be related to both the individual dimension and the common dimension of Klafki's theory as demonstrated in figure 4.1 and 4.2 (See page 50). Further their statements can be linked to all three categories of *Bildung*: material, formal and categorial. However, the majority of statements are linked to Klafki's individual dimension and the overall tendency is that statements are related to formal *Bildung*. As formal *Bildung* theories are concerned with the individual and developing skills it is not surprising that most answers relate to this dimension.

Sub-question number two asks which competence aims they see as related to *Bildung*. The most commonly chosen competence aim, chosen by 11 out of 12, was found in the main area *Culture, society and literature*. This was competence aim number 1: discuss social and cultural conditions and values from a number of English-speaking countries (See figure 4.5 page 62). A majority of the teachers regarded this competence aim as important because of the learners' encounter with another culture. According to the teachers this meeting encourages brotherhood, the possibility for personal growth, better understanding of oneself, and important issues such as cultural awareness, integration into society, ethics and human relations (See quotations page (62-63). It is obvious that the Other occupies an important place in the development of *Bildung* and in the teaching of English. This competence aim is also important in relation to intercultural communicative competence and thus demonstrates the close relationship between *Bildung* and ICC.

The third sub-question asks how the teachers perceive literature in relation to *Bildung*. There were no direct questions linked to literature in the questionnaire as I expected it would be obvious for the teachers to include literature on the subject of *Bildung*. The majority of teachers included literature in their answers and this was the first indication that literature was regarded as important in relation to *Bildung*. Several aspects of literature were mentioned: the potential of literature to get pupils personally involved, the many different topics and genres literature provides and the meeting with the Other. In relation to the Other, one participant stated: "In my opinion this abundance of texts gives the student of English unequalled

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possibilities to meet important voices through literature" (See statement number 28 page 49). The participant goes on to state that: "being influenced by written and oral texts is what *Bildung* is essentially about" (See statement number 29 page 49).

The last sub-question asks how conscious the teachers are of *Bildung* in their teaching practice. Both the questionnaire and the interviews indicate that teachers are not very aware of *Bildung* when planning lessons and when teaching. A lot of them seem to be of the understanding that *Bildung* is just there and that it will happen anyway. One of the concluding remarks I will make on the subject is that teachers with a material or formal view of *Bildung* might actually promote categorial *Bildung* in their classroom due to a practice that includes a lot of discussions and debates.

The investigation has demonstrated that some of the participating teachers regard the English subject as a *Bildung* subject on the basis of knowledge and language skills; this was evident in both parts of the investigation. Though the instrumental aspect can be said to form the foundation of further development, skills and knowledge alone are not *Bildung*. *Bildung* is concerned with personal development and becoming an integrated part of society, which requires certain skills and knowledge. It is, however, how one makes use of the knowledge and the skills which is important in relation to *Bildung*. It is an inner development which is dependent on a reflective process where one sees oneself and the Other in a greater context. It is also about being personally involved.

Other teachers linked the concept of *Bildung* to behaviour. Being able to behave correctly and follow rules is important in order to function in society, but is not exclusively what *Bildung* is about. Klafki never mentions rules and a specific way of behaving. Rules of behaviour might help one to become integrated into another society and can thus be related to cultural competence. Although these are types of skills and knowledge which provide the basis for *Bildung*, they will not in themselves develop *Bildung*. Again this view can be related to material or formal *Bildung*. It is important to emphasise that those teachers who focused on behaviour also saw *Bildung* as something more, as personal development, and learning rules of behaviour was considered important in that respect. We can say that they had both a material and a formal view of *Bildung*. Further, there were some teachers whose opinions can be related to formal *Bildung*, as they put the pupil as their starting point.

The majority of the teachers had opinions related to the traditional categories of *Bildung*, but there were a couple of teachers whose opinions might be related to categorial *Bildung*. They linked skills and knowledge to the pupil as well as expressing the importance of a process of personal development. This shows the material aspect and the formal aspect as

interrelated and can be termed categorial *Bildung*. It is the meeting between the material, or the objective, aspect and the formal, or the subjective, aspect that is important in Klafki's theory, this meeting is categorised as categorial *Bildung*.

The varying views in this small study indicate that there is no specific definition of *Bildung* that the teachers can relate to. What they relate to is their own interpretation of the core curriculum and the English subject curriculum. The consequences of this might be different teaching strategies where some teachers focus mainly on skills and knowledge and others emphasise personal reflection and development. From the interviews it seems likely that this will be reflected in their teaching practice and perhaps in the learning outcomes of the pupils.

Referring to Sørensen in the introduction, I consider the difficult task of promoting *Bildung* in teaching practice as there is no clear understanding of what the concept entails. This study demonstrates that this is the case as it indicates that teachers interpret the concept differently. Even though there are similarities between the interpretations of the concept, there is no common perception of it. Sørensen (2013: 45) refers to some *Bildung* theories related to education in her article which are different to the ones I have used in my study. This again confirms that there is a need for a common understanding of *Bildung* in relation to education and training. In my opinion, a clear definition and a common understanding of the concept and what it entails are needed in order to prevent the confusion which exists today.

5.2 Limitations

Though the research has been carried out more or less in accordance to the plan, not everything that was planned was carried out. The initial plan was to have 20 teachers participate, but only twelve of the teachers accepted. It was decided however that the research would proceed as planned.

In the first application to the NSD, a third part of the study was presented, namely a classroom observation where the teachers' actions in the classroom would be compared to their answers in the in-depth interview in order to see if their actions corresponded to what they said. This was not carried out due to the time available.

Because a small sample population has been used in this research, the room for generalisation is limited. However the research project has been focused on finding out how one specific group of teachers understand English as a *Bildung* subject and the goal has not been to generalise. Though the study is of a small sample population, it indicates obvious differences between the teachers' understanding of English as a *Bildung* subject. The findings

are in compliance with the expectations presented in the introduction, namely that there are different views concerning the concept of *Bildung*. This is not surprising when the English subject curriculum leaves it up to the teacher to interpret what the meaning and implications of English as a *Bildung* subject are. A majority of the teachers expressed that developing skills is important in relation to *Bildung*; hence they have a formal view of *Bildung*. As the curriculum focuses a great deal on the development of skills, it is not surprising to find that the majority of the teachers in the study have an understanding of *Bildung* which is related to this category of *Bildung*.

5.3 Further research

As stated above, a classroom observation was initially planned, but not carried out. It would have been interesting to see if the teachers would promote categorial *Bildung* in their lessons even though they had expressed a material and/or formal view of *Bildung*. They might actually promote categorial *Bildung* and not be aware of it.

Another aspect which it might be interesting to investigate further is what affect the English subject curriculum have on the understanding of English as a *Bildung* subject. When I examined the answers to the questionnaire I found an indication of this. When the teachers regarded their subject as a *Bildung* subject, they obviously considered the competence aims which are clearly defined. In the first and the second part of the questionnaire the answers showed a view of *Bildung* which was more in line with material and formal *Bildung*, especially formal *Bildung*. In the third part they were asked to choose content, working methods and objectives which they viewed as important in order to promote *Bildung*. Though there where some answers which could be related to material and formal *Bildung*, several answers related to categorial *Bildung*. It seems as if the teachers felt less restricted by the subject curriculum and chose content, working methods and objectives according to their own understanding of *Bildung*. Perhaps the skills-oriented curriculum promotes a formal view of *Bildung*. What are the consequences of such an influence on the teachers' understanding of *Bildung* and their teaching? I think this would be interesting to investigate further.

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Appendix 1: Permission from the NSD

Norsk samfunnsvitenskapelig datatjeneste AS
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Vår dato: 24.01.2013   Vår ref:32762 / 3 / HIT   Deres dato: Deres ref:

TILBAKEMELDING PÅ MELDING OM BEHANDLING AV PERSONOPPLYSNINGER

Vi viser til melding om behandling av personopplysninger, mottatt 15.01.2013. Meldingen gjelder prosjektet:

32762	The English subject as a Bildung subject
Behandlingsansvarlig	Universitetet i Bergen, ved institusjonens øverste leder
Daglig ansvarlig	Anne-Brit Fenner
Student	Kristina Skipevåg Andreassen

Personvernombudet har vurdert prosjektet og finner at behandlingen av personopplysninger er meldepliktig i henhold til personopplysningsloven § 31. Behandlingen tilfredsstiller kravene i personopplysningsloven.

Personvernombudets vurdering forutsetter at prosjektet gjennomføres i tråd med opplysningene gitt i meldeskjemaet, korrespondanse med ombudet, eventuelle kommentarer samt personopplysningsloven og helseregisterloven med forskrifter. Behandlingen av personopplysninger kan settes i gang.

Det gjøres oppmerksom på at det skal gis ny melding dersom behandlingen endres i forhold til de opplysninger som ligger til grunn for personvernombudets vurdering. Endringsmeldinger gis via et eget skjema http://www.nsd.uib.no/personvern/meldeplikt/skjema.html. Det skal også gis melding etter tre år dersom prosjektet fortsatt pågår. Meldinger skal skje skriftlig til ombudet.

Personvernombudet har lagt ut opplysninger om prosjektet i en offentlig database, http://pvo.nsd.no/prosjekt.

Personvernombudet vil ved prosjektets avslutning, 01.07.2013, rette en henvendelse angående status for behandlingen av personopplysninger.

Vennlig hilsen

Vigdis Namtvedt Kvalheim   Hildur Thorarensen

Hildur Thorarensen tlf: 55 58 26 54
Vedlegg: Prosjektvurdering
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Personvernombudet for forskning

Prosjektvurdering - Kommentar

Ifølge prosjektmeldingen skal det innhentes skriftlig samtykke basert på skriftlig informasjon om prosjektet og behandling av personopplysninger. Personvernombudet finner informasjonsskrivet tilfredsstillende utformet i henhold til personopplysningslovens vilkår. I forbindelse med lydopptak i klasserom vil det kunne fremkomme personidentifiserende opplysninger om elever, selv om det er læreren som er i fokus. Personvernombudet forutsetter at vil det bli gitt informasjon og innhentet samtykke fra elevene, som er alle over 16 år.

Personvernombudet anbefaler at navn på enkeltpersoner erstattes med fiktive navn eller annen kode når intervjuer og andre opplysninger legges inn på pc. Det kan lages en liste som kopler fiktivt navn/nummer med deltakernes reelle navn. Denne listen må oppbevares atskilt fra det øvrige datamaterialet, og bare prosjektleder kan ha tilgang til den.

Innsamlede opplysninger registreres på privat pc. Personvernombudet legger til grunn at veileder og student setter seg inn i og etterfølger Universitetet i Bergen sine interne rutiner for datasikkerhet, spesielt med tanke på bruk av privat pc til oppbevaring av personidentifiserende data.

Prosjektet skal avsluttes 01.07.2013 og innsamlede opplysninger skal da anonymiseres og lydopptak slettes. Anonymisering innebærer at direkte personidentifiserende opplysninger som navn/koblingsnøkkel slettes, og at indirekte personidentifiserende opplysninger (sammenstilling av bakgrunnsopplysninger som f.eks. yrke, alder, kjønn) fjernes eller grovkategoriseres slik at ingen enkeltpersoner kan gjenkjennes i materialet.

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Appendix 2: Written information to the participants

Førespurnad om å delta i undersøking i forbindelse med mastergradsoppgåve

Eg tek masteremnet Engelsk fagdidaktikk ved Institutt for framandspråk, Universitetet i Bergen, og arbeider no med den avsluttande masteroppgåva. Temaet for oppgåva er engelsk som danningsfag. I oppgåva, med den foreløpige tittelen *The English subject as a Bildung subject,* undersøkjer eg lærarar si forståing av engelsk som danningsfag. Oppgåva spør ikkje etter definisjonar av danning, men er opptatt av å finne ut kva den enkelte lærar legg i omgrepet og korleis dei fremjar danning i undervisninga si. Ulike definisjonar av omgrepet blir presentert i oppgåva, saman med analyse av det europeiske rammeverket (*The Common European Framework of Reference for Languages)* og den norske læreplanen. Oppgåva har som føremål å formidle korleis dette omgrepet blir forstått og nytta i engelskfaget av den enkelte lærar.

Eg håpar rundt 20 engelsklærarar vil delta i prosjektet. Undersøkinga består av eit spørjeskjema, eit dybdeintervju og observasjon av ei undervisningsøkt. Spørjeskjema består av fire spørsmål som alle skal fylle ut og på grunnlag av svara på spørjeskjema ønskjer eg å invitere 4-5 lærarar med på eit dybdeintervju. Intervjuet vil ta om lag ein time, og me blir saman einige om tid og stad. Eg vil gjerne gjere lydopptak medan me snakkar saman. Basert på intervjua, ønskjer eg å observere ei undervisningsøkt til to eller tre lærarar. Her vil eg også gjerne gjere lydopptak og ta notater for å observere økta. Spørjeundersøkinga og dybdeintervjuet vil føregå på engelsk.

Det er frivillig å vere med i undersøkinga, og du har moglegheit til å trekkje deg kva tid som helst undervegs, utan å måtte begrunne dette nærare. Alle opplysningane i undersøkinga vil bli behandla konfidensielt, og ingen enkeltpersonar vil kunne attkjennast i den ferdige oppgåva. Alle opplysningane blir anonymisert og opptaka blir sletta når oppgåva er ferdig innan utgangen av 2013.

Dersom du er villig til å delta i undersøkinga, er det fint om du skriv under på den vedlagde samtykkeerklæringa.

Dersom det er noko du lurer på, kan du ringje meg på mobil 975 61 588 eller sende meg ein e-post til kristina.s.andreassen@gmail.com. Du kan også kontakte rettleiaren min Anne-Brit Fenner ved Institutt for Framandspråk, Universitetet i Bergen på telefonnummer 55 58 48 50.

Studien er meldt til Personvernombodet for forsking, Norsk samfunnsvitskaplege datateneste (NSD).

Med vennleg helsing
Kristina Skipevåg Andreassen
Sønnanå
5583 Vikedal

Samtykkeerklæring
Eg har mottatt skriftleg informasjon og er villig til å delta i studien.

Signatur: _____Telefonnummer:_____

Appendix 3: Questionnaire

<u>Spørjeundersøking i forbindelse med mastergradsoppgåve</u>

Under «Formål» i «Læreplan i engelsk» står det:

«Engelskfaget er både et redskapsfag og et dannelsesfag. Det skal gi mulighet til å delta i kommunikasjon som er knyttet til personlige, sosiale, litterære og tverrfaglige emner. Faget skal gi innsikt i hvordan mennesker tenker og lever i den engelskspråklige verden. Kommunikative ferdigheter og kulturell innsikt kan fremme økt samhandling, forståelse og respekt mellom mennesker med ulik kulturbakgrunn. Slik ivaretar språk- og kulturkompetanse det allmenndannende perspektivet og bidrar til å styrke demokratisk engasjement og medborgerskap.»

Ordet «dannelse» er oversett med «Bildung» i spørsmåla.

<u>Questionnaire</u>

1. **How do you understand English as a Bildung subject?**

2. **Tick off what you think are the five most important competence aims for Bildung.**

Språklæring

Mål for opplæringen er at eleven skal kunne

- ☐ utnytte og vurdere ulike situasjoner, arbeidsmåter og strategier for å lære seg engelsk

- ☐ beskrive og vurdere effekten av ulike språklige uttrykksmåter

- ☐ vurdere og kommentere egen framgang i arbeidet med å lære engelsk

- ☐ bruke et bredt utvalg digitale og andre hjelpemidler, inkludert ettspråklige ordbøker, på en selvstendig måte

Kommunikasjon

Mål for opplæringen er at eleven skal kunne

- ☐ forstå og bruke et bredt generelt ordforråd og et faglig ordforråd knyttet til eget utdanningsprogram

- ☐ forstå muntlige og skriftlige framstillinger om allmenne emner og om faglige emner knyttet til eget utdanningsprogram

- ☐ uttrykke seg skriftlig og muntlig på en nyansert og presis måte, med flyt og sammenheng

- ☐ velge og bruke egnede lese- og lyttestrategier til å finne informasjon i muntlige og skriftlige tekster

- [ ] velge og bruke egnede skrive- og talestrategier tilpasset formål, situasjon og sjanger

- [ ] ta initiativ til å begynne, avslutte og holde en samtale i gang

- [ ] lese tekster i ulike sjangere og med ulike formål

- [ ] skrive formelle og uformelle tekster med god struktur og sammenheng om personlige og samfunnsmessige temaer

- [ ] lese og skrive fagtekster med tilknytning til eget utdanningsprogram

- [ ] velge og bruke innhold fra ulike kilder på en selvstendig, kritisk og ansvarlig måte

- [ ] bruke teknisk og matematisk informasjon i kommunikasjon

- [ ] produsere sammensatte tekster i digitale medier

- [ ] velge et fordypningsemne innenfor eget utdanningsprogram og presentere dette

Kultur, samfunn og litteratur

Mål for opplæringen er at eleven skal kunne

- [ ] drøfte sosiale og kulturelle forhold, samfunnsforhold og verdier i flere engelskspråklige land

- [ ] presentere og diskutere internasjonale nyheter og aktuelle hendelser

- [ ] gjøre rede for bruken av engelsk som et internasjonalt verdensspråk

- [ ] drøfte engelskspråklige tekster fra et utvalg av sjangrene dikt, novelle, roman, film og skuespill fra ulike deler av verden og tidsepoker

- [ ] drøfte litteratur av og om urfolk i den engelskspråklige verden

3. **Why do you think these are important?**

4. **Give examples of lessons that you think promote Bildung and why.**

Thank you for your contribution!

Appendix 4: Interview guide

Interview Guide

Introduction

- Thank you for participating!
- Why I chose you
- Semi-structured interview
- Questions: clarify, directly linked to answers, common for all interviewees
- Recording device
- Conversation
- Approximately 60 min.

Research questions

- How is the English subject a Bildung subject?
- How do teachers understand English as a Bildung subject?
- Is there a connection between the teachers' perception and Klafki's theory?
- What role does literature play in Bildung?

Interview questions

Personal opinion

- What part, in your opinion, does literature play in the development of Bildung? How can literature promote Bildung?

- How important is cultural competence/awareness when you communicate with people who have a different cultural background than yourself? *Getting to know the target culture.*

- What would you say is the English subject's most important contribution to the development of Bildung? What is the most valuable contribution to Bildung?

- Do I understand you correctly when I say that you view Bildung as both an internal process of personal development and as behaviour such as being polite? Would you say that these are connected or are they two different things?

The curriculum

- If you had to pick one of the competence aims as the most important one, which one would you pick?

Teaching practice

- How important is the practice of reflecting in relation to Bildung?

- Does the English language offer pupils many opportunities to reflect on different topics?

- Are you conscious of promoting Bildung when you plan your lessons?

- Why are you/are you not?

- Do you think being conscious of it would be beneficial for the development of Bildung?

- Do you think it is important for the pupils to be aware of it?

Conclusion

- Thank you!
- Interesting input to my thesis

Appendix 5: Individual questionnaires

Participant number 1 (interviewee A)

1. How do you understand English as a Bildung subject?

English as a Bildung subject: The students learn about history, society, literature – understand/see how the world has developed, why English is (and not e.g. Italian) is a world language. Learn to respect the origins of the former colonies, see how "the white man" (Europeans) acted – learn to be humble.

They learn to reflect on how to express themselves (politeness e.g.) and how to search for other ways to say things if they don't make themselves understood – may help us respect people who try to speak Norwegian (sometimes the fact that we understand what they mean is more important than good grammar).

2. Tick off what you think are the five most important competence aims for Bildung.

Nb.	Competence aims	Main area
1.	beskrive og vurdere effekten av ulike språklige uttrykksmåter	**LL**
2.	ta initiativ til å begynne, avslutte og holde en samtale i gang	**C**
3.	drøfte sosiale og kulturelle forhold, samfunnsforhold og verdier i flere engelskspråklige land	**CLS**
4.	presentere og diskutere internasjonale nyheter og aktuelle hendelser	**CLS**
5.	drøfte engelskspråklige tekster fra et utvalg av sjangrene dikt, novelle, roman, film og skuespill fra ulike deler av verden og tidsepoker	**CLS**

3. Why do you think these are important?

1. Understand/reflect on how you talk to people, what signals you send etc. (politeness).
2. Learn how to communicate, get to know people, ask for help – be "sociable".
3. Understand the values in other cultures + understand the influence they have on us.
4. Be able to understand and reflect on what has happened and why.
5. The students get to know world famous literature – the same "base" as students in many other countries (common knowledge around the world) – geography.

Actually all aims are important for today's "competent" people, for functioning "ideally".

4. Give examples of lessons that you think promote Bildung and why.

Lessons where students reflect and then give their opinion (after reading a poem/novel/watching a movie etc.), they have to understand – reflect – find the right expressions (depending on who they talk/write to).

Lessons where students give presentations – the same reason as above.

I think all lessons that where students are challenged/provoked into having an opinion and stating it promote Bildung (no matter if the discussion/task is based on a factual text or a poem).

Participant number 2 (interviewee B)

1. How do you understand English as a Bildung subject?

No answer.

2. Tick off what you think are the five most important competence aims for Bildung.

Nb.	Competence aims	Main area
1.	forstå muntlige og skriftlige framstillinger om allmenne emner og om faglige emner knyttet til eget utdanningsprogram	**C**
2.	uttrykke seg skriftlig og muntlig på en nyansert og presis måte, med flyt og sammenheng	**C**
3.	lese tekster i ulike sjangere og med ulike formål	**C**
4.	lese og skrive fagtekster med tilknytning til eget utdanningsprogram	**C**
5.	drøfte sosiale og kulturelle forhold, samfunnsforhold og verdier i flere engelskspråklige land	**CLS**

3. Why do you think these are important?

These are important because these are basic, fundamental skills which enable students to reach a higher understanding of English.

4. Give examples of lessons that you think promote Bildung and why.

Lessons which promote Bildung: (examples from my English course – vg1 elektro – 3 hours Eng.)

A. Theme: American life (USA, fakta, geografi, historie)
   - Listen to factual texts
   - Write answers (uttrykke seg skiftleg)
   - Search and find information about a specific state (forstå ulike skriftlege framstillingar)
   - Present the state to the class (uttrykkje seg munnleg)
   - Another aim for a theme like this is that the student pick up knowledge about different states, and general knowledge of the USA.
B. Engelsk fagdag (8 hours of English, vg1 elektro)
   Theme: Northern Ireland (geography, history, present situation)
   - Lecture: The situation in Norther Ireland
   - Film
   - Discussion in class and work sheet
   - Language lab: listening tasks from Northern Ireland
C. Lessons about electricity, tools (yrkesfagleg del av engelsk, vg1 elektro)
   Theme: The tools you need
   Method: Flashcards, different vocabulary tasks, practical demonstration by students at the workshop.
   Kompetansemål: Uttrykkje seg munnleg, lese fagtekstar

Participant number 3 (interviewee C)

1. How do you understand English as a Bildung subject?

English as a Bildung subject:
As with other subjects: Fostring, oppdraging, utvikling både av seg sjølv og I høve til andre. Gjera elevane til allmenndanna menneske, slik at dei blir gode menneske I saman med andre. Reglar og demokrati.
Espec. for English: Get to know own + other/English speaking cultures and this way be able to communicate and samhandle with other human beings in a good way. A continuing development.

2. Tick off what you think are the five most important competence aims for Bildung.

Nb.	Competence aims	Main area
1.	forstå muntlige og skriftlige framstillinger om allmenne emner og om faglige emner knyttet til eget utdanningsprogram	**C**
2.	uttrykke seg skriftlig og muntlig på en nyansert og presis måte, med flyt og sammenheng	**C**
3.	lese tekster i ulike sjangere og med ulike formål	**C**
4.	drøfte sosiale og kulturelle forhold, samfunnsforhold og verdier i flere engelskspråklige land	**CLS**
5.	presentere og diskutere internasjonale nyheter og aktuelle hendelser	**CLS**

3. Why do you think these are important?

1. The more you know about the world, the more development, both individually and in cooperation with others. Oral discussions equal opinions on the table + meiningsutveksling + understanding and respect for other people and other cultures. Understanding = development.
2. Dannelse/fostering = å fylgja reglar; spelereglar også når det gjeld skr. arbeid munnleg samtale/framføring. A lot of learning in this. Stoffutvalet blir også viktig, sjølvsagt.
3. Culture is here a key word. Diff. texts from diff. cultures: you learn a lot. E.g. a poem can say a lot.
4. The more discussions about them = the more knowledge and respect for others. Also if you are on holiday or plan to move to another culture, you must know how to behave.
5. Utvida horisonten. Aktuelt stoff/aktuelle tema. "How is it today? What happens around the world? What do you think about it?" etc. Understanding, reflection and more knowledge. Blir mindre navlebeskuande.

4. Give examples of lessons that you think promote Bildung and why.

Generell dannelse/fostering:

- You say "good morning" and expect an answer
- You expect the students to say "please" and " thank you"
- You have to raise your hand if you want to speak
- Everyone follows the class rules

-   The students give you a note when absent

Lessons – examples:

A. A class debate. One theme.
    -   Group work
    -   The students have to follow the rules for how to participate in a debate + work with arguments beforehand and get a good discussion in class.
    -   Good themes/tasks – motivated and active students – "up heated" discussions – a solution?
    -   A lot of morals/ethics in this

B. Work with the English speaking countries.
    -   Group work again
    -   Find facts
    -   Discussions – how to behave
    -   Each group one lecture about their country – the other students listen – what rules to follow
    -   The students + the teacher can ask questions – discussions – answers?

C. Work with GB and text about what is typical for the Brits
    -   Listen to the text = be quiet
    -   Translate the text into Norwegian in pairs
    -   Speak about hey words in plenum = important for understanding. Everyone has to participate
    -   Dramatisering: diff. situations where we communicate or are with British people (e.g. imp. to say "thank you" and "sorry"). This way it might be easier on holiday in London for example.

Bildung: gj.syrer alt me gjer. Det er ein stor del av jobben som lærar å driva med fostering/oppdragelse. Me har ei stor rolle som oppdragarar, då helst som ei vidareføring av det foreldra gjer. Elevane skal læra seg å forhalda seg til andre og omverda på ein god mate. Slik vil me få ei verd I utvikling, som blir god for menneske å leva i!

Participant number 4 (interviewee D)

1. How do you understand English as a Bildung subject?

English in vocational studies should prepare pupils for life at work and in society. Develop all of their five basic skills to make the pupil able to make independent choices.

Oral skills: Communicate in a proper manner and according to situation.

Reading: exposing the pupil to new thoughts and ideas. Learn about the English speaking world, promote the tolerance of others.

Learning English will provide pupils with the opportunity to explore the world. As the world is getting smaller, English plays an important role in the understanding between people.

Digital competence: I feel English is the most important subject when it comes to educating pupils in this skill. The "digital world" is to a large extent English-speaking, and I feel an extra responsibility rests on the English teacher to focus on this skill.

2. Tick off what you think are the five most important competence aims for Bildung.

Nb.	Competence aims	Main area
1.	vurdere og kommentere egen framgang i arbeidet med å lære engelsk	**LL**
2.	forstå og bruke et bredt generelt ordforråd og et faglig ordforråd knyttet til eget utdanningsprogram	**C**
3.	velge og bruke egnede skrive- og talestrategier tilpasset formål, situasjon og sjanger	**C**
4.	ta initiativ til å begynne, avslutte og holde en samtale i gang	**C**
5.	drøfte sosiale og kulturelle forhold, samfunnsforhold og verdier i flere engelskspråklige land	**CLS**

3. Why do you think these are important?

1. If you are able to reflect on your own progress, you show the ability to analyse on a deeper level.
2. In vocational studies having the ability to communicate in technical terms is vital. It is connected to the mastery of your occupation.
3. Understanding how to accommodate your style of speech/writing to a certain situation shows cultural understanding.
4. Being able to order food, ask for directions, book a hotel room or to have an informal conversation with someone from a different culture form a basis for understanding and personal growth.
5. Learn about the world, open up your mind, wipe out ethnocentric viewpoints. Learn, understand, make your own decisions.

4. Give examples of lessons that you think promote Bildung and why.

Examples:

- Death penalty and gun control
- Learn about indigenous people
- Book a trip/planning a vocation
- Job interview/CV/letter
- What is typically English, Norwegian, American
- From slavery to Civil Rights
- Making instructions for a job

Participant number 5

1. How do you understand English as a Bildung subject?

The student should be able to cope with social and literary issues, such as immigration (legal/illegal), unemployment and social welfare in general.

The student should be taught Am/Eng literature. He should be able to discuss the plot, the theme, the back plot putting everything into a setting (era/époque).

The student should be taught how peoples differ (socially, economically) and what unite them, why it is so and what has to be done to encourage brotherhood.

2. Tick off what you think are the five most important competence aims for Bildung.

Nb.	Competence aims	Main area
1.	bruke et bredt utvalg digitale og andre hjelpemidler, inkludert ettspråklige ordbøker, på en selvstendig måte	**LL**
2.	forstå og bruke et bredt generelt ordforråd og et faglig ordforråd knyttet til eget utdanningsprogram	**C**
3.	forstå muntlige og skriftlige framstillinger om allmenne emner og om faglige emner knyttet til eget utdanningsprogram	**C**
4.	skrive formelle og uformelle tekster med god struktur og sammenheng om personlige og samfunnsmessige temaer	**C**
5.	drøfte sosiale og kulturelle forhold, samfunnsforhold og verdier i flere engelskspråklige land	**CLS**

3. Why do you think these are important?

1. Using software is the future no matter what. The student should therefore achieve competence at high level, being critical to sources.
2. Having a well-developed vocabulary is essential for learning.
3. Understanding general topics is essential for the bildung – through fiction and factual texts. Key words: why/how/when/what became the result?
4. As employees in private or public sectors the former student should be able to write in different/relevant genres, for instance reports, surveys at a high level.
5. The student should be able to talk about social/cultural conditions. If you do not know anything except what happens around your own naval, no bildung is encouraged. And the student should be aware of his own set of values.

4. Give examples of lessons that you think promote Bildung and why.

No answer.

Participant number 6

1. How do you understand English as a Bildung subject?

English is a Bildung subject in the way you discuss different themes/subjects that make the students think themselves, and develop as human beings. You also grow as a character when you learn about other people and how they live and what values are important to them.

When you learn about history you learn why things are the way they are today and that makes you see connections and let you get an understanding of the world today.

You learn about different literary works that people take for granted that you know something about, and you can also learn and grow as a human being from these different literary texts, poems.

2. Tick off what you think are the five most important competence aims for Bildung.

Nb.	Competence aims	Main area
1.	velge og bruke egnede lese- og lyttestrategier til å finne informasjon i muntlige og skriftlige tekster	**C**
2.	skrive formelle og uformelle tekster med god struktur og sammenheng om personlige og samfunnsmessige temaer	**C**
3.	velge og bruke innhold fra ulike kilder på en selvstendig, kritisk og ansvarlig måte	**C**
4.	drøfte sosiale og kulturelle forhold, samfunnsforhold og verdier i flere engelskspråklige land	**CLS**
5.	presentere og diskutere internasjonale nyheter og aktuelle hendelser	**CLS**

3. Why do you think these are important?

Communication:

Learn how to use the Internet and other sources properly, and be critical. That is what they will meet later in life and there is too much information out there if you do not know how to use it properly.

Learn how to express yourself properly in another language.

Culture, society and literature:

I think it is important to learn about other people and their culture. I also think that if we teach them to follow the news they are more likely to engage in society later in life.

4. Give examples of lessons that you think promote Bildung and why.

A. Debates/discussions: immigration in the US today, death penalty

B. Read for instance: "The Kite Runner". Learn about other customs, other ways of thinking. Understanding of life outside of Norway.

C. 11. September 2001

D. The USA – the World's Policeman, why has the USA got this position?

Participant number 7

1. How do you understand English as a Bildung subject?

- To have the ability to communicate well, with fluency and understanding
- To have a good understanding of cultural and social varieties in different English speaking countries
- To understand the differences in formal/informal language/settings
- Have the ability to analyse various literary texts – relate them to real life experiences/ issues
- Master a certain vocabulary within your field/discuss subjects within your field
- Grammar/how to learn English – and the various strategies are not as important for English as a Bildung subject, more as tools to achieve the goal

2. Tick off what you think are the five most important competence aims for Bildung.

Nb.	Competence aims	Main area
1.	uttrykke seg skriftlig og muntlig på en nyansert og presis måte, med flyt og sammenheng	**C**
2.	ta initiativ til å begynne, avslutte og holde en samtale i gang	**C**
3.	drøfte sosiale og kulturelle forhold, samfunnsforhold og verdier i flere engelskspråklige land	**CLS**
4.	presentere og diskutere internasjonale nyheter og aktuelle hendelser	**CLS**
5.	drøfte engelskspråklige tekster fra et utvalg av sjangrene dikt, novelle, roman, film og skuespill fra ulike deler av verden og tidsepoker	**CLS**

3. Why do you think these are important?

First of all, many of the aims do overlap – many I see as a foundation for others. The five I have chosen builds on several other aims in my opinion, further there is no way to work on each of the aims separately.

"To express yourself clearly (…)" I think is important for a student no matter which occupation/vocational program he/she is in (will be in). It is also closely connected to the next one, "to take initiative to start (…)"

Within Culture, literature and society, I chose three aims. I could have chosen all as these are also closely connected. The first one I believe is the most important one. It is dynamic and interrelated with other subjects such as social science. It includes many imp. issues such as cultural awareness, integration into society, ethics, human reflections etc., etc. it is also closely connected with the next one, international news and issues. The last aim could of course be used as a base for the other aims, it is in itself important for students to see the value and importance of various types of texts (literature/digital media) and the close connection with culture/history/society.

All in all I believe cultural awareness and understanding might be one of the most important reasons for English as a Bildung subject.

4. Give examples of lessons that you think promote Bildung and why.

The best lesson would be to travel to an English speaking country, which for most teachers is not an option, esp. not in vocational classes.

Using a good selection of literary texts and films discussing various cultural issues and having group discussions, writing texts etc. on this

- Process oriented writing could be a useful with both student/teacher evaluations. In a "studiespes." class it is easier to work in depth like this, there is much more time and the students are more efficient.
- Variation

Participant number 8

1. How do you understand English as a Bildung subject?

English is a world language containing a nearly limitless scope of written and oral sources. Compared to e.g. Norwegian, English offers a greater range of texts of every kind, giving the student of English a rich and abundant choice of texts from different periods, cultures, genres etc.

In my opinion, this abundance of texts gives the student of English unequalled possibilities to meet important voices through literature. Compared to the rather limited range of texts written in Norwegian, which the Norwegian audience can choose from, the range of English literature offers a much greater source of texts, which also gives the reader a greater chance of becoming influenced and affected by the texts.

In my view, being influenced by written and oral texts is what Bildung is essentially about. Of course, one may add that Bildung in its deepest sense implies a positive and constructive kind of influence; consequently, I would not regard any text, whether English or Norwegian, as valuable as far as Bildung is concerned. To be regarded as a valuable text in the Bildung-process, the text has to offer certain qualities and certain values. My opinion is that in this respect, English offers a lot more than any other language.

2. Tick off what you think are the five most important competence aims for Bildung.

Nb.	Competence aims	Main area
1.	utnytte og vurdere ulike situasjoner, arbeidsmåter og strategier for å lære seg engelsk	**LL**
2.	uttrykke seg skriftlig og muntlig på en nyansert og presis måte, med flyt og sammenheng	**C**
3.	utnytte og vurdere ulike situasjoner, arbeidsmåter og strategier for å lære seg engelsk	**C**
4.	drøfte sosiale og kulturelle forhold, samfunnsforhold og verdier i flere engelskspråklige land	**CLS**
5.	drøfte engelskspråklige tekster fra et utvalg av sjangrene dikt, novelle, roman, film og skuespill fra ulike deler av verden og tidsepoker	**CLS**

3. Why do you think these are important?

1. Learning languages in general is probably the most important skill needed in order to communicate with other people. Being able to learn the English language is therefore of great importance, both as a way to communicate and as a means to widen one's possibilities of Bildung.
2. Being able to use a certain and ever increasing level of precision is an essential part of the process of learning a language. I look upon this skill as an important element in the Bildung-process.

3. Being critical, responsible and independent are natural qualities that are being developed through education. These are all qualities and attitudes that in my view are closely connected to Bildung.
4. Being able to discuss and evaluate the values and qualities of different cultures and societies, gives the student a greater possibility of personal growth.
5. This competence aim is more or less being discussed in question 1.

4. Give examples of lessons that you think promote Bildung and why.

One example is watching the film "Amazing Grace", a film that portrays the English politician W. Wilberforce who struggled to abolish the slave trade in the British Empire. He succeeded after years of fighting. By watching this movie, the students are able to reflect on important questions like democracy, human rights, personal dedication, Christian values, etc. reflection on and discussion about these topics are at the heart of what Bildung is about.

Reading short stories (and novels) often give opportunities for fruitful conversations in class. One novel that I have used in class is "The Secret Life of Bees." This novel has proved to create refection among the students.

Participant number 9

1. How do you understand English as a Bildung subject?

A subject that is multi-faceted which enables a student to function communicatively in an English-speaking environment. The "multi-faceted" part of it takes into consideration ability to effectively function not only in academic situations (tests, exams), but also in non-academic situations.

2. Tick off what you think are the five most important competence aims for Bildung.

Nb.	Competence aims	Main area
1.	utnytte og vurdere ulike situasjoner, arbeidsmåter og strategier for å lære seg engelsk	**LL**
2.	velge og bruke egnede skrive- og talestrategier tilpasset formål, situasjon og sjanger	**C**
3.	skrive formelle og uformelle tekster med god struktur og sammenheng om personlige og samfunnsmessige temaer	**C**
4.	velge og bruke innhold fra ulike kilder på en selvstendig, kritisk og ansvarlig måte	**C**
5.	drøfte sosiale og kulturelle forhold, samfunnsforhold og verdier i flere engelskspråklige land	**CLS**

3. Why do you think these are important?

1. Språklæring – it's important that the student is involved in the teaching and learning process, not only as a recipient, but also as an active giver. For a student to contribute effectively, he/she has to understand what his/her role is in the learning of the language. In order to do this, the student ought to understand and evaluate the different approaches/methods to language learning which will result in a more effective language learning process. The student has to find out what works best for him and what doesn't. Here, the student can also formulate new or untraditional strategies of language learning.
2. Kommunikasjon – When looking at English and considering the communicative aspect of it, one would expect a student to be able to effectively communicate (orally and in written form) with other English speakers. Those strategies the student would have chosen will aid student in this regard. I chose this point because I think REGISTER is an important part of communicative language teaching/learning. In a global sense, we are probably more alert/aware of register and where/when we can/cannot say what.
3. Student has to demonstrate a good understanding of not only his own surroundings but of other societies. This aids the student not only in knowing how to address and handle any reading/interpretations relating to that society, but also widens the student's perspective.
4. A student ought to be able to, not only limit himself to his area of study, but ought to also be able to handle topics related to other areas of study in English. One ought to be all-rounded. Therefore, it's imperative that he/she is able to be critical in thought and in choice of sources. "Positive discrimination" of sources for example encouraged and expected.

5. Knowing and being able to function in your own society is good but the student is expected to also go outside of that circle and show an understanding of other cultures or societies, especially those that have an English-speaking background. Understanding their history, for example can help student appreciate current linguistic situation in that/those societies.

4. Give examples of lessons that you think promote Bildung and why.

No answer.

Participant number 10

1. How do you understand English as a Bildung subject?

No answer.

2. Tick off what you think are the five most important competence aims for Bildung.

Nb.	Competence aims	Main area
1.	uttrykke seg skriftlig og muntlig på en nyansert og presis måte, med flyt og sammenheng	**C**
2.	velge og bruke egnede skrive- og talestrategier tilpasset formål, situasjon og sjanger	**C**
3.	ta initiativ til å begynne, avslutte og holde en samtale i gang	**C**
4.	drøfte sosiale og kulturelle forhold, samfunnsforhold og verdier i flere engelskspråklige land	**CLS**
5.	presentere og diskutere internasjonale nyheter og aktuelle hendelser	**CLS**

3. Why do you think these are important?

I think the competence goals I have chosen as the most important ones when it comes to bildung are important for a variety of reasons.

I think it is important to show our students that we live in a global society and that they are part of this. In order to be active members of a global society it is important to be able to communicate well in English so I have circled 3 goals that are concerned with communication. I believe the ability to communicate with other people in English is a skill that can build bridges when learning about other people, cultures etc. By learning language skills you give students a tool that will make them able to learn more about others, and therefore also be more tolerant towards other people and cultures.

I have also circled two goals that deal with culture. Again, I think it is important for our students to learn about and communicate with people from different parts of the world.

4. Give examples of lessons that you think promote Bildung and why.

Any lesson where students have to communicate with or give a presentation for native English speakers f.ex. promotes buildung. When students only speak English with their teacher or their fellow classmates they have a common frame of reference and a common first language. When speaking to native speakers of English they have to refect not only their own attitudes and biases but also on their audiences/speaking partner's references.

I also think participating in online discussions in the form of web chats, blogs, wikis etc. gives students the opportunity to meet and discuss a variety of topics and experiences with native speakers.

Participant number 11

1. How do you understand English as a Bildung subject?

No answer.

2. Tick off what you think are the five most important competence aims for Bildung.

Nb.	Competence aims	Main area
1.	utnytte og vurdere ulike situasjoner, arbeidsmåter og strategier for å lære seg engelsk	**LL**
2.	beskrive og vurdere effekten av ulike språklige uttrykksmåter	**LL**
3.	forstå muntlige og skriftlige framstillinger om allmenne emner og om faglige emner knyttet til eget utdanningsprogram	**C**
4.	skrive formelle og uformelle tekster med god struktur og sammenheng om personlige og samfunnsmessige temaer	**C**
5.	presentere og diskutere internasjonale nyheter og aktuelle hendelser	**CLS**

3. Why do you think these are important?

No answer.

4. Give examples of lessons that you think promote Bildung and why.

I have used role-play as a method when teaching English. Recently I had a group of 4 girls from another class who performed a role-play called "The accident" to my pupils. The role-play was about two gangs, the Lions and the Niners who quarrelled because a girl called Erica had taken an overdose because someone had mixed up some bags with drugs. The gang called the Lions want to take revenge and they shoot Alicia from the Niners while she is at school. Everything happens in a classroom at … upper secondary school. After my pupils had watched this drama being performed in class, they were all asked to write an eyewitness report as a formal letter to the local Police. In their letter they were asked to answer the following questions:

- What happened?
- Where did it happen?
- How did it happen?
- When did it happen?

These are the same questions you have to answer if you are going to report a criminal act to the local Police in the United Kingdom. I also asked them to include information about their personal feelings and emotions after having watched this role-play. I believe that if we can create situations and learning activities that are very close to real life experiences, then it is easier to lead the pupils in the direction of personal "Bildung" when learning English. In my classes in English we have read about the school massacre at Sandy Hook Elementary School that happened in December 2012. We read a newspaper article from The Daily Mail about exactly this.

As a pupil I believe that it is sometimes hard to put themselves in the situations of some of the victims of terror. Especially if they only read about it in a newspaper article at school. Recently that have also watched the horrible acts of terror in Boston where an 8 year old boy was killed just after he had given a hug to his father who had participated in the marathon race then.

I think we need to create learning situations where the pupils can use their 5 senses; hearing, seeing, sensing etc. if we can succeed in including the 5 senses when creating learning activities, then it is easier to attain the goal of creating "Bildung" among the pupils we are teaching. I have also used a teaching method called origami which implies using the sense of seeing, reading, using your hands etc. In many ways I feel this is "hands-on" learning, and it is a learning strategy that promotes learning.

Participant number 12

1. How do you understand English as a Bildung subject?

English language is the most important way to establish contact across barricades as religion, culture and nature. Once contact is established, the interesting part can start.

2. Tick off what you think are the five most important competence aims for Bildung.

Nb.	Competence aims	Main area
1.	velge og bruke egnede lese- og lyttestrategier til å finne informasjon i muntlige og skriftlige tekster	**C**
2.	ta initiativ til å begynne, avslutte og holde en samtale i gang	**C**
3.	drøfte sosiale og kulturelle forhold, samfunnsforhold og verdier i flere engelskspråklige land	**CLS**
4.	presentere og diskutere internasjonale nyheter og aktuelle hendelser	**CLS**
5.	gjøre rede for bruken av engelsk som et internasjonalt verdensspråk	**CLS**

3. Why do you think these are important?

1. Pupil's choices – motivation – effect
2. The feeling of success, being able to take part
3. The need of knowledge
4. Information/news is everywhere all the time
5. Pupils/everybody travels a lot

4. Give examples of lessons that you think promote Bildung and why.

No answer.

Appendix 6: The conventions used when transcribing

The following conventions were used to mark things in the transcripts:

R: Researcher

I :   Interviewee

*:   Symbolises a pause in the interview. The more asterisks the longer the break.

Transcript of interview A

1 Researcher (R): Eh, okay. So, ah, in your answer to the first question (on the

2 questionnaire) you mention history and society, and culture and literature, and

3 behaviour, ah, so, how do you think this diversity in topics and variety of

4 representations of these topics help promote Bildung?

5 Interviewee (I): Ehm, I think it's, ah, I think maybe what is most important to learn

6 about the facts, what has happened, history. When I teach my students I like to present

7 facts first, for example slavery. I like to tell them about what happened in the USA, they

8 needed people to work for them and you know they got these slaves and sold them. And

9 based on these facts, when they know the background it's easier for them to understand

10 the literature or the movies that we use. To give them some background knowledge.

11 R: Yeah.

12 I: And then I've already mixed two of these topics, right? And, ah, and based on what

13 has happened the society has become what it is now, right? And I think, ah, knowing

14 this background, they will have a different respect, for example, many of the student

15 here, especially maybe the boys are kind of racist, yeah and maybe bad attitudes come

16 from lack of knowledge.

17 R: Yeah.

18 I: I think it's important to give them this, this knowledge and to try to let them think eh,

19 'what would I do if this happened to me or to my family?' and try to wake their

20 feelings.

21 R: Mhm.

22 I: And then maybe, hopefully, they will change their opinion.

23 R: Mhm.

24 I: Yeah.

25 R: Ah, so, feelings, how is feelings or getting emotionally involved important in relation

26 to Bildung?

27 I: Eh, it's ehm, it's ehm, it makes you behave like you do. If you feel angry or if you

28 feel scared because something is strange, I don't know enough about these people,

29 they're very different, skin colour, and they have a different language or a different

30 culture. If you're scared it's easy to be aggressive, maybe.

31   R: Mhm.

32   I: And ah, but instead if you feel kind of sympathy or you feel, eh, you feel bad about

33   what, what Europeans did to these people, maybe it will change the way you'll treat

34   these people, or think about them. You'll have a different respect. That's what I think.

35   So feelings are important. If you feel angry or if you feel scared it is easy to act like you

36   are angry.

37   R: Mhm.

38   I: And, and maybe for example with racist attitudes or things you say.

39   R: Mhm. Ah, and do you think that the English language or the English subject have

40   sort of an advantage when it comes to the development of Bildung because it is so

41   diverse?

42   I: Mhm.

43   R: It offers so many different topics of knowledge.

44   I: I'm not sure. I'm a Norwegian teacher too, and I think, eh, yeah maybe, when I think

45   about it, maybe it has because the history and includes so many different countries, so

46   many different cultures compared to Norwegian, we talk about Island and Norway and

47   maybe that the Vikings went to, to England and Scotland and visited the monasteries,

48   but it's, it's more narrow. English is a huge, ehm, subject and you can include so many

49   different authors, so many different ehm movies, and poems.

50   R: Yeah.

51   I: So you got, ah, many authors and many subjects to choose from. You can pick the

52   ones that you need the most or that you find the most interesting.

53   R: Yeah.

54   I: Mhm.

55   R: Ahm, and that brings me to, eh, you talk about world famous literature, ahm, and

56   […] how do you see the world wide literature, the literary basis, like the canon, as

57   something that promotes the development of Bildung?

58   I: I think, ehm, having, having read some of the same things as people in Australia or in

59   the USA have read then you've got the same references and world famous literature is

60   world famous for a reason, they touch subjects that ehm, are relevant for all people. It's

61   about being human and ah, having these, the same references I think is important, yeah.

62   Do I make myself clear?

63   R: To communication, or?

64   I: Yeah. Communication, but also when it comes to the way you treat other people and

65 the way you respect other people, hopefully, and as I mentioned earlier the feelings,

66 they appeal to something in you even if you live in Norway or in Australia, it's the

67 same. You feel the same and hopefully have the same thoughts when you have read this.

68 R: So, ah, how do you see, ah, literature as important to Bildung in relation to what you

69 just said?

70 I: I, eh, because it will hopefully, reading this poem or this play or a novel, or whatever

71 it is, it will, hopefully it will, ah, touch your feelings in some way and like we talked

72 about earlier start a process of reflection. It will help you develop, hopefully in a good

73 direction.

74 R: Yeah. So feelings and reflections are important.

75 I: I think so.

76 R: Mhm.

77 I: Because the way you treat people it's based on feelings, right? Sometimes you meet

78 people and you just don't like them, you can't explain why, but it's just a feeling, right?

79 Other people they make you happy, everything is based on feelings. And people that

80 you like and they make you feel good, you will treat them in a nice way.

81 R: Mhm.

82 I: Sometimes you actually would have to treat people with respect even if you don't

83 know them or even if they don't make you feel good. You have to treat them with

84 respect.

85 R: Mhm.

86 I: And I think, ah, back to what you mentioned on literature, the way that the texts make

87 you feel, feelings will make you think about 'what if this happened to my family' or 'in

88 my country', right? And you will, the process of thinking about this will hopefully make

89 you be a better person.

90 R: Mhm.

91 I: Yeah.

92 R: Ahm, can facts, because you can read a factual text about ah, a historical happening,

93 or, can this, reading facts, does that create the same emotions as reading a literary text?

94 I: No, I don't think so, because you need the facts first because then you've got

95 something to relate the fictional story to. But I think in literature usually you've got one

96 or two main characters and you get to know these people and you feel sympathy or

97 empathy for these people and that's why it appeal to your feelings, that you can relate to

98 one person, you feel you know these people in the story. This will not happen in a

99   history book in the same way.

100   R: Ehm, so what about ahm, the writer of this literary piece. Ah, can they relate to that

101   person as well as the characters?

102   I: Sometimes, I don't, not always, sometimes. I don't know if you know all the books

103   we use but we got one called Workshop, I can't remember the name of the writer, but

104   she, if I tell the students that this, there is just an extract from a novel, and she, it was in

105   1954, when the supreme court ruled segregation unconstitutional and the teacher said

106   'hey you have to hurry home' because she didn't seem happy she was worried. And this

107   girl she was, there was a white man who was angry and he tried to rape her, she was I

108   think nine or something. And this actually happened with the author and I tell them and

109   'this has happened to her', and it does something to the students. Maybe they have a

110   little sister and she is nine.

111   R: Ahm, so they can relate to the characters on an emotional level and they can also

112   relate to the author, ah,

113   I: Only sometimes

114   R: Sometimes. Ah, so would you say that there are, um, several sort of layers of

115   knowledge and emotional connections?

116   I: Absolutely. And some of the students they are, I don't know which word to choose,

117   It's not nice to say they're shallow, but, do you understand what I mean?

118   R: Mhm.

119   I: They say, 'oh what a sad story', but it doesn't do more to them. It was a good story or

120   it was a sad story and then ah. But as we talked about again reflection, with some of the

121   students the process starts and they will think about this movie or this extract and it will

122   change their way of thinking.

123   R: Mhm.

124   I: It will develop their personality.

125   R: And that sort of brings us over to teaching practice.

126   I: Mhm.

127   R: Ah, because you say that when this reflection starts happening that is when the

128   development of Bildung sort of begins in a way.

129   I: Ehm, hopefully. I think, I think Bildung, if we can teach them, let's call them the

130   shallow students, but they know that there is a reason why there are so many black

131   Americans. Eh, at least teaching them the background for what has happened and

132   maybe they will not be as shallow in their way of thinking about these black Americans.

133 Then we can already start talking about Bildung. That's what I hope if we can help them

134 know why this happened and who started this process, the black Americans they did not

135 have an American dream that's not why they came to the USA. They were kidnapped

136 and put there and now people in the USA are angry because there are so many black

137 Americans and whose fault is that? Even the shallow students can learn something and I

138 think that that is the start of Bildung.

139 R: Yeah. But do you think that facts are enough or do you think that there has to be an

140 emotional ah, reflecting process in order for it to become Bildung?

141 I: Eh, unfortunately I think we need the feeling and the reflection for them to develop

142 into hopefully into better persons. We need to, and that's what makes it both difficult

143 and interesting to be a teacher because… ehm. Luckily in many students it's easy

144 because they are open to what we say and they are open to what we try to give them and

145 to start the process. But some they're 'how do I reach this person?' and 'which buttons

146 do I have to push to start something in this student'?

147 R: Mhm.

148 I: Because we need to start something, if they are closed and 'I don't need to know

149 anything you say', 'I don't need anything because I mean what I mean and I'm not open

150 to change this' then it's useless.

151 R: Yeah. And that is definitely a big challenge, to break down that wall.

152 I: Yeah. But luckily they are very few students who are totally closed. The most of them

153 are open to learning new things. But I think also, this is maybe a bit on the side, but I

154 think the home that they come from is really important to this. If the parents are closed

155 too and for example racist then it's hard to change the way of thinking that this student

156 has.

157 R: Yeah.

158 I: If they have learned at home that everything is relative, that there are many opinions

159 about the subject, some mean this and some say that, it's like they're more open to put

160 this into connection and use it in their process.

161 R: Yeah. And you also mention, eh, that they need to be challenged and provoked, and

162 how is this important in relation to Bildung? How does the English subject eh, challenge

163 and provoke students?

164 I: Eh, we have talked so much about black and white now that I can go to another

165 subject, for example the natives, the natives in America or the native in Australia or

166 whatever. Ehm, I can, we talk about how the Europeans came to their country and more

167   people came and they needed more space so they pushed the natives away and

168   sometimes, especially in Australia, they used them as slaves. And I can, the whites they

169   needed the goal and the money and the space, but to provoke them and to wake the

170   feelings in the students I can ask them 'how would you feel if someone did that to us

171   now', 'they just came and said hey, move it! Get away from your home and your farm

172   and whatever you own, just move it because we'll have it now', that's an example of

173   provoking them, you know, just turning everything around.

174   R: Mhm.

175   I: 'How would you feel?' You push this button to wake their feelings and then suddenly

176   even if they're kind of shallow in the beginning 'hey, that would not be nice'. Even if

177   you have a different skin colour, the feelings would be the same.

178   R: So, I'm thinking about history now, but, um, if you take history as a subject and you

179   have English as a subject, and the topic is the same, for example about the natives, do

180   you think that the English subject which focuses also on the language of these natives,

181   do you think that the language sort of gives them, um, a closer relation to the English

182   speaking countries for instance? That through language they also get to know history

183   better?

184   I: Yeah. I think so. I really think so because there are so many words in English that

185   they have to know, it's like segregation, it means 'skille'. What type of 'skille'? You

186   need to know something about history to understand the language and vice versa.

187   R: Yeah. Um…

188   I: The meaning in words, there is always more to a word, in the meaning, then just what

189   you see.

190   R: Mhm. So learning a language is also learning to know, getting to know the culture.

191   I: Mhm. I think so.

192   R: Um, and I also like to ask you about these feelings and emotions that you see as very

193   important, um, can, is there only literature that can do that, evoking these emotions?

194   I: Absolutely not. I think just the way, just the way that um, for example culture. When

195   you come to another country and people hold the door open for you it's like 'hm', it

196   always does something to me. When I come here maybe with a child, five bags and the

197   trolley, no one will hold the door open. I think also for the students, just the way we

198   treat them to say 'can you do this for me, please' and 'yes, thank you'. We don't say

199   that in Norway, but it is about treating people with respect and it's not like we're

200   disrespectful to people in the store when we don't hold the door for them but I think it's,

201 sometimes we need small things like holding the door to make someone happy.

202 R: And um, this is related to ah, what you say or talk about as being able to express

203 yourself. Um, so how do you relate being able to express yourself, for instance being

204 polite, to Bildung?

205 I: Eh, it's all about these feelings again. If you are polite, if you come to England and

206 say 'hey, I want the newspaper' like we say here, the people there will get the wrong

207 impression of you. You can be a nice person and you can be polite in Norwegian

208 standards but it's like you give the wrong impression when you come there.

209 R: Mhm.

210 I: And um, it's about like I said in Norwegian 'ut-danning' we help them develop their

211 Bildung. And I think also when they come there, we tell them 'if you want to be treated

212 as a polite normal person you actually have to say 'please' and 'thank you' when you

213 come to England.

214 R: So even if you know the language you might not express yourself in a way they

215 understand because there are certain cultural norms you don't get.

216 I: Mhm.

217 R: So ah, would you say that cultural competence or awareness is important?

218 I: Yeah, I would.

219 R: Ah, would you like to explain.

220 I: I have to think of another example then. Ehm, it's… * Right now I can't think of any

221 related to the English subject. But sometimes I tell them what people think of

222 Norwegians when we meet new people we give them the hand. It's so cold, it's a cold

223 gesture compared to in France where they kiss each other on the cheek, everyday when

224 they meet, not just the first time, but everyday they do this. The first time we meet we

225 shake hands to show that we don't have a weapon in our hand, that's the history behind

226 this gesture and when it's finished we don't touch each other anymore. So it's teaching

227 them the differences between the cultures, the way that people see us. But, ah, I have to

228 think to find another example. I don't know if you want to move on and I can…

229 R: Yeah. Um, cultural competence, um what is that? What is cultural competence?

230 I: That's a different question. Eh, I think to say that you have cultural competence you

231 need to know the background, some of the history of the countries because you need

232 something to relate everything you see; you need to relate this to something as a

233 platform in the bottom. But cultural competence it includes eh, the way you treat

234 people, the attitudes that you have, for example is you're a racist or if you are a

126

235 nationalist or whatever you are, eh, and it includes the way you talk to people that you

236 can actually make yourself understood and that you are, both simply related to

237 language, but also what we talked about what is in the different words and gestures.

238 And of course, ehm, if you have read world famous literature, you have something in

239 common you have the same platform as the people that you meet and their culture.

240 R: **Ehm, so eh, what would you say is the English subjects most important

241 contribution to the development of Bildung or what is the English subjects most

242 valuable contribution to Bildung?

243 I: Eh, I think that the most important thing is the way that you treat other people with

244 respect. And it's difficult if you don't know anything about them so we actually have to

245 teach them the background, why, why are the aboriginals, most of them poor? Why,

246 what happened to them? To understand this and to treat them with respect, we need to

247 know what happened. So I think, teaching the students to respect that we are different

248 and in most cases there is a reason to why, what you don't like, there is a reason why

249 this is so.

250 R: Mhm.

251 I: Did I make myself clear?

252 R: Yeah. And do you think that ah, the English subject teaches you about cultures more

253 so than other subjects?

254 I: Ehm, yeah I do.

255 R: Can you explain?

256 I: Ehm, yeah, I'll try. I'm not a history teacher when I don't teach English or

257 Norwegian, but if you're a history teacher you can teach them the history, but you can't

258 in the same way, you can use extracts but you don't have the time to read three novels

259 during the school year. So you don't get the chance to, to make the students relate this

260 history to a fictional person in a story and you don't get this feeling perspective that we

261 can in English.

262 R: Yeah. So, its diversity makes it very valuable…

263 I: Mhm.

264 R: ** Because you, ah, have a history or a historical event and you can read about it,

265 sometimes as a factual text and…

266 I: I prefer when it does.

267 R: Yeah, okay so that they have like sort of a very clear understanding and background.

268 I: Mhm.

269 R: And then maybe you have a poem that expresses or tells us about the same historical

270 event. Um, and this poem gives you an emotional connection to what happened because

271 from that poem you can tell if it's a critique of what happened or maybe it is ironic and

272 again you might see the emotions and personal opinions of the person who created the

273 poem and maybe it's important to see whether the poem was written at the time of the

274 historical event or later and maybe making connections between history, the past and

275 the present. Um, and it also reflects not just this persons opinions but the opinions

276 perhaps of a whole society.

277 I: Mhm.

278 R: And, um, so there are really a lot of layers, would you agree with that?

279 I: I totally agree, mhm. And that's what in a certain degree that's what makes us talk

280 about the shallow students and the more complex students. And this is what decides the

281 grades they get, the more they understand, the more of the layers they can understand

282 the higher the grade will be of course.

283 R: Mhm. So, how important is the English teacher's role in making these layers

284 available to the students? Do you think the students are able to see all of these or do you

285 think that the teacher needs to clarify and make the connection for them?

286 I: I think in the end, I think don't think it's right for the teacher to, um, reveal all of it

287 for example if we read a short story related to natives or…

288 R: They should reflect…

289 I: They should get the chance to reflect themselves first and then eh, maybe they work

290 together in pairs or in groups and then we talk about this in class and hopefully one of

291 the, lets call them the best students, will say, maybe he or she has taken the point of the

292 story but if they haven't the teacher has to give this to the class. But I don't think it's

293 right to give them everything in the beginning, I think they learn so much more going

294 through a process. Mhm.

295 R: So making, because maybe some students reflect very subconsciously

296 I: Mhm.

297 R: And they aren't really aware maybe of their own thoughts because they don't eh,

298 look at them or they don't talk about them. So, um, is it important to um, have like you

299 say discussions in class…

300 I: I think so, I think it's really important.

301 R: And does this bring out sort of the thoughts and reflections that have been

302 subconscious and now they become conscious in a way?

303   I: I think many times they actually do.

304   R: Mhm.

305   I: Yeah, I think so. When you, when you, it's just like me, many of the things that we

306   talk about now I have been thinking about this but I have never put it into words. Now

307   I'm pushed to, to saying something, to put it into words and it's difficult but sometimes

308   it's like 'ah, of course', right? And um, when I come off from here I'll do my thinking

309   again, it's like a process and that's what we need to start in the students. We can't make

310   them open their mouths and give them, feed them with knowledge, they need to, this

311   needs to happen over time.

312   R: Yeah. So would you say that it is important to be conscious of Bildung when you

313   plan your lessons and that you are conscious of the fact that for instance that 'I need to

314   make my students reflect…

315   I: Mhm.

316   R: And put their own words on feelings and emotions.

317   I: Absolutely.

318   R: So um, eh, are you conscious of promoting Bildung when you plan your lessons in

319   that way, in that sense?

320   I: I know what I want, I know what I want in the end. I want them to have thoughts

321   when the process is over, but as we talk about it now I'm not good at, or I can't tell my

322   students, this is the goal you are all supposed to have this and that thought. I can't tell

323   them and I don't either. But in my mind I know what I want for them in the end. And

324   out from what I want I try to, I try to work in different ways because they need variety

325   and we're touching many of the different subjects, we're into history, we're into maybe

326   a poem, we read a short story, maybe we watch a short trailer from a movie or

327   something and based on this I give them some tasks that hopefully will start this and

328   lead them to the end. So I'm aware of what I want, where I want them to go.

329   R: Mhm. So um, before um I conducted this questionnaire, um, eh, how much or have

330   Bildung been, is Bildung like a general goal of education, but are you like conscious of

331   it when you plan, this is English and I wanna reach Bildung or is Bildung something

332   that's there, I mean…

333   I: I understand what you mean. We talked about it after the, after writing this

334   (questionnaire). Bildung it's just there, but I've never actually thought about working

335   with my subject, I've never thought of the word Bildung, it's just there in everything.

336   It's there when you read eh, factual texts, it's there all the time. But we don't talk about

337   it, do you know what I mean?

338   R: Yeah, but do you think it's beneficial um, for instance now when you've been made

339   aware of it to consider it when you plan lessons, when you think of what you want to

340   achieve, that this goal you have always in the end, that you are sort of conscious of that

341   this is Bildung this is what I want?

342   I: Mhm, yeah. But the goal will be the same as it was last year, it's just that now I'll

343   think of the word Bildung when I make my plan. But what I want will be the same. I

344   never thought of it, 'hey this is Bildung', I never did.

345   R: Yeah. Because the competence aims are sort of concrete and, but it's relating them to

346   Bildung that is more eh, difficult.

347   I: Mhm. When I put the, when I picked out the most important here (the questionnaire) I

348   was lost, but of course some of them are more relevant than others, but it's difficult to

349   put it into words, what is Bildung. It's interesting.

350   R: Um, because I'm trying to find out exactly um, because I sort of want to, it's fine that

351   it's always there and some people have that opinion that Bildung is always there so you

352   don't have to think about it. Do you agree with that?

353   I: No.

354   R: No. Can you explain why?

355   I: Eh, it's after starting this work with you I've thought more, I want my people to treat

356   other people with respect for instance and I want them to be nice and to be sympathetic,

357   but um, but um, I've forgotten what to say now, can you repeat the question?

358   R: Um (laughter), um well, some people say that Bildung is in everything so you don't

359   have to be conscious about it, you don't have to…

360   I: I think I need to be conscious because then, now I'm back on track, I think I need to

361   be conscious because then it's easier to see um, how did my students change, what did I

362   actually manage to teach them. Did I, or not did I, but did they change some of their

363   attitudes or did they reach a higher level of understanding and of reflection.

364   R: Mhm.

365   I: And I think to see that we actually need to think of Bildung, maybe.

366   R: Yeah. So it's actually important to be able to um see the change in students.

367   I: Mhm.

368   R: so um, let's see, eh, I would just like to have you explain a bit more, because you say

369   that the goal is still the same, but how has it changed after you've become aware of

370   Bildung?

371   I: It's changed simply because now I can eh, it's changed in me, in my thoughts and

372   reflections, because now I can say 'hey this is Bildung' you know. I can ah, I've been

373   through a process now, it's like I've got one more vocabulary in my mind. It's for me,

374   in my mind it's changed. But what I'll do to, in my class it will be the same, it's just I

375   got a new word in my vocabulary, and I'll use it.

376   R: Um, and do you think being aware of Bildung makes you, or do you think that being

377   aware of it and being, is beneficial for teaching the English subject, is it beneficial for

378   you?

379   I: Um, It probably is because now I'll um, I'll be looking for it, maybe I'll be looking

380   for it even more in my students.

381   R: Mhm.

382   I: And I can tell myself 'this, this, we've reached the goal and it's Bildung', what I

383   didn't have a word for before.

Appendix 8: Transcript of interview B

Transcript of interview B

1   Researcher (R): First of all, I'd like you to answer, ah, the first question on this (the

2   questionnaire) because I don't see an answer to that, am, on the questionnaire. So I was

3   wondering if you could say, or answer the question 'How do you understand English as

4   a Bildung subject?'

5   Interviewee (I): ** This is so difficult because I think English is, is one of the main, in

6   my opinion, one of the main subjects, the fundamental subjects in Norwegian schools

7   and maybe that makes it a Bildung, Bildung subject?

8   R: Mhm.

9   I: ** Ah, when I think of, of my English class in third grade, having English for five

10   hours a week and eh, you know the next level would be university studies in English, I

11   feel very, eh, responsible for giving them, eh, for giving them education in what I call

12   Bildung within English as *, you know covering the literature, eh, the history, and

13   giving them *, giving them this eh, this level of advanced English, so that would be, you

14   know, this Bildung project, this Bildung would be, is important for me to think about

15   when I teach them.

16   R: Mhm. So what do you think about in relation to Bildung, what is Bildung to you?

17   I: Knowledge of literature and knowledge of history, ehm.

18   R: And why is this important, knowledge of history and literature?

19   I: Because when you have reached a knowledge of English, when you have reached

20   third grade level of English, ehm, this is, you know, advanced and, * ah this is difficult

21   because I think this is, I'm sorry I'm not giving you complete answers…

22   R: It's fine, I just want your reflections…

23   I: Ok.

24   R: Mhm. There is no right or wrong answer.

25   I: I know, but I haven't really thought it through and that's my problem now. Ehm, *

26   but in third grade my aim has always been to, you know, give this, to cover all the

27   literary periods so that they would be, that they would feel that now they have this, this

28   fundamental, or this, this really high level of English, knowledge of, you know, not only

29   the language, not only the words, but also all these other topics.

30   R: Mhm.

31   I: As a Bildung, Bil, I can't answer it more complete, I think, in respect to third level.

32   R: But…

33   I: But as first level…

34   R: But, yeah, but you mention literature

35   I: Mhm.

36   R: and covering all the periods, um, and I was wondering then, um, what part, in your

37   opinion, does literature play in the development of Bildung or how important is

38   literature to Bildung?

39   I: Mhm. Eh, if… Eh, if… * Eh, Bildung is important in the third grade or in the third

40   level there, literature is, you know, or, it's the most important thing because that's what

41   it's about, culture, history and literature of course.

42   R: Mhm.

43   I: As far as my other class is concerned, an example of eh, the first graders, in an

44   apprentice, you know going to an apprenticeship later, in electronics, this is what I have

45   today. Literature would be a small part of it.

46   R: Mhm. But what can, what does literature provide pupils? What, why is literature

47   included, you think?

48   I: Because it is something to talk about and it can be given as information about for

49   example eh, learning about history, culture, and of course if I find really good short

50   stories or extracts of stories, I treasure it, because it can give me eh, a means to give

51   them Bildung, for example in, you know, the United Kingdom, eh, in Northern Ireland,

52   the conflict in Northern Ireland.

53   R: Mhm.

54   I: So, literature would be important and eh, to give you an example, I don't know if this

55   is relevant in your question now, but to give you an example. Tracks has just published

56   a new book for yrkesfag. I have been reading through it now, just out of curiosity, and

57   there is hardly any literature.

58   R: Hm.

59   I: And it is so difficult cause sometimes you need, you need the literature to, to have

60   stories and, you know, to talk about something cause you can't really deal with

61   vocabulary or electronics all the time, you need to have the literature to give them

62   stories.

63   R: Yeah. Eh, but what does stories eh, give pupils in relation to Bildung? Why are

64   stories so important?

65 I: Mhm. They provide them with eh, maybe an example of a eh, an example of a

66 situation. * They might, or we always, all teachers, at least of English and Norwegian,

67 we always have this secret dream of turning one of them into readers, you know, eh, and

68 I guess that we have always this hope that one of these stories will interest them, even in

69 yrkesfag. That they will give them, eh, additional knowledge to a theme, maybe you

70 know, the conflict of Northern Ireland and give them different perspectives, so I guess

71 that's Bildung in a way…

72 R: Um, so why do you think literature, because there are factual texts as well, so why do

73 you think um, a literary work is also provided when it comes to for instance a historical

74 event?

75 I: Mhm. * To give different sides of a story, to provide different perspectives and to

76 give them a wider view of everything, I guess.

77 R: Mhm. Um…

78 I: But when you think of stories, do you also think of giving them a story in, through a

79 film, maybe?

80 R: Well I'm thinking… English does use a lot of movies as well, and that is a way to get

81 an expression, being emotionally involved perhaps, in a historical event for instance,

82 that happened a long time ago. In your opinion, does literature give students a chance to

83 be more personally involved in something that happened a long time ago, compared to

84 factual…?

85 I: They might be, they might be. […] I think they would, and of course I would have to

86 relate to my students because that's the only way I can give you examples, really. I have

87 these contrasts and at this third level they, first of all, when they have chosen the course,

88 they know that they have to read all this literature that comes from, all the whey from

89 Shakespeare until contemporary literature. So they have to and their perspective is a

90 different, you know, they are eh, more mature, they have better knowledge of English

91 before they have this course and therefor they are provided with knowledge and

92 maturity that give, that allows them, you know, um, a more positive view on different,

93 difficult subjects like Wuthering Heights, for example which is really difficult.

94 R: Mhm.

95 I: And eh, so therefor they are usually positive to reading literature.

96 R: Mhm.

97 I: Ah, on the other hand, yrkesfag, if you ask them if they have ever read anything they

98 would probably say that they hate, hate literature, they hate stories and therefor you

99 usually have to pick the stories wisely and think about what you present to them, you

100 know, good engaging stories and eh, and you have to add the literature together with

101 something else, you know, eh, thinking of it as a package containing lots of things.

102 R: So would you say that making them um, personally engaged in something is

103 important in order to reach Bildung?

104 I: Mhm. In order to, to making them understand that they have to do this or, you know,

105 they should do this, or, they would learn something cause that's always their answer,

106 why are we doing this. Of course they know why they have to, study the, the English

107 tools but it's difficult for them to understand why, why do they have to read literature,

108 so.

109 R: Mhm. So eh, do you think that it's important to make them aware of eh, why they

110 have to read literature?

111 I: Mhm, mhm. And be very careful when choosing stories. Trying to find stories that,

112 that would eh, interest them. And of course in a class with boys their choices would be,

113 or what they would prefer would be different then eh the girls that usually are in this

114 class, they would like something else. So.

115 R: Um…

116 I: An example may be or, ok go on…sorry.

117 R: No, no…

118 I: I was just thinking of an example that I felt, sometimes you are, I pick a story maybe I

119 think about eh, something that would interest them in this class with fifteen boys, and I,

120 I tried, to give them eh, a sort of an electronic, they could tick, not tick the right

121 answer, but they could choose which film they would like to see and I had a selection of

122 five I think , and we could talk about it afterwards. And then I could add different types

123 of questions, right? Not only covering the film, but also the story and maybe the setting

124 and different things, different aspects of it, so it's not really literature but in a way it's a

125 story at least and we, finally we chose eh, Sherlock Holmes and of course I added lots

126 of things about Victorian age and also London of course and things that they could, so

127 they would, or maybe, or at least my goal was that eh, maybe they would come to

128 London once and maybe go to Madam Tussauds and go to the underground station in

129 Baker Street and they would suddenly see the symbol of Sherlock Holmes and

130 remember the story, at least that's what we hope for.

131 R: Mhm. Am…

132 I: So in a way it's, in a way it's literature, you know what I mean? But it's a way of

133   reaching these sixteen year olds.

134   R: Mhm. So, um, literature, in your opinion, does literature have like ah multiple layers

135   of ah, knowledge or? That is provides sort of more knowledge, it's more than just a

136   text…

137   I: It's more than just text, of course. That is obvious when you read Jane Eyre of course.

138   Ah, because it belongs to a literary period and, but eh, a story about Sherlock Holmes

139   would include, I think at least teachers usually think about it that way, that they would

140   include questions about London, did this Sherlock Holmes live, or is he a fiction story,

141   fiction person, yeah

142   R: And I just want to bring us back to the question of Bildung.

143   I: Mhm.

144   R: So, ah, eh what, again, what is Bildung to you besides knowledge, or what does this

145   knowledge, eh, is Bildung only knowledge or is Bildung something more? Eh, how do

146   you reflect on that?

147   I: ** It's knowledge and I have ticked the, the competence aims that I have felt that is

148   important.

149   R: Yeah and, um, would you like to explain um, or would you tell me how you relate

150   these competence aims to Bildung?

151   I: Mhm.

152   R: Um, if you just, um, you can go through them one by one and you can just mention

153   which one it is before you um give your explanation.

154   I: Yes, so I have to relate them to Bildung.

155   R: Mhm.

156   I: Yeah. Forstå muntlige og skriftlige fremstillinger… This is the first one.

157   Kommunikasjon…*

158   R: Mhm.

159   I: Ja, forstå muntlige og skriftlige fremstillinger om allmenne emner, om faglige emner

160   knyttet til eget utanningsprogram. ** Yes, I relate it to Bildung because it's important

161   to, to eh, to get knowledge of, you know, how to write and how to present, how to have

162   good competence eh, how to express yourself orally and of course in written texts and

163   for these students or this course I have taught this year, electronics, subjects of eh,

164   American life or, you know, British life would go hand in hand with, or not hand in

165   hand sorry, eh, would also, would be included together with, you know, together with

166   tools names on different electronics devices…

167   R: So, you mention express yourself, being able to express yourself

168   I: Yeah.

169   R: How is that important um, in relation to Bildung?

170   I: ** You have chosen such a difficult… I'm not that kind of person that can, you know,

171   I'm not that scientific person. I'm not able to give you a scientific answer on that, I'm

172   not able to.

173   R: Um, but do you view um, Bildung as knowledge?

174   I: Yeah. I've said that before…

175   R: Yeah, but…

176   I: Bildung is knowledge.

177   R: Yeah, but eh, do you think it's more than knowledge or what um type of knowledge?

178   I: Knowledge of eh, expressing yourself orally, knowledge of expressing yourself eh, in

179   an ok way in Norwegian, or you know, eh, express yourself in written texts, that would

180   be Bildung.

181   R: Mhm.

182   I: Knowledge of this.

183   R: So you're, but, I'm just asking, is Bildung, or how is Bildung, is it more than

184   knowledge? Obviously knowledge is like the basis, the foundation of it.

185   I: **

186   R: We can just continue with um,

187   I: I'm not able to give you a, a, an answer on that because I feel that Bildung to me

188   would be, you know, understanding orally and written, ja, forstå muntlige og skriftlige

189   fremstillinger, uttrykke seg skriftlig og munntlig, to me this is Bildung.

190   R: Mhm.

191   I: I can't really define it more, I'm not able to.

192   R: Okay. Um,

193   I: I'm not, I'm more of a practical type, I haven't really, I'm not good at reflecting like

194   this.

195   R: Um, But, um, what about lese tekster i ulike sjangere, how do you see that as

196   important?

197   I: I see that as very important at least concerning my level three of English students

198   because then they would read lots of different literary texts and I think, as I have said

199   before I think that is really Bildung, at least concerning their course.

200   R: So what does this course um, what does this literature provide them with?

201 I: Knowledge of the world and knowledge of literature and knowledge of um, all the

202 important in our, all the important authors, yeah, English authors, you know, mostly

203 American and British.

204 R: Mhm. Um, and why is it so important to know these different authors?

205 I: Well English is a world, eh, is a world language, very important. And of course there

206 are lots of other English courses, one is called Samfunnsfaglig engelsk that would focus

207 on politics and international conflicts, international themes, so I guess that really

208 depends on the, on the, on the road the students want to choose afterwards. So, I mean,

209 they are different, but they are still, you know, it's Bildung. It's part of their general

210 knowledge of the world in a way.

211 R: Um, and then you have ticked off 'lese og skrive fagtekster'.

212 I: Mhm. *

213 R: Would you explain why you ticked off that one?

214 I: Yeah, fagtekster, that would be yrkesfag and that would be, eh, there is always a

215 discussion how much focus we should have on this. Um, what's important is also to

216 think that students, that this is very relevant. To link this to literature is easier when you

217 have students like eh, the ones taking helse og sosial eller helse og oppvekst,

218 helsefagarbeider, barne- og ungdomsarbeider, then you could use fiction, you could use

219 literature and still include all these faglige emner that they have.

220 R: Mhm.

221 I: With electronics it's different. Then it's difficult to include fiction in, you know,

222 dealing with those subjects.

223 R: Mhm.

224 I: But it's, it's important, because English is important and therefor a student at vg1

225 elektronikk, they have to, elektrofag, they should learn some vocabulary. So I guess that

226 would be Bildung concerning their course at least.

227 R: Um, and then you ticked off eh, 'drøfte sosiale og kulturelle forhold,

228 samfunnsforhold og verdier i flere engelskspråklige land'.

229 I: Mhm *. Yeah. Because that is so important in English so that is, as it says 'både et

230 redskapsfag og et dannelsesfag', so the aims would be dannelse in my opinion.

231 R: Mhm.

232 I: And this can be included at different levels, concerning what level of English you are

233 teaching.

234 R: Mhm. So, um, why are social and cultural um, situations eh, in different cultures

235   important?

236   I: * Because it belongs to the English language and students often wonder about this,

237   'why do we have to learn this?' 'Why don't we just learn English?' Of course English is

238   so much more and eh, sometimes it's difficult to explain this to them. 'Why do we have

239   to learn about Northern Ireland?' 'Why can't we just learn English?' But of course, this

240   is the same as learning Norwegian, a subject contains lots of important themes, yeah.

241   R: So, in relation to this competence aim, um, how important is cultural competence or

242   awareness when you communicate with people who have a different cultural

243   background than yourself? Because it's one thing to speak the language correctly, but

244   why is having cultural awareness also important?

245   I: Mhm. Um, if you know eh, everything you know will be eh, an asset if you go to

246   another country, of course. As much as you, if we can teach them this it would be, it

247   would be so, if they can remember and, you know, having learnt this they will be much

248   better off in society and of course maybe later when they grow older they can relate

249   these things to newer knowledge and yeah, knowledge of the world maybe, when they

250   travel.

251   R: Mhm. What about um, because you learn for instance how to behave yourself um,

252   does that relate to cultural awareness and can that make communication easier?

253   I: Mhm, yeah.

254   R: Um **, I just have to look through my questions here… Eh, so how and why is

255   learning these rules of behaviour important when you communicate?

256   I: * I guess this is much more important when you get a job later in life and you are

257   dealing with big contracts and you have to look to different cultures or different people

258   of course. And if you go to Japan for example like some of my friends do to go on

259   meetings with Japanese people you have to learn about the culture, but of course you

260   can't learn that in Norwegian schools. So, we just have to try to provide them with

261   knowledge about the world in general and eh, English in particularly, when we teach

262   English, but of course this is a small part of teaching I guess, you know. Teaching about

263   how Americans behave and how British behave. I know there is a text about it, you

264   know, the politeness of the British people and also we try to provide them with

265   knowledge of how to respond to an e-mail and how to write an e-mail in English and

266   that is of course important.

267   R: Um, so would you say that that is part of cultural awareness, knowing how to

268   behave?

269   I: Yeah.

270   R: Mhm.

271   I: But it's not a part of the English course that is focused the most, you know, we don't

272   focus that much on it.

273   R: Why is it important to have this cultural knowledge and knowing social codes?

274   I: It's something I have learnt because I've spent time in the UK and I've spent time in

275   the US and therefor I know something about it, I've experienced it first-hand.

276   R: How does it help communication, or how does it help communicating with someone?

277   I: It helps because you are not seen upon as rude and the more you know of a country's

278   knowledge, the more knowledge you have the better you will behave and the better you

279   will, you know, communicate with them. This is very difficult to teach in a classroom,

280   very difficult and I don't think many teachers focus on it that much.

281   R: No, but you see it as, it seems like you mean that it is important nevertheless.

282   I: Mhm. Yeah, but still I, I just understand that it's difficult to teach in a classroom.

283   R: Um, so this is Bildung related to the English subject, so I want to ask you, what

284   would you say is the English subject's most important contribution um, to Bildung or

285   what is the most valuable contribution?

286   I: ** Oh, could I choose like one of the competence aims as an answer?

287   R: Yeah, sure.

288   I: * I guess that would be 'drøfte sosiale og kulturelle samfunnsforhold og verdier i flere

289   engelskspråklige land'.

290   R: Mh.

291   I: I think that's the best answer I can give you.

292   R: Yeah. So do you, um, mean that the English subject, because it is so diverse in terms

293   of topics that it is um, that it opens to um, different types of knowledge and um,

294   development? I don't know if I'm making myself understood…

295   I: Yeah. In English…

296   R: It has its history and its culture and its language and do you think you reach, because

297   you can learn about cultures in other subjects as well, but um, the fact that you are

298   actually learning the language and the culture um, so do you think that is an advantage?

299   I: Mhm. Yeah.

300   R: That you are really getting to know this other culture because you are speaking the

301   language.

302   I: Yeah.

303   R: And do you think that part of learning a language is part of learning or, or

304   understanding, or that teaching or learning is to teach or learn about another culture?

305   I: Of course, cause as I said we can't just stand there teaching, preaching about the tools

306   you need in electronics eh, electricity, electrons, the inventions of electrical, you know,

307   devices. I can't do that all the time, I can do it in between, but eh, making this a diverse

308   subject would be to include different things in my opinion.

309   R: So how is eh, language and culture related?

310   I: * They go hand in hand in a way. Yeah.

311   R: Um, would you like to explain more how you think language and culture go hand in

312   hand?

313   I: ** No, I don't think so. I think this is something we think about all the time, us

314   teachers when we are, you know, preparing a new subject for them.

315   R: Mhm.

316   I: For example American life, how will we present this, well we would like to include

317   some short stories, maybe see a movie about something interesting, so it goes hand in

318   hand in a way. Yeah, fiction, factual texts and knowledge, (didn't get the word)

319   relevant, geography knowledge, yeah…

320   R: Yeah. Um, and now I would like to talk a bit about teaching practice. Um, so I, or

321   ask you about teaching practice. Um, and I was wondering if you could um, take me

322   through these lessons (from the questionnaire) and explain um, how you relate them to

323   Bildung.

324   I: Okay. These are lessons from vg1 Elektro, they have three hours of English each

325   week that means that eh, next year they will have two hours of English and this is seen

326   as a complete course with vg1, vg2, so they have final exams afterwards. Um, so the

327   first would be American life. And of course we will be doing this for um, maybe six to

328   nine lessons or, or klassetimar.

329   R: Yeah, but like how are these topics important. You say facts, geography, history…

330   I: Mhm. In order to learn English you, you learn English by learning about the history,

331   culture, geography and eh, facts and…I don't know what you mean really.

332   R: Um, well, because I'm thinking about um, eh, for instance communication, or what

333   um, competence aims ehm, would you relate?

334   I: Lese tekster i ulike sjangere og med ulike formal, forstå munntlige og skriftlige

335   framstillinger, å uttrykke seg skriftlig og muntlig.

336   R: Mhm.

337   I: As, as well as learning about American life, which is a competence aim as well.

338   R: Which is about learning about culture.

339   I: Mhm. And including literature in the process.

340   R: Mhm. So is literature very much part of every theme or every topic?

341   I: I would say so. That would be my choice I think. But as I said, eh, these new

342   textbooks now it seems like they focus more on factual texts. That's kind of sad.

343   R: Yeah.

344   I: And they also focus a lot on how to structure a text, which is of course important, but

345   maybe not as relevant on vg1, maybe later…

346   R: Do you think removing the literature from vocational subjects is that to remove um,

347   eh, the pupils um, eh, ability to engage personally then and reflect?

348   I: Of course this is very difficult to do when you have a group of fifteen boys in a

349   classroom. There is a difference between genders here. Eh, but at least we will always

350   try and sometimes you get through to them with the stories that are really good, you

351   know.

352   R: So would you say that literature is eh, providing pupils with eh, the ability? Maybe

353   they don't do it, but at least they have, they are able to… or given the chance to engage

354   personally and thus grow personally.

355   I: Yeah.

356   R: Mhm. So in a way um, they take away this chance?

357   I: Mhm. I would say so. And I would say that, you know, sometimes it's much more

358   interesting for, our aim is always, you know, to make them be interested in a story, and

359   as I say, a film would sometimes provide them with that. And if you give them different

360   (?), if you give them a small note before the movie you focus on why is there a strike in

361   Billy Elliot, you know, what are they striking about? You know, when did this happen?

362   Why is there a strike? You know, the students get this question. And then there is

363   another one, what is the language like? Where do they live? You focus on that. You

364   think about it. Give them a note, they have something to focus on, they know why they

365   watch the movie, to be entertained, to see the story and be able to tell something about

366   Billy Elliot afterwards, but still… Still in my opinion, it's a way of reaching them, you

367   know, through fiction.

368   R: And do you think that eh, do you think that um, engaging personally benefit

369   Bildung?

370   I: Yeah. I think so, yeah. Mhm.

371 R: And ah, ah, how is this, is it important to give them the chance to reflect? Because

372 sometimes we might read something and they might be actually have thoughts around it

373 but more or less subconsciously, um, do you think it's important to make them aware or

374 bring these thoughts or reflections out? That they put words to them?

375 I: Mhm. Of course, this is what we want. We want the stories, we want them to reflect.

376 It's difficult to reach a level of reflection when you're sixteen, but of course this is what

377 we discuss constantly in my third grade course. This reflection and this is what I

378 discussed with, they had oral exams last week and this is what I discussed, you know,

379 with this student when he was preparing for oral exam and he had Charles Dickens, you

380 know what does Charles Dickens say about coke town in your history book? You know,

381 try to, that is also Bildung in my opinion, relating different subjects to each other. You

382 have to ask yourself the question, why is Charles Dickens writing about this? Why does

383 he write about this terrible coke town, industrialised, why is it in your history book?

384 Yeah. But for them to reach this, and if we provide them with questions, you know,

385 trying to inspire them to reflect it doesn't always happen.

386 R: Um, eh, so um, are you conscious of promoting Bildung when you plan your

387 lessons?

388 I: I think so, but I have never thought about it as Bildung or it's not a term that I use.

389 But I think I do…

390 R: Mhm. But would you um, did you become more aware of it um, more after for

391 instance the questionnaire?

392 I: Yeah maybe. But as I said earlier I'm not very academical type, I'm more of a

393 practical type, and therefore I haven't really spent a lot of time reflecting on this.

Appendix 9: Transcript of interview C

Transcript of interview C

1 Researcher (R): When reading your answer to the first question um, you say that

2 especially for English, communication is important and what makes communication so

3 important in relation to Bildung?

4 Interviewee (I): Ehm, you talk about Bildung as an inner process, right? But it has to be

5 in cooperation with others, I think.

6 R: Mhm.

7 I: Mhm. In relation to others you will develop and communication is the key word I

8 would think. Being with other people and be able to eh, do things together, talk about

9 things, things like that, mhm.

10 R: And do you think the English subject offers this more than other subjects? Being able

11 to communicate?

12 I: Hm, yes well a lot of the education in English is about communication, its one of the

13 main goals in the curriculum. And we do it a lot.

14 R: Mhm.

15 I: Mhm. And minimum half the grade is about communication and speaking to each

16 other. Mhm. So eh, I think that would be very important.

17 R: Eh, and how important is, because you mention getting to know your own culture

18 and other cultures, so how important is cultural competence or cultural awareness when

19 you communicate with people who have a different cultural background than yourself?

20 I: Ehm, could you repeat the question?

21 R: How is cultural competence or cultural awareness eh, important in communication? *

22 Or is cultural awareness eh, an important part of communication? * When you talk

23 about Bildung related to the English subject eh, you said that 'to get to know, that you

24 get to know your own culture and other cultures and' eh, 'be able to communicate', so

25 you sort of link, if I'm correct, you link culture and communication.

26 I: Yes.

27 R: So how is culture important in order to communicate? Cultural awareness or

28 knowledge...

29 I: Mhm. First of all then you will have something common to eh, talk about, mhm. Eh,

30 common eh, problems to discuss perhaps, eh, common interests in a way, eh, so you

31 will eh, be able to communicate. The more you know eh, about a subject the more you

32 can communicate with others about that subject, I think, mhm. And it has to do a lot of

33 interacting with other human beings in a way, mhm. And the more you know about

34 other cultures and other people living in those cultures the more respect you get for

35 them eh, you develop a lot of understanding for how eh, they react or what they think

36 about things and why, why do they say the things they do, why are they eh, the way

37 they are, mhm. Lot of upbringing and living in the culture eh, you get it automatically in

38 a way and otherwise you'd have to learn it, to seek it.

39 R: Yeah.

40 I: I don't know if that was an answer to your question?

41 R: Yeah, because you are really reflecting um, why culture is important to

42 communication and those reflections are very important.

43 I: That's good.

44 R: And they'll help me. Do you think it's important to be aware of Bildung? Does it um,

45 I: I think so, because it has to do with ethics and morals also, together with respect and

46 understanding for other people in general. And then the other English subjects we talk

47 about um, English speaking countries around the world, mhm, so it kind of, it kind of is

48 there all the time all around and we don't often think about it, we don't often reflect on

49 it, actually. It's just there.

50 R: But do you think it is important to be aware of the fact that it's there? Do you think

51 knowing that eh, communication or culture is important, not just only to gain

52 knowledge, but in order to promote Bildung?

53 I: Yes, yes. Mhm, yeah, when you say it I reflect on it, right? Mhm, eh, I also think eh,

54 if you go out, if you travel to these countries and especially if you live there, you will

55 get it under your skin in a way, the culture and the Bildung, I think it's, if I had been

56 young today I would have travelled or studied in an English speaking country. Not only

57 to know the language but also the culture and mhm. I think I would have developed a

58 lot by that and second best would be learning it at school. Laughing.

59 R: Laughing. Um, you say sort of getting the culture under your skin, um, do you think

60 that the English subject help students um, sort of obtain that?

61 I: I hope so. And that would be much up to me as a teacher or the leader of the class. To

62 make them realise that to, if I can motivate them mhm, to want to seek this information

63 or want to go abroad, travel, maybe study, mhm.

64 R: Mhm. Um, when focusing on language. Do you think that the English subject has an

65 advantage eh, in terms of learning culture, because you're not only eh, learning culture,

66 but you're learning it through that culture's language?

67 I: Mhm, if I think, could you ask me again?

68 R: Do you think that eh, this is an advantage, in terms of other subjects, because there

69 are other subjects where you have about different cultures,

70 I: Mhm.

71 R: Do you think learning that culture or getting knowledge of this culture eh, is stronger

72 when you do it through the language of that culture?

73 I: Mh, it depends on how much language is, how important is it. Difficult question. If

74 you think that the language, the culture eh, the grammar, the intonation, all this is eh,

75 collected, connected, eh, strongly, then I would say yes to your question. But of course

76 eh, I teach Norwegian also and we speak about other cultures and I think you get, you

77 can achieve the same in eh, the same knowledge, the same respect. I can't see why it's

78 so special with English compared to other languages or subjects.

79 R: Mhm.

80 I: Perhaps you might eh, relate more perhaps to the culture and the country.

81 R: Yeah.

82 I: And of course of you know the language it would be easier to travel or to go out and

83 see culture, literature, countries, with the same language.

84 R: Um,

85 I: Difficult question.

86 R: Mhm. How is language and culture related?

87 I: How is language and culture related? Language would be a great part of the culture.

88 It has to do with identity, right? Mhm, and back to communication.

89 R: Mhm. But do you think that there could be a language eh, can you learn a language

90 without picking up the culture.

91 I: Yes, you could. Like in older days, there was a lot of grammar, grammar, grammar,

92 right? Learn this, learn that, translation, with not so much focus on the content in the

93 text. I spoke with my parents yesterday about this actually, and it was more drilling,

94 more systems um, of the language and the intonation. Not so much about eh, the content

95 of the text where you get the culture in, right?

96 R: Mhm. Um,

97 I: So I think you can learn the language without so much culture, yes. And lot of people

98 now days learn a lot of English on the internet, playing games, communicating on

99	facebook and other social medias.
100	R: But isn't that culture in a way?
101	I: Depends on what they are eh, communicating about. Eh, playing a war game with
102	other people, not so much cultural learning I would guess.
103	R: But you have people from different countries who eh, gather around eh, and have the
104	same interests and they're getting, in a way getting to know each other through that
105	even though it's very
106	I: Shallow I would think, mhm. But then again you have these communication forums
107	where you sit and discuss things, literature and such, then it would be another case,
108	mhm.
109	R: Mhm. But do you think that eh, culture offers, if you get to know another culture or
110	the culture of the target language, do you think that that offers motivation to learn a
111	language? That you identify yourself because, in the case with English we identify
112	ourselves with the other eh,
113	I: I hope so because that's much what we do in our English lessons, mhm. So I hope so.
114	R: Um,
115	I: It's a world language, it's the most spoken language in the world, which makes it very
116	eh, very important.
117	R: Mhm.
118	I: In terms of communication…
119	R: Mhm. Also through work, the industries,
120	I: In society, is that what you think about?
121	R: Mhm. Yes and import, export, you meet English a lot.
122	I: Um, and then I want to discuss literature, um, with you. What part, in your opinion,
123	does literature play in the development of Bildung?
124	R: Very important, I would think. It's important to know the history to in a way to know
125	today. Why is the world like it is today? It's not, um… It's very complex, but I think
126	that history is a great part of us. Where do we come from? The development,
127	cooperation between countries in the world, mhm
128	I: So do you mean…
129	R: Trade, earlier trade, colonies,
130	I: So do you mean that um, literature offers eh, history?
131	R: Mhm.
132	I: Um, what else can literature offer that would be important for Bildung?

133   R: Ehm, like in the upbringing, morals, ethics, you find a lot of that in texts within

134   different genres, poems for example would be a good, good text. Poem is a good text to

135   use because you have to eh, read it like a poem, analyse it, but then also go back, which

136   theme, when was this written, by whom, what is the connection between the author and

137   the time he lived in, what was important for him, do you find anything of that, and also

138   of (didn't get the word) the eighteen hundreds, do you see the connection for today,

139   because eh, poems are universal. What about today? Do we have the same morals

140   today? What do you think about what he says here? It's very, I'm into poems, I think

141   that they are very, very nice to work with.

142   R: Mhm. Eh, would you say that literature for example a poem offers several layers of

143   knowledge?

144   I: Right and you can connect it from then to now. And there are always some universal

145   ideas you'll find, in human beings and their morals and ethics. And then you have to

146   place it in the time we're living in now. What about the community today? And do you

147   think it's the same? If it's a British poem, do you think it's the same in Britain today?

148   Or is this… and then you can relate them to each other.

149   R: Mhm. Literature plays or is a big part um, in English, in the English subject. And do

150   you think um, because there are different types of literature in a textbook or in a course,

151   do you think or what can literature offer pupils that factual texts can't? * In relation to

152   Bildung…

153   I: It has to do with tolkning, analysing, interpretation, mhm. In factual texts you don't

154   interpret, but you do that with poems, very much and then the questions are coming,

155   possible answers, the discussion, what I think, what you think, why do you think

156   something else but me? Very much communication, very much questions to be

157   answered and then you have a discussion and development, mhm.

158   R: Yeah. Um,

159   I: Reflection, right?

160   R: Reflection, yeah.

161   I: Much more reflection I would say.

162   R: Mhm. What about, because um, sometimes you can relate to for instance the

163   characters and sometimes you can relate to the author,

164   I: Mhm.

165   R: And these are personal relations um, so my question is how important is personal

166   reflection to Bildung?

167   I: Very important I would say. Because um, reflection equals development and Bildung

168   is a constant development I would say.

169   R: Mhm. And you think of personal development?

170   I: Mhm.

171   R: And I'm thinking more again about the personal relation, because when you learn the

172   English subject, you get to know um, different cultures and different people, through

173   their own language. Do you think that this is important um, do you think that this is

174   something that the English subject specifically offers? The fact that you are…

175   I: No, I think it would be the same by learning Spanish and also German, French, I

176   would think so.

177   R: So any other language study?

178   I: Mhm.

179   R: Mhm. Um,

180   I: But I don't, I don't teach those languages, but I would think that after the curriculum

181   eh, in those subjects I would think would have the culture aspect also, but I don't know.

182   R: But we probably relate more to English speaking countries?

183   I: Maybe we can connect it to the history again and the connections between these

184   countries. Why English is so important. And if you look at English words being eh,

185   affected by Norwegian words in earlier days, you have streets and such named after

186   Norwegians, right, in Great Britain. And then again we use English words so there's a

187   big connection.

188   R: So there is a stronger connection between Norwegians and English speaking people?

189   I: I would say so because, then again we haven't had an English king, right, so it has to

190   do with history a lot of this.

191   R: Mhm. And then a bit of a difficult question, or not… What would you say is the

192   English subject's most important contribution to the development of Bildung?

193   I: What is the most important?

194   R: Contribution eh, the English subject's contribution to the development of Bildung? If

195   we can eh, pick something.

196   I: Yeah, the most important. I would say literature because it's so eh, wide, there is so

197   much literature, known worldwide. So there comes literature again. Mhm. We have so

198   much great, so much good literature you can chose from, if you'd like, if the pupils are

199   ready for it. Mhm. That would be an advantage from the other subjects.

200   R: Eh, and you were talking about eh, continuing development. Can you explain what

201 you mean by that?

202 I: Yes, the development within people never stops. Me for instance, I have learnt a new

203 word today and I'm old. I learn something new every day because eh, well perhaps it's

204 because my profession, new things and if I as a human being stop to develop I would

205 die I think. Laughter.

206 R: Laughter.

207 I: We learn all the time. Eh, especially in relations with other people, mhm. And then

208 you have the reflections and maybe you have some opinions you'd have to revalue and

209 change. That would be, and also in pupils because you have some rules when you start a

210 new school year, they might not follow it, but then they see okay, this is how I behave

211 in (name---) lessons, this is how we do it and they follow it most of them. They develop

212 into this culture we have in the classroom.

213 R: Mhm. And you talk about eh, in your answers and eh, what makes learning rules so

214 important in relation to Bildung?

215 I: Because I think eh, it has to do with eh, upbringing, education. Fostring, sant?

216 Oppdragelse, I think that is a very eh, big part of Bildung.

217 R: Mhm. And can you relate…

218 I: How to behave in, in these situations, how not to behave, what not to say, mhm.

219 R: So how do you relate this to communication for instance?

220 I: Eh, for example eh, if I as a teacher eh, come with a question, then it's very

221 important for me to have feedback and I would like very much for them to raise their

222 hands, and then we can communicate within rules. First you say something and then it

223 would be your turn. And we have this eh, instead of everyone just speaking load and…

224 R: And can you relate that to also engaging in society?

225 I: Of course. There are rules everywhere. If you're going to buy a hotdog you get in a

226 line you don't make your way in, it's my turn now.

227 R: And then I have some questions about teaching practice.

228 I: Yes.

229 R: This is just to clear things up and I did ask you before, but maybe it's good to have it

230 on record. If I understand it correctly, when you say that eh, you view Bildung as a both

231 an internal process, personal development and behaviour?

232 I: Mhm.

233 R: Would you say that these are connected or are they two different things, personal

234 development and behaviour?

235   I: no, no, it's very much connected.

236   R: So these are…

237   I: We learn and we change. Development would be changing for the better, hopefully.

238   Mhm.

239   R: Mhm. Eh, and you, when you talk about or give examples of lessons that you think

240   promote Bildung eh, you talk about debates and discussions.

241   I: Yes.

242   R: How do discussions promote Bildung?

243   I: First of all it's rules again. I want to see your hands and you're all going to use nice

244   language, things like that, they are rules for debates and everyone eh, would have to say

245   something, everyone would have to participate. So the rules would be eh, it's very

246   important in class debate.

247   R: Yeah. And do you think the English subject offers pupils many opportunities to

248   discuss different topics?

249   I: Yes, of course, especially around literature then… But also of course factual texts,

250   compare to Norway, how do we do it here, compared to Great Britain for example?

251   R: And

252   I: For example humour, how is British humour compared to Norwegian?

253   R: Mhm.

254   I: And that is culturally related also.

255   R: Yeah.

256   I: Culture is there all the time.

257   R: Um, you have history as a subject and you have um, religion as a subject and in

258   English you have history and you have religion, which is very much eh, related to

259   culture and you have literature which is very much a reflecting process, reading it and

260   interpreting it and so on. So would you say that eh, I mean the English subject has so

261   much to offer in a way in terms of topics and in terms of representation, such as

262   different types of genres and eh. So do you think that this is an advantage for the

263   English subject, that it's so eh, that the English subject has so many different topics and

264   they are all related too eh, a culture and they are related to the language.

265   I: Of course, because then you see the lines. You see how it eh, it's all linked together,

266   right?

267   R: Mhm. So maybe English is a good subject in terms of showing connections?

268   I: Yeah.

269 R: Because you can relate it to eh, culture, politics is very much in there as well.

270 I: Mhm, mhm.

271 R: So um, in terms of, maybe getting a picture of the whole is something that is very

272 relevant in English.

273 I: Mhm. Any foreign language I would think, because language is such a great part of

274 the culture. And the language also has a great history, developing, right? But I don't

275 think that would be especially for English.

276 R: Eh, and then I want to ask you if you are conscious of promoting Bildung when you

277 plan your lessons?

278 I: * It's in there all the time, but I don't think I think that much about it. Eh, but you

279 have the class rules to follow and all that, say hello when you meet each other like that.

280 But when I plan my lessons it's more about the goals, what are we going to learn about

281 today? How are we going to learn it? Eh and why are we going to learn it? It would be

282 much the Bildung, but it's more like because it says so in the curriculum.

283 R: But what about the process eh, of reaching this competence aim, a specific

284 competence aim eh, for instance one of those you picked that you relate especially to

285 Bildung. Do you think that the process of eh, reaching the competence aim is related to

286 Bildung?

287 I: Yes, very much. But I don't think I'm that conscious about it, all the time when I plan

288 my lessons. I don't think so. It's more about the concrete goals from the curriculum.

289 R: Mhm. So eh, do you think that eh, or is the curriculum clear enough on the subject of

290 Bildung?

291 I: It's in the general part, right? And we are very much focused on the concrete goals for

292 the subject. A lot of teachers are very hung up on the exams so they relate to them all

293 the time. But it's in the school culture all the same.

294 R: So it, are you saying that it must be there, can we erase Bildung from the curriculum

295 and still have good education?

296 I: No, that's not possible in my opinion. It has to be there.

297 R: and is it important eh, maybe you're not conscious of it every time you plan a lesson

298 but is it important to reflect on the fact that this education that these pupils are getting

299 eh, is related to Bildung? Is it important to be aware of that?

300 I: It's back to the development again. The human development, all the time.

301 R: Mhm. But has it done something, now that you are aware of it eh, obviously you

302 were before but now you've been given the chance to reflect quite a lot on it, has that

303   changed anything?

304   I: Actually I don't think so. I think I have it in me.

305   R: So Bildung is always present.

306   I: Yes.

307   R: And you eh,

308   I: Not only in the English subject but in all my subjects. It's in the surroundings all the

309   time, in the school culture also.

310   R: but do you think being conscious of it would be beneficial for the development of

311   Bildung, for developing Bildung in others?

312   I: Maybe, because then I would have to focus more on it perhaps, or you can always do

313   more, right?

314   R: But would you see the development in your pupils better?

315   I: I think if you're interested in your pupils you'll see it anyway, I don't think being

316   aware of Bildung is something you need to be in order to see the development in your

317   pupils.

318   R: One of the competence aims you choose was 'drøfte sosiale og kulturelle forhold,

319   samfunnsforhold og verdier i flere engelskspråklige land', why is this such an important

320   competence aim in relation to Bildung?

321   I: because there you have the culture again, the society, the people in the society, values,

322   all this is a lot of, human being. What makes you who you are. And then you have the

323   discussion, right? The drøfte word, which promote a lot of thoughts and a lot of

324   opinions, pros and cons.

325   R: And then I have to ask you do you think that if you see the competence aims as

326   personal development, as eh, is that more beneficial than if you would view them as

327   only knowledge?

328   I: Of course. And I think there are teachers who only focus on knowledge, not so much

329   on Bildung.

330   R: How is seeing Bildung as personal development more beneficial than viewing it as

331   purely knowledge and skills?

332   I: It has to do with human relations and how you look at people. Are people just a thing

333   which needs knowledge, which needs an education to make a life? Or do you see eh, the

334   complex human beings for what it is? How they behave, their thoughts, their opinions,

335   their feelings. Human beings are very complex so how can you take knowledge out of,

336   how do I say it, it's this connection, it's all connected. How can you take knowledge

337   and place it there. Mhm.

338   R: Mhm. And how do you relate this to planning lessons for instance? Can you relate it?

339   Is there a difference between planning lessons for personal development and planning

340   lessons for skills?

341   I: Yes. If I thought about eh, only the knowledge I could take my workbook and say

342   chapter one read, task, but eh, I would have to think about variation in my lessons,

343   sometimes we do it like this, sometimes we have this debate for example, to get the

344   exchange of opinions and in another lesson we do it otherwise. And this way we can

345   practice on a lot of things and we can reach each one of the pupils. And we have to see

346   it again as a whole. My student is a human being, learning both knowledge about the

347   English subject, the culture, grammar, all the competence goals or aims in the

348   curriculum, but we teachers also to a great extent form our students I think. Mhm.

349   R: So if you focus only on knowledge and skills…

350   I: Then you'll have good grades perhaps. What about the rest?

351   R: But would you say that you don't focus on the whole person if you do that? If you

352   only focus on knowledge…

353   I: Yeah, yes.

354   R: So it's also part of actually seeing eh, the pupils as individuals?

355   I: Yes, correct. But also in connection and cooperation with other people.

356   R: Mhm. And eh, knowledge and skills are competences that are connected to personal

357   reflection as well, because you need a kind of basis.

358   I: Yes, and it's, it depends on the subject or the theme.

359   R: But in your opinion, the basis is not enough?

360   I: Right. Then you can um, then you can be the owner of a lot of knowledge, good

361   grades eh, have a nice job, but what about all the rest? And like I said in the beginning

362   of this interview it's about where do I come from? Genes, my upbringing.

363   R: I'm thinking also when it comes to the education of teachers. Do you think it's

364   important to make them aware of, the fact that Bildung is more than knowledge and

365   skills.

366   I: Yes I do. I see the difference between me myself and other teachers who have been

367   working at lower secondary school, working here. We have gone to the teacher school

368   where we learn much more about the human being and cooperation and such things, not

369   only, like other ones who have been to University and learn their subjects, they don't

370   have the same perspective as we do. They are much more focused on their subjects,

371   power points, take notes, test, right? In my opinion. And they perhaps think that we eh,

372   we are playing a lot.

373   R: Okay, because there are room for discussions and debates.

374   I: Yes and this not so perhaps structured learning. It has a lot to do with your personality

375   I think. They have sort of distance to more personal things, mhm. It's very safe to focus

376   only on the subjects.

377   R: In a way you might reach pupils better if you focus on eh, their, if you focus on the

378   fact that they are supposed to reflect on their personal thoughts.

379   I: Yes.

380   R: And maybe you'll reach them in a better way.

381   I: Mhm.

382   R: I think I have asked you all the questions. Is there anything you'd like to add?

383   I: I think you have chosen a very difficult task, but then it's very interesting because it's

384   something we don't reflect so much on, on our daily basis.

Appendix 10: Transcript of interview D

Transcript of interview D

1   Researcher (R): So, you emphasise the digital world as an important topic for the

2   English subject and as a prerequisite for functioning in the modern society eh, and thus

3   an important part of Bildung. Interviewee (I): Yes.

4   R: Eh, and I was wondering if you could tell me a bit about your thoughts on this

5   matter.

6   I: Well, I got interested in this when I started working in – (name of workplace) –

7   because – (name of county) – they have eh, put very eh, a very big focus on it. So we

8   are supposed to eh, or it's one of the focus areas that we are supposed to work on.

9   R: Mhm.

10 I: Eh, therefore I started thinking about this a little bit and I found out that eh, by

11 reading and such, that most of the English, or the internet is in English, and I feel that

12 English as a subject is about eh, understanding and Bildung is about understanding

13 other cultures and be able to understand other cultures eh, you need to know the

14 language. I don't know if I'm… eh, yeah. And eh, yeah.

15 R: Well you said that eh, the English subject um, is about understanding others and

16 other cultures.

17 I: Yes understanding other cultures yes, and also functioning in the workplace, as I

18 work with vocational students most of the time. And we see for instance in industrial

19 production, mechanics and so forth they need to, to handle computers and the English

20 language in order to do their proper job. And as the world is getting more close eh, with

21 communication and all that eh, it's even more important to learn English because you

22 are in contact with so many different people that you didn't necessarily eh, talk to or

23 even see just ten years ago or fifteen years ago. Eh, yeah.

24 R: So do you mean that the English language or the English subject more than any other

25 subject eh, sort of promotes cultural competence?

26 I: Yeah, because the language kind of is the key to, to understanding different cultures

27 or understanding other people.

28 R: Mhm.

29 I: I suppose to Norwegian for instance or science. So it's kind of eh, a key for you to

30 kind of eh, you need a ticket to start to understand, it's the basis or something like that.

31 R: Mhm, yeah, because it's, or having this key to other societies and not necessarily eh,

32 the English speaking societies, but societies that have English as a second language…

33 as well.

34 I: Yeah, and because you can see in Germany for instance now they are opening up to

35 English and they are getting quite good at speaking English so you see that the language

36 is starting to play more and more important part, even though they say Chinese and so

37 on are on the rise, you see that more and more Chinese people also speak English now

38 and Chinese companies they always have English websites for instance, so it seems like

39 it's kind of eh, set that English is the language they use to, or we use to communicate

40 across borders.

41 R: Mhm.

42 I: Digital competence also meets eh, is kind of related to, you know like I said in order

43 to succeed in life later, you need to eh, now computers and all those kind of things that

44 follows with it. Eh, and computers and those kinds of things are English, well it helps

45 knowing English when you work with different software for instance in media and

46 communication and designs, arts and crafts eh, you need the language to kind of fulfil

47 the potential of the tools you're working with.

48 R: Mhm.

49 I: So that's why I kind of, I'll probably spend more time than others eh, the teachers of

50 Norwegian, science eh, on digital tools, because I see it as kind of my responsibility.

51 R: Um, and how important is cultural awareness in communication?

52 I: Eh, well on one hand the world is getting closer so people are getting more similar,

53 but at the same time eh, you avoid lots of misunderstandings if you are able to

54 understand eh, how other people react. So, I see it as a key as well to kind of make

55 peace in the world. Laughter. Because it's eh, eh, yeah

56 R: Eh, but what about when you use the English language as a lingua franca, then you

57 might not have knowledge of this other person that you're communicating with because

58 he or she might not have the background that you learn about in the English subject…

59 I: Yeah, that is true, but eh, not necessary the language but also the culture that you

60 learn, you learn about different cultures, so maybe it will help you eh, you know as a

61 ticket…

62 R: To be more open or tolerant?

63 I: Yeah, probably, hopefully. But I have to say though that we have eh, how much is it, I

64 think it is about 120 minutes each week for the students of English so you don't have

157

65   much time to focus on all the things that you want to and that means that you have to be

66   quite practical so you have to kind of do the basics first and then you can focus on all

67   these grand ideas because some of the students that come to our school they have eh,

68   probably experienced English in a bad way at school, so they have very little knowledge

69   of the language and they have to eh, start… and that's probably why I had this

70   competence aim 'ta initiative til å starte og holde en samtale i gang', eh that was

71   probably related to my school because the level is so low and that this is how I can give

72   them the key to kind of…

73   R: If I understand you correctly, you say that eh, you need a solid foundation of

74   knowledge and skills...

75   I: Yeah.

76   R: Eh, but is that Bildung? Is that enough?

77   I: Well, it gives you, I don't know, it probably isn't Bildung, but it gives you eh, the

78   basis or the platform you need to grow. So if you don't have a key, you can't get in the

79   door. Laughter.

80   R: Yeah. So these eh, facts that you learn about different countries, they act as a, or they

81   are a basis eh, of knowledge that is sort of the key to further development?

82   I: Yes, and that is why I also had this competence aim 'vurdere og kommentere egen

83   fremgang i arbeidet med å lære engelsk', because they are able to reflect. And then you

84   have this basis you can reflect on that basis and you can go places.

85   R: Mhm. And how important, in your opinion, is the process of reflecting in relation to

86   Bildung?

87   I: It's very important. I see it as very important because that is kind of what we want to

88   achieve with our students. That they are able to make their own choices and develop

89   that part of you where you are able to reflect. That is, if you're able to reflect eh, on

90   yourself or the things you see around you then I think you are quite high up on the

91   Bildung scale. Laughter.

92   R: Yeah.

93   I: Develop yourself and understanding other people's point of view.

94   R: Do you find cultural, now I'm thinking that they are on a level where they have the

95   basic language skills, do you find cultural awareness more important than language

96   skills in communication?

97   I: It's difficult, but probably... eh, no, if you see it in relation to other subjects because

98   as I said I see language as the key and it's important to learn the language before you

99   can understand what's around you. So eh, they learn small bits and pieces in other

100   subjects, and if you learn English as well you are able to kind of find out more about

101   those bits and pieces on, you can, well, if you learn English you can find out about those

102   bits and pieces to a larger extent because you can go to a lot of sources that you couldn't

103   if you didn't know the language. But of course culture is, cultural awareness is

104   important as well. But if I had to choose I would go for…

105   R: But would you agree that cultural awareness definitely benefits communication?

106   I: Yes, it does of course.

107   R: Mhm.

108   I: I feel that you have to, well I don't know, you said that they were at a certain level…

109   R: Well they can speak the language, but they don't know the culture, so they don't

110   know how to behave…

111   I: They don't have the codes…

112   R: Yeah, how important are those social codes? That's probably better… to

113   communication?

114   I: Well they could be very important, but on the other hand eh, if you're in an English

115   speaking country for instance eh, just that you're trying to speak English is looked upon

116   as positive probably. It might be more of a problem if you speak to someone from

117   another country, I don't know. Because then it gets more complicated, because both eh,

118   parts eh, or both sides of the conversation might, or more elements come into place so it

119   get's more difficult, but I don't know. I still think I would have to go for language

120   skills, but that might change as we go along. Laughter. Maybe it's because I've become

121   more practical eh, as I have kind of worked here a couple of years, because when I

122   started working I was eh, very concerned with literature and culture and all that, but it's,

123   if you think about the process it's often difficult to get them drawn into it and having

124   more basic language sessions where you kind of go into restaurants or something like

125   that, it gets them more, they become more involved. Because they are not necessarily

126   interested in reading about different cultures and reading sonnets and so forth…

127   R: Yeah. And obviously in order to understand eh, different works of literature you also

128   need to have very basic knowledge of the language and if this is difficult then obviously

129   it would be difficult to, to read literary, I mean, maybe a poem and understand it. So,

130   literature eh, what part, in your opinion, does literature play in the development of

131   Bildung, or in Bildung?

132   I: Eh, in the traditional sense of the word as I understand it, it's quite important because

133 you can learn from the past, right? You can eh, find things in poetry and in literature
134 that eh, you can learn from. It's kind of the same with history that you need to know
135 your past or you can find feelings and such that you can recognise and can help you to
136 better understand yourself. Eh, but again eh, the students I teach, I try to have as little as
137 possible of the traditional eh, the traditional… Or I have as little as possible of poems
138 and they don't read any books. I have, maybe a couple of short stories that they have to
139 read, but I, again I can use eh, the web for instance and find eh, maybe I find current
140 issues that they can read, talk about to get them involved. But if I had been a teacher at
141 some other school with students at another level then I would see it as very important.
142 It's like, what's his name, Boris Johnson isn't it, the major of London, he said that,
143 about learning poetry that, at least if you are going to understand the English eh, mind,
144 you have to read eh, all of the great poets like Shakespeare and so because it's eh, even
145 though they don't read it very much in school in England now probably, but it's part of
146 them in a way and you have to I don't know…
147 R: Yeah. And what can literature, poetry for instance, offer that factual texts for
148 instance, can't?
149 I: Well eh, they kind of eh, fit together nicely, right? If you have both, like in history
150 you learn the facts and then you can, in literature you can probably eh, more get the
151 feeling of what people thought. Like if you read eh, a poem or a story from the sixteenth
152 century, then you can learn more about how people felt at that time and eh, that you
153 don't get when you read factual texts. So you get kind of, it develops, how should I say
154 this, it kind of develops your understanding of people maybe and also it can help you
155 better maybe understanding other cultures and how and why they think differently eh.
156 Because factual texts they are kind of, they don't involve emotions, so it's hard to kind
157 of get eh, that connection.
158 R: Mhm. Um, this is probably a difficult question,
159 I: Laughing.
160 R: Laughing.
161 I: So this one is difficult!
162 R: But it's very interesting when we talk about literature in that sense um, this is another
163 question though, but um, eh, would you say that literature offers several layers of
164 knowledge in a sense?
165 I: It could, it could do that because you can learn um, you can learn history from it, so
166 that could be one layer, and you can, emotions from it, so that can be one layer and also

167   you can eh, learn different cultural, or culture may, I don't know how to say it, but

168   R: Cultural expression or?

169   I: Yeah, maybe. Eh, maybe some interaction between people, how eh, communication

170   or something like that. That you learn history, learn emotion, and you learn how to

171   communicate or how communication may vary or differ from situation to situation and

172   country to country. And also eh, I can't think of anything else…

173   R: Maybe language?

174   I: Language, of course. So now I have history and language, culture eh,

175   R: And you said emotions

176   I: Emotions yeah, it can help you identify emotions and identify situations and as I said

177   communication. It can help you or it can express different feelings and communications

178   maybe.

179   R: Mhm.

180   I: But I don't really know what you mean of layers…

181   R: I'm just thinking that um, literature eh, is like, that there is so much to learn sort of in

182   for instance reading a poem.

183   I: Yeah, if you're able to understand it. That you have the, if you're equipped language

184   wise to understand it and you need to have a certain level of Bildung to catch the

185   different eh, you can read it just as a text or you can read it on another level, so that

186   depends on how much you know.

187   R: Yeah, so you say that there are different levels?

188   I: yeah, in that sense, yeah. You can read it as a text or you can identify, like if you've

189   read the Bible, if you know the Bible you will probably find lots of things in poems that

190   you wouldn't notice if you just read it.

191   R: So it can also give you eh, it references…

192   I: Yes, it references and if you have eh, it references and you, the more you know the

193   more references you get and you can, it takes on new meanings, the poem. So in that

194   sense eh, it…

195   R: It has the possibility to eh, teach you more than just one thing.

196   I: But often the more you know the more interesting it gets, so that is the problem again

197   with the student I have, that they don't have the equipment to fully appreciate the poem

198   and that makes it just words for them…

199   R: Yeah. So what would you say is the English subject's most important contribution to

200   the development of Bildung or what is the most valuable contribution to Bildung?

201 I: Eh, I will say the language itself probably. That it gives you the basis to explore

202 further or it gives you the platform to go out and gain more knowledge if being smarter

203 is being, how do you say it, more meir dannet, because that is not necessarily connected.

204 So you have that one as well.

205 R: Mhm.

206 I: I really feel that the more you learn the more you understand and the more you are

207 able to eh, or you kind of, potentially can understand eh, the more it will help you grow

208 I suppose.

209 R: Um, yeah. Do you have any other opinions that you'd like to share when it comes to

210 English and Bildung?

211 I: Well, I don't know. Eh, what I see as most important is learning the language

212 probably, and of course cultural awareness is important as well and also eh, poetry,

213 literature, all the things you mentioned are very important, but eh, yes, I feel that

214 learning the language eh, itself it will help you being able to kind of understanding more

215 of literature and culture and all that as well, so yeah…

216 R: But do you think it's the same way with English, the English subject as it is with a

217 different language course, say Spanish for instance? Is it the same type of Bildung you

218 achieve?

219 I: I feel English is more valuable as eh, like I said, in the digital age. You don't have

220 many websites in Spanish, or there are many websites in Spanish, but eh, English is the

221 language of trade, it's the language of communication across borders, so in that sense

222 feel it's more important to eh, I feel English is more important in Bildung, than Spanish,

223 because it plays a larger part in your life, probably, perhaps, maybe…

224 R: Mhm. Um, and you um, I mean in a bigger sense you realise that there is a reason

225 why English is a compulsory subject from first grade on and not Italian.

226 I: Yeah, absolutely.

227 R: So maybe the English subject helps sort of seeing um, I don't know, a bigger

228 connection or this historical connection, maybe.

229 I: Yeah and the history is very important of the language as well and shaping the world

230 as we know it.

231 R: Mhm. We can look at the competence aims eh,

232 I: Yeah.

233 R: And eh, you mentioned 'being able to reflect' and eh, 'that you show the ability to

234 analyse on a deeper level', can you explain what you mean by 'deeper level',

235   'analysing'?

236   I: Heh, what I mean. Eh, well that you're able to understand eh, what other people say

237   to you and you're able to understand why people are different from you eh, and you're

238   able to, or you know yourself better after you've finished class than before you started

239   it. And that is why I kind of work, I ask them lots of questions, you know, what do you

240   think about this eh, how would you solve this task, eh, why did you solve it this way

241   and so on to help them start this reflection because it's eh, if you're able to or if you are

242   kind of alerted you will eh, it will help you grow as a person. So it's kind of part of the

243   whole eh, I don't know, what is it called in English? Generelle delen, where kind of

244   educating them into being democratic eh, person, someone who is able to take part in

245   society and make eh, own choices. So eh, it helps them think freely and eh, yeah,

246   educate them the way that we want them to eh, or kind of make them free to make

247   choices and take part in democratic society.

248   R: Mhm.

249   I: Which is kind of the most important aim of education, or, I would say that.

250   R: Mhm. Yeah, um, and you also, you write that 'understanding how to accommodate

251   your style of speech and writing to certain situations shows cultural understanding', so

252   here you're linking um, cultural awareness to eh, expressing yourself and

253   communicating.

254   I: Yeah. Um, seems like I did. Yeah, probably it has, first and foremost it's related to

255   vocational English again and especially when you write kind of formal letters and job

256   applications and help you kind of eh, it also helps you in your life whether you speak

257   English or not, it helps educate them in how to write formal letters whether they write it

258   in English or Norwegian it's the same. Eh, being able to understand that eh, yeah I

259   probably did that more in general, if you know what I mean, so eh *, eh I have to read

260   what I wrote. Laughing. Yeah, also probably it's related to eh, to vocational English

261   again where you want them to perform simple tasks like eh, being able to order food,

262   like I wrote down, and when you're on holiday, ask for directions and check in at a

263   hotel and so on. So really I don't know about whether I mean it's kind of being able to

264   speak eh, I kind of, I, what I meant was probably that you are supposed to make

265   yourself understood, not that you have to kind of change your language whether you

266   speak to eh, a professor from Oxford or speak to someone from Brixton. It's just that

267   you kind of perform simple tasks and you can understand what they say to you. So

268   probably that is what I meant.

269 R: Mhm.

270 I: And like I wrote, when you are able to communicate with people, English speaking

271 people eh, you learn, right? Whether you don't understand the codes, it helps you learn

272 anyways because you, you communicate. And just speaking to someone is very

273 different from you eh, it makes you probably more open, or it could make you not more

274 open. Laughing. They say that the more time you spend with strangers, the better you

275 like them, so I feel that if you, the more you speak English the more you're in contact

276 with people by speaking English, the more you will learn.

277 R: Mhm, and then moving on to teaching practice where you have listed topics for

278 lessons. Um, so how would you relate these topics to Bildung?

279 I: Well, um, the first one, death penalty and gun control eh, help them reflect on

280 democracy and eh, how eh, cultures may vary from place to place maybe, and eh, if you

281 read the texts on death penalty for example or on gun control, you have a very nice

282 starting point for a conversation and you can relate that to how we do things in Norway

283 and then you get to reflect, right? What is positive, what is negative and eh, again reflect

284 on society, reflect on eh, your own opinions, it will probably help you become a better

285 person.

286 R: Mhm.

287 I: Learn about indigenes people is eh, the same, learn about people that are different

288 from you. Eh, and also learn about tradition, that eh, yeah, probably learn about um,

289 how things are done differently as well and in a broader sense probably learn about eh,

290 materialistic societies versus how Native Americans for instance eh, what philosophy

291 they have on life, so it kind of helps you again, it helps you reflect on, on how eh, well I

292 don't know, how you can or what is the right way of doing things maybe, I don't know.

293 Book a trip, planning a vocation probably, more practical, more something like that will

294 help you in real life, it might make it easier for you to go out and explore, if you are

295 able to book a trip ion an English web site for instance and you feel safe while you do it,

296 maybe you will, maybe it will be easier for you to do it so you kind of, you will travel

297 more and you will explore more and you will eh, open up more. Job interview as well or

298 writing an application like I said, that kind of covers eh, Bildung as a whole because it's

299 eh, whether you write an application in English or Norwegian you can learn how to eh,

300 adapt your language. Eh, and also what is typically English, American, Norwegian,

301 again understanding why people act the way they do and maybe eh, yeah, and probably

302 cultural awareness and history of course, slavery, the civil rights. Instructions, again

303   with vocational English where as they have or English becomes more important in

304   working life they need to be able to make instructions in English. But it's very

305   connected, the whole language and culture so it's difficult to, to

306   R: They go hand in hand somehow.

307   I: Yeah they do probably, but eh, these are examples of teaching practice so, to kind of,

308   I don't know, being able to take full advantage of it you need to, like I said, be at a

309   certain level, language-wise. Because you can also teach these subjects in Norwegian,

310   right? And then you would probably get a more nuanced discussion.

311   R: Yeah. And these are topics, but what about work methods?

312   I: Um,

313   R: What would be sort of promoting Bildung?

314   I: Um, probably speaking English all the time if kind of learning English is, will help

315   you become a better person, then you need to eh, focus on learning English so you have

316   to speak English all the time. Eh, but

317   R: You mention discussions

318   I: Discussions, yeah, again difficult if you don't, if you're not able to speak the

319   language. But like we talked about earlier, being able to understand other people's

320   opinions, is one of the most important parts of Bildung, because I feel kind of Bildung

321   is behaviour more than eh, having read the right books for instance.

322   R: Mhm. So what do you mean when you say behaviour?

323   I: Eh, how to being able to, or maybe being able to (interrupted). Being able to listen to

324   others and draw conclusions and like I said taking an active part in democratic society,

325   all the values that will

326   R: So you don't mean behaviour as good manners?

327   I: No, not necessarily, because, no, that's old fashioned. That's more connected to

328   having read the right books, I would say. It's quite typical of the Norwegian school as

329   well, isn't it? That you're supposed to be creative, free, discuss, maybe I'm a little

330   influenced by that, I don't know.

331   R: But I'm thinking about, because you're talking about um, becoming independent and

332   you speak about interacting with others and engaging in society, right?

333   I: Yeah.

334   R: And I'm thinking, what I'm thinking, society um, I mean society is based on rules, so

335   do you agree to a certain extent that Bildung can also be related to how you behave? For

336   instance, in a discussion there are rules of how to engage.

337 I: Yeah, I understand what you mean, but also there are rules, like you say in society,

338 but if you have the ability to reflect you can question those rules and that's very

339 important. If you want to kind of evolve as society you can't take everything for

340 granted, you have to ask questions. So probably that's what I meant.

341 R: Mhm. So accepting um, the society we live in based upon the history, but also being

342 able to criticise it?

343 I: Yeah, and like you say that you're able to listen to other people's opinions and have

344 to wait for turn and so, that's important as well. But if you reach a certain level of self-

345 reflection, or yeah, maybe then you will understand those things.

346 R: Mhm. Then maybe learning the rules are at a sort of a lower level?

347 I: Yeah. That's what we're aiming for isn't it, in our school system, that they are

348 supposed to make independent choices, follow the rules, but never kind of stop

349 thinking.

350 R: Mhm. And then um, are you conscious of promoting Bildung when you plan your

351 lessons for instance?

352 I: Probably not very. But I'm very conscious of eh, the things I just spoke of. That you

353 are supposed to eh, or I challenge them to think and to reflect on things like, group

354 discussions, we have lots of discussions so you get to hear other people's opinions and

355 that's why I use those sorts of texts as well because they are quite extreme so you get

356 two extremes and then you can discuss.

357 R: But are you conscious of that because you know ah, that they need to reach a certain

358 level of Bildung?

359 I: Well, I try to, I have kind of an aim that they are supposed to be able to go out in the

360 world and make their own choices and not be eh, or don't let anyone control you or eh,

361 that you have to be very alert. So, in that way eh, I probably wouldn't say that I have,

362 that it's Bildung that I have in mind, but that they can go out and function in society on

363 their own terms.

364 R: Bildung or the theories of Bildung I've been reading are closely related to what we

365 see as being a good citizen. Maybe we know more about what it is to be a good citizen,

366 but we don't have sort of the, we don't call it Bildung as such.

367 I: Yeah, maybe because that may vary depending on what society you live in. If you

368 live in North Korea you have a different Bildung.

369 R: Yeah.

370 I: So, of course, but that is kind of, you know in, in den generelle delen av læreplanen, it

371 says specifically, doesn't it, that you are supposed to educate a democratic person or

372 something like that. So *, what is related to Bildung? It varies very much depending on

373 where you are born so in that way there are no eh,

374 R: So maybe this Bildung idea or theory, it's more of a western type of Bildung.

375 I: Probably because if you see Bildung as literature and manners as well, then you, like

376 when I studied at University, and we had, I studied history of ideas and we read very

377 few eh, philosophers from say Asia, Africa. But I also studied post-colonial literature

378 and there you get to know other cultures so English plays a part in understanding other

379 cultures in that sense as well because you, in a lot of countries in Africa and Asia, they

380 speak English.

381 R: Mhm. So you can say that the English subject opens up to communication with, I

382 mean, almost the entire world.

383 I: Yeah probably it does. In some of the books we have, we have fairy tales from

384 Nigeria, you have short stories from Singapore, so you, the students they are exposed to,

385 to *

386 R: I asked you earlier if you were conscious of Bildung when you plan your lessons, do

387 you being conscious of it would be beneficial?

388 I: Yeah, probably. If the aim is to, or if Bildung can be eh, or if you can say that

389 Bildung is kind of eh, being democratic and taking part in society, then having this as a

390 focus every time you go into the classroom it will help you promote your case. So,

391 probably yes, if…

392 R: Yeah. Can Bildung be only knowledge and skills, do you agree with that?

393 I: So if you get the best grades all the time then you are, no, I don't agree with that at

394 all. I would see it as, well I think I'm quite opposite because eh, yeah, no. Because then

395 you kind of minimize the subject, if you know what I mean. You kind of see it in

396 brackets. As I see it, in den generelle delen all the subjects are supposed to be

397 connected, right, and kind of English maybe could spearheaded because it's such an

398 important platform to, to take in ideas from eh, all over the world and from eh, the

399 whole, an enormous amount of sources. So it may help your science as well, it may help

400 your eh, Norwegian probably as well, so yeah.

401 R: So are you saying that the English subject would help you, you know, when it comes

402 to the English, the Norwegian subject, history subject

403 I: Yeah, you get perspectives on how eh, other people view us and also working on the

404 English subject will make you reflect on the Norwegian language because eh, just on a

405   low level you can see that Norwegian has many words from English and English has

406   several words from Norwegian, and you can see that we are connected. And eh, on

407   another level, if you're more advanced, you can see structures and you can kind of, the

408   more you understand of the language, the more you are able to take out of for instance

409   literature or poetry.