Bildung in EFL learning in Norway:

Teacher dependent?

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Summary in Norwegian

Formålet med oppgaven er å studere engelsklæreres forståelse av danningsbegrepet og hvilken innflytelse det kan ha på undervisningen. Det er lagt til grunn danningsteori av W. Klafki, J. Dewey og G. J. Biesta. Grunnlaget for forståelsen av danning blir diskutert gjennom en kronologisk gjennomgang av norsk danningstenkning. Rammeverk som læreplan og kompetansemål blir omtalt i avhandlingen som lærernes arbeidsinstruks. Forskningen i oppgaven foregår på en skole. Lokale planer og instrukser for den skolen er derfor inkludert.

Hvert fag har sine særegenheter når det gjelder tilrettelegging for danning. I engelskfaget er interkulturell kompetanse og reklefksjonsfremmende dialog en viktig del av elevenes danningsutvikling. Det belyses med teori av M. Byram og O. Dysthe. Oppgaven tar sikte på å synliggjøre sammenhenger mellom lærernes forståelse av danningsbegrepet og undervisningspraksis i engelskfaget. Det var derfor viktig å undersøke hvordan den enkelte lærer forstår begreper som refleksjon og interkulturell kompetanse, og om de tilrettela for kommunikasjon og dialog i undervisningen.

Materialet ble samlet inn over en periode på tre år. Et spørreskjema som ble besvart av tolv lærere ved to skoler, førte til et utvalg av tre deltakere for videre observasjon og intervju. De tre deltakerne ble valgt på bakgrunn av maksimal variasjon i oppfatning av danningsbegrepet og skoletilhørighet, alle jobber på samme skole og underviser tiende trinn, men forstår danning ulikt. Ved komparasjon var det en fordel at rammene var så like som mulig. Det var også aktuelt å undersøke om det forelå en skolekultur for danning, teorigrunnlaget baserer seg på teori av A. Hargreaves, T. Bergem and J. Bruner.

Teksten består av fem kapitler. Kapittel to presenterer relevant teori og en historisk oversikt om danning og skole. I kapittel tre presenteres forskningsteori og metoder. Oppgaven er basert på kvalitativ forskning, hvilket fører til at generalisering av resultatene ikke er mulig. I fjerde kapittel blir forskningsresultatene presentert og diskutert, i kapittel fem blir oppgaven oppsummert. Her blir også tanker rundt videre forskning drøftet.

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Chapter 1: Introduction

1.0 Choosing a school setting

The Norwegian school system is founded on the idea of social constructivism as a basis for learning. It is believed that the result of interaction is that we change as people. According to Roger Säljö (2010, p. 155) not only our intellectual and communicative skills improve, but also our ability to understand social activities and practices, as well as what is implied in such activities and practices.

When carrying out research on the Norwegian school system and its practices and teachers' understanding of terms and phenomena, it is important to keep in mind the overall idea of social constructivism, as well as the idea of the teacher as an autonomous professional. Since the rebuilding of Norway after the Second World War there has been a consensus politically about school politics. Politicians on both sides of the political spectrum worked for the right to equal education and the same amount of years of mandatory school known as "grunnskolen", which was seven years of schooling at the time, and was extended to nine years during the sixties, with different solutions being tried out (Tønnessen, 2011, p. 61-64[1]). In the seventies the school debate showed that politics and pedagogy were closely tied, and in 1976 the new Core Curriculum for the last three years of upper secondary school[2] (year 10-12) was launched. It stated that the school had to take a stand on how we want to live, and how we want society to be organized in the future." (Tønnesen, 2011, p. 78-79).

All Norwegian teachers have to follow the aims and guidelines given in the curricula including the Core Curriculum from reform-94 (also a part of the Knowledge Promotion, 06/13[3]), but in most schools the interpretation and the focus each competence aim receives is left up to each teacher. Lower secondary schools have a given set of aims which should be reached when they finish year ten. Some schools have focus areas where the faculty[4] works as a team focused on achieving targeted aims within a particular field or subject. The issue of

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[1] Norwegian title: Norsk Utdanningshistorie
[2] Norwegian name: videregående skole
[3] KP-06/13
[4] Groups of teachers that teach a subject work together to coordinate the most important improvements, called «faggruppe» in Norwegian

developing *Bildung* is mentioned in the Core Curriculum as well as the subject curriculum, which will be discussed in chapter 4.

Researching *Bildung* in English language learning in Norwegian schools is a narrow field. The idea of *Bildung* has recieved a lot of attention both politically and in the media over the last decade. Several new books about *Bildung* have been published and the responsible politicians within the school system have increased the focus on *Bildung*. Even though it is not a new aim that pupils should develop *Bildung*, there is a renewed focus on it. It is mentioned in the general part of the Knowledge Promotion-06/13 (KP-06/13) included in different subjects. However, *Bildung* might not have been in full given much attention in the actual subject aims after tenth grade, but together with the social constructivism influencing teaching practices it is an important part of teaching in all subjects, English language learning as well. Throughout this thesis the concept of *Bildung*, social constructivism and also the concept of intercultural competence will be returning topics, the last being a natural consequence of the development of *Bildung* in English language learning.

1.1 Research gap

It is expressed in the general section of the KP-06/13 that education should result in "god allmenndannelse" (KP-06/13, p. 12), which in English could be rewritten as; education should result in a general education with a developed competence regarding *Bildung*. The possibility of developing *Bildung* is supposed to be present in all subjects including English. KP-06/13 claims that Norwegian pupils are to become mature people with knowledge about society and nature in a manner that provides an overview and perspective to encounter what life might bring of practical, social and personal challenges. They should also possess properties and values that simplify interaction between people and makes it rewarding and exciting to live together (KP-06/13, p. 12). This is also related to the idea of education within the tradition of social constructivism where the aim is to become a contributing, well-functioning citizen, through activity and teacher supported learning. Language is a cultural phenomenon which makes both written and oral activities a part of the learning platform. The need to teach each student on their own educational level is important (Burr, 2015, p. 2-5). This is also addressed by Vygotsky when considering each pupil's level and the expected zone of possible development. Vygotsky called this the zone of proximal development (Vygotsky, 1997, p.

33), and it will be considered in the discussion of the results in chapter 4. There is also an expressed aim in the English curriculum which emphasizes the development of communication and insight which are both essential elements within the concept of *Bildung*;

> English as a school subject is both a tool and a way of gaining knowledge and personal insight. It will enable the pupils to communicate with others on personal, social, literary and interdisciplinary topics. The subject shall help build up general language proficiency through listening, speaking, reading and writing, and provide the opportunity to acquire information and specialised knowledge through the English language. Development of communicative language skills and cultural insight can promote greater interaction, understanding and respect between persons with different cultural backgrounds. Thus, language and cultural competence promote the general education perspective and strengthen democratic involvement and co-citizenship. (KP-06/13, English subject curriculum, p. 1[5])

There is little research into how Norwegian teachers understand the concept of *Bildung* and how their understanding influences teaching practices. On an international level Byram has dealt thoroughly with intercultural competence, which will be a crucial part of this thesis, both in theory basis and analysis. There is also a master thesis about *Bildung* from Norway 2014, the University of Bergen, written by Kristina Skipevåg Andreassen. The title is: "A study of teachers' understanding of the English Subject as a *Bildung* Subject". In her Master's thesis she finds that teachers differ in their understanding of the concept of *Bildung* and concludes that the English language as a *Bildung* subject cannot function in a desired manner without a common interpretation of the concept among teachers.

Teaching is a profession where the teacher has the opportunity to decide objectives and content for each lesson. To what degree developing *Bildung* is facilitated is left up to the individual teacher. Andreassen suggests that further research into teaching practices and the connection between practices and the understanding of the concept of *Bildung* would be interesting. Such research could show if *Bildung* is promoted even in classes where the teacher is less conscious about *Bildung* or even does not recognise the concept at all. There is little knowledge about whether or not developing *Bildung* is an aim amongst teachers when teaching English as a foreign language. My conducted survey in 2011 was done to look at the practice at one lower secondary school in Bergen, Norway, to see if there was a variety in the focus on *Bildung* in English language teaching. This survey revealed, like Andreassen's study,

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[5] Online version

that the participating teachers differed a lot in their understanding of what the development of *Bildung* refers to and thus their teaching practises also differed a lot. However, this research was only concerned with what the teachers answered in a questionnaire, there was no observation involved. The findings inspired me to carry out further study of teachers' understanding of the concept of *Bildung* in my master thesis. I found it interesting to see whether it was a theoretical issue or if it also had an impact on teaching practises. In my experience I have found that teachers often act spontaneously when teaching which makes asking them to relate theory to what they practice difficult. So in order to investigate further there was a need for observing lessons in addition to conducting a questionnaire and series of interviews.

1.2 Why teachers?

In 2008 I started my teacher education majoring in English as a second language. Previous to that I taught English to students in years five to ten, which I enjoyed immensely. My experience was that the education was more inspiring than could have been foreseen, and I had a lot to learn about teaching English. After two years of studies at a first year level at university, I applied for my master's degree and there the concept of *Bildung* was encountered. It was somewhat of a revelation. This was an issue I recognized, thought about and to some extent taught according to. It was also interesting to know what my colleagues knew about the whole concept of *Bildung*, It was intriguing and the thought of further investigation was formed.

In 2011 there was a term paper that fitted in with what I later on wanted to write my master thesis on. I wrote a term paper based on a study at my previous workplace. I had twelve participants who all taught English and they answered a questionnaire. From the study I concluded that there was no unified understanding of *Bildung*. It ranged from believing *Bildung* was the skill to behave in certain situations such as a formal dinner, introducing situations or simply just being polite, to being educated in the classics and speaking many foreign languages. Very few participants touched upon the wider interpretation that will be introduced in this thesis, which addresses the shaping of personal skills and learning by interacting with others, as well as learning about cultural trademarks. This is to the extent of

recognizing the difference between insulting and acting respectfully when encountering a different culture. None made the connection between *Bildung* and intercultural competence, and most disappointing if not surprising, they did not know much about what KP-06/13 said about *Bildung*. None of this came as a surprise to me since the only reason I knew more was my recent studies. Until then I had been just as unaware as my colleagues.

1.3 Research question and hypothesis

Having taught English in the Norwegian lower secondary for over eight years, I decided to attend an education programme for teachers who had no formal education in English. The first encounter with *Bildung* in English language learning was at the University of Bergen. I had started my journey towards my master's degree, and my lecturer talked about *Bildung*. I wrote two papers before my master thesis that dealt with the same topic. One was about the concept of *Bildung* and its coincidental effect on English language teaching in the Norwegian lower secondary school. The other was a preparation for my Master's thesis titled: "How do teachers of English understand the concept of *Bildung*?" It was only natural to start out using the same research question: "How do teachers of English understand the concept of *Bildung*?" for this thesis. However, a follow-up sub-question was added: "How does the understanding of the concept influence teaching practices?" I also added another sub-question: "Is there an existing school culture at the researched school regarding *Bildung* and English language teaching?"

The thesis will argue that *Bildung* and intercultural competence are closely related and that *Bildung* in English language teaching in Norway is often promoted through developing intercultural competence and practicing dialogism. In my thesis I have investigated how teachers of English understand the concept of *Bildung*, as well as how the understanding of the concept influenced their teaching practices. The concept of *Bildung*, intercultural competence and dialogism are discussed in chapter 2.

During the nineties the Council of Europe changed focus from culture within the target language to intercultural competence. Intercultural competence was an aim in foreign language teaching. Emphasis was put on respect and tolerance in meeting foreign cultures as components that would strengthen the pupils' own identity (Fenner 2005, p. 96). However; Michael Byram speaks of culture and gives a short definition: "Culture is the shared beliefs,

values and behaviours of a social group, […]"(Byram 2008, p. 60), which he also elaborates on, but for English language teaching; "what is needed in order to understand the intercultural awareness concept which is of great importance for how *Bildung* can develop within the pupils in the subject."

I will throughout this thesis look at the emphasis put on the concept of *Bildung* and intercultural competence by teachers who teach English as a second language. Emphasis will also be put on different teachers' understanding of these concepts and how they make room for this kind of competence to develop during their lessons. The idea that Norwegian schools and teachers teach the same thing will be challenged as well as the idea of all teachers interpreting the concept of *Bildung* in the same way. I hope to confirm my own hypothesis, which is roughly based upon my seventeen years of teaching English. The hypothesis is that Norwegian teachers differ in their interpretation and understanding of the concept of *Bildung*, and that in English language teaching this might differ to the extent that it can severely influence what the pupils learn and how the teaching is practised.

Every scholar interested in *Bildung* in the 21st century presents some of the same ideas of what it is, but as we will see later on, they differ in some aspects as well. Some scholars are very specific about *Bildung* preferring a narrow field which is of interest to them. Others write and talk of the more general *Bildung* developing from a wide perspective and public interaction.Writing my thesis I have found literature about *Bildung* to be accessible, but the difficulty was choosing what suited the thesis and research questions. Another interesting discovery was that some scholars talk about what I understand as *Bildung* without actually calling it *Bildung*. Since there is no suitable word in English for *Bildung*, they might use "education" instead, which leaves it to the context to decide whether they talk about *Bildung* or education, as in schooling.

1.4 How to answer the research questions?

The initial thought was to compare different schools by having teachers answering a questionnaire, much like my previous study. As it turned out it was not easy to get schools or teachers to participate; a number of teachers failed to answer my e-mails. It seemed like my previously conducted study had been easy to do simply because I worked at the school that

was researched, and knew the teachers, and thus was able to put more pressure on them. After my initial e-mail to twenty different schools in Bergen, resulting in no response, the approach had to be rethought.

As luck would have it I started working at a new school in 2013 and my new headmistress was very sympathetic to me writing a master thesis, so she helped me by arranging for another school to cooperate as well as our own. This led to two schools being available for research.

The teachers were given a questionnaire about *Bildung* without explaining too much, this was to discover whether they knew about *Bildung*, had heard about it or if they were indifferent to it. I also looked for a way to select a smaller group to investigate further. I thought about different ways of doing that, but found that it was difficult to plan before I had some results from the questionnaire. The results showed a range of different understandings of the concept of *Bildung*. I found that there was no difference between the schools, teachers answered similarly, which in this case means the same variations in answers within each school. The biggest difference could be found between the most interested and informed teachers and the ones that clearly stated that they did not see the importance of a whole thesis based on this topic. Every school had representatives for these categories, but for practical reasons I chose my current workplace to investigate further.

Since I early on decided that this was a qualitative study I talked to my mentor and we decided that I could continue working with three different teachers who had answered quite differently on the questionnaire, this would be a selection based on maximal variation, which will be addressed in chapter 3. I designed an observation form and asked the three teachers if they would agree to be observed during an English lesson. All the teachers taught year ten at the time, in the same school. They were supposed to teach the same topic a there is an agreement in the school that all classes have the same timeframe for topics, homework and evaluation which will give a basis for equal learning and evaluating possibilities. As it turned out the topics taught during the observation were not the same, which will be discussed in chapter 4. I also asked them to have the opportunity for a follow-up interview if it was found necessary for my thesis and analysis and they all agreed. After collecting all the data my job was to give a valid analysis through the ethnographic analysis design. The research into teaching practices has resulted in material where subconscious and conscious promotion of

Bildung was evident and the observations complement the other material which is essential to answering the research questions. This will be discussed in chapter 4.

1.5 The structure of the thesis

In chapter 2 the theoretical basis and background for the definition and explanation of the concept of *Bildung* are provided. Presenting literature and theory that can shed light on how one is to understand the concept of *Bildung*. What is the history of *Bildung* and how can the history of *Bildung* help people today understand its importance. Many scholars and philosophers have an opinion; I had to decide which ones were more useful for this thesis on *Bildung* in English language learning. I have chosen first to take a wide approach to the concept and later narrowing it to the essentials for English language learning. I strongly believe it is necessary to really understand the complexity of *Bildung* to discover what the scholars agree or disagree upon. It is also very important to keep in mind KP-06/13 and the "Common European Framework of Reference for Languages" (2001), as they are the instructions teachers have to guide them. In chapter 2 I also found the need to present the local school's strategic plan which addresses its learning platform, visions and values in addition to the locally given subject curriculum, based on KP-06/13, in English language teaching. Both of these plans work as a theoretical framework when analysing the observed lessons, questionnaires and interviews.

The choice of research method presented in chapter 3, was strongly influenced by the idea that *Bildung*, as well as the understanding of *Bildung* as a concept, is shaped and developed through interaction between people and general participation in social and academic life. With this in mind a qualitative approach seemed sensible since the findings was from a small number of individuals, which are typical traits of a qualitative method according to Creswell (2012, p. 16). A questionnaire to analyse their understanding of the concept through a critical ethnographic analysis design was decided on. While interpreting the findings and analysing the observations my objective was to clarify how teachers of English understand the concept of *Bildung*, and gain some insight into how their understanding of the concept influences their teaching practices. When looking at how different teachers understand a concept, it was important to choose suitable participants. In my chapter on research methodology I address

my choice of ethnographic analysis design and at the same time consider looking at *Bildung* through a phenomenological approach. The ethnographic design is often used when describing a culture within a group or a specific society and it is useful to establish whether there are specific trademarks or a specific culture, why they might have been established and how they work. The chapter on research methodology addresses essential literature on the chosen design and approach.

In chapter 4 the researched findings are discussed and analysed. I have a large number of transcribed pages from the recorded observations. There are also observation sheets, questionnaires and the e-mail interviews. In chapter 5 I sum up the results.

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Chapter 2: Theoretical background

2.0 Introduction

This chapter will look at theory of *Bildung* by several scholars who have had an impact on the understanding of *Bildung* in the Norwegian educational system as well as others who can contribute to a better understanding of the concept. It is important to realize that the concept of *Bildung* is referred to by different words depending on the language used, which again could influence the understanding of the concept. This chapter will present theories relevant for a discussion of the gathered material and observations, as well as the theoretical background for the analysis categories in chapter 4. When carrying out research there is a need for a thorough theoretical background and clarification of essential terms and concepts related to *Bildung*. It was decided that even though this thesis addresses the concept of *Bildung* in relation to teaching English in lower secondary school, it is helpful to look at the concept in a wider context before closing in on what is important when teaching English. The focus will be on *Bildung* as a part of English language teaching and learning, and whether teachers' understanding of the concept might influence their teaching practices.

In his book *The complexity of Educational Aims,* Bruner (1996) addresses culture in a school as being a part of the culture in which it exists. He argues that no matter which innovations teachers want to introduce; they have to compete with folk theories that already exist (Bruner 1996, p. 46-47). I will examine if this also might be the case with teachers being introduced to a concept and a way of thinking about it which they might not be used to consider in their everyday practice. Teachers are, according to KP-06/13, supposed to facilitate the development of *Bildung* in English language learning, viewing English as a universal language promoting cultural insight, a deeper understanding of others and of oneself, and as a world language. *Bildung* is also developed through personal development, interaction, understanding and respect regarding different cultural backgrounds as well as a subject that strengthens democratic involvement and co-citizenship (KP-06/13, English subject curriculum, p. 2). If teachers of English do not understand and interpret the concept in the same way, how can a common curricula be taught? "Learning in its full complexity involves

the creation and negotiation of meaning in a larger culture, and the teacher is the vicar of the culture at large." (Bruner, 1996, p. 84) To be able to research teaching and learning in a school it is necessary to consider if there is a particular school culture that might influence teaching practices. If there is a school culture there should be traces in the gathered material of some similarities in the teachers' practices, and as Bruner states the culture present will be evident in the teachers' practices.

The complexity of creating meaning in teaching within the common aims of the curricula is a challenge if the teachers do not have an informed interpretation of the concept of *Bildung*. It can be argued that school culture plays a part in how *Bildung* becomes a part of English language teaching. The challenge for this research is partly to identify any school culture present, and consider if it relates to the promotion of *Bildung* in English language learning and teaching. When trying to find traces of elements that define a school culture I have looked at the plans presented on school strategy as well as the local version of the curriculum in subject of English. According to Bruner, skills are the ways we deal with things, but for knowledge and skills to help they have to become habits (Bruner 1996, p. 152). This was something Dewey also addressed in *Experience and Education* (1997, p. 33-50). By analysing a school's strategic plan as well as the local curriculum it could show evidence of habits and culture among teachers and/or students related to *Bildung*.

2.1 The historical context of *Bildung*

Since the early twentieth century the concept of *Bildung* in English language teaching has been subject to change. The presence of *Bildung* in education and curricula has been focused on since the 1970s. According to an article[6] by Fenner (2005: 88), the classical material view from the 19th century, where classical literature played a substantial role when educating people is put aside for a more complex concept of *Bildung*. Paul Martin Opdal addresses the issue of many words describing *Bildung* in his article[7] (Brekke 2010) when he mentions the Swedish *bildning*, the German *Bildung* as well as the Norwegian *danning*. In English the word *education* often inhabits the same meaning as the Norwegian *danning*. Opdal also

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[6] "Engelskfagets utvikling i et danningsperspektiv", *Fagenes begrunnelser*
[7] "Dannelsesbegrepet som fundamentalbegrep ", *Dannelse i skole og lærerutdanning*

emphasises the possibility, or lack thereof, for different languages to express opinions about *Bildung* without having their own word for it (Brekke 2010, p. 18). This is of some concern in this thesis since the choice to use the German word *Bildung* has been made to avoid any confusion as to what is discussed. Still when explaining theories put forward by scholars referring to *Bildung* as education or general education it is best to use their term rather than *Bildung*. Throughout the thesis *Bildung* and *education* will both be used to describe the Norwegian word *danning*. *Danning* reflects the Norwegian "allmenndannelse" when referring to general education.

As early as Socrates, Plato and Aristotle we see the contours of the *Bildung* we refer to today. Opdal, Olga Dysthe and Mary Brekke all have references to the great philosophers (Brekke, Opdal, 2010, p. 24 & 40, Dysthe, 2008, p. 77). Dewey also refers to Plato and early Greek society in his *Democracy and Education* (Dewey 2011, p. 15 & 50). Dewey refers to Plato and the importance of being useful and an active contributor to society, which is easily transferred to the idea of educating pupils to be contributing democratic citizens which is a main aim promoted in the Norwegian Curriculum, the Knowledge Promotion, stated in the Core Curriculum (KP-06/13, p. 5). Dysthe mentions Socrates' aim for students to think for themselves, and using oral dialogue to achieve this. She also stresses the importance of conversation and interaction to become independent thinkers (Dysthe, 2008, p. 77). Opdal emphasises the well-known saying by Socrates stating that knowing what is good will lead to doing the right thing. He uses the reference to show that believing in *Bildung* means believing in the fact that integrated knowledge has to make a difference, thus *Bildung* will make a difference if integrated and transformed in such a way that people act according to it (Brekke 2010, p. 24). Considering the centuries between Socrates and Opdal I find that the link between the two is there when discussing the understanding of *Bildung* as a concept today. They both agree that integrated knowledge can make a difference when deciding how to act or respond to something.

2.1.1 Historical context of *Bildung* in Norwegian schools

The Norwegian school has *Bildung* as general education as an aim for the pupils, but the understanding of *Bildung* in the context of education has changed throughout history. Even

though we can recognise ideas from ancient Greece in todays' understanding of *Bildung*, we have to realise that *Bildung* in Norwegain schools have shifted back and forth between formal and material *Bildung*. Wolfgang Klafki is central when discussing *Bildung*, he describes material *Bildung* as the importance of knowledge, content and aims. Formal *Bildung*, according to Klafki is development of values, critical thinking, ethical abilities, morals and the ability to learn and gather information (Klafki 1979, p. 174, 185-195, 203). Material *Bildung* was, according to Brekke, typical for the 19th century (Brekke, 2010, p. 31), and at that time many travelled to educate themselves in fine arts, architecture, literature and drama. Some of our own Norwegian artists of the era went to southern Europe for such reasons. The painter J.C. Dahl went to study in Denmark in 1814 and ended up in Germany where he lived for the rest of his life. He is famous for his descriptive paintings of Norwegian nature (Haverkamp, 2016). When he was in his mid-thirties, Henrik ibsen won a travel scholarship. He ended up in Italy where he lived for twenty-seven years. It was during this period that Ibsen wrote a number of plays (Hagen, 2016). These are only two of the well-known travellers who are representative for the time period.

Norwegian schools were strongly influenced by Christian *Bildung* during the first half of the 19th century. This came about through vicars teaching and educating teachers, while at the same time carrying out ministry of the church. Many pupils learned to read in order to pass the test for Confirmation. The Lutheran Catechism could be said to have strongly influence any kind of *Bildung* being promoted at the time (Brekke, 2010, p. 30).

In the mid-19th century the situation started to change. There were political parties who actively tried to influence the direction of the promotion of *Bildung* in Norwegian schools. According to Brekke it was a struggle between officials and peasants, Pietism and Grundtvigianism, New humanism and Naturalism and between Rationalism and Romanticism (Brekke, 2010, p. 30). The change culminates according to Slagstad, Korsgaard and Løvlie with the change we see after the Second World War. At this time the promotion of *Bildung* becomes a social democratic governmental affair, where the main concern is rebuilding the country and all that is typically Norwegian (Slagstad. Korsgaard and Løvlie 2003, in Brekke 2008, p. 37).

2.2 Constructivism and educating for democracy

Dysthe addresses the issue of social constructivism as knowledge being constructed or accepted by a social group rather than by the individual (Dysthe, 1995, p. 47). This is not a new idea; Dewey introduced the idea of a socio-cultural perspective when addressing the different cultures in which education could exist. He talks about "the democratic ideal" as opposed to "a despotically governed state" and points to the existence of mutual interests within "the democratic ideal" which could not exist in "a despotically governed state" (Dewey, 2011, p. 48-49). Education in a democracy like Norway takes freedom of speech and the free interaction between individuals for granted, as well as taking for granted the idea that groups which will felicitate the education of pupils into critical thinkers who will function in a democratic society as well as contribute to the further development of such a society. Dysthe argues that Dewey and Lev Vygotsky emphasised the importance of education through organising what we understand and forming hypotheses, they also saw language as an important factor while constructing such hypotheses. According to Dysthe both Dewey and Vygotsky argue that education will not take place without interaction with society and between individuals; in schools such interaction will often take place between teacher and pupils (Dysthe, 1995, p. 53-54).

Dysthe argues for a constructivist and at the same time interactional view on learning. She continues to argue that dialogue is the key to education and *Bildung*, and that pupils through interaction will be able to assimilate knowledge as their own (Dysthe, 1995, p. 47-48). In her book about the multi-voiced classroom[8] (1995), she discusses different types of dialogue which will be address in chapter 2.5.2, as well as in chapter 4 when discussing the research material. Historically Dewey and Vygotsky lived and argued their views on education in the first half of the 20th century. This is after a century of educational travelling by Germans, British and Scandinavians scholars to southern European countries, Italy in particular, to learn about art and architecture, and thus develop an "educated character". The focus on interaction, and culture and society as dialogical interaction partners, changed the idea of *Bildung* (Brekke, 2010, p. 30).

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[8] *Det flerstemmige klasserommet*

2.3 Shift of paradigm in the seventies

According to Fenner (2008, p. 89) we see a shift of paradigms in the teaching of foreign languages during the seventies. The focus on the communicative approach, elaborated on by Richards & Rodgers (2001, p. 155-174) gains validity in all foreign language teaching. M.A.K. Halliday supports this in the article "Towards a Language-Based Theory of Learning", where the need for language to express meaning is discussed. Halliday introduces several stages and features of language acquisition. Each desired feature is given a number, and from feature twelve onwards we see more of the traits associated with pupils construing experience and being active reflecting and filtering within their reach, Halliday mentions Vygotsky's "zone of proximal development", stressing the need to challenge the child within an achievable zone (Halliday, 1993, p. 103-113). The earlier focus on material *Bildung*, where people were to develop an educated character, and where the focus was on skills related to language, art and other areas of education, had to make way for a new idea of formal *Bildung*. According to Biesta in *Beyond Learning*, reflection, a communicative approach and educating for democracy were new ideals (Biesta, 2006, p. 36). In his article "How General Can *Bildung* Be? Reflections on the Future of a Modern Educational Ideal" (2002), he addresses the shift in the 1980s with a debate about non-vocational education that everyone should engage in. He argues that it often came down to an instrumentalist manner of looking at national curricula. According to Biesta the globalisation at the time both in economy and information flow as well as migration make awareness of plurality and difference important. The tendency could be seen as an aim to overcome plurality, find a common ground through "generality or universality" (Biesta, 2002, p. 379).

Klafki (2011) focuses on notions like self-determination, freedom, emancipation, autonomy, rationality and independence as aspects of *Bildung* (Klafki, 2011, p. 32) He continues to tie *Bildung* and society together and states that *Bildung* has to be oriented by the basic structures and demands that society relies on for development (Klafki, 2011, p. 66). He continues to argue that the plurality and the existence of different interest groups show the need for a space for interpretation and action (Klafki, 2011, p. 67).

> ..where the individual is discovered as a potential reflecting person, with the possibility for
> codetermination and action, [a space] where the individual's demands can be formed, his

possibilities are unfolded and put into practice in cooperation with others, who possesses or can develop equivalent or related interests and goals (Klafki, 1985, p. 67, my translation)

He continues to address the importance of *Bildung* in a society considering human rights as well as the idea of a democratic society, and that this implies that *Bildung* is for all people and thus should influence the availability through changes in education. He suggests removing systems of selection in schools, extending the numbers of years of schooling for all, and looking at which subjects should be at the centre of public education (Klafki, 2011, p. 70-74). Even though Klafki addresses the German school system, one could argue that the same issues lead to thirteen years of schooling for everybody in Norway (Reform-94[9]) and the new Core Curriculum that we see in L-94/L-97[10] and later in KP-06/13.

2.4 *Bildung* in the 21st century

There are no references to teaching methods in the Knowledge Promotion, only competence aims for the pupils are listed. These are divided into aims that should be reached after a number of years in school. When attending to *Bildung* in English language teaching it can, according to Fenner (2005), be questioned why the main focus areas are separated into three different categories: communication, language learning and culture. Since the revision in 2013 there are four categories, the communication category is devided into written and oral communication. However the issue addressed by Fenner remains important. The four categories are closely related as parts of communicative competence and they are therefor also important to promote *Bildung* in English language learning. Separating them makes the overall aim of *Bildung* less visible. Fenner argues that this categorisation of aims shows an instrumental view of both language and culture. She argues that there is a lack of understanding of the dialogical, dynamic and communicative process that can promote *Bildung* (Fenner, 2005, p. 99).

According to Laila Aase in her article[11] (2005) about the school subjects' possibilities of formal *Bildung* and usefulness: *Bildung* is the result of a socializing process that influences an

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[9] New education reform in Norway with a new plan from 1994
[10] Centrally given curricula from 1994 and 1997
[11] Original title: "Skolefagenes ulike formal-danning og nytte", *Fagenes begrunnelser*

individual to be a citizen who is able to reflect upon knowledge and potential for action, and who also takes part in ordinary cultural life (Aase, 2005, p. 17). Marit Ulvik in her article[12] about *Bildung* in teacher education, claims that *Bildung* describes who we are and why we act individually. She further proposes that *Bildung* depends on the ability to deal with diversity. The article continues to address the validity of pupils' questions and opinions, and argues that *Bildung* is sought through gaining enough confidence to rely on previous experience. There should be room for curiosity to facilitate *Bildung*, and pupils asking questions create an opportunity for dialogue and communication. Communicative competence requires the ability to listen and interpret what is communicated. By interpreting and understanding it is possible to form opinions and consequently achieve *Bildung* through critical thinking and forming independent thoughts and opinions (Ulvik, 2007, p. 194-195).

Fenner argues that the communicative approach requires the use of dialogue; pupils can be in dialogue with texts, fellow pupils as well as the teacher (Fenner, 2005, p. 95). Olga Dysthe shares this view and proposes changing the view on knowledge as a static entity that can be transferred to the view of interaction, facilitating pupils' incorporation of knowledge as their own (Dysthe, 2008, p. 48). Through dialogue and communication the pupils gain insight and different perspectives which internalise the knowledge within them in a way that makes their knowledge evolve and grow with regards to what has been taught. The modern idea of the knowing subject and the knowing consciousness was according to Gert J.J. Biesta replaced by the postmodern idea of intersubjectivity;

> The step from consciousness to intersubjectivity has effected a crucial shift in Western philosophy, as it has opened up new and different ways to understand subjectivity and more specifically, to understand the relationship between the subject and other subjects. (Biesta, 2006, p. 36-37)

He continues throughout the book to look at the challenges of the postmodern idea of intersubjectivity, and the impossibility for a person to become someone without interaction with others. He continues to emphasise that a discovery of the unique individual is not something that just happens but it is reliant on the presence of others (Biesta, 2006, p. 53). In the postmodern philosophy tradition it is however a constant challenge of developing uniqueness as well as adapting to a democratic society with regards to what has been taught.

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[12] Original title: "Lærerutdanning som danning" *Norsk pedagogisk tidsskrift, nr 3, 2007*

2.4.3 Biesta and *Bildung*

In his book *Beyond Learning* (2006) and in his article; "How General Can *Bildung* Be?" (2002) Biesta addresses the promotion of *Bildung*. The book is focused on both intersubjectivity and the very idea of "what constitutes a community" (Biesta, 2006, p. 55). He emphasizes the "common rational discourse" which is only possible by understanding what a common rational discourse is expected to be. He continues to argue that this is what schools and teachers teach. The natural assumption will thus be that the discourse in educational settings will not be a result of the person's uniqueness, but an adaptation to what is expected, thus again stressing the challenge of accepting the uniqueness of all individuals and their journey to become someone, when at the same time being pushed in the direction of a readymade idea of what they should become. This suggests that the only way for people to be a part of a rational community and thus acquire a rational voice will be through subjectivity and adapting to the expectations of a community, and that when pupils speak with their rational community voice it is not really their voice, but the voice of the community. The only place one can encounter their own free voice is when they speak to the stranger, the other, and reveal who they are when doing so (Biesta, 2006, p. 55-64). In analysing the gathered material for the thesis, a natural angle for the observation is the teacher's ability to accept the pupils' uniqueness as well as acknowledging their voice. Does the lesson make room for the individual pupil and value each pupils' contribution? Could there be any evidence of the teachers encouraging uniqueness or is there an expectation of what are expected answers to a certain set of questions. The observation of the possible presence of adaption to expectations and ideas of readymade answers were aspects of interest when conducting the analysis. There is just an expectation of certain given patterns or paths which the pupils are expected to follow. There could also be evidence of teachers who promote uniqueness and independence, accepting contributions and answers outside the established path.

In Biestas article "How General Can *Bildung* Be?" he argues that the National Curriculum is important when observing and investigating the educational institution of a country (Biesta, 2002, p. 379). He stresses the influence of a globalization of economy and information, and the need for a heightened awareness of the different societies' plurality and differences. The institution of education has, in his opinion, a need to overcome plurality and search for a

universal common ground (Biesta, 2002, p. 379). The need for something universal and general also implies the conception of the ideal citizen who with his rational autonomy can be a part of what is general and universal; the general here being understood as a social construction. The article also considers whether the general and universal have become a problem in the postmodern world (Biesta, 2002, p. 380). He continues to address technology and its importance for today's society.

> The omnipresence of technology in our everyday lives and the apparent ease with which technology spreads all over the globe, makes it very difficult *not* to think of the knowledge that lies behind this technology as general and universal. (Biesta, 2002, p. 387)

In this, there is an expectation of the use of such technology, whether or not it could be universal as well, or influenced by local practice, and experiences, which again might turn out to be different in each local community. When addressing this in relation to *Bildung* and communication across country borders the use of technology is general and universal, but the individual using the technology is a product of his surroundings and experiences. Biesta here stresses the importance of what is present and particular, where he argues that we will only find another present and particular in other locations and never the general and universal: "After all the sociology of knowledge also claims that all knowledge is an expression of a specific social and historical state of affairs."(Biesta, 2002, p. 388).

Biesta ends his article by addressing whether there is a future for *Bildung* in the postmodern world, and concludes that it all depends on how we see and deal with the world (Biesta, 2002, p. 390). In a teaching perspective it is important to be aware of the teacher's experience and perspectives on the world, from the very moment a lesson plan is made and until the lesson is over the teacher has the control of every possible aspect of the lesson. The teacher can plan not to teach from a readymade perspective where every question has an expected answer, and every problem has a set expected solution, but the opposite might very well also be the case. Biesta's theories complement other theories put forward by Dewey and Dysthe, and the three aspects further explained in 2.5 provide a supplement to the main theory by Klafki addressed in 2.6. The shared idea of the importance of communication and unique participation is of importance for the analysis of the gathered material since the promotion of *Bildung* in many aspects relies on this.

2.4.2 Biesta and the challenge of education

The challenge is whether or not it is possible to make the rational voice your own unique voice. When teaching we might hear pupils say what is expected in a particular situation. They use the voice and language of the rational community rather than their own unique unprecedented voice. Biesta suggests that therein lays the concern: how can pupils learn to use their own voice. Politicians might hope that education can change society, and parents today might not see themselves as part of their children's education, but more as consumers of a commodity. The politics of creating a functional society works against the idea of every person's uniqueness, and the room for their uniqueness in the world. Biesta argues that to deal with plurality in society it is necessary with a distinction between the private and the public sphere, the public sphere being where there are common values and accepted ways to think and act, while confining the plurality and uniqueness to the private sphere.

The public sphere exists as a game for those who know the rules. (Biesta, 2006, p. 70-79). This theory leaves us with the issue of defining classroom situations as either a public or a private sphere. The atmosphere of Norwegian classrooms can support both; this is possible since many Norwegian schools up until 10th grade operate with classes that stay together for several years in a row, as well as having the same teachers during those years. As the class and teacher become closer and know each other well, the sphere can be somewhat similar of what constitutes a private sphere, similar to a family. This is evident in the loyalty which classmates usually show towards each other, they might fight in class but if faced with an outside challenge they will stick together This is arguably of importance when observing in classrooms and analysing the promotion and possibilities of developing *Bildung*. Biesta continues to explain the need for a space where freedom can appear, this is not possible if there is an expectation of a common rational community with set norms of what to believe and think (Biesta, 2006, p. 80-94).

> [the issue]..can only be that it is the very task and responsibility of education to keep in existence a space in which freedom can appear, a space in which unique, singular individuals can come into the world. (Biesta, 2006, p. 95)

Creating such a space is a challenge, but an interesting task to embark on. Teachers should facilitate such a space and at the same time teach according to the aims in KP-06/13, which is

a complicated task. However, the ability to reflect upon aspects of history and society is an expressed aim in KP-06/13 which offers a valid space for freedom within reflective thinking. Another approach when doing so might be using elements like Dysthe's authentic questions, uptake and *high-level evaluation*, further explained in 2.5.2. However, teachers have to be aware of the risk of acknowledging pupils speaking in the rational voice of the community, voicing answers and ideas they think the teacher expects, rather than finding their own unique voice, the latter being what should be aimed for.

2.5 Developing *Bildung* through education

According to Biesta *Bildung* is closely interwoven with politics, which makes the situation in our society today important for the problems we face and the educational response there might be. Continuing to further develop the idea of the philosophy of spaces where freedom can appear, he stresses that the educator cannot know in advance what to be responsible for due to the nature of helping pupils uncover their unique, responsive and responsible voice (Biesta, 2006, p. 102-106). Biesta talks of two different approaches to democracy in education relevant to this thesis. The first is the Kantian view, based on the theories of Immanuel Kant, emphasizing an individualistic view of bringing about rational powers that already exist in the individual, all in an effort to reach the state of enlightenment (Biesta, 2006, p. 127). The second approach, Education through Democracy, based on the theories of John Dewey, emphasizing social conception and shaping our individuality and achieving social intelligence (Biesta, 2006, p. 128-129). Both Kantian and Education through Democracy aim to produce democratic individuals. Biesta suggests that reflecting about having been a subject or being a subject is what education should aim for. Even reflection upon not being a subject is important and educational. The whole idea being that action in plurality, allowing the subjectivity and reflection upon it, will facilitate democracy (Biesta, 2006, p. 135-145).

2.5.1 Inner dialogue, communicative and dialogical approach

Both Fenner and Aase advocate a communicative and dialogical approach to *Bildung* tying it to Bakthin's theories (Fenner, 2005, p. 91 , Aase, 2005, p. 19). According to Dysthe it takes real involvement and understanding from the student to make knowledge operative and useful; she argues that to achieve this we need the students to want to participate, which can be instigated by validating pupils' opinions and asking authentic questions (Dysthe, 1995, p. 57). In Postholm's article[13] about Vygotsky and Bakhtin, she states that both Vygotsky and Bakhtin argue that inner speech and dialogue is of importance for the person's ability to advance in cognitive consciousness, but according to both Vygotsky and Bakhtin it is social dialogue and interaction that drive the individual to advance (Postholm, 2008, p. 198-199). Vygotsky emphasises the need for teaching within the zone of proximal development;

> ..the zone of proximal development. It is the distance between the actual developmental level as determined by independent problem solving and the level of potential development as determined through problem solving under adult guidance or in collaboration with more capable peers. (Vygotsky, 1978, p. 33)

In lower secondary school Vygotsky's zone of proximal development will differ from one pupil to the next, though teachers sometimes can teach a whole class from an idea of a common zone of proximal development in specific cases. On the other hand teachers might take the opposite approach, dividing pupils into smaller groups and trying to pair up the pupils who might have the same potential for development. Both approaches rely on the teacher knowing the pupils well.

Bakhtin "believed that everything is in dialogue or relation to something else, and meaning is created in the relation between an utterance and its response" (Postholm, 2008, p. 209, my translation). According to Dysthe, Bakhtin saw every utterance as an answer to another, and at the same time a prediction of future utterances. In a discourse all utterances depend on the others, the ones before and after. This again leads to an understanding and response being tied together (Bakhtin in Dysthe, 2008, p. 64) Dysthe advocates a dialogical approach to teaching and learning. Whenever a teacher speaks to a pupil there is a dialogue, but she argues that it is not dialogical if the teacher does not view the student as a dialogue partner. Whether it is

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[13] Original title: "Vygotsky og Bakhtins perspektiver: I teori og praksis"

dialogical depends on the relationship between the two. (Dysthe, 2008, p. 62) Dysthe argues that according to Bakhtin we can never reach consciousness about our self except through communication with others, and that human beings are defined through their relationship with others. This is why people do not use language to express themselves but to communicate and be in dialogue. "Life is dialogical in nature. To live is to engage in dialogue, to ask questions, listen, answer, agree etc." (Bakhtin in Dysthe, 2008, p. 61).

In a classroom dialogue it is of great importance that the teacher facilitates dialogue that can contribute to pupils' new consciousness about themselves and society, in dialogue it is important to allow for pupils' uniqueness as discussed earlier, and in 2.5.2 further terms used when discussing dialogue will be addressed. This will also facilitate the development of *Bildung* when making room for reflection, insight and different perspectives while communicating with each other or texts.

2.5.2 The Multi-voiced classroom – a dialogical approach

Dysthe introduces terms for analysis of dialogical discourse which is useful for analysing the findings. She addresses the use of "interaction" which describes all types of cooperation and collaboration between teacher and pupils in the classroom. Interaction can be used as a synonym for dialogue. Dysthe elaborates on useful terms described by Lotman and used in a study by Nystrand and Gamoran in 1991, USA, (Dysthe, 2008, p. 57-59). All of the terms will be useful when analysing the classroom observations.

A question where it is not possible to predict the answer in advance is called an *authentic question*. In Norwegian schools this will be recognised as an "open question" as opposed to the "closed question" where you have a given answer. The *authentic question* will give the pupils the opportunity to give their opinion and as such enter the dialogue as a dialogue partner. The typical question in schools, Dysthe argues, are questions where there is an expectation of a given answer rather than the open question which suggests that the teacher does not know the answer. Asking authentic questions are done not to control what the students have learned in a given situation, but rather to open up for reflective thinking and interpretation. In a dialogical teaching situation the authentic question is central because it makes room for reflective thinking and not only remembering and reproducing (Dysthe, 2008,

p. 58) As previously argued the idea of pupils forming opinions and thinking for themselves is an important part of *Bildung* whether it is "for democracy" (Biesta), "through democracy" (Dewey) or by "coming into the world through a space in which freedom can occur." (Biesta).

The next term which will be addressed is uptake, the practise of following up pupils' answers in the next question by incorporating parts of their answer, thus validating their answer and continuing the dialogue. The alternative is that the teacher continues with the already planned line of thought and as such causes a break of or an end to the dialogue that could have continued. If the teacher wants to practise uptake the next question would be a follow-up question incorporating some of the pupil's previous answer. On the other hand if the teacher had planned for a certain outcome or a certain direction for the lesson, the possible dialogue could end by asking a totally new question. When doing this the teacher not only ends the dialogue by disregarding; but also by asking a closed question with an expected conclusion or answer instead. Dysthe suggests that pupils will also benefit from being conscious about uptake when communicating (Dysthe, 2008, p. 58). Pupils can easily see and feel the difference in validating the opinion offered by others by it being elaborated on, and the disappointment when their opinion is discarded and passed without comment.

Finally, considering the term high-level evaluation which relates to whether the effect of uptake is validating the pupil's question and opinion and taking it seriously. By incorporating input from the pupil in the continuance of the lesson, the teacher signals its importance. Sometimes pupils bring something new into the discourse that changes or modifies the outcome of the discourse, and the teacher values the input and acknowledges the contribution. The valuation of contributions by pupils is crucial to dialogical teaching; there will never be room for a real dialogue if the teacher does not acknowledge the pupil as a contributor (Dysthe, 2008, p. 59).

All of Dysthe's three elements of dialogism are important when facilitating the development of *Bildung*. Communication and dialogue that affirms the value of the pupils' own thoughts and conclusions provide a safe place where they can explore their freedom of opinion and way of reasoning. Pupils that are encouraged to explore different thoughts and perspectives will also be more likely to develop *Bildung*. Pupils that experience high-level evaluation uptake and authentic questions will according to Dysthe be motivated to continue further learning. Situations where their contribution is disregarded might cause them to distance

themselves from what is being taught and not take an active part in the lesson. The best way to make the pupils participate in a manner that will give room for uptake and high-level evaluation is to ask authentic questions. There is no exact answer to such a question, but there is room for the pupil's opinion, reflective thinking or comparison. The three elements of dialogism mentioned here: uptake, high-level evaluation and authentic questions make up the second category for analysis in chapter 4.

2.5.3 Dewey on experience and education

An article by Lawrence (1959); "John Dewey and the Progressive-Education Movement, 1915-1952", Lawrence looks at the whole period as well as Dewey's contributions. The movement started as a "..a protest against pedagogical narrowness an inequity" (Lawrence, 1959, p. 160) and several of Dewey's publications addressed the movement and the need for change in schools. Lawrence mentions "Schools of To-Morrow" (Dewey, 1915), where Dewey talks of more "socialized activities" (Lawrence, 1959, p. 162). Even at this point he focuses on freedom, individual growth, development and the unity between education and life (Lawrence, 1959, p. 162). A year later *Democracy and Education* (1916) was published, where Dewey speaks of the education through democracy and the democratic ideal. The progressive school movement changes after World War I, and according to Lawrence it has been most successful in furthering creativity in the arts. Dewey criticizes the movement for not realizing that they had not only to rid the school of the traditional subject-matter, but also to build a new subject-matter. During the 1930s and the depression Dewey continued to advocate a school close to life. He also argued that school alone could never change society, but it could be the main influence in changing society (Lawrence, 1959, p. 166-168).

> ...to be educative must lead out into an expanding world of subject-matter, a subject matter of facts or information and of ideas. This condition is satisfied only as the educator views teaching and learning as a continuous process of reconstruction of experience. This condition in turn can be satisfied only as the educator has a long look ahead, and views every present experience as a moving force in influencing what future experiences will be.
> (Dewey, 1997, p. 87)

Dewey in many ways values some of the same educational aspects as Biesta like those related to freedom and experience. However, one of the main differences lies in Dewey's aim for new subject-matter. In this it is more helpful to compare him to Dysthe and Bakhtin's dialogism where reflecting upon previous experiences and future experiences are some of the main aspects. Dewey emphasizes the importance of such reflection (Dewey, 1997, p. 87) as does Dysthe when talking of authentic questions (Dysthe, 2008, p. 57). Another comparison that might be interesting is Dewey's talk of the educators' responsibility.

> ..the problem grows out of the conditions of the experience being had in the present, and that it is within the range of the capacity of students; and[…] that it is such that it arouses in the learner an active quest for information and for production of new ideas. (Dewey, 1997, p. 79)

In reading this there is no big leap in comparing his view with Vygotsky's idea of "the zone of proximal development", both argue that for the person to learn something the educator has to be within the range of the students' capacity, Vygotsky stressing the level of maturity and Dewey the level of experience. Dewey argues the importance of hypotheses not being the final truths, and thus a subject for discussion and argumentation and revising (Dewey, 1997, p. 86). He also stresses the importance of purpose for the students to contribute in intelligent actions (Dewey, 1997, p. 84). When speaking of the complexity of human relations tied to both domestic and international situations, and at the same time stressing the human creatures being influenced by emotion and habits, which again is locally influenced (Dewey, 1997, p. 81), Dewey connects the individual's development to interaction with others. He talks of the world being what it is as a result of experience based on previous human activities (Dewey, 1997, p. 39). This would again vary locally and, one could argue, in different countries, which again would lead to the need not only to understand the importance of one's own experiences but also other's experiences must be taken into consideration when interacting across country borders. All of the aspects of Dewey's view on experience and education will be evaluated when analysing the collected data. Aspects of Dewey's ideas as well as Biesta and Dysthe can be argued to be crucial when analysing different teachers' understanding of *Bildung*.

2.6 Klafki and categorial *Bildung*

Klafki argues, in his article about categorial *Bildung* (1996), that *Bildung* is achieved by exemplary teaching. Teaching examples of the basics in a subject enables pupils to grasp what is fundamental and elementary and thus, through the particular, learn something about the universal. The categorial effect is the use of abilities, knowledge and attitudes acquired through the example which further on can be used when dealing with insights and experiences that open up the pupil's (subject's) understanding of the general (Klafki, 2011, p. 176). It was interesting to try to categorize my findings into the categories described as material *Bildung,* formal *Bildung* and categorial *Bildung*. Material *Bildung* refers to the subcategories, classical *Bildung* and objective *Bildung*. Objective *Bildung* is to acquire knowledge and wisdom. The content does not change or become a part of the person, but stays true to its original meaning and cultural significance, whereas classical *Bildung* aims to develop certain human qualities through encounters with the classical works, culture and education while searching for an ideal set solution. Formal *Bildung* focuses on the child, the pupil, and it consists of two subcategories: functional *Bildung* and methodological *Bildung*. Functional *Bildung* refers to dynamic *Bildung* theory, the development, shaping and maturing of corporal and spiritual forces and reaching the potential within oneself. Methodological *Bildung* puts the process of learning in focus, the acquirement and restraint of methods of thought, categories of feelings and measurement of values to master the art of living (Klafki, 1996, p. 179-185).

Categorial *Bildung* is described by Klafki as another theory. He argues that none of the previous theories could manage to argue decisively the phenomenon or the process of *Bildung* theoretically, his desire is to fill this gap of theory with categorial *Bildung*. Klafki continues to explain that he sees categorial *Bildung* as a criterion for quality in education. Categorial *Bildung* is for a person to open up to a reality through insight, experiences and acquired experience. This could be done through learning the most basic and fundamental in every subject to be able to reach a deeper understanding of methods and achieve insight that can be transferred to deal with all kinds of issues in life. Categorial *Bildung* aims for exemplary teaching to facilitate *Bildung* and less extensive subject curricula to give room for in-depth study to achieve insight (1996, p. 190-193). He also stresses the need for developing a critical attitude to fully gain insight and develop a thorough understanding of a given topic (1996, p. 200-203).

2.6.1 Klafki on general education as *Bildung*

The Norwegian Core Curriculum describes the aims of general education of pupils, so when Klafki addresses the need for general education in his second study in *Dannelsesteori og Didaktik*[14] (2011) it is an important theory regarding how to view the Norwegian Core Curriculum. According to Klafki there will be conflicting interests and ideas in modern society which might create room of opportunity for humans to act and interpret situations as potentially reflective and decisive. Independent pedagogy offers all young people a development of their options and possibilities (Klafki, 2011, p. 67). He stresses the need for an extension of mandatory schooling, and suggests thirteen years for all pupils (Klafki, 2011, p. 74). He continues to mention five important elements of general education: education for peace, education for environmental conscience, democratic education and the equality principle, education for the use of technology and education for the world as being a part of the world coexisting with others (Klafki, 2011, p. 75-79). The aspects emphasised by Klafki can be compared to both Biesta and Dewey, the elements of general education are quite similar to what Dewey stresses while the elements of *Bildung* are important to Biesta. However, where Dewey speaks of the importance of co-determination and experience, Klafki addresses the interaction between individuals, which Biesta too is concerned with. Biesta discusses the concernes with the space of freedom as an important factor of becoming one's unique self, whereas Klafki offers a more detailed list of concrete elements which he considers to be important for education in schools. Dewey and Biesta are both discussing on a more abstract level where Klafki offers details on elements and skills that can influence the promotion of *Bildung*.

Klafki advocates discussions on exemplary topics to promote *Bildung* and make room for insight. He also stresses the need to find solutions and answers to complex questions regarding society today and in the future in order to enable pupils to come up with different answers through reflection. Pupils are both involved in and responsible for the result. In such situations Klafki argues that it is obvious that teachers cannot keep ahead of the students in such cases, due to the unpredictability of the dialogue; the teachers have to participate as co-learners who offer a critical view on the issue at hand, and he states that they should keep aiming for that position (Klafki, 2011, p. 80-81). He continues to list certain skills that pupils

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[14] Original title: *Neue Studien zur Bildungstheorie und Didaktik*

need to develop in order to manage involvement in complex dialogue; the skill of critique, including self-critique, the skill of argumentation, the skill of being able to evaluate a situation and a problem, as well as readiness to participate and offer opinions (Klafki, 2011, p. 82-86). Analysing teaching situations, the focus on skills which are needed to be involved in complex dialogue can be part of a discussion on whether or not *Bildung* is promoted. The focus on skills in a lesson can show if the teaching practice facilitates *Bildung* and if the skills developed relate to the ability to take part in other activities that promote *Bildung*. It seems however, that Klafki assumes that certain skills can be developed through exemplary teaching, and those skills would further facilitate categorial *Bildung*.

For teachers Klafki stresses the need to plan for lessons involving more than one subject. He advocates module-based teaching instead of the lessons being short and confined within the boundaries of the curricula in one subject. He also suggests that teachers should work in teams when planning such modules (Klafki, 2011, p. 86-87). When teaching with potential problems as an angle of approach he emphasises four important principles the first being exemplary teaching. This will be explained in depth in 2.6.2, but the main idea is that the topics chosen might lead to pupils working their way to new insight, generalisation and correlations between their experience and the topic taught.

The second principle is teaching methods that facilitate learning and recognition, the third is practical teaching that is action oriented. The fourth and last principle is establishing a connection between scholastic learning and social learning, which can be achieved by group work, pupils helping pupils and teaching group dynamics and how to make a group work well together (Klafki, 2011, p. 88-89). In this list of principles there are again connections to other theories discussed, the focus on action which Biesta argues, as well as tying teaching to the pupils' experiences, as Dewey advocates, which is also within Vygotsky's theory of the zone of proximal development. The dialogical approach, which is supported by Bakhtin and discussed by Fenner, Aase and Dysthe, is also closely linked with Klafki's idea of module teaching which opens up for dialogue, authentic questions, reflection and insight due to learning from an example how to deal with a new issue. Again Klafki manages to offer a concrete way of achieving the effect in teaching and learning, the importance of which is suggested by other related theories.

According to Klafki there is a need for pupils to master certain instrumental skills in order to be able to participate in tasks and projects which promote *Bildung*. Reading, writing and verbal communication are essential skills that pupils have to master. In addition to the basic skills needed the pupils also must be free of the constant focus on accomplishments and evaluation, according to Klafki there must be a shift in focus from accomplishments to process, how the pupils solve a task rather than the result on its own. The value of successful communication while pupils work should receive recognition, as well as the fact that development of critical skills and arguments while they work is important when evaluating the task. Evaluating the result on its own will only promote competition and the success of the individual which does not promote *Bildung* (Klafki, 2011, p. 96-97). Klafki continues to advocate pupils' codetermination related to learning and experience, which could help them develop attitudes, insights and abilities which will be useful when they encounter the tasks of tomorrow. Another aspect of tomorrow is the globalisation pupils of today will have to deal with, the way the world has shrunk because of advances communication and at the same time has grown and become more complex with all the different scenarios the pupils might face as grown-ups. When the pupils are asked to reflect upon problems they will at some point have to move from their local experience to an international world related context (Klafki, 2011, p. 100-102). The need to start with the familiar could be as close as problems in schools, or the community and progress up to national level and in the end the whole world as background for reflection. In English language learning there are many possible topics for this kind of reflection when learning about English speaking countries in the world. By comparing the cultures in English speaking countries to Norwegian culture, one can create room for opinions and reflections within the class.

2.6.2 Klafki on critical-constructive didactics and exemplary teaching

When using the word critical, as in critical constructive didactics, Klafki aims to provide all learners with the opportunity of a better self-determination, co-determination and abilities of solidarity in all aspects of life. Teaching therefore has to aim for development and teaching- and learning-processes that result in such development; this can only be promoted through efforts of societal and democratic goals. The word constructive relates to the connection between practices and theory, and didactics is used as a term for scientific pedagogical

research with teaching that is reflexive in its methods as well as governed by a set of specific aims. Didactics concerns itself with every-day experiences as well as institutional research (Klafki, 2011, p. 113-115). Critical-constructive didactics relates in particular to humans in constant development and their relationship with historical reality, as well as the relationship between the subject and the object, in this case as a learning process where the subject opens up to the historical reality and it results in the pupil's ability to make categories (Klafki, 2011, p. 120) and thus facilitate developing categorial *Bildung* (see 2.6.1.).

When addressing general education it is evident that everyone has the right to participate and according to Klafki, the focus has to be on the aspect of self-determination, and humans as workers and citizens that understand and shape the historical now, and are able to understand the historical future (Klafki, 2011, p. 121). He emphasises the importance of meaning in didactic decisions, the pupils' need to understand why we do what we do and influence decisions (Klafki, 2011, p. 125). The teacher must be aware of the significance of how questions are asked or information shared according to Klafki. With some similarities to Vygotsky and his zone of proximal development (see 2.5.1), he argues the need to understand exactly where the pupil is in his studies and process so that the teacher can help and motivate in a functional way (Klafki, 2011, p. 131). Klafki addresses the lack of material that promotes reflection in some aspects of language teaching. He argues that resources used need to present real life stories with, for instance, unemployed parents or modern gender roles so that the presented teaching material is not just a harmonic view on the world, but a realistic one (Klafki, 2011, p. 138).

When studying teachers and teaching practices, didactics is an important part of the research. All teachers have to be conscious about how they teach and how pupils learn. Newly qualified teachers have to rely on what they learned through their education, their experience supported by theories they worked with and skills they mastered. Teachers with some years of experience might argue that some of the didactic practices they have come to value are a result of trial and error during their first years of teaching, because, even though teachers are trained to teach, the experience of teaching can only improve the understanding of how to best help the pupils achieve the aims of KP-06/13. When conducting research involving teachers and schools, theories on didactics must be discussed. Klafki's theory on critical-constructive didactics is in my opinion very important since a lot of what he advocates is present in the political view on education in Norway, the Knowledge Promotion, which contains many of

the same perspectives, ideas and elements as Klafki introduces and which will be addressed in chapter 2.8.1. Applying Klafki's criteria for critical-constructive didactics, categorial *Bildung* and exemplary teaching in my analysis makes for a valid and thorough discussion of the findings as well as helps provide an answer to my research question.

2.7 Intercultural competence and intercultural awareness

A valid definition of intercultural awareness is presented by Robert Crawshaw (2016) in his article where he mainly addresses higher education in the UK.

> In its narrowest definition, **intercultural awareness** may be seen as an attribute of personal outlook and behaviour which can be developed in an individual, rather than as an objective field of study in its own right. (Crawshaw, 2016, p. 1)

He continues to explain that in practice it means that intercultural awareness is central in an integrated curriculum, where one combines disciplines that have been viewed as disparate before. (Crawshaw, 2016, p. 1) Even though he addresses higher education it could be argued that the explanation is valid for lower education as well. Intercultural awareness is promoted through social studies as well as language studies. In the lower secondary schools in Norway, English language learning consists of technical language skills as well as cultural studies through authentic texts, films, and historical perspectives on different nations and their indigenous peoples, as well as contemporary topics like currant affairs and other factors that contribute to understanding cultures of different nations. KP-06/13 states that "when using the language for communication we must also be able to take cultural norms and conventions into consideration." (KP-06/13, p. 2). KP-06/13/13 stresses the importance of insight in to every-day life as well as insight in to different cultures in English-speaking countries. It also addresses the international use of English in communication and international contexts as well as the promoting of strengthened democratic involvement and co-citizenship. (KP-06/13, p. 2)

Crawshaw speaks of games and roleplay as means to raise intercultural awareness in students, he also includes the use of quizzes about cultural incidents and aspects. He continues to argue the vigilance needed for not reinforcing stereotypes but rather to question national stereotypes and even acknowledging the existence of such stereotypes to be able to confront them and

address them in class (Crawshaw, 2016, p. 3-5). What Crawshaw argues in relation to intercultural awareness is useful in lower secondary school. The need to discuss stereotypes as well as practising role play and games are essential to develop a cultural understanding and a cultural awareness in pupils, which also KP-06/13 supports. Crawshaw stresses elements that are important for studying culture, but many of the same elements have to be present in order to promote the development of *Bildung*. Critical attitudes towards culture, changing perspectives and addressing stereotypes are some of the important elements that also promote *Bildung*.

2.7.1 Intercultural competence and the intercultural speaker

For my thesis intercultural competence has proved to be of importance since the gathered material showed a focus on intercultural competence from the teachers participating, as well as the teachers indicating that this was of importance to them. Intercultural competence is a specific aspect of promoting *Bildung* in English language learning and teaching, which makes it important when addressing my research questions; how teachers of English understand the concept of *Bildung* and whether their understanding influences their teaching practices. It is vital to the analysis of the content and topic of a lesson as well as the understanding of how the concept interrelates with the understanding of *Bildung*, even though not all the teachers participating in my research realised the correlation between *Bildung* and intercultural competence themselves

During the late nineties the Council of Europe changed the focus from culture within the target language to intercultural competence, this ensures a focus on intercultural competence in foreign language teaching in the Norwegian Core Curriculum, L-97. Emphasis was put on respect and tolerance in meeting foreign cultures so that it would strengthen the pupil's own identity (Fenner, 2005, p. 96). Byram discusses culture and gives a short definition: "Culture is the shared beliefs, values and behaviours of a social group, […]"(Byram, 2008, p. 60), his explanation is needed in order to understand the intercultural awareness concept which is of great importance for how *Bildung* is a part of the teaching English as a foreign language. To be able to act interculturally there has, according to Byram, to exist a willingness to empathise with, and search for, a deeper understanding of the underlying values in a culture, even when

the values are incompatible with one's own. The ability to communicate between cultures is a way of acting interculturally, also bringing together two cultures, in a way that assures respect and understanding for the cultures represented (Byram, 2008, p. 68-69). This can be done through communication and dialogue with authentic texts or in a group or class discussion of such texts.

When describing how to act interculturally Byram emphasises that the dominance of the native speaker as a model is outdated. The native speaker has a lifetime of competence which is not achievable for those who learn English as a second or foreign language. He also addresses the idea of English as an international language which could be viewed as a language without a cultural belonging in many aspects, due to it functioning as a world language which many knows well enough to communicate with. However the idea of English as a "lingua franca" is not supported because the learners are still social agents who act within "their own conventional meanings and context on the one hand, and those of some native speakers of the language on the other." (Byram 2008, p. 58). IN this there is the expectation of the pupils not being able to communicate interculturally simply because they speak English, there is also a need to understand the cultural aspects each and every one bring to the conversation. This leads to the `intercultural speaker´ which describes the intercultural competence and at the same time he distinguishes it from socio-cultural competence. Becoming an intercultural speaker is achieved by the learner under the direction of a teacher in opposition to being bicultural as a result of different influences while growing up. The main difference being that acting interculturally is reliant on the conscious awareness of the pupil. The teacher on the other hand has to be aware of the influence their own cultural convictions might have on how they address culture when they teach. Byram suggests that trying to keep international human rights as a basis for decision making is safer than relying on their own views (Byram, 2008, p. 58-59, 72). The challenge for the teacher might be to avoid biases and representations of other cultures so that the learners have the option to conclude on their own.

2.7.2 Abilities required for developing intercultural competence

Byram (1997) describes what knowledge, skills, attitudes and values are involved in intercultural competence and the relevance of each of them. For analysing purposes three of the abilities important for intercultural competence will be explained:

- *savoir être*

- *savoir comprendre*

- *savoir s'engager*

Byram describes *savoir être* as intercultural attitudes. The ability to be curious, open and ready to disregard previously attained beliefs about other cultures or beliefs about one's own culture (Byram et al., 1997:7)

> This means a willingness to relativise one's own values, beliefs and behaviours, not to assume that they are the only possible and naturally correct ones, and to be able to see how they might look from an outsider's perspective who has a different set of values, beliefs and behaviours. This can be the ability to 'decentre'. (Byram et al., 1997, p. 7)

In analysis category 3 in chapter 3 the focus is *savoir être* with a focus on change of perspective, curiosity and interest, as well as attitudes and values.

Savoir comprendre is described as the skills desired within this group are described by Byram (Byram et al., 1997, p. 8): "Skills of interpreting and relating (*savoir comprendre*): ability to interpret a document or event from another culture, to explain it and relate it to documents or events from one's own."

In analysis category 1 in chapter 3 this is a part of how to find evidence of reflective thinking. The ability to interpret texts and events within other cultures is the main focus.

Byram describes *savoir s'engager* as:

> Critical cultural awareness (*savoir s'engager*): an ability to evaluate, critically and on the basis of explicit criteria, perspectives, practices and products in one's own and other cultures and countries. (Byram et al., 1997, p. 9)

With regards to the analysis of the collected materials the main focus is on critical attitudes towards culture and stereotyping.

2.8 Teaching plans and *Bildung*

The content of any given lesson in a Norwegian school is supposed to be based on the stated aims in the Knowledge Promotion. In addition to the centrally given plan every local school is asked to make its own local version where it formulates more precisely when and how they plan to teach according to which centrally given aim. When addressing the teacher's understanding of the concept of *Bildung,* it is necessary to research what the centrally and locally given plans say about *Bildung*. In addition to teaching aims, each school has a strategy plan that also shows what this particular school focuses on and what they find important. In this part of the chapter a closer look at these plans will be conducted, since the plans create the framework the teachers can operate within.

2.8.1 The Knowledge Promotion

The Knowledge Promotion (KP-06/13) has one general part which addresses the overall aims when teaching years 1-13 in Norway, the Core Curriculum. In addition there are written curricula with specific aims for different years in each subject. The Core Curriculum consists of seven chapters, all addressing different aspects of being a human being: the spiritual-, creative-, working-, liberally-educated-, social, environmentally-aware-, and integrated human being. The relevant issue for this research is if *Bildung* is mentioned and if so, what is written about *Bildung*.

In the introduction to KP-06/13 the need for responsibility and evaluation of ethical principles is mentioned:

> It must teach the young to look ahead and train their ability to make sound choices. It must accustom them to taking responsibility – to assess the effects of their actions on others and evaluate them in terms of ethical principles. (KP-06/13, p. 5)

This could indeed be viewed as within the tradition of formal *Bildung* where the maturing and development of the individual is in focus. Furthermore the introduction continues to say this about education:

> It must promote democracy, national identity and international awareness. It shall further solidarity with other peoples and with mankind's common living environment, so that our country can remain a creative member of the global community. (KP-06/13, p. 5)

Reading this there are arguably elements of intercultural competence within the stated aim of education. The introduction ends with stating the aim for education: "..is to expand the individual's capacity to perceive and to participate, to experience, to empathize and to excel." (KP-06/13, p. 5). There is notably a strong focus on the individual and the maturing and development that are aimed for, and thus the Core Curriculum is placed within the formal *Bildung* tradition. The seven chapters continue to specify all the aspects of the individual who is to be educated.

When researching English language teaching it is, however, interesting to see what the English subject curriculum (ESC) in KP says about *Bildung*. The subject curriculum starts off with presenting the purpose of teaching English. It states that English is a universal language, and furthermore:

> To succeed in a world where English is used for international communication, it is necessary to be able to use the English language and to have knowledge of how it is used in different contexts…Moreover, when using the language for communication we must also be able to take cultural norms and conventions into consideration. (ESC, p. 2)

This is very much in accordance with Byram's idea of how to develop intercultural competence, and it is arguably an aim even though the exact term Byram uses is not employed. The statement about the purpose of English language learning continues to mention personal development, insight into the way people live, different cultures, deeper understanding, cultural insight, interaction, understanding and respect. The description of the purpose of English learning ends with this sentence: "Thus, language and cultural competence promote the general education perspective and strengthen democratic involvement and co-citizenship." (ESC, p. 1) The last sentence is quite close to how Dewey and Biesta describe *Bildung* when addressing the value of individuals maturing into members of society or

democratic citizens. Both the theories focus on the individual and as such this is quite relevant within the formal *Bildung* tradition. The rest of the subject curriculum addresses language learning, oral- and written communication as well as culture, society and literature. The ability to reflect and acquire insight is also mentioned (ESC, p. 5).

The competence aims after year ten have the same headings, language learning with oral and written communication as well as culture, society and literature. Under oral communication the studies are to enable pupils to: "demonstrate the ability to distinguish positively and negatively loaded expressions referring to individuals and groups." (ESC, p. 9). As well as "express oneself fluently and coherently, suited to the purpose and situation." (ESC, p. 9) Both of these aims address elements of the formal *Bildung* tradition as well as categorial *Bildung* by focusing on the individual's abilities to cooperate and interact. There are also aims that focus mainly on material *Bildung* in the manner of being specific about learning certain static elements about English-speaking countries, write certain genres and know certain grammar, however, the idea of knowledge being the basis for reflection and development through critical attitudes and reflection through communication also fits the categorial *Bildung* theory.

Under the heading "Culture, society and literature" the aims state that pupils should be able to: "Discuss and elaborate on the way people live and how they socialise in Great Britain, USA and other English-speaking countries and Norway." (ESC, p. 9). On the same page, there are aims that require the pupils to interpret and reflect upon texts as well as the situation of indigenous peoples. However, there is no mention of the word *Bildung* or "danning" which some of the participants have commented on in my research. It can nevertheless be argued that without using the term *Bildung* it is possible to address elements of *Bildung* which together make up the actual definition of the concept of *Bildung*.

2.8.2 The school's strategy plan

The strategy plan is a document which is eight pages long (appendix 21). It is mostly concerned with the overall aims and visions that the school finds most important. The school has formulated their own vision:

- XX School – a school on the hill.

- A school where learning and thriving are in focus.

- A school which both gives and demands responsibility.

- A school where the pupil's creative abilities can develop.

- A school which is inviting.

- A school which is founded on a close cooperation with the pupil's family.

(strategy plan, p. 2, my translation)

The heading can in Norwegian have a double meaning: on the height of competence, which the headmistress said was the intent of the administration. The plan continues to state the view on learning, which is stated as a social constructivist-view, where learning theory is central. It aims to make education motivating and varied so that the pupils might learn a lot and see that what they learn is rewarding and relevant. It lists central elements of the learning process as being active, participation, cooperation, co-determination, democracy, respect, teaching to the level of the individual, room for wonder and exploration, use of talents and the need to have expectations of each pupil (strategy plan, p. 3). The views of the administration strongly suggest that the school belongs to a formal or a categorial *Bildung* tradition by focusing on the individual pupil developing through interacting and through meeting expectations. A clear connection can be found between the views stated in the strategy plan and what is stated as aims in KP-06/13, which is to be expected since the centrally given KP-06/13 is the main instruction for all Norwegian schools.

To be able to execute teaching in a manner that suits the view of the school on learning the strategy plan states the need for some factors to work: the pupils need to feel safe at school, the teachers need to be good leaders, the school and the pupil's family need to cooperate well, there has to be a good relationship between pupils, as well as between pupils and teachers, the pupils need to feel a part of a community as well as the school areas and classrooms have to be inviting (SP, p. 3). All of this amounts to a set of values which are posted on the wall of each classroom:

- I am here to learn

- I greet others with a smile

- I make others feel comfortable at school

(SP, p. 3, my translation)

The following five pages deal with more specific ways of developing the pupils' competence in subjects and social aspects. Towards the end of the document there is a statement about the school being a reflection of society, which could be argued to stress the values of the political socialistic democracy Norway is, where the aim is to educate well-functioning citizens that are able to contribute. It could be argued that there are many elements in the SP that show a rather conscious idea of what is important for pupils to develop *Bildung*: critical thinking, reflecting, attitudes and values are the most prominent.

2.8.3 Locally given curriculum

Every school in Norway is expected to use the centrally given directives to formulate their own local curriculum in each subject. At this school these plans can be found on the online learning platform "it's learning" and the responsibility of revising and updating this local curriculum lies within the "faggruppe[15]" responsible for each subject. A "faggruppe" is a group of teachers who teach the subject and who in a group to promote the subject and decide the locally given curriculum in each subject. The local curriculum should be revised each year, the version available was revised in 2015. The first part of the local plan deals with the same elements as the KP English subject curriculum and there is a list of all the aims that should be covered from year eight to ten, the same as in ESC. The next page is an elaborate list of basic skills that the pupils should acquire and these are the same basic skills in all subjects: oral skills, writing skills, reading skills, numeracy skills and digital skills.

On the fourth page the school's own adaptions are listed. It states that the textbook is too extensive to get through and that one should plan at the beginning of each year what to

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[15] A panel which is responsible for the local curriculum in a particular subject.

include when teaching to cover the aims of ESC. The importance of varied lessons is stressed and the advice is to carry out some oral and some written tasks in each lesson, as well as both individual and group based tasks. Then the importance of currant affairs is mentioned: "It is natural and necessary to include currant topics in the lessons. e.g. news stories from English speaking countries, perhaps elections or other important events." This of course could be seen as facilitating intercultural competence. Pages five and six list the grammar which should be taught each year, and pages eight to thirty-eight suggest how to plan the year on all three levels in a manner that covers all the competence aims in ESC as well as fit with the textbook used at the school. The fact that this local plan covers all the aims given in ESC also means that the same amount of elements present to develop *Bildung* in KP is present in this plan. However, there is also the issue of *Bildung* not being a term that is used which also results in the concept of *Bildung* not being something that teachers have to consciously think about.

2.9 Studying school culture

Andy Hargreaves addresses the challenges of the postmodern society and education in his book *Changing Teachers, Changing Times: Teachers' Work and Culture in the Postmodern Age*[16] (Hargreaves, 1994). He argues that universal truth is being replaced by contextual truth, which could lead to every school developing their own contextual truth about how to facilitate the understanding of important social, moral and political issues related to the education (*Bildung*) of future generations (Hargreaves, 1994, p. 72). He continues to argue that;

> ..occupational culture in schools incorporate the common convictions, values, habits and presumed ways of doing things among the teaching staff, where all the members have had to deal with the same demands and limitations over a long period of time. (Hargreaves, 1994, p. 172, my translation).

According to Hargreaves everything a teacher does during lessons can be interpreted as an expression of a school culture influenced by all the views and attitudes represented in the staff. Understanding a school culture or even a culture among the teachers in a school has to do with understanding the limitations and possibilities of development of teaching practices and making changes in the school (Hargreaves, 1994, p. 173-175). When studying school

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[16] Quoatations are from the Norwegian version as that was the one available: *Lærerarbeid og skolekultur*

culture, according to Hargreaves, it is also helpful to research the importance of different work instructions in the form of curricula and local plans, presented in 2.8. Trygve Bergem addresses the issue of school culture in his book about teachers and ethics[17] (Bergem, 2007), which further supports Hargreaves theory in his explanation of what constitutes the atmosphere and environment in a school;

> School culture frames the learning and socialising that happens both with teachers and pupils, and determine the quality of the school's work.[…] The dominating values within the school culture, the way they are expressed, by how they value pupils, subjects, what important knowledge is, teacher cooperation and the organisation of school work and in the view of how the school relates to the surrounding society, influences the whole atmosphere and environment at the particular school. (Bergem, 2007, p. 98, my translation).

Studying school culture in relation to how teachers understand the concept of *Bildung* is concerned with values present in a school, as well as the atmosphere and environment of the school to interpret whether there are specific habits at work. What the lessons and methods used in teaching could tell us about the teaching staff's own culture regarding the development of *Bildung* in English language teaching is an interesting aspect connected to how they understand the concept.

2.10 Summary

When researching how teachers understand the concept of *Bildung* and whether they promote *Bildung* in English language teaching it is important to keep in mind some of the main theories discussed in this chapter. In addition to the different *Bildung* traditions: material, formal and categorial, interaction is also an important element when learning a language according to Dewey, Klafki, Byram and Biesta. The pupils need to interact and communicate to practise their oral skills, which is best done in conversations, discussions or roleplaying typical situations they might encounter. The need for interaction has been discussed related to all of the theory presented. In addition to interaction, one of the main elements of importance for English language learning is according to Dysthe, Fenner and Aase, the communicative

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[17] Norwegian title: *Læreren i etikkens motlys*

approach, where Dysthe suggests that the contributions of the pupils are given high-evaluation through uptake and where the teacher aim for authentic questions.

The pupils should be encouraged to discover who they are in regards of values and morals, as well as what their opinion is, and being able to voice their opinion in an reflected manner, according to Dewey, Klafki, Biesta and Byram. Byram addresses certain abilities in his savoirs, and for this thesis it is of importance to know the three savoirs presented in this chapter, *savoir être*, *s'engager* and *comprendre*. These three savoirs are important factors when promoting *Bildung* in English language teaching, as well as important abilities to promote the development of intercultural competence in pupils. The theoretical background discussed is selected to support the analysis in chapter 4 as well as providing thorough insight into the complexity of the concept of *Bildung* which also is part of the research.

Chapter 3: Research Methods and materials

3.0 Introduction

This chapter will present and discuss different choices of research methods. I have chosen to focus on a concept and as such my approach will be based on different theories of *Bildung*. In my analysis I have chosen an ethnographic design for my thesis. Within the Ethnographic approach to the research an aspect of phenomenology is also considered, as will be shown when describing the design (3.7). Regarding the concept of *Bildung* it is important to view the concept through the understanding the teachers of English have of it in educational settings (Creswell, 2012, p. 478).This research can be accomplished by means of either a qualitative or a quantitative method. Since this is research into the understanding of *Bildung*, I found it most suitable to carry out a qualitative study. Qualitative research enables the researcher to carry out an in-depth study of a few teachers which is important to fully grasp how they understand the concept. This will be addressed further in sub-chapter 3.1.

3.1 Qualitative research

When researching different ways of thinking and interpreting a concept it would be difficult to argue for a quantitative method. Even though I have made use of a survey/questionnaire it would not give me the information I need if I did not have the possibility to ask open questions, observe, discuss and ask follow-up questions. Crabtree and Miller refer to "the field research style" as a qualitative method that seeks to observe the "natives" and carry out interviews. They argue that the researcher has to be an active part of the setting. They emphasize that such a design "..begins and ends with the reflexivity process." (Crabtree & Miller, 1999, p. 14). Being a teacher who researched my colleagues, I found that such a qualitative approach suited my research well. The need for reflecting upon my findings and observations showed the need for a qualitative research.

Carrying out research in schools and educational institutions I had to investigate which research methods were useful and if there were traditions for certain methods of research. In a book by Christoffersen & Johannessen, 2012[18], there was theory focused on doing research in schools and education. They argue that there are four research methods which are commonly used for this type of research: ethnography, phenomenology, case-design and action research projects (Christoffersen & Johannessen, 2012, p. 94). Since it was already decided to look at the understanding of the concept of *Bildung* the main focus is on ethnography and phenomenology. Both could at first glance suit my research question. The focus on a specific case or cases in case-design did not seem fitting, neither did the spiralling effect of the action research and the focus on experiencing change which could have been interesting if the aim was to see if the different teachers' understanding of the concept of *Bildung* could change.

The initial thought was that a phenomenological approach would work since *Bildung* as a concept also is *Bildung* as a phenomenon. Christoffersen & Johannesen describe "..the phenomenological approach as exploring and describing humans and their experience with, and understanding of a phenomenon." (Christoffersen & Johannessen, 2012, p. 99, my translation). Within this approach it is important to research the individual's experience with a phenomenon as well as why different individuals have different understandings of the phenomenon. The researcher often needs to interpret and search for a deeper meaning and understanding (Christoffersen & Johannessen, 2012, p. 100). According to J. Amos Hatch in *Doing Qualitative Research in Education Settings* (2002, p. 29-30), the phenomenological approach combines interpretive and descriptive methods when studying a phenomena without preconceived notions. He also states that it is used in education and that it is a constructivist approach trying to analyse socially constructed realities and phenomena.

According to Hatch, ethnography "..seeks to describe culture or parts of culture from the point of view of cultural insiders". This is a research method first used by anthropologists when studying cultural groups over a long period of time. It can include different data collected from interviews, observation and collection of artefacts, all in an effort to understand the underlying culture of a group. Hatch mentions the more contemporary use of ethnographic approach in classrooms, communities and other subcultures (Hatch, 2002, p. 21). However, it was decided that the understanding of the concept of *Bildung* was more related to school

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[18] Forskningsmetode for lærerutdanningene "research method for teacher educations"

culture then an already existing phenomenon that could be studied and therefor it would be useful to look further into the use of the ethnography.

3.2 Critical ethnography as analysis design

After some research into different ethnography designs introduced in Creswell (Creswell 2012, p. 478, Table 14.4), it became evident that a realistic or critical ethnographic approach would suit the research better than the case study ethnography. Where Christoffersen and Johannessen talk of case-study separated from the ethnography, Creswell has a version within ethnography, but still it relies on the existence of a case or cases (Creswell, 2012, p. 465). Crabtree and Miller state that ethnography is considered to be one of the oldest field designs and describe the need to study a defined group when studying culture, they also mention the use of ethnography in education (Crabtree & Miller, 1999, p. 29). Considering both realist ethnography and critical ethnography I found that the main difference between the two relates to the intent of the study and the research question. A critical ethnographic approach addresses inequities in our society or schools, and the realist ethnographic approach addresses culture-sharing groups and understanding a cultural theme. In the critical ethnography the researcher is more involved and advocates a "call to action" where as in realist ethnography the report is objective and the researcher is more in the background trying to keep out any biases (Creswell, 2012, p. 478). Considering the difference in the two designs the choice had to be a critical ethnographic approach due to the close involvement by researching one's own workplace, and the attempt of uncovering hidden knowledge in my colleagues, in many ways the researcher trying to "call to action". Due to unforeseen reasons the research is stretched over several years from 2011-2017. However, according to Creswell a long-term access to the research group is of importance to ethnography (Creswell, 2012, p. 462).

Creswell suggests several aspects of importance for ethnography. In this study some elements are selected for the analysis approach. Firstly it is important to identify the intent of the study to be able to collect appropriate data. Creswell emphasizes time in the field which was four years for this research project. He also suggests multiple sources of information. Critical ethnography is described as addressing inequities in society or schools, if the material shows inequities then this must be discussed in chapter 4. There is a need for approval from the

administration to carry out this research as well as using purposeful sampling when choosing participants. This means that the participants which could contribute the best should be chosen. In order to respect the research site, both the school and the participants should be made aware of the research intentions as well as how the researcher will act to respect the research site. After collecting multiple sources of data, the researcher should read through the material and develop an over-all understanding. When analysing, the data should be described in detail and placed within the correct context. Reporting should be done as a call to action to address the issue which is studied. A specific plan of action based on the findings should be included in the report. There is also room for a discussion of how both the researcher and the participants changed during the research, Creswell says to be reflexive[19] about it (Creswell, 2012, p. 478).

3.3 Implementation of a research project

Implementing the project in many aspects started with the study in 2011 which was handed in at the University of Bergen as a term paper. At the time it was not clear that the master thesis would continue down the same path, but curiosity about the research question had been triggered. When the decision for the research question for the master thesis was made, the material used in the study became useful, and the experience of gathering participants and data was valuable as well. Since I had the benefit of having a headmistress who was willing to support my research (School A), the data collecting was done at the end of a faculty meeting. The same arrangement was agreed upon with school B with the help of the headmistress in School A. Ahead of my data collection an application was sent to the Norwegian Centre for Research Data (NSD) so that the correct authorization was in place to collect and store my data for the period of time planned for writing the master thesis.

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[19] Creswell choose the word reflexive which this research also did in the e-mail interview, however throughout the thesis this is addressed as being reflective or reflect upon.

3.3.1 Getting permission

The planned data collection for the thesis was described and applied for to the NSD. First they approved the use of a questionnaire (appendices 1 & 2), later on when applying for an extension I also added the observation of teachers and the form that was used (appendices 3 & 4). Permission to record the observed classes was given, as well as adding e-mail interviews (appendix 5). Furthermore, there was no need to obtain permission from the pupils, since they were not observed as individuals, but as a way of analysing the effect of the teachers' teachings. However, all the pupils in the three classes were handed an information letter about my thesis and they signed at the bottom (appendix 8). No one objected to being observed. Since they were all tenth graders they were able to sign for themselves. The teachers answering the questionnaire received information (appendix 7) and provided signed consent, the same was done with the three selected participants with regards to the observation.

The data from the questionnaires for the master thesis were scanned in an anonymized version with letters of the alphabet replacing their names. Both questionnaires were filled in by hand. I transcribed and anonymised the questionnaire. The master thesis questionnaires are anonymized and stored in a locked file cabinet in my home until the thesis is evaluated. The recorded data was transcribed after the observations. Each utterance is numbered for quotation purposes, and the transcribed documents are anonymized using letters A, B and C. The e-mail interviews are also anonymized.

3.3.2 Informing and selecting participants

The pilot study showed early on that a challenge in this kind of research can be to gather participants. The early study was conducted in my workplace and twelve English teachers were asked to participate. Only six teachers actually participated and half of them had to be persuaded to some extent before they took part. It was a struggle for some time to gather participants, the suspicion that teachers are unwilling to spend time on projects outside their work description turned out to be accurate. In August 2013 I started working at a new school. The headmistress at the new school showed an interest in my thesis and the research I wanted

to carry out. Shortly after starting on the new job she helped to find participants in my new work place as well as in one of our neighbouring schools. However, it was more difficult to gather participant at the school where I did not work myself. And at that school I experienced that two teachers withdrew from participation, one at once when told it was voluntary, and the other just minutes after starting to answer the questionnaire. As a result I finally had twelve participants and could start my research. The earlier study had showed that it was possible to talk for several hours about the concept at hand, but guided by a few precise questions it should be possible to keep a clear focus on enlightening the research question through the answers to the questionnaire.

At school A the questionnaire was handed out after a staff meeting. The teachers were not asked to stay after working hours; instead they had thirty minutes of our weekly staff meeting to answer so that no one would have to spend their own spare time participating. The headmistress asked all the teachers who taught English to stay, but the reality was that only five stayed, the total number of teachers of English in school A was fifteen at the time. I chose not to investigate the reasons teachers had for not participating since my main concern was to find enough participants. However copies of the questionnaire were put in the pigeon holes of all the teachers of English in school A, asking them to participate, and this resulted in two more participants. In school A approximately 46% of the English teachers participated.

At school B e-mail contact with the headmistress was made ahead of the visit, and we agreed upon a fitting time and place, for the implementation of the research. When arriving at the school the headmistress met me and informed me that due to several reasons only a few of their teachers would be able to participate. It turned out to be five at school B as well, but after reading the introduction about the thesis and research being voluntary one refrained from participation. The number of pupils in the two schools is approximately the same; the number of English teachers was also approximately the same at the time. This would lead to the conclusion that less than 30% of the English teachers participated in school B, which was not odd since experience from the early study showed the difficulty in gathering participants.

3.4 Materials

When planning to carry out this qualitative research it was tempting to carry out semi-structured interviews with several participants to make sure that there was room for in-depth answers and elaborations on *Bildung*. Kvale and Brinkman explain semi-structured interviews as being planned and flexible, where the intention is to be able to interpret the meaning of the concepts described (Kvale and Brinkman, 2010, p. 325). However, after conducting the previous study there were concerns about gathering participants, and experience showed that the timeframe of gathering information was essential for the participants when deciding to participate or not. Due to these concerns this research opted for a more structured version of the semi-structured interview with the data supported interview conducted through e-mail.

Kvale and Brinkman describe the data supported interview as a cooperative interview where questions and answers go back and forth between the researcher and the participants on e-mail or through chatting (Kvale and Brinkman, 2010, p. 160-161). This is considerd a more structured version since in this thesis the questions are not sent one at the time, but at as a setquestionnaire. At the same time the option of follow up questions is within the semi – structured tradition. An advantage when doing this is that the interview transcribes itself, a disadvantage is that it is reliant on the writing abilities of the participants and the researcher. However, this was researching language teachers, it is a valid argument that they are potentially good writers. On the other hand this way of conducting an interview leaves out the observation of body language, pauses and other indications of how the participants react to the questions asked. The choices of materials are to a great extent based on the possibility of gathering participants without compromising the value of the gathered material too much.

3.4.3 Designing the questionnaire

The questionnaire, as a survey instrument, provided background information about each participant as well as answers to a few carefully selected open questions about the concept of *Bildung*. The questionnaire designed for this study is found as appendix 9. It is important to have some knowledge about the participants' background when analysing the collected material. Knowledge about the participants' education and years of experience of teaching

English as a foreign language could be of importance when looking at different answers and views on the concept of *Bildung*. At the time of the early study in 2011 there was no background information collected, and it opened up for questioning whether education and experience could be a factor when looking at different teacher's understanding of the concept. In addition to education and experience, age and the educational institution they had attended were added. These factors could also be of importance and therefor important to have. The already stated hypothesis about teachers understanding the concept of *Bildung* differently was the main concern. There was no formed hypothesis regarding the reason for this difference, so to be ready for the possibility of background playing a part it was thought best to include the following background information:

- Age

- Place of work

- Education (høyskole/universitet) number of years

- English education (stp./degree)

- Experience, years of teaching English

- Other subjects they teach

- Education in other disciplines (more than 30 stp.)

- Which grade they teach, and if they teach both English and in depth studies of English

According to Creswell it is useful to apply survey research when you want to describe trends in a community (Creswell, 2012, p. 376). This thesis included two different schools to ensure that the research did not only reflect one school culture, but made room for a more accurate rendering and reflection upon the concept, as part of a Norwegian school culture, when the data was collected. The early study had a questionnaire in Norwegian, for my thesis it was in English to ensure correct quotations and disseminations of the content. However, I used the word "danning" in parentheses to ensure that the word *Bildung* is not a source of confusion.

The choice of the questions being in English and writing an introduction to ensure the connection between the word *Bildung* and the Norwegian word "danning" was done to ensure the best possible understanding of what was asked. It was important that the teachers

answering the questionnaire would not misunderstand what the question implied and intended for. I believe that since the participants are all English language teachers it is safe to presume that language was not a source of confusion or misunderstanding which may endanger the reliability of the research.

The questionnaire in the early study provided three different theories on what *Bildung* is according to Marit Ulvik, Wolfgang Klafki and Jon Hellesnes. It was decided not to include those or similar ones when conducting the research for the master thesis. This decision was based on the notion that it was not desirable to give the participants clues or theories that might compromise their initial understanding of the concept of *Bildung*. Apart from the definitions provided in my questionnaire for the earlier study, it consists mainly of the same questions as used at that time.

Working with the questions in the questionnaire each question serves a purpose which will be explained in detail related to each question.

Q1. How would you describe Bildung?

The first question is an attempt to view their initial thoughts and ideas related to the concept of *Bildung*, undisturbed by the researcher's perspectives. However, the question shows an expectation of some knowledge about *Bildung* since it is formulated with "how". It is not possible to describe something you do not know the meaning of, so by asking "how" it can be argued that it signals to the participants that this is something they should know something about.

Q2. Do you think Bildung is a part of English language learning? yes/no

   Do you think it should be a part of English language learning? yes/no

   Why/why not?

The question consists of three parts, two being either/or answers where the participants had to answer yes or no and in the last one there is room for reflection. This was an attempt to uncover the participants' attitude towards *Bildung* in English language learning. Depending on the answer to question no.1, it is interesting to know if the description of *Bildung* they offered plays a part in their English language teaching. The short either/or answer is helpful

since the answer relates to the previous answer. The promotion of reflection in the last part is important to see if their reasons further explain their understanding of the concept of *Bildung*.

Q3. How do you see Bildung as a part of English language teaching and learning?

Again the question supports an explanation of their understanding of *Bildung*, related to this question the participants might show examples of how they think *Bildung* should be promoted in English language teaching and learning.

Q4. In your own words, what does the Knowledge Promotion say about Bildung in English language learning?

It is important to establish whether or not the participants are concerned with the guidlines in the Core Curriculum as well as the English curriculum since those are the instructions Norwegian teachers have to teach according to and abide by. The references to *Bildung* in both curricula are addressed in chapter 2 and discussed in chapter 4, and it is necessary to know how well acquainted the teachers are with both curricula when analysing the material.

Q5. To what extent is Bildung a focus in your lesson plans?

Not at all.	
It has little or no focus and is not as important as language skills.	
It is as important as the focus on language skills.	
It is in focus and more important than focus on language skills.	
I don't know.	

Figure 1 – multiple choice question in the questionnaire

As discussed in chapter 2, the theories on *Bildung* advocate different aspects of planning lessons. Klafki is particularly concerned with module-based planning while Dysthe is concerned with dialogical planning and the use of authentic questions. Biesta and Dewey both address the self and the relations to others and the world. Dewey and Vygotsky address the range of student capacity (chapter 2.5.3) and the zone of proximal development (chapter

2.5.1). In total the answer to this question indicates the level of importance *Bildung* has in lesson planning.

Q6. If Bildung is something you consciously think of when you plan lessons, in what way is it a part of your teaching/lessons?

This question further supports the understanding of the concept of *Bildung* as well as asking for methods and didactics that could be compared to the methods and the didactics put forward in chapter 2.

Q7. What kind of activities in particular do you think promote (fremmer) Bildung?

This is another perspective that could result in examples of activities that would further indicate how they understand the concept of *Bildung* as well as how they think *Bildung* can be promoted. The answer could support or contradict previous answers depending on the over-all understanding of the concept, which provides further evidence. It is also important in relation to the influence on teaching practises as well and when comparing the different materials it is helpful to see whether there is coherence between their written answers and practices during lessons.

Q8. How do you think the individual teacher influences the promotion of Bildung?

This question provides information on the importance of subjectivity, bias and representation when promoting *Bildung*. How do the participants see their involvement as a factor in promoting *Bildung*, and do they realise that promoting *Bildung* is at best coincidental if they do not understand what *Bildung* is?

3.4.2 Summing up the questionnaire

The questionnaire is designed to provide information that not only show how the teachers understand the concept of *Bildung*, but also which impact their understanding has on teaching. Previous experience suggests that there is a big difference in the understanding of the concept which has led to asking for background information regarding education and experience. The questionnaire is the chosen selection tool which will result in a smaller selected group to observe and interview.

3.4.3 Observing teachers

When aiming for qualitative ethnography it became evident that the questionnaires did not offer enough insight into the research question: "How do teachers of English understand the concept of *Bildung*?" and the sub-question: "How does the understanding of the concept influence teaching practises?" This was discussed with my adviser at University of Bergen and the result was the option of observing some of my participants while they taught English. The observations were used as a supplement to answer the research question according to Christoffersen & Johannessen; it can be helpful to follow up on a given questionnaire with observations in order to gather supplementary information (Christoffersen & Johannessen, 2012, p. 63). This kind of opportunistic sampling is mentioned by Creswell as a purposeful sampling undertaken after the research begins, and is typical for qualitative research as the need for more data emerges, but according to Creswell researchers should be cautious that it does not divert the attention from the original aims of the research (Creswell, 2012, p. 209).

Observation can be very time consuming to carry out as is to transcribing and analysing afterwards. Looking through the data and deciding on participants through purposeful sampling was the next step. This is characteristic for the analysis design, and it was decided to observe three different teachers. The teachers were chosen because they all taught year ten at the same school, and secondly through maximal variation sampling, which Creswell describes as choosing "..the individuals that differ on some characteristic or trait" (Creswell, 2012, p. 208). This is also addressed by Christoffersen & Johannessen in their description of ethnography; they suggest the development of types as well as dealing in the extremes regarding ideals and contradicting categories, they even suggest a comparative way of dealing with the material, such as comparing individuals and actions (Christoffersen & Johannesen, 2012, p. 96-97). All of the aspects described here offered a useful approach to the collected data. Maximal variation sampling was chosen to make sure that the variety and complexity of the different teachers could be observed.

The questionnaires showed that even though most teachers answered within a somewhat common understanding of the concept, I had two teachers that I considered as opposite ends of the spectrum. The spectrum was made up by answers in 2011 and the questionnaire from 2013. The two teachers from opposite ends of the spectrum were chosen for further study, both taught year ten and the third was chosen from the larger somewhat similar group since

she also taught year ten at the time. I thought that when comparing it would be easier if they all taught the same level and same preferably the same topic rather than comparing different levels of education and teaching which would imply further reflection as the topics and aims would differ as well as the teacher. By reducing the differences the comparison was made easier and more purposeful. All three classes selected for observation were year ten classes, and they were supposedly following the same schedule in English through the year. The participants selected for observation, interviews and further analysis are referred to as teachers A, B and C.

The observations were conducted within a period of about a week. All the teachers were observed for one lesson of sixty minutes. I tried to blend in with the background, and I recorded and transcribed the recordings afterwards. In the transcribed recordings every statement is numbered, and a change of conversation partner is marked by a solid line. The observation form is simple because the aim was not to look for any particular action, the focus was on the teaching, how the lesson was conducted and what kind of interaction there was between teacher and pupils. Chapter 4 focuses on comparing the observation and the theoretical background of the thesis in relation to the understanding of the concept of *Bildung*. The main focus was to see if there was evidence of teaching being influenced by how the teacher in question understood the concept of *Bildung*.

Observation form	
Work methods/activities (timeframe) tasks	
Reflective/critical questions (pupils-pupils, pupils-teacher, class dialogue) ant the handling of such:	

Figure 2 The observation form employed, used in Norwegian and translated for the thesis. (appendix 10)

3.4.4 Klafki on Analysing Teaching Practises

Klafki's ninth study in "Dannelsesteori og didaktik" describes his observation and analysis of a lesson conducted in ninth grade in Germany. He describes the background for his observation of the lesson as well as the number of students divided into boys and girls, and the topic of the lesson and a bit of background on the teacher teaching it. He continues to describe the layout of the classroom as well as the atmosphere present. The lesson he observes is mainly governed by one of the pupils who is giving a presentation. In his analysis of the lesson Klafki stresses seven different aspects of importance. The first aspect being the atmosphere in communication between teacher and pupils, where the teacher both expects and demands something from her students. The second being the level of independence expected from the pupils, the third aspect is the subjective experience the pupils have with the concept of imagination as well as the objective meaning of the concept. In his fourth aspect he stresses the importance of thought across the boundaries of separate subjects, the need for interdisciplinary thinking, and in the fifth he addresses the abilities the pupils can display when giving their presentations, abilities that have to be a result of continuous learning and practise of mutual conditions present in such a setting. The sixth aspect is topics and methods governed by aims for the lesson and the subject, the aims being differentiated individually for each student, and the last and seventh aspect being the pupils' possibilities of co-determination, which could be how to act upon their own realizations (Klafki 2011, p. 337-345).

According to Klafki every observation, analysis and evaluation of teaching has to be influenced by the perspective of the observer. Every observer will bring with them their own set of views, angles and problems which will erase other present perspectives, the value of several observers and perspectives will as such always be valuable (Klafki, 2011, p. 354). Klafki's aspects of analysis of teaching practises are of importance for my analysis in chapter 4.

3.4.5 E-mail interviews

Research stretching over several years is an advantage in many aspects regarding ethnography and the need for time to observe and gather data for the research to be valid. A long period of time can also result in wanting to know more and never being satisfied, but keeping the research question in mind was helpful not to stray from the chosen path. It had to be considered whether more data was needed or not. The conclusion was that an e-mail interview with the three teachers would be valuable to the research. They answered the questionnaire in 2013, were observed in 2015 and now, when continuing the research more than a year after the observation some follow up questions were valuable. I work with these three teachers every day, and we attend the same faculty meetings, thus I wondered whether they had changed their views during the last years due to the fact that *Bildung* has been addressed more often in faculty meetings and as a part of our school's aims. Our headmistress uses the word "danning" in many different contexts, and perhaps there had been an increased focus on *Bildung* that also had affected my participants.

Early on when planning my research, the plan was to conduct a focus-group interview at my old school to see if discussing *Bildung* could have the same effect on the teachers there as learning about it at the University of Bergen master study had for me. When gathering the data this was not a part of the plan because of a change of workplace as well as the notion that it perhaps was too ambitious. An effort has been made to keep the amount of data to a minimum, thus a short e-mail interview was chosen instead of a focus group interview (appendix 11). The perception was that the participants appreciated not having to spend much time answering, and the instructions being not to view the interview as a test. Moreover, the validity of the answers is secured because the participants did not make use of the internet or books. The main concern was the validity of their answers if they used external sources to answer. In the e-mail interview six questions were asked, the first four were:

1. *What is "danning" to you?*

2. *How do you think "danning" relates to teaching English?*

3. *In your opinion what is Intercultural competence?*

4. *How do you think Intercultural competence relates to teaching English?*

The main reason for the first two questions was to see if anything had changed since the questionnaire. The questions also included the Norwegian word "danning" instead of *Bildung*, which might also lead to different answers. Since this thesis focuses on intercultural competence as a specific way of promoting *Bildung* in English teaching and learning it was interesting to see what the participants thought this concept was. And also it is important to know how they define intercultural competence before they explain how they think it relates to teaching English. The interpretation or understanding of intercultural competence is also important compared to the teaching practices observed.

5. *How would you describe to "be reflexive" about a topic?*

Being reflexive and reflecting on topics is described in chapter 2 as a part of *Bildung* and a way to promote *Bildung*. However, in my experience pupils find it difficult to grasp how to reflect upon things, they find it difficult to explain what reflecting upon something means. This makes it interesting to learn what the teachers think reflection on a topic is. One aspect with this question was not ideal: the use of the word reflexive. It would have been more correct and easier to understand if the term "reflect upon" had been used instead. The explanation offered is that some authors use the word being reflexive when explaining their theories. However, it did not result in too much confusion and two out of three participants answered the question.

6. *Do you find that being reflexive about things has anything to do with intercultural competence or "danning"? If so what?*

The last question is an attempt to open up for the participants' reflections about intercultural competence and how that is promoted. It is also somewhat representative for many of the elements necessary to know in order to facilitate the development of *Bildung*. It is interesting to see if the participants connect the different concepts and see the importance of dealing with them in English language learning.

After reading the participants' answers to the interview, it became clear that all participants found it easier to express their understanding of intercultural competence than to do the same with *Bildung*. The answers resulted in the researcher wondering whether or not the participants had knowledge of "*The common european framework of reference for languages*" (CERF 2001), and resulted in yet another follow-up question on e-mail. The initial plan was to discuss aspects of CERF in relation to *Bildung* and English language teaching, but if the

participants knew nothing about CERF it could be unnecessary. The follow-up questions were in Norwegian, but are translated here:

Do you know of CERF?

The common european framework of reference for languages?

Have you ever read it or considered it??

The reason for asking these questions was that the participants seemed so interested and positive when answering about intercultural competence that it was interesting to know if any of that enthusiasm was related to reading about it in the CERF.

3.5 Organizing the collected data

The question of how to code the data or somehow categorize it will rely on the theory provided in chapter 2. In order to answer the research questions: "How do teachers of English understand the concept of *Bildung?*" and the added sub question. "How does the understanding of the concept influence teaching practices?", the theory defining and explaining the concept of *Bildung* provide the basis for the categories formed to analyse the understanding of the term when attempting to answer the research questions. The categories are based on aspects mentioned by Biesta, Dewey, Vygotsky, Dysthe, Klafki and Byram. To what extent are there traces or evidence of similar ways of interpreting the concept as discussed in chapter 2? The teachers' answers will be compared to the theories on *Bildung* provided in chapter 2 and an effort to categorize them will be made according to these categories:

1. Reflective thinking and *savoir comprendre* (Vygotsky, Dewey, Byram)
   - the zone of proximal development and range of capasity
2. Dialogism (Dysthe)
   - uptake
   - high-level evaluation
   - authentic questions
3. *Bildung* (Klafki)

- material *Bildung*
- formal *Bildung*
- categorial *Bildung* and exemplary teaching
4. Intercultural competence (Byram)
   - *savoir être*, with a focus on change of perspective, curiosity and interest
   - *savoir s'engager*, with a focus on critical attitudes towards culture and stereotyping

To which degree there are elements from these categories will be of importance for analysing and discussing differences in chapter 4.

3.5.1 Organizing data related to a school culture

To be able to analyse the school culture there was a need to incorporate data specific for school A in the form of a strategic plan[20] valid from 2016 to 2020 (appendix 21), the content of the plan is provided in chapter 2. The plan states the school administration's visions for the school, their strategies to achieve set goals and their main fields of development. To fully understand teaching practices observed and the participants' understanding of *Bildung* it was informative to look for elements of *Bildung* in the plan. The local curriculum in English is also specific to school A, and as thus is of importance when looking at teaching practices related to *Bildung* in English language teaching. However, an analysis of the two documents has to be conducted in the same manner as the participants' contribution since the main aim is to find evidence of elements of *Bildung*. The findings and analysis were later on put in the context of a school culture according to the categories.

Relying on theory in chapter 2 on school culture, an effort has been made to find evidence of there being a school culture that relates to the concept of *Bildung* and teaching practices in school A. If no such evidence is present it is evident that there is no culture for incorporating *Bildung* in the teaching practices in this school. This is organized related to the following categories:

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[20] Document in Norwegian as appendix «Strategisk plan»

1. Bruner's theories:
   - Is school A a product of the culture in which they exist in regards of KP-06/13?
   - Do they show similarities in teaching practices in school A?
   - Is there any evidence of a school culture which could influence the promotion of *Bildung* in English teaching?
2. Bergem's theories:
   - Is there an atmosphere, environment and organisation related to the surrounding society?

3. Hargreaves' theories:
   - Is there a contextual truth specific to school A regarding *Bildung*?
   - Do practices during lessons express a certain school culture?

Together these categories provide a thorough basis for analysing the existence of a school culture within school A.

3.5.2 The Core Curriculum and English curriculum

All teachers in Norway have to teach according to the purpose and formulated aims in the Core Curriculum. The Core Curriculum has a general description of the underlying values and culture that should influence all teaching in the Norwegian schools. There are different sections within the subject curricula for each and every subject taught, where the specific aims are listed as well as at which age the aims should be reached. In this thesis the Core Curriculum and the English curriculum are a part of my analysis with regards to what the teachers know about what the curricula state regarding *Bildung*. The main focus is to look at the content in the curricula and compare them to the theory on *Bildung* as well as the participants' knowledge of the curricula.

3.6 Validity and reliability

The reliability of the research depends on how trustworthily the data is collected. By using a questionnaire it was possible to get an idea of how the teachers understood the concept of

Bildung without being influenced by an interviewer. From the questionnaires it was possible to pick the most useful participants to research to attempt answering my research questions. "How do teachers of English understand the concept of *Bildung*? How does the understanding of the concept influence their teaching practices?" Conducting research there will always be ethical challenges concerning the participants and their contributions. For this thesis the collecting of data had to be approved by the NSD and carried out within their guidelines. The participants were informed both in writing and orally and it was required that they all signed a written consent of participation, with the possibility to withdraw at any point without any explanation. The option to withdraw at any point was to ensure that no one was left feeling coerced to continue if they did not want to.

Creswell suggests that when evaluating ethnographic research it is important to reflect on the researcher's role in the study (Creswell, 2012, p. 480). In this study where researching an understanding and an underlying culture among a group of colleagues, it was of great importance to consider to what degree the researcher's background, education and experience as a teacher influence the validity of analysis and reporting. One should also consider the fact that the researcher is in the middle of writing a master thesis as a possible source of intimidation. The participants might feel as if they are being tested in a theoretical field in which the researcher has a lot of background and knowledge whereas they might feel less sure of their own knowledge. This could result in them being afraid of losing face in front of a colleague, even a younger colleague in some cases. The pilot study indicated such an attitude towards participation. To try to lessen this feeling of resistance towards participation the information given has been open and transparent about how to gather and use the collected data, aiming to ensure the participants' feeling of professional integrity. The participants at each school have been informed before they answer the questionnaire. The anonymity issue has been stressed and the interest in *Bildung* has been explained. The participants have been assured about the focus on preserving their dignity, and their privacy (Creswell, 2012, p. 474). Their data has been treated with respect.

Being an experienced teacher could have been limiting to the research due to the possible lack of ability toward achieving objectivity, but it could also strengthen the research since it is a well-known setting. Through my sixteen years of teaching English and other subjects I have a thorough knowledge of teaching and teachers, which is valuable when researching in this setting. Knowledge of the culture among teachers as a group could be seen as strengthening

the approach towards potential participants in such a manner that they agreed to participate. Being a teacher has ensured that I did not put my participants in situations where fear of ridicule and seeming unprofessional have influenced their answers and contributions.

The approach and design chosen were expedient to gather and analyse information which ensured a thorough and valid research result. I have been aware of the challenges of being a teacher researching other teachers; it was important to always keep in mind that I was not a participant but an involved researcher who tried to give an accurate analysis and report of the findings. There was also the ethical challenge of preserving the dignity of the participants with regards to being educated teachers. When encountering challenges in gathering participants for the pilot study several teachers expressed their concerns about not being able to contribute because they felt they had insufficient knowledge about the concept they were asked about.

When conducting a larger and more thorough research I tried to convince teachers that their participation would be a valuable contribution regardless of what they thought they knew. In the "Knowledge Promotion -2013" the Norwegian version of the concept of *Bildung* (danning) is mentioned several times as an interdisciplinary aim as well as in English language learning, and most teachers have an idea of the meaning of the word. On the other hand, when it came to investigating the presence of a unified understanding, there was a need for as many participants as possible, to willingly advocate their understanding without fear of being regarded as ignorant or incompetent. It was important to conduct the investigations in a manner that did not signal any intent to show any lack of knowledge or that they perceived the questioning as a test which proved their competence or incompetence.

Chapter 4: Research results and discussion

4.0 Introduction

The main question for this thesis is: "How do teachers of English understand the concept of *Bildung*?" When researching an understanding of the concept it is also of interest to investigate whether the understanding influences teaching practices. This led to another sub-question: "How does the understanding of the concept influence teaching practices?"

Carrying out research within a particular group of people offers an opportunity also to consider whether there is a group-culture present. For this research, the group consisted of Norwegian EFL teachers, which led to another sub-question: "Is there an existing school culture at the researched school regarding *Bildung* and English language teaching?"

My hypothesis is that teachers differ in their interpretation and understanding of the concept of *Bildung*, and that in English language teaching this might differ to the extent that it can severely influence what the pupils learn and how the teaching is practised.

This chapter is a presentation, analysis and discussion of the research results. The key analysis elements are thoroughly discussed in chapter 3 and the categories for my analysis and discussion are presented in 4.0. All the collected data is included as appendices. The results from the questionnaire, interview and observation are discussed in relation to each participant, all answers quoted from the questionnaire or e-mail interview are quoted without correcting any spelling mistakes.

4.1 Structure of the chapter

The chapter first presents the different categories of analysis and how they are put to use. Then there is a presentation of the gathered materials and the next part is divided into different sections related to each participant before the final discussion of the findings. There are only three participants and they are chosen with a maximal variation which made analysing and discussing them separately beneficial for the discussion. Initially there were

twelve teachers of English who answered the first questionnaire, participant A and C stood out as different from the remaining ten. Both participants A and C taught English in year ten at the time, so the choice of the last participant was made on the basis that it would be easier to compare teachers who taught the same level at the time. Participant B was the only teacher who also taught English in year ten, she taught two classes in year ten that year.

In addition to the main research question there are two sub-questions regarding teaching practices and school culture. The material for answering the sub-question regarding teaching practices is based by observing each of the participants during one lesson of English. The lessons were observed and recorded and the recordings were transcribed afterwards. Observing only one lesson does of course provide limited material for analysis, but since the teaching practice at the researched school is concerned with the same topic at the same time, it was thought to be sufficient for a comparison.

The questionnaire was answered early in the fall of 2013, the observation was done in 2015, and in 2016 the participants received an e-mail with the interview questions. The researched school is also my own workplace which gives me thorough insight into the current topics and discussions at any given moment. Within the period of three years from answering the questionnaire until the e-mail interview there had been several staff meetings where *Bildung* was discussed. Sending out an e-mail interview with fairly similar questions as in the questionnaire was done to see if the participants had changed their understanding of the concept or perhaps would elaborate more than they did in the questionnaire. I have to admit that I presumed the focus on *Bildung* by the school administration as well as some lecturers from teacher training colleges and the local school authority, "Fagavdelingen", would make a difference as to how my colleagues understood and held opinions about *Bildung*. The e-mail interview will be discussed in relation to the questionnaire to see if there are any traces of a new understanding or a more in-depth description of the participants' understanding of the concept.

All my research is gathered at the same school which facilitated looking into possible evidence of a school culture present. I have discussed the theory by Bergem and Hargraves in chapter two which will be used as a basis when presenting my results regarding school culture. The hypothesis regarding school culture was that there was no school culture regarding *Bildung* in general or regarding English language teaching in particular. The

possible presence of a school culture, the school's strategic plan and the locally written curriculum, have all been described in chapter 2 and will be discussed in this chapter.

When presenting the material gathered I will, when necessary, refer to sub-chapters in the theoretical background, chapter 2. This is done by inserting a parenthesis containing the number of the sub-chapter where needed. This is done purely for reference purposes so that it is easy to follow the arguments in the presentation of the findings.

4.2 Analysis categories and how they are put to use

Coming up with categories for analysis was difficult. It was hard to simplify and make working categories from the theories discussed in chapter 2. As a result there are four main categories. If elements from the given categories were present in the research material, I would become aware of how the participants understand the concept of *Bildung*.

4.2.1 Categories of analysis

1. Reflective thinking and *savoir comprendre* (Byram)
   - zone of proximal development and range of capacity
2. dialogism (Dysthe)
   - uptake
   - high-level evaluation
   - authentic questions
3. *Bildung* (Klafki)
   - material, formal, categorial – exemplary teaching
4. Intercultural competence (Byram)
   - *savoir être* – change of perspective, curiosity and interest
   - *savoir s'engager* – critical attitude towards culture

How the understanding might influence their teaching practices was observed. There is no specific category regarding school culture, but the issue will be addressed towards the end of the chapter with a basis in the theory of Bergem and Hargreaves discussed in chapter 2.

4.2.2 Reflective thinking and *savoir comprendre*

The first category is reflective thinking and *savoir comprendre*. No matter how many facts you remember it is of little use if you cannot compare facts from different places or debates and form your own opinion. Reflective thinking is of great importance when discussing *Bildung*. In some subjects like social science and religion it is natural to compare and try to find differences and similarities. In doing so there is a need for interpretation of text and events, and it can be productive to compare texts and events in one country or culture with another. Michael Byram addresses this with his *savoir comprendre*, which he explains as skills of interpreting and relating (2.7), which is relevant when interpreting texts and events in one culture, and comparing them to other cultures.

The zone of proximal development and range of capacity refers to the need to teach the pupils at the level they are at, not considering age or level in school, but actual level of understanding. If pupils are expected to reflect and interpret texts and events, it is of great importance that they are able to understand and make use of the given material. If the pupils are given material that is more difficult than they can handle it is outside their zone of proximal development or range of capacity and the desired reflective thinking and understanding are impossible. This understanding of three key elements is what makes this first category interesting: reflective thinking (2.5.3, 2.6.1), zone of proximal development (2.5.1) also including range of capacity (2.5.3) as well as *savoir comprendre* (2.7).

4.2.3 Dialogism

The second category is dialogism (2.5.2). Most teachers in Norway have learnt about dialogism during teacher training. When talking of classroom conversations it is useful to consider Olga Dysthe's theory on the subject. Dysthe's theory about the multi-voiced

classroom in many ways structures the communicative skills most teachers have, or at least should inhabit. Expecting to teach pupils at the level they are at, it is also important to evaluate their contribution in class and it is necessary to keep the pupils motivated and interested in learning. Dysthe operates with three very distinct elements that she calls: uptake, high-level evaluation and authentic questions.

4.2.4 *Bildung*

The third category of analysis is *Bildung*. Regarding the main research question: How do teachers of English understand the concept of *Bildung*? It is of course an important category. While the other three categories also address important elements of *Bildung*, this category deals with the different traditions of the *Bildung* theory. This gave a basis for placing the teachers' understanding of the concept of *Bildung* within one of the established *Bildung* traditions. This category is mainly based on Wolfgang Klafki's definitions of the three main traditions: material *Bildung*, formal *Bildung* and categorial *Bildung*.

Looking for evidence of the participants relating to the material tradition, the focus has been on the use of classical objective material being taught. Typical ways of doing this is teaching the classic works of known authors in a predetermined way regarding interpretation and understanding. Within this tradition teachers will commonly also have a strong opinion about which classical works the pupils need to know about. This is also the reason why many refer to material *Bildung* as classical *Bildung*.

This tradition of formal *Bildung* focuses on the individual and how each pupil might develop and mature to reach their potential in adulthood. The functional formal *Bildung* is concerned with people becoming functional in society, the formal methodical *Bildung* focuses on facilitating the acquisition of knowledge, methods and values which enable them to be a contributing part of society. Both formal traditions focus on the development of the individual. Within the Norwegian school system there is a unified understanding that schools have a social constructivistic task of preparing the pupils for adulthood and being a contributing members of society. Relating this to formal *Bildung* the focus on developing and maturing into functional members of society could show that the formal *Bildung* tradition is represented in Norwegian school. Norwegian teachers have to follow the aims in the

Knowledge Promotion, but they are quite free to teach in their own desired way. This could lead to differences in how formal or material their understanding of *Bildung* is, as well as how it influences their teaching practices.

Klafki has described another theory on *Bildung* which he called categorial *Bildung*. He advocates in-depth learning of fewer topics, with a focus on content and method and the topics taught should be exemplary. This is done by learning about one topic, where the pupil gains insight and understanding, which can be transferred so that they can learn about another topic later. By opening up the pupils to learning, he says they will acquire a general understanding of reality which enables them to embark on learning any given topic themselves when needed. This is an alternative to teaching a too comprehensive curriculum which does not have room for in-depth learning leading to insight and understanding. Klafki's theory of categorial *Bildung* makes a third alternative of *Bildung* tradition. When researching the material I have looked for in-depth learning that facilitated insight and experience as well as elements of exemplary teaching.

4.2.5 Intercultural competence

The fourth category focuses on intercultural competence. When teaching English as a second language this is probably the category that is particularly concerned with *Bildung*. In this last category we return to theories by Byram and his savoirs. The focus is on *savoir être* and *savoir s'engager,* which could be translated to "knowing how to be" and "knowing how to engage". When looking for elements of Byram's *savoir être* I have looked for how the teachers ask questions and offer different perspectives in a discussion, whether they evoke interest and curiosity, with regards to *savoir être*. The participant's attitudes and values are also of importance for how they facilitate learning through authentic texts, knowledge about different cultures and whether or not they help the pupils to consciously state their opinions. Related to *savoir s'engager*, the emphasis was on whether the teaching focuses on critical attitudes and stereotypes. All of the elements regarding *savoir être* and *s'engager* are important when trying to understand other people and cultures, and might lead to intercultural competence.

4.2.6 The questionnaire

The questionnaire aimed at discovering whether the participants recognized and understood the word *Bildung*. It also asked about the Knowledge Promotion and what is stated there in regards of the concept. The questionnaire also served as a basis for selecting participants for further research. From the twelve initial participants three were chosen with maximum variation for observation and interviews.

The answers provided in the questionnaire gave basis for comparison regarding both teaching practices observed two years later, and the answers given in the interviews three years later. The time between the questionnaire and the interview was considered an advantage for comparison since the understanding of *Bildung* was researched over an extensive period of time and thus should have provided sufficient options for the participants to explain how they understand the concept.

4.2.7 Observing lessons

Observing was necessary to research if the understanding of the concept of *Bildung* on a theoretical level was to match the way they practiced their teaching. It had to be researched whether their lessons offered circumstances where pupils could develop *Bildung* even though the teacher might not consciously intend for it or even did not recognise it as promoting *Bildung*. The choice of observing one lesson with each of the three participants provided some insight into their teaching practices. The variation in teaching practices observed during one lesson can be limited. However, for this research it provided sufficient data for analysis and comparison regarding the researched concept.

The observed lessons were according to the local curriculum within a period where the aim was to learn about the British General Election as well as how to give an oral presentation. In teacher A's lesson this is evident, teacher B focused on the oral presentation and teacher C did something quite different as the class finished watching a movie and continued with a discussion related to its content.

4.2.8 The e-mail interview

The e-mail interview was conducted almost three years after the initial questionnaire. During this period participant A had started and almost finished her master thesis in organisation and administration studies. It is participant A who has shown the most interest in my field of study and we have on occasion discussed *Bildung* in relation to both our master theses. It is not every type of research that allows this kind of influence from the researcher, but in my case with an ethnographic approach the researcher can interact and be a part of the group that is researched. However, the material could show whether my interaction with the participants has made a difference. The e-mail interview (appendix 11) asks some of the same questions about *Bildung* as in the questionnaire, with a slightly different angle, this was done to see if the participants would answer similarly three years after the questionnaire. It was also intended to see if there might be traces of any evolvement in their understanding of the concept.

The questions regarding *Bildung* was: "1. What is "danning" [*Bildung*] to you? 2. How do you think "danning" [*Bildung*] relates to teaching English?" The use of the Norwegian word for *Bildung* was deliberate to see if that might result in different answers than those in the questionnaire.

It was important to the research to ask questions regarding cultural competence, which questions three and four address. "3. In your opinion, what is intercultural competence? 4. How do you think intercultural competence relates to teaching English?" Questions about reflective thinking were also asked to address the relationship between reflective thinking and *Bildung*. Questions five and six are about reflective thinking. " 5. How would you describe to "be reflexive" about a topic? 6. Do you find that being reflexive about a topic has anything to do with intercultural competence or "danning" [*Bildung*]? If so what?" The way the questions were formulated resulted in some concerns regarding the results due to the fact that being reflexive might not be the correct term. The term should probably have been formulated as reflecting upon a topic. However, I chose to use the answers as they were, but I gave participant C the option of answering once more after explaining what I was looking for since he did not understand the question. Participant C declined and as such the answers remain as they were written initially.

4.3 Participant A

Participant A was thirty three years old when answering the questionnaire (appendix 9). She has been teaching years eight to ten for five years. She has had ten years of higher education, three years from teacher training college as well as another seven years at university, including a bachelor degree in English. In addition to teaching English she teaches social science or civics, Norwegian and religion. The level of education in all the subjects she teaches is thirty study points or more, equivalent to one term at university. Her lesson plan includes both English and in-depth English which is an alternative to German, French or Spanish as a second language at lower secondary school.

4.3.1 The questionnaire and understanding the concept of *Bildung*

All the questions in the questionnaire relate to how the participants understand and relate their teaching practices to *Bildung*. Participant A answers (appendix 12) in a manner that could be argued as touching upon analysis categories one, three and four. She describes *Bildung* in the following manner: "to educate the whole person, to emphasize thought process and culture and evolve as a person." Such a statement could be argued to be within the tradition of reflective thinking and opens up for *savoir comprendre* (2.7), as well as categorial *Bildung* (2.6) where the individual and knowledge are in focus. I would also say that it covers the general idea of *savoir être* (2.7) by being concerned with the development of a person. This could include the aspect of attitudes and values within *savoir être*. When mentioning culture it also touches on *savoir s'engager* (2.7) and having a critical attitude towards culture..

Furthermore she continues to write that in English language learning *Bildung* has a place in teaching pupils "..to put what they learn in a bigger context." The statement supports the connection to categorial *Bildung*. She emphasizes the need to put things in a context which demands both the insight and experience which Klafki addresses in his elaboration of categorial *Bildung*. Putting things into a context also requires the interest, attitudes and values which Byram describes within intercultural competence and *savoir être*. In addition there is also a need for reflection and comparison when putting things into a different context, which also includes *savoir comprendre* and reflective thinking. The fact that she continues with: "I

think what you learn in English class has to have a bigger purpose than learning the language. The ability to reflect and gain insight into culture and other perspectives is important.", furthermore supports the fact that her understanding of the concept of *Bildung* belongs within the categorial *Bildung* tradition. She is aware of the need for intercultural competence and sees it as an important part of English language teaching, as well as facilitating insight and reflection when focusing on knowledge.

When asked about what the Knowledge Promotion says regarding *Bildung* in English language learning, she writes: "The students are supposed to understand how people live in different cultures and how language can be used to discriminate." She continues to state that *Bildung* is not something she consciously thinks about when planning a lesson: "More subconsciously.." and " ..a natural part of my process." Even though participant A has a thorough idea of what she thinks *Bildung* is and which part it has in teaching English, she still admits that it is only subconsciously a part of her lesson plans. This might also be why she writes that *Bildung* is not as important as the focus on language skills when planning lessons. When asked what kind of activities that could promote *Bildung,* she answers: "Group and class discussions on relevant topics. To some extent, roleplay." This further supports an idea of reflection in groups to gain insight and experience, and could be argued to include discussions about culture which would be helpful in developing intercultural competence.

The last question of the questionnaire asks to what degree the individual teacher might influence the promotion of *Bildung*. Her answer is: "A lot. This is not something you achieve from books. I think you need a teacher who makes you think and understand better." This statement suggests that the teacher is the facilitator in regards of developing *Bildung*; without the teacher as a mediator it would be difficult to develop *Bildung* from just reading about relevant topics. However, as she herself says, she seldom consciously thinks about *Bildung* when planning lessons. The questions in the e-mail interview as well as the observed lesson might bring us closer to understanding exactly what she thinks about *Bildung* and the teacher's influence.

4.3.2 The e-mail interview and the understanding of *Bildung*

In her e-mail interview (appendix 18) participant A describes *Bildung* like this: "To me that means skills and knowledge that is part of being an educated person who can be an active and enlightened citizen. There is some knowledge that is taken for granted in a society, and there are certain skills you need to be able to live a good and productive life, and this amounts to danning [*Bildung*]." She continues to relate *Bildung* to teaching English in her next answer: "When it comes to English, I think the term includes knowledge and skills that are especially relevant in English-speaking countries. For instance cultural references that every Englishman has, or have language skills that makes one able to adapt one's language to the specific situation in an appropriate way. A set of skills and knowledge that enables enlightened communication, in a sense." This further supports her answers in the questionnaire, the fact that she refers to cultural references that English people might show that even though she mentions skills, she does not mean set taught skills, but as she puts it "skills that makes one able to adapt". This shows a connection to Byram's *savoirs* (2.7.2) and insight needed to adapt, which also relates her answer to categorial *Bildung*.

4.3.3 Observation and teaching practices

The observed lesson took place on the 9th of May 2015 (transcribed in appendix 15). It was a sixty minute lesson and the second period of the day (observation form as appendix 10). The lesson started with what seemed like a well-known routine. After saying "Good morning" the teacher continued with asking different pupils about their weekend. The impression given was that the pupils were used to this and contributed on their own level with stories from their weekend. While listening and asking questions the teacher came across as very interested in what the pupils had to say; she did this by asking follow-up questions and commenting on what they told her. As far as language learning and practising are concerned this worked as a good way to let the pupils speak English out loud in class while at the same time it was differentiated in the way that they themselves chose what to say. When five pupils had told the class about their weekend, the teacher continued to tell them about her weekend, this was done in an elaborate manner and set the standard of how it could be done (appendix 15, no.

46). She showed them a way to tell people about one's weekend in a manner that had a beginning, main part with elaboration and an ending. This was in contrast with the typical single sentences or fractions of sentences that some of the pupils offered when telling her about their weekend.

The lesson continued with the teacher introducing the topic of the day, which was the election in Great Britain. The pupils were told that there would be an introduction with parts of a documentary, then a class discussion, followed by individual work or work in pairs to prepare for next week's oral presentations. The previous experience from observing the other participants had led to the recorder being around the teacher's neck from the beginning of the lesson, while the observer was placed at the back.

4.3.3.1 Reflective thinking and *savoir comprendre*

When looking for reflective thinking according to Klafki, Dewey and Biesta (2.6.1, 2.5.3, 2.5), it has been narrowed down to how the teacher facilitates reflective thinking when asking questions. Byram's *savoir comprendre* (2.7) is sought by looking for interpretations of events or text from other cultures taking place, or a change of viewer perspective when discussing texts or events. The different statements in the transcription are numbered for referencing purposes and statement and number will for reference purposes be referred to as S:xx.

How the teacher asks questions in a class conversation is important to trigger reflection. Participant A asks questions like: "Anybody want to attempt to explain it" (S:62), "Why do you think they weren't?" (S:82), "And if we think about what we know about history, what happens in a country when it is unequal? When a lot of people are poor? What typical tendencies can we see in a country if they are poor and have a lot of immigration, what happens, what tends to happen?" (S:92) The focus on the pupil's opinions and thoughts creates a reflective environment where the answers are concerned with what the pupils think and how they reflect, instead of the reproduction of given facts. Later in the lesson when the participant was working the room talking to individual pupils the same way of asking was evident in several conversations as well as reminders to look at a topic or cases from more than one perspective. "Remember to look on both sides." (S:122), "…there are different

angles to that as well." (S:134) "You have to elaborate..Give examples of what is good and what is bad." (S:145), "Is it better to kill someone on the computer than in real life?" (S:147).

In one particular statement the participant reminded the pupil of the importance of sources and information to reflect about something:

> But remember that if you say that, you should have something to back your allegations, right? Do some research? Cause some people will say it is bad based on research, others will say it is not, also based on research. So…make sure that you check out some sources.

Sources and information that make a basis for the reflection offers more insight when making assumptions and giving opinions. It forces the pupils to look at different perspectives on a topic which is within Byram's *savoir être* (2.7). Throughout the lesson participant A seemed to be very concerned with elements that facilitate both reflection and a change of perspective. She focused on the pupils forming an opinion and how to give reasons for their opinions; this is evident in statements like: " Yeah. Labour, exactly, and were they happy?" (S:80) and the next: "Why do you think they weren't happy?" (S:82) At one point she talked to a pupil who wanted to address the topic of animal abuse, which she had talked about before and the teacher offered some input on how to renew the topic:

> Okey, but it is allowed to pick something that you have done before, because you are passionate about it, and there are different angles to that as well, you know. Now they are trying out animal police here in Norway? That is relevant, and it has been in the media how animal abusers grow up to abuse people…and that is also one of the reasons that it is important to stop it…you could try a different angle?

Instead of just listening and confirming the pupil's ideas she offered new input and suggestions on how to approach the topic.

In the last part of the lesson an interesting dialogue took place between the teacher and a pupil (S162-185):

> T: Yes?
>
> P: In England, do they have to pay taxes to the Royal Family?
>
> T: Yeah, in the same way we do?
>
> P: Are people allowed to pay off voters, like rich people in America?
>
> T: No, it is not as corrupt, there is not as much money in politics…but I am not sure about the exact laws, because in Norway it is not allowed….

P: But in England since they have the aristocracy…?

P: And then they get their money….I have watched some documentaries…

T: Oh, which ones?

P: Diane Spencer, and Henry the 8th, and some other and like Downton Abby..and they have like palaces and the people who came there

T: That is true, they have the aristocracy and the people who came to court…so it has changed, but I think there are a lot of things in the UK that are still there from old times, and haven't changed a lot, old routines..

P: like History and keeping traditions..

T: Yes

P: And Scotland….this is from watching a TV show…Scotland and England they were enemies, because the queen of Scotland and the queen of England hated each other and they…

T: I think you are asking a really big question right now…

P: Yes, but when did they agree to become Great Britain?

T: Well this is a history lesson…both wars were fought, and England was the stronger one

P: So that is how?

T: I can give you a lot of answers, but just right now..it is a big question! Is that your topic?

P: NO…but immigration or commercials like Coca Cola, the one commercial…

T: yes, that was when I was over there! I remember…

P: Is this what America has come to…

T: I know…also it tells you so much about the attitude some people have..I thought it was quite scary actually..

P: And then someone said, well this is an American company, but other said it is all over the world, it is international

T: transnational really…

It all started with a question from the pupil. The teacher answered that it was quite similar to Norway, and the conversation turned to corruption in the US and England, and further on to the aristocracy in England where the pupil referred to documentaries she had seen. The teacher seemed a bit between continuing wanting the discussion and helping the pupil back on track for her presentation, she tried to point out that this might be a discussion more suited for another time. The pupil is obviously very interested and continued to ask about history and background, until the teacher asked if this was her topic for the oral presentation. Surprisingly it was not, the pupil suggested immigration or commercials, which again led the teacher and

pupil into a short reflection upon commercials before the pupil continued her work on her presentation.

The overall impression regarding analysis category, one was that participant A looked for any situation that might further encourage reflective thinking with the pupils. She offered advice and opinions that could help the reflection further than what the pupils were able to come up with on their own which makes her encourage reflective situations. She does this in a manner that meets the pupil's level of reflection so that they can challenge themselves at the level they are at. It seems that this is a way of doing things that the pupils are familiar with and easily can put to use in the preparation of an argumentative presentation. In the following sub-chapter the results of the observation will be discussed.

4.3.3.2 Dialogism

During the first part of the lesson with story-telling about the weekend, there are elements of what can be seen as evidence of participant A practicing uptake (2.5.2) by incorporating the pupils' contributions in her questions, as mentioned by Dysthe in relation to dialogism (2.5.1). When talking about things not related to competence aims it could also be seen as being an involved conversation partner. The main thing in this part of the lesson is that she asks about what they tell her, and throws parts of their contribution back at them to make them elaborate further. One pupil mentions kiting, where the teacher answers: "Kiting?" (S: 34) and, in doing that, the pupil explains that she did not mean kiting but kayaking.

When moving on to the topic of the lesson it becomes clear that the pupils in this class are used to class conversations, the teacher showed the first ten minutes of a documentary and then the class discussed and talked about what they just saw. The topic was the election in Great Britain and the documentary explained the system with constituencies, the teacher continued with a question: "Constituencies… Anybody want to attempt to explain it?" (S:62). A pupil answered and the teacher replied: "Exactly! So what I said…", she continued to use what the pupil answered and gave them a more thorough explanation, this could be seen as an example of uptake((2.5.2), where the pupil's contribution becomes a part of the lesson. The same happened in statements 71-77, where two pupils tried to explain what the referendum in

Scotland was about. The teacher coached them along and when they had explained in words and abrupt sentences, she answered:

> Exactly! They wanted their independence, right? From England, the UK and Great Britain, and they had a referendum, which is when everybody in the country are able to vote over something, eh "folkeavstemming" in Norwegian, and they voted them down, but a lot of people actually wanted their independence, that means the Scottish, the SNP have a lot of people that will vote for them. Did you notice if they are going to be in a coalition, who is it going to be with?

When the pupils tried to explain it they were fairly uncertain and perhaps did not have all the correct terms, so in reaffirming their answer she also gave them an accurate explanation. This could be considered both uptake and high-level evaluation, being when the teacher evaluates the pupils' contribution according to Dysthe (2.5.2).

In addition to uptake and high-level evaluation the questions the teacher asked were mainly open questions, even though the lesson introduced many difficult, and to some, new terms. When talking about the Labour party not being happy about a possible coalition with SNP, the teacher asks: "No, why do you think they weren't [happy]?". The way the question is asked allows for opinions and reflection. The lesson consisted of some rather long explanations from the teacher, which seemed necessary considering the complexity of the topic. After such an explanation (S:92) the teacher asked: "What typical tendencies can we see in a country if they are poor and have a lot of immigration, what happens, tends to happen?...could racism be relevant?" (S:92). Even though the questions are not all open they ask for tendencies and experience and relevance, which is dependent on the pupils' own opinions and experiences. As such they can be defined as authentic questions as explained by Dysthe as in asking questions that allow for reflection and opinions (2.5.2).

My overall impression was that the observed lesson consisted of elements and lectures that did not offer the possibility of authentic questions in all its aspects. However, in my opinion participant A encouraged reflection and practiced uptake and high-level evaluation, and as such she is arguably practising the main idea of analysis category B, dialogism.

4.3.3.3 *Bildung*

Of course all the categories of analysis are concerned with aspects of *Bildung*. However, category C focuses on which *Bildung* tradition the participant's practices can be related to. The main focus is on material, formal and categorial *Bildung* (2.6). Regarding participant A the presence of both reflection and dialogism (2.5.1) strongly suggest that the main focus is the pupil and the material taught. The constant focus on pupils forming an opinion based on available information suggests that the teacher wants the pupils to be critical of presented ideas and asks questions where needed. It is most difficult to find evidence of whether or not the teaching could be tied to functional or methodical *Bildung*. However, there is evidence of knowledge, methods and values in focus during the lesson, which might connect the overall impression to the formal methodical tradition.

Categorial *Bildung* is concerned with in-depth research into a few exemplary topics, the idea being that insight into and experience with one thing can lead to knowledge about other similar things. In the case of this lesson the exemplary element would have to be learning to reflect upon and compare political situations in different countries (S:71-78).

> P: I am not sure how to say it in English, but I can try…they wanted to have kind of their own….
>
> P1: government…
>
> P: yeah…
>
> T: What did you say?
>
> P1: Government
>
> T: They wanted their own government
>
> P: and be free kind of from the rest of England
>
> T: Exactly, they wanted their independence, right? From England from the UK and Great Britain, and they had a referendum, which is when everybody in the country are able to vote over something, eh "folkeavstemning" in Norwegian, and they voted it down, but a lot of people actually wanted their independence, that means the the Scottish, the SNP have a lot of people that will vote for them. Did you notice if they are going to be in a coalition, who is it going to be with?

The teacher somehow led the class through a series of information, questions, reflections and comparisons which in the end were supposed to have left the pupils with more insight and experience on how to make sense of politics in the world. The way she encouraged and communicated with uptake, high-level evaluation and authentic questions (2.5.2) offers room

of freedom where *Bildung* can develop like Biesta suggest the need for (2.4.2). She continuously coaxes them into reflecting and answering which made them understand through interaction in class. This is very similar to Biesta's idea of the common rational voice developing with the teacher sharing experiences and perspectives (2.4.3), as well as Dewey's theory on the importance of reflection and interaction (2.5.3), and the teacher as a critical co-learner according to Klafki (2.6.1). Participant A also offeed examples on how to participate in classroom conversations with reflective and critical opinions, which is within the catergorial theory (2.6, 2.6.1, 2.6.2) on *Bildung* with exemplary teaching and the focus on interaction and the learning process.

4.3.3.4 Intercultural competence

When teaching a topic like an election in another country, there are lots of opportunities to address issues that require curiosity, interest and a change of perspective which are all aspects mentioned by Byram (2.7.1) in regards of the abilities needed to develop intercultural competence. Considering *savoir être* (2.7) the individual pupils will always bring with them their attitudes and values. However, in learning about how it might be to live in another country, and change perspective, they might also learn that our attitudes and values are strongly influenced by the society in which we grow up. In one statement (S:78) the teacher addressed the tension in Scotland due to the referendum where their independence was to be voted on. She continued by addressin that the British wished to distance themselves from the EU (S:92) and explained why. The impact it could have on Norway and the impact it could have on the country's economy was also explained, and thus offered the Norwegian perspective on the situation, within the idea of *savoir être* ((2.7). In the same long statement she compared the US, Great Britain and Norway in different aspects: immigration, economy, poverty and wages. The critical look at another country compared to our own as well as others is absolutely essential to Byram's *savoir s'engager*, related to a critical attitude (2.7) and *savoir comprendre*, related to interpreting events and culture (2.7). Both are together with *savoir être* important abilities to develop intercultural competence. In the observed lesson she facilitates intercultural competence by choosing suitable topics and ways of teaching: asking for knowledge, demanding involvement and reflection.

4.3.4 Summing up participant A

Participant A can in many ways be said to teach in a manner that touches upon all my categories of analysis, which again suggests a substantial chance of developing *Bildung* in her lessons. There is room and possibility for reflection, as well as teaching at the level the pupils are at, considering Vygotsky's zone of proximal development (2.5.1) and Dewey's range of capacity (2.53.). The conversation is a dialogue with real possibility for influence both for the teacher and the pupil, and the pupil's contributions are given high-level evaluation, as well as the teacher practising uptake and asking authenthic questions (2.5.2). With regards to which *Bildung* tradition the participant could be said to belong to, the observed lesson clearly puts her in the categorial *Bildung* (2.6) tradition where the individual's development, values and attitudes are of importance, as well as exemplary teaching (2.6.2) to open up the material for the pupils to understand. Participant A even seems to be quite conscious about the need to develop an intercultural understanding according to Byram's *savoirs* (2.7.2), which leads to developing intercultural competence. The overall impression is that this participant teaches in a manner that will promote *Bildung*. Comparing the observation to the other research material it is obvious that she is conscious about *Bildung*; it can, however, be questioned if there is a conscious plan to promote *Bildung* in her lessons.

4.4 Participant B

Participant B was thirty nine at the time when she answered the questionnaire. Her education is five years of teacher training college. She did a one year's study in English which is sixty study points as well as having thirty study points or more of religion, Norwegian and physical education. She teaches years eight to ten, and has done so for nine years, she also teaches Spanish and in-depth English.

4.4.1 **The questionnaire and understanding the concept of *Bildung***

Participant B answers all the questions in her questionnaire (appendix 13) in a short manner. When choosing this participant it was done mainly on the basis that she taught year ten like the other two. However, it is important to note that her answers were quite similar to the larger group which was not chosen to be part of the further research. Even though the rest of the initial participants are not researched further it could be argued that participant B is somewhat representative of the group of nine teachers that was not researched further, in that all provided similar short answers resembling participant B's answers.

When asked to describe *Bildung* participant B answered: "to know how to behave around other people." She continues to relate it to English language learning by stating: "In e.g. England they are very polite so I think the Norwegian students should know how to use expressions of politeness." In her first two answers she shows a connection to the material *Bildung* tradition as decribed by Klafki (2.6), by emphasizing passing on a set of behaviour rules. There seems to be a strong conviction that politeness is a known constant that should be taught, and that such a skill differs in different countries. The last part could suggest a possibility of developing some intercultural competence through *savoir comprendre*, with regards to knowing if there is a difference between polite behaviour in Norway and England (2.7). However, this connection is based on the narrowest understanding of intercultural competence with regards to behaviour skills.

Knowing how she understands the concept of *Bildung,* it is her understanding of the concept which makes her answer that *Bildung* is as important as language skills when she plans a lesson. This is important to keep in mind when comparing the focus on *Bildung* when planning lessons. She explains how she consciously thinks of *Bildung* when she plans lessons like this: "Constantly using words and expressions." This statement further supports an instrumental interpretation of *Bildung* as a set of language skills that can be taught or passed on knowledge about, in regards of material *Bildung* where this is an aim according to Klafki (2.6). When asked what the Knowledge Promotion says about *Bildung* she states that she does not know. Which shows that not only is there no conscious focus to facilitate *Bildung* in her lessons, but she is not concerned with what KP-06/13 states about it either.

Regarding activities that could promote *Bildung* she offers only one answer: "Roleplay". The short one word answer could be interpreted as a way to act out and rehearse the taught skills. The last question about how the individual teacher influences the promotion of *Bildung* suggests a connection to the formal *Bildung* tradition (2.6) by suggesting that the teacher is a role model for correct behaviour, and that the correct way of behaving could be transferred to the pupils in certain circumstances:

> I think it depends on the students – if you have a class with many students having "behavior problems" I would think that it doesn't matter what you say or do in the classroom. If not, I think each teacher will have some influence on the students.

With this statement it seems she believes that *Bildung* could be a part of maturing and developing as an individual by it being possible when or if the pupils do not have any behaviour problems. By this it could be argued to be within formal *Bildung* tradition about the pupils maturing and developing and acquiring knowledge, methods and values which enable them to become functional members of society according to Klafki (2.6). In regards of Byram's *savoirs* (2.7.2) there is little proof in the questionnaire that this is something she is concerned with when teaching English. In answering the questionnaire she seems quite ignorant in regards of what *Bildung* is and if it should play a part in English language learning.

4.4.2 The e-mail interview and the understanding of *Bildung*

In her e-mail interview (appendix 19) participant B continues with quite short answers, describing *Bildung* like this: "For me "danning" [*Bildung*] is to learn how to behave." She continues: "Danning [*Bildung*] relates to teaching English by that the teacher learns the students that they might need to behave in another way in a foreign country – be more polite, respond in a correct way etc." Even though three years have passed and "danning" [*Bildung*] has been focused on by our school administration in different contexts, it seems that her understanding of the concept is still the same as three years earlier. When asked about what intercultural competence is, she answers: "Intercultural competence is to understand and know how the culture is in another country and what is expected of you in certain situations." It seems that to her this is a better known term within English language teaching. However

there is evidence of the same instrumental view of intercultural competence being something pupils can learn in English lessons by it being passed on, as in opposition to developing intercultural competence as Byram describes in 2.7.1. In her next answer she states that: "Intercultural competence relates to teaching English by that the teacher tries to pass on knowledge of the way others are living and how their culture is." By claiming that intercultural competence is knowledge that can be passed on, she does not seem concerned with the insight and maturing needed to develop intercultural competence. Byram's focus on changing perspective, being curious and critical is not mentioned, the only teaching aspect is passing on knowledge (2.6, 2.7.1). This reaffirms her connection to the material and formal *Bildung* tradition, but perhaps without the focus on critical assessment or values, which are also important elements within formal *Bildung* (2.6).

4.4.3 Observation and teaching practices

The observed lesson took place 28th of April 2015. It was the second period of the day and it was a sixty-minute lesson. The lesson started with the teacher explaining what the pupils were expected to do during the lesson. The pupils knew in advance that they would be asked to give a presentation the following week, and in this lesson they were given the possibility to work in pairs with their presentation. The task was to prepare a presentation where they would argue a case based on background information and at the end they were asked to present a conclusion that could be convincing to others regarding their chosen topic. Observing the lesson from the back of the class was a little unsatisfactory, however, the teacher agreed to wear my recorder around her neck so that I could have some insight into the teacher-pupil conversations that took place (transcribed in appendix 16).

4.4.3.1 Reflective thinking and *savoir comprendre*

Participant B spent the whole sixty minutes talking to different pupils, advising and discussing their ideas for topics to present. There were a few questions asked by her that could promote reflective thinking, but somehow the way the questions were posed they did not seem

to create the desired level of interest and reflection in the pupils. The first pupil-teacher conversation is a valid example of what I observed to be representative of the reflection level in this lesson (S:3-25). The conversation was initiated by the teacher asking: "You already know about this thing in Nepal?", she continued "People should send money, yeah, maybe that could be something to write about? We need to help others?". The pupil responded positively but did not contribute to the line of questioning. The conversation continued (S:7-18):

T: "Of course, and then I thought this Trond Mohn, he is giving 40 million for a new place where young people can do sports."

P: "Yeah"

T: "Should he have given like all of them to Nepal?"

P: "Yeah"

T: "He is a rich guy"

P: "Yeah, he is a rich guy"

T: "So maybe, I don't know.."

P: "I think so"

T: "So that is why I felt these kind of things could be something to write about, what do you think?"

P: "That's one idea.."

T: "About the society.."

P: "Maybe about we needing to help poor people.."

To me the line of questioning suggests a desire to promote reflection, but at the same time the questions seemed too closed and without the clear comparison or questioning values and traditions that might lead to interest and curiosity within the pupil. The conversation stumbled along without the involvement needed for good reflection, even though it could be argued that the teacher aimed for such reflection, but her line of questioning was not precise enough to trigger reflection in the pupils.

Looking for any presence of dialogical approach related to Dysthe (2.5.1) there was no evidence of uptake, high-level evaluation or authentic questions (2.5.2). There was however an example of disregarding a pupil's input (S:75-77):

T: Ok, then we are one step closer, but what…so you think that you are very passionate about this movie or series?

P: Yes

> T: No I think that is a bad idea, try to think about the society, like I told *name* yesterday I saw that this Trond Mohn is going to give 40 million kroner for a new stadium, and maybe if you wanted to talk about that maybe you could say that…It is important that people that are rich that they give money to the city, that could be a case…

In this conversation one could argue that the teacher has a point when saying that a TV-series or movie is not the best topic for giving an oral presentation, but by so decisively disregarding the pupil's suggestion it hardly creates interest and involvement in the pupil. One could ask about which topics the series deal with to see if there could be a relevant topic to present. In this conversation the teacher's answer put a stop to the pupil's line of interest and she tries to influence the choice of topic by mentioning something from the news. Moreover, the suggested idea is unclear and does not seem to evoke any interest in the pupil.

4.4.3.2 Dialogism, *Bildung* and intercultural competence

Continuing the focus on the way participant B formulated her questions, some examples of questions with an authentic tendency are quoted:

> Well, more that like society, do we need these…maybe you can say..do we need these gyms like SATS, Spenst…do we really need them? Or is it just a waste of money? Should people be…manage to train themselves? (S:33).

> Maybe you could talk about how to treat animals, is it ok that chickens are in small cages, is it ok that we test makeup on animals? In their eyes..so that we can have makeup that is safe? If you chose a task like that…you could say " I am against animal testing" I know that you have a horse and you have a dog, so maybe you could say that, but we all know that in general animals are being treated very bad, very badly. In the zoo? Is it OK to put wild animals in the zoo? Could be interesting to talk about. (S:97)

Throughout the lesson the teacher tried to create opportunities for reflective thinking. However, it seems that when doing so she was quite concerned with the available material in the news, which she did not address with authentic questions like Dysthe advocates (2.5.2), or exemplary reflection as mentioned by Klafki (2.6.2). It is possible that the focus on already existing facts and material overshadows the possibility of really open authentic questions regarding values and cultural habits, which is important for developing intercultural

competence (2.7.1). Topics like poverty, animal abuse and body focus could all be evoking many reflective thoughts, but it is important that the involvement seems genuine and that the questions are interesting or even provoking in some cases. The focus on facts and material available shows a tendency of material *Bildung* yet again, but at the same time with a desire to promote the formal *Bildung* tradition with a critical attitude towards culture and moral values could be said to be desired at the heart of the discussion.

In the lesson observed there was little or nothing that could show whether participant B would practise any teaching that could promote intercultural competence the way it is described by Byram (2.7.1). She mentions different aspects connected to different parts of the world: poverty, nature disasters, economy, animal abuse or different versions of humanitarian aid from industrial countries to developing countries. However, there is no proof of her actually teaching cultural differences.

4.4.4 Summing up participant B

It is difficult to make a precise conclusion on the basis of the observed lesson. It might have been easier if at least a part of the lesson was conducted in a full class. However, the teacher-pupil conversations show a tendency of the material being in focus and perhaps a desire to keep the individual in focus with regards to developing and maturing. If so it would suggest that this participant, in her understanding of *Bildung,* places herself in-between the material and the formal tradition. It might suggest that she tends to prefer the material tradition, but as the Norwegian system has quite a close connection with the categorial *Bildung* tradition it makes it it difficult to teach according to the aims in the Knowledge Promotion without teaching in a manner that involves elements of categorial *Bildung*, which in an inadequate form could resemble formal *Bildung*, as the case might be with participant B.

4.5 Participant C

Participant C was fifty years at the time of answering the questionnaire. He is the only male participant in my study. He attended university for five and a half years. He did a one-year

course in English which amounts to sixty study points as well as having thirty study points or more in German and mathematics. He teaches classes in social science, mathematics, Norwegian and German from years eight to ten, and has been doing so for more than twenty years.

4.5.1 The questionnaire and understanding the concept of *Bildung*

In his questionnaire (appendix 14) participant C describes *Bildung* like this: "It's about developing a mature personality. Character building. Also related to acceptable behaviour." In the first part of his answer he mentions aspects related to the formal *Bildung* tradition (2.6), perhaps closest to functional formal *Bildung* where the focus is on maturing and the shaping of one's character. In the second part where he mentions acceptable behaviour he is closer to the material *Bildung* tradition. He is the only participant that has answered that *Bildung* is not a part of English language learning and that it should not be a part of it. His reason for these statements is: "Never really thought about it. The very fact that it hasn't even got its own term in English, says it all. To me English is about mastering a foreign language." His approach to English language learning seems to fit with a material *Bildung* tradition where he is mostly concerned with mastering the language, grammar and vocabulary, knowledge that can be taught. It could also be seen as formal methodical *Bildung* by acquiring knowledge and methods to become a functioning member of society (2.6). He continues to state that he does not see the significance of *Bildung* as a part of English language learning, which furthermore supports an instrumental view of language learning.

When asked about what the Knowledge Promotion says about *Bildung* his answer is: "Honestly I have no idea. I don't even recognize the word Knowledge Promotion." His attitude towards *Bildung* remains somewhat arrogant when he says that *Bildung* is of no importance when planning lessons. However, he does think that some activities might promote *Bildung*, and when asked which activities that might be he answers: "Probably social activities (oral) when pupils get to interact." His answers favours interaction as promoting *Bildung*, which both Dewey (2.5.3) and Dysthe (2.2) mention as part of education and constructivism. Dewey argues this from a socio cultural perspective and the aim of a democratic ideal, and Dysthe favours an interactional view on learning (2.2). This becomes

even clearer in his last answer regarding how the individual teacher can influence the promotion of *Bildung*: "By setting an example. If *Bildung* is an issue, then the pupils might learn from what the teacher does, as opposed to what he says." In my opinion this could be interpreted as understanding the concept of *Bildung* mainly as a behaviour skill, which could be influenced by the teacher not acting the way he or she teaches, and the pupils learning from the example the teacher sets. There is some comparisons to raising children and telling them to 'do what I say, not what I do'. Another view could be seeing it as an attempt at Klafki's exemplary teaching (2.6.2) where the example is acted out as a means to understand and gain insight. Either interpretation could be argued, which leaves the researcher wondering if participant C's practices promote *Bildung*, and if so, if it is subconscious or perhaps even coincidental.

Participant C is the only one who has added some personal remarks at the end of the questionnaire: "Having said that. Although I know (from you) that *Bildung* is mentioned in centrally given directives, my overall impression would be that few English teachers are familiar with the term. Moreover, as there's hardly any mention of it in locally given directives, nor in textbooks, my guess is it will remain "just a word" in spite of your efforts. Best of luck on your project." I think his last remarks sum it up. He has a rather negative and flippant attitude towards a project based on something he finds irrelevant for teaching English. This is rather obvious in most of his answers, and he also mentioned the insignificance to me just days after answering the questionnaire. However, it is interesting to research his attitude further to see whether it is the term *Bildung* that makes him negative or the actual existence of *Bildung* in English language teaching. It might be that he does not think *Bildung* should be a part of English language learning, or it might also be that he does not see the term for what it is and therefore cannot see that it might be important when teaching English. It is quite obvious though that his attitude differs a lot from participant A, which was why I chose them both for further research and observation.

4.5.2 The e-mail interview and the understanding of *Bildung*

In his e-mail interview (appendix 20) participant C's attitude is very much the same as in the questionnaire. When reading his answers it could be argued that this is something he does

because we are colleagues, not because he finds it interesting. It might seem like a quick conclusion, but reading his starting statement before answering the questions in the interview I think supports my assumption. "This is about as far from my field of expertise as it's possible to come, but I'm prepared to do just anything for a bottle of red." It seems suitable to mention that no such promise has been made for anyone for the participation in the research procject. However, I think it illustrates perfectly how insignificant he finds this research and his flippant attitude towards it.

Continuing with questions one and two about how he would describe "danning" [*Bildung*] and how it relates to teaching English he answers:

> Frankly I don't know. I'm probably a very shallow person (and a lousy teacher) but I have absolutely no idea whether such a word exists in English. There is a Norwegian term – danning [*Bildung*], dannelse, which has something to do with your behaviour according to certain norms. Rather outdated now it's commonly used by the older generation, when trying to transfer their own values to younger people. I never use it myself.

With this statement he brings his understanding of the concept back to the formal *Bildung* tradition where *Bildung* is a given set of rules or skills of behaviour. However, he also says that he finds this way of thinking outdated, which could suggest that he sees another way of educating and developing as more modern and relevant for his view on learning. In answering whether or not there is a connection between "danning" [*Bildung*] and teaching English he makes his statement based on the Norwegian word and writes: "Assuming danning [*Bildung*] is the same as danning/dannelse in Norwegian, I can't really see any connection."

Introducing intercultural competence in the next question of the interview there is a shift of attitude in his answers. He describes intercultural competence like this: "It's the study of other cultures, between countries as well as subcultures within the country. You show signs of intercultural competence when being able to explain individual behaviour by referring to cultural differences." It seems that this is a term he is more concerned with as he continues to explain the connection to teaching English like this:

> It's an important part of the field of English. And it's sorely needed. Way too many English teachers know every single rule of grammar there is in the book, but can't tell the difference between Oakland and Auckland. Broad knowledge of English speaking

countries around the world and their history and culture is expected and required when our 10.grades leave us.

With this statement he shows that there are aspects of *Bildung* which he finds important, but since the term *Bildung* is unfamiliar to him he does not see intercultural competence as a part of developing *Bildung*. However, with regards to pupils developing intercultural competence participant c seems to include Byram's *savoirs* (2.7.2) by being focused on knowledge about English speaking countries, culture around the world as well as in one's own country, he even includes knowledge about history which also Klafki states is important, as in learning about the world constantly evolving and relating it to the historical reality, and as such the pupils open up to a historical reality (2.6.2).

Unfortunately the last two questions in the e-mail interview are concerned themselves with yet another term that he finds incomprehensible, so his answers turn flippant again and do not shed much light on his view or practices. Asked to explain what it means to be reflexive about a topic he answers: "Unless you mean reflective (and somehow I think you don't) I have absolutely no clue." He continues to answer the last question about any connection between being reflexive, *Bildung* and intercultural competence like this:

> Since I only know one out of three words, my answer will have to be no. (I'm not much help, am I? There is bound to be some English teachers out there who knows all this fine theory by heart and makes use of it every single day instead of just grabbing the first book that falls out of the shelf and pretending to be teaching) the more I look at the word reflexive, the more I feel like closing this document and turn to mr. google for guidance, but my scout's honour forbids me to do just that.

The participants were asked in the e-mail to answer without checking the Internet, which is what he is referring to. It was important because the research is into what they know and practise, not what they are able to research themselves. It is also of importance that I answered his e-mail and explained that the use of the term "reflexive" meant to be reflective and said he could answer again, which he declined to do. However, there was still the observation of his lesson left to see if there could be elements of any of the analysis categories which had not been addressed in his interview or questionnaire.

4.5.3 Observation and teaching practices

The observed lesson took place on the 23rd of April 2015, it was a sixty-minute long lesson at the end of the school day. The first thirty minutes of the lesson were spent watching the ending of the movie "The Kiterunner". The second half of the lesson consisted of a classroom conversation lead by the teacher for about ten minutes (recorded and transcribed, appendix 17A), followed by continued work with a set of questions about the movie (appendix 17B). The teacher starts the second half by writing "E.O." on the blackboard, he reminds the pupils that it is short for "English only", which refers to them only being allowed to speak English.

4.5.3.1 Reflective thinking and *savoir comprendre*

The lesson observed is full of authentic questions which clearly aimed to make the pupils reflect upon culture, values, traditions and whether it is possible to determine what might be correct in all and every situation that can occur. The line of questioning suggests a rather significant focus on making the pupils reflect and compare events and cultures. The way this was conducted participant C promoted reflective thinking which Dewey (2.5.3), Biesta (2.5) and Klafki (2.6.1) all argue the importance of. He does this with a communicative approach which will be addressed in 4.5.3.2. The two sheets filled with written questions (appendix 17B) show the teacher's intent in the words chosen. Most questions include how, what, why or why not: "What do you think?" "Have you ever..?" "Were you surprised?" "How did it make you feel?" "In what ways?" "What did you think he felt?" This line of questioning demands involvement and reflective thinking by putting yourself in someone else's situation, an opportunity to interpret the movie, events, culture and comparing it to our culture, very much within Byram's *savoir comprendre*, *savoir s'engager*, and in advocating a critical attitude towards culture, others' and one's own and *savoir être* by focusing on different perspectives of an event (2.7.2).

In addition to the written tasks which were discussed and answered in pairs, there was a class discussion/conversation with many similar questions. The class conversation worked as an example of how they could work with the written tasks. The teacher asked the same kind of questions and the pupils contributed with answers. The teacher also offered his thoughts on

many of the addressed issues. The reflective thinking in full class might have made the reflective thinking in pairs easier for some since they had an example to follow. This could be argued to be categorial in nature with the focus on exemplary teaching as Klafki advocates (2.6.2). Regarding *savoir comprendre* (2.7), the issue being interpretation of a movie, it demands, in many ways, the same level on interpretation as a text. Texts and movies often provide a valid basis for reflective thinking and discussion.

4.5.3.2 Dialogism

Participant C seemed to be very involved from the start of the classroom discussion. He did not seem to be put off by pupils being a bit tired after seeing the last thirty minutes of "The Kite runner". After not giving up, the pupils became more engaged and there was evidence of authentic questions, uptake and high-level evaluation as Dysthe described (2.5.2): "Do you know the Taliban? Do you know that these people we saw at the end there, what do you know about them from before? Who are they?" A pupil answered: "Dangerous". And the teacher continued with: "They're dangerous yeah, why?" Another pupil offered an answer: "They are a group of terrorists, or a group of people that run around and do whatever they want." The conversation continued with a situation where a woman was stoned to death for infidelity, a pupil suggested the idea of infidelity being a moral crime and the teacher responded with uptake and high-level evaluation (S:29, 33, 35). However, the way the Taliban is discussed does leave some stereotypes hanging in mid-air without being addressed (S:15-33):

> T: Do you know the Taliban, do you know that these people we saw at the end there, what do you know about them from before? Who are they?
>
> P5: girl: dangerous
>
> T: They're dangerous yeah. Why?
>
> P6 boy: They are a group of terrorists, or a group of people that run around and do whatever they want.
>
> T: Mhm. Did you see what they did to that woman? At the stadium.
>
> P7 boy: They threw stones at her.
>
> Yeah, why did they do that? What kind of thing had she done? What sort of crime had she committed?
>
> P8 boy: I'm not sure, I just heard about it, they are unfaithful and can be stoned…
>
> T: Yes, she had been unfaithful in her marriage. Do you think that's a crime?

Several pupils mumbling: no

T: What is it then?

P9 boy: Bad

T: It is bad, yes.

P10 boy: It is more of a moral crime…

T: Yes it is a moral kind of crime, more a moral issue…eh…and in Afghanistan she is punished to death by stoning. These people belong to which religion? The Taliban people?

P11 girl: Islam?

T: Yes, they belong to Islam, that's right. Are they still around? Do you know? The Taliban? Or are they gone? *name*

P12 boy: Yes, they are still there.

T: They are still around, they are not running the country anymore, but they are there. They are definitely around, they are lurking in the background.

The teacher seemed to really listen to what the pupils said and he was interested in their questions, and this obvious interest in the pupils and their opinions seemed to make many pupils involved and willing to contribute. In the example quoted there was a sign of willingness to be critical towards cultures, changing perspectives and trying to evoke interest and curiosity in the pupils, all in accordance with Byram's *savoir comprendre*, *être* and *s'engager* (2.7.2). However there was the lack of interest or willingness to address the stereotyping of the Taliban which obviously could have become an issue in the discussion. Whether this was a conscious choice made by the teacher or simply a turn of events as the conversation moved along is difficult to interpret. The presence of stereotyping is nevertheless there without being dealt with.

Participant C shows communication skills that provides a good basis for a classroom conversation. Throughout the lesson he continues with a dialogical approach, practising uptake and high-evaluation according to Dysthe (2.5.2), his questions are mostly open and authentic. The more closed questions concern themselves with knowledge about differences in culture and values which is necessary knowledge in order to gain enough insight to form an opinion, which according to Dewey (2.5.3), Biesta (2.4.3) and Klafki (2.6.1) are necessary abilities to participate in the discussion.

4.5.3.3 *Bildung* and Intercultural competence

There is an obvious focus on the individual pupil's development, maturing and critical thinking and after observing his lesson I would argue that this participant would belong within a categorial *Bildung* tradition. His focus throughout the class conversation is similarities and differences between Norway and our culture compared to culture in Afghanistan, very much within *savoir comprendre* (2.7). Of course, having seen the movie, the conversation is mainly concerned with the situations portrayed there. Reflective thinking is promoted when talking about the Taliban, violence and the stoning of a woman. Regarding developing intercultural competence the elements within *savoir comprendre*, *être* and *s'engager* (2.7.2) are present. Some of the conversation revolves around why people would act in a specific way and what could make people act so differently from what we would expect (S: 9-45):

> T: The bad situation? What do you think?
>
> P2 boy: The same that she said
>
> T: The same that she said…is this a country you knew anything about from before? Did you know anything about Afghanistan?
>
> P3 boy: just a little bit, all that I knew was not the best country to live in. Has a lot of terrorists and it is a poor country and there is war there so it is not the best country to live in.
>
> T: *name* did you want to say something? Did you have your finger up?
>
> P4 boy: eh, no..

Watching a movie from another culture could be argued to promote intercultural competence, the discussion afterwards just enhances the learning and experience. The pupils are given a way to interpret and compare to their own society to a totally different one, which should contribute to the development of their intercultural competence and *Bildung*. Whether a movie about Afghanistan is within the curriculum in English is debatable, but the author of the original book lives in the USA as an Afghani immigrant, which could provide alibi for the use in English language learning as an immigrant's tale. However, it is not related to the topic planned in the local curriculum for the period which concerned the general elections in Britain. Considering an existing school culture it is still of some importance which will be discussed in 4.7.

4.5.4 Summing up participant C

The lesson observed showed that participant C's practices include a lot of elements that could promote *Bildung* within the categorial *Bildung* tradition. He teaches exemplary as described by Klafki, much in the same manner as participant A, by evaluating the pupil's contributions and leading them further down the path of reflection, on their way to gain insight and understanding as Klafki (2.6.1), Biesta (2.4.3) and Dewey (2.5.3) advocate. He is an involved and reflected communicator who seems to influence the way his pupils contribute to the conversations in class. His approach is very much dialogical as described by Dysthe in 2.5.1, and it becomes evident that he promotes *Bildung* in a manner he probably is not conscious of, given his answers to the questionnaire and e-mail interview. Still he teaches in a way which offers the pupils lots of room for developing *Bildung*.

4.6 Discussion

When trying to discuss and answer my research question and sub-questions it is important to remember that this is a small qualitative research. The number of participants thoroughly researched was three after a maximum variation selection. This means that two of the participants portrayed themselves in the questionnaire as being the most extreme in some way, which made them valuable when looking for maximum variation. Participant A showed a great amount of insight and reflection upon the concept early on, whereas participant C spent some time arguing how irrelevant he thought *Bildung* as a concept was. Participant B actually belonged to the largest and most average group. For participant B *Bildung* had some importance but in many aspects it was reduced to an instrumental view on learning how to behave, focusing on material and content being transferred or conveyed with the pupil as the recipient. In the following I will further discuss the main findings related to the research questions. First a discussion and comparison of the participants' conscious understanding of the concept, continuing with the possibility of them promoting *Bildung* subconsciously and finally a discussion on whether developing *Bildung* could be teacher dependent.

4.6.1 Participants and their conscious understanding of *Bildung*

Considering the instructions given in KP-06/13 and ESC it is somewhat surprising that there is not a more unified understanding of the concept of *Bildung* among the three participants. The three of them differ from each other in that B seems to understand *Bildung* as a set of skills regarding correct behaviour, A sees *Bildung* as an important part of maturing and developing into a valuable citizen, and C does not want to acknowledge the existence of *Bildung* as a concept because there is no satisfactory term for it in English. It is evident that A is conscious of her understanding of the concept. Her understanding is closest to the descriptions of *Bildung* in KP-06/13 as well as my own understanding which provided the basis for the analysis categories. Participant A mentions being a contributing member of society as well as being reflective and critical, all of which have been argued to be very important when discussing the background theory. On the opposite end of the scale, according to the questionnaire and e-mail interview, we find participant C who does not see *Bildung* as significant for English language learning at all. He states this in a quite arrogant but conscious manner, when he is not even sure what *Bildung* is.

In between A and C we have participant B and I have argued that she belongs both to the material and formal *Bildung* tradition even though I have only seen tendencies of referring to *Bildung* as behaviour. The material *Bildung* tradition is more complex than that, but from my research material I cannot see any evidence of participant B considering classical literature to be a part of *Bildung*, nor the interpretation and appreciation of the same. It is of course important to remember that when making the connection to material *Bildung* it is mainly on the narrow basis of an instrumental view of behaviour being a taught skill set, as well as the need for grammar and vocabulary. This is something which is a constant knowledge to be passed on or taught, both behaviour, grammar and vocabulary are something she is conscious of. Regarding formal *Bildung* she states that she aims for the pupils to develop certain abilities like maturing and becoming responsible. I have also argued that participant B is representative of the larger group of initial participants that were not selected for further research. This is somewhat true, but since the other teachers that answered my questionnaire did not get the same possibilities to make their view clearer and I did not get the opportunity to observe them, I think the representation of this group is not to be made too much of. It is fair to mention that some participants seemed to have the same instrumental view of *Bildung*

being related to taught behaviour and politeness. Some however, suggested a more social constructive approach to learning how to become a contributing citizen as well as being polite.

None of the participants see themselves as consciously planning for the promotion of *Bildung*. Participant A answers in her questionnaire that she plans to promote *Bildung* in a more sub-conscious manner, which she says comes naturally when considering aspects like intercultural competence, reflection, authentic questions, dialogue and other activities that could promote *Bildung*, without actually being conscious of the fact that these promote *Bildung*. In her questionnaire she answers that Bidlung has less focus than language skills when planning lessons. B actually says thath *Bildung* is as important as language skills, but keeping in mind her understanding of the concept, that does not relate to developing *Bildung* in the way described in chapter 2. Participant C states that he is not conscious of any aspect of *Bildung* at all when planning lessons, and that it is of no importance.

4.6.2 Promoting *Bildung* subconsciously

Both participants A and C seem to prefer a dialogical approach to teaching. They are communicative and naturally practice uptake, authentic questions and high-level evaluation as Dysthe describes (2.5.2). They often choose to ask critical questions regarding culture, ethics, values, events and attitudes in accordance with Byram's *savoirs* (2.7.2), which function as exemplary teaching and teacher-pupil interaction as well as interaction between pupils or pupils and text, all of which is important to categorial *Bildung* according to Klafki (2.6). Dewey also claims that interaction, reflection and freedom in education are important to become a mature functioning member of society (2.2, 2.5.3). Both participants A and C teach in coherence with mentioned theories. Regarding intercultural competence as part of *Bildung* they have earlier stated that they are quite conscious about this.

The observation of participant B does not offer insight into how a classroom conversation works in her lessons. However, some insight in her abilities regarding dialogism and communication can be seen in the way she communicates with her pupils while helping them prepare for their oral presentations. The line of questioning does not provide uptake, high-level evaluation and it is rarely authentic (2.5.2). She does try to make the pupils think about

important issues in society, but the way she suggests topics seems feeble and aimless. Statements about well-known rich people and nature disasters are put out there without context and background which seems to leave the pupils clueless about what to be interested in. Related to intercultural competence she offers little in regards of a critical attitude or values, but with some willingness from the researcher, there could be evidence of her attempting to lead the pupils towards a change of perspective. However, there is little evidence of her sub-consciously or consciously promoting *Bildung* in the manner the concept is described in this thesis.

The research shows that some teachers promote *Bildung* subconsciously, but in order to be able to do that they need to be reflective and involved. If the teacher is engaged and can provide knowledge as a basis for communication and discussion, then *Bildung* can develop even if it was not planned for. It seems that in order to subconsciously promote *Bildung* the teacher has to be conscious about all aspects of society, culture, news, values and attitudes, and by being so there is no need to know that it is called *Bildung* in order to facilitate its development. The research also shows that not being conscious about *Bildung* results in promoting *Bildung* anyway. However, there will be teachers that are not interested or engaged in currant affaires, culture, values and attitudes, and in such cases they will probably neither consciously nor subconsciously facilitate the development of *Bildung* in their pupils.

4.6.3 Teacher dependent development of *Bildung*

Throughout the presentation of the findings and the discussion there is evidence of the three participants teaching in different manners. Participants A and C are conscious about some aspects of *Bildung*, mostly with regards to intercultural competence, but subconsciously they promote their pupils' development of *Bildung* quite extensively through dialogism (2.5.1) and the *savoirs* (2.72) and categorial *Bildung* (2.6). However, participant B's pupils seem to be left to develop it on their own, which offers little chance of it being advantageous to their development of *Bildung*.

Having mentioned that several teachers answered the questionnaire in a quite similar way to participant B, it suggests that the promotion of *Bildung* in English language learning is teacher dependent. Where participants A and C promote *Bildung* other teachers, similar to B,

arguably do not promote *Bildung*, at least not deliberately or consciously. This shows the current state in English language learning to be teacher dependant in regards of the promotion of *Bildung*. According to these findings the facilitation of *Bildung* depends on whether the teacher of English is concerned with *Bildung*, either consciously or subconsciously. If a class has an English teacher that promotes *Bildung*, they will have the possibility of developing it. On the other hand, if they are left with a teacher who is indifferent to or ignorant of the aspects of *Bildung* in English language learning, they will be left to develop *Bildung* themselves, and as such the development of *Bildung* for them will be coincidental at best.

Considering that *Bildung* is an aim in KP-06/13 it seems unjustifiable that pupils' development of *Bildung* should be random and teacher dependent, but the way the Norwegian schools work the autonomous teacher has the option to decide how he or she teaches as long as the aim is to cover the competence aims provided in the ESC. Even though schools try to plan for the same topics taught within the same timeframe, it is evident that the way teaching is planned and conducted is of great importance. The fact that all teachers do not comply with the agreed upon plan could also imply a weakness regarding the quality of the lessons the pupils are provided with. When the pupils finish year ten they leave school with different levels of development of *Bildung,* which could prove to impact their grades and overall results.

This qualitative small scale research suggests that pupils' development of *Bildung* is teacher dependent in a manner that has unfair consequences for the pupils. When attending school in Norway the pupils have no influence on which teacher they have and neither they nor their parents are aware of the significance the teacher's attitude and values could have. Of course parents are concerned with the teachers being good at whatever subject they teach, but there is no guarantee that the teacher being best at spelling, grammar or knowing the most extensive vocabulary, is the teacher that provides the best learning opportunities for their child, this is why the research results of this study should be of concern to teachers and parents. The Core Curriculum aims at promoting *Bildung*. The English subject curriculum has aims that should promote *Bildung*, and the school's strategy plan to some extent focuses on *Bildung*, but still the development of *Bildung* seems teacher dependent and thus the pupils' developing *Bildung* is coincidental.

4.7 School culture and *Bildung* in English language learning

In researching an existing school culture I have looked at the school's strategy plan, described in 2.8.2. The strategy plan offers visions of what the school should be promoting in the pupils. This school's visions are:

> "XX School – a school on the hill.
>
> A school where learning and thriving are in focus.
>
> A school which both gives and demands responsibility.
>
> A school where the pupil's creative abilities can develop.
>
> A school which is inviting.
>
> A school which is founded on a close cooperation with the pupil's family."
>
> (my translation, SP:2)

These visions are mainly concerned with the formal *Bildung* tradition, focusing on the pupils developing and maturing into functional and contributing citizens. The only focus on learning is evident in line two. The other visions focus on the environment, both the physical environment and the psychosocial environment.

The strategy plan continues to present three main values which are also posted in every classroom at the school:

> I am here to learn
>
> I greet others with a smile
>
> I make others feel comfortable at school (my translation, SP:3)

There is still the mentioning of learning, but only as one third of the school's main values, the other two are concerned with good behaviour and the pupils thriving. Of course the pupils thriving is important for them to be able to learn, but still the wall-posted values indicate that learning is not the only aim. However, the strategy plan focuses on *Bildung* which should assure that the teachers at the school do as well.

According to Hargreaves a school culture is based on common convictions, values, habits and presumed ways of doing things. Bergem refers to dominating values and a common conception of which knowledge is valued (2.9). Concerning *Bildung* in this school there is a ruling document that provides the teachers with a platform describing what is important there. However, regarding English language teaching there is no such document except the locally

given curriculum, described in 2.8.3 (LC). The LC covers the same aims as the ESC and does not mention *Bildung*. This means that *Bildung* is not specified as an aim, and thus it might not be surprising that it is not consciously planned for.

The gathered material does not provide any evidence of an existing school culture regarding *Bildung*, or the importance of promoting *Bildung* in English language learning. The material actually proves that there are no common values or specific habits present, an example being participant C teaching "The Kite Runner" while the other two teach the British election. Also the lack of planning for teaching methods or the mentioning of specific aims with regards to promoting *Bildung* in English language teaching suggests that the conclusion has to be that there is no school culture regarding *Bildung* or the promotion of the concept in English language learning at the researched school.

Chapter 5: Conclusion, limitations and further research

5.0 Introduction

The thesis has aimed to describe how English language teachers understand the concept of *Bildung*. This chapter summarises the findings related to the research questions as well as focus on the complexity of such a concept. A short summary of the theory and methods applied will also be presented. It was stated in the introduction that interaction is of importance when promoting *Bildung*. It was also emphasised how *Bildung* is reliant on dialogical and communicative skills, reflective thinking, intercultural competence and a zone of proximal development. Another issue mentioned was the Norwegian schools' focus on the autonomous teacher, as well as on a social constructivism as an over-all theory on learning.

Theory on *Bildung* has been selected to show the range of abilities which together can provide an understanding of what the concept can be understood to include in regards of different traditions and how they describe the concept. The main focus has been on categorial, formal and material *Bildung* described by Klafki and other important theories like Byram's *savoirs* and intercultural competence, Dysthe's dialogical approach as well as Dewey and Biesta on the zone of proximal development and range of capacity. In addition to this the need for reflective thinking has been addressed in some manner by all the scholars discussed in this thesis. However, the main focus in regards of reflective thinking has been on theory by Dewey, Klafki and Biesta, even though neither dialogical approach nor developing intercultural competence can be carried out without reflective thinking or interaction

The research method applied was a critical ethnography design which by Creswell is described as addressing inequities in society or schools. The design allows for interaction between the researcher and the researched culture and people. This was important for the research since it took place in the researchers own workplace. The research materials included a questionnaire, which served as a selection tool for the three participants who were researched further, as well as offering parts of the answer to the main research question: How do teachers understand the concept of *Bildung*? Observation was an important part of the gathered material as this tied together the two research questions and gave basis for how to answer the first sub-question: How does the understanding of the concept influence teaching

practices? Lastly there was the e-mail interview which served as a double check on how the participants understood the concept of *Bildung*, as well as intercultural competence. The interview also asked for the participants' view on reflecting and what it means. My research was conducted over a period of three years, a period which enabled me to do ethnography in a proper fashion. Sufficient time has provided the researcher with more thorough insight in regards of the school, but the extra time did not prove to be of importance when looking at the analysis results.

All the gathered material is presented and discussed in chapter 4. The analysis design is presented first and then the materials are discussed. Thereafter a thorough analysis of each participant is presented applying the four categories of analysis in the design: reflective thinking and *savoir comprendre*, dialogism, *Bildung* and intercultural competence. The analysis of the materials is summed up after each participant has been analysed. All the participants are then compared and discussed with regards to whether they promote *Bildung* consciously or subconsciously. The discussion concludes with the assumption that if *Bildung* is being promoted in English language learning, it is dependent on the individual teacher and their practices.

5.1 Conclusion

Throughout this study the aim has been to discover how Norwegian teachers of English understand the concept of *Bildung*. This has been done by analysing the material: a questionnaire, observation and an e-mail interview, in order to try to answer the research questions and review and determine whether the results are in compliance with the hypothesis. The research aimed to find out: how teachers of English understand the concept of Bildung, and if their understanding influenced their teaching practices. When describing the participants understanding of *Bildung* and the influence on their teaching practices it is important to keep in mind that there was in no way any intention of evaluating the quality of teaching or teachers. The material has been dealt with in the most respectful way possible in the analysis and discussion. This paper does not argue that *Bildung* should be a separate aim in English language teaching; the aim is that *Bildung* consciously should be an integrated part of language learning.

Before answering the the main research question and sub-question it would be helpful to sum up the conclusion of the last sub-question about whether there is an existing culture, in regards of *Bildung* in English language learning at the researched school. As discussed in chapter 2, Hargreaves stated that: "..occupational culture in schools incorporates the common convictions, values, habits and presumed ways of doing things among the teaching staff (1994, 172, my translation). Considering the findings regarding school culture there were no evidence of such common convictions, habits or ways of doing things present in the questionnaire, observations or the e-mail interviews. The plans of the school were also reviewed with regards to a school culture, and at best one could argue that the school's strategy plan showed tendencies of aiming for a common platform that could constitute a culture. However, the strategy plan addresses mostly the need for pupils to thrive, be creative, positive and well behaved, as well as stating a common responsibility of keeping the school inviting concerning the environment as well as it being a place for learning. The plan is formulated in such general wide terms that it has not been shown as being influential on any culture among teachers of English at the school. Furthermore the school had an agreement with regards to all teachers of English teaching the same topic for the period of time, which could mean that there was a common plan and idea behind the lessons taught. However, the observations showed that there was no evidence of any common methods, habits, convictions or even the topic taught, which led to the conclusion that there was no existing school culture regarding *Bildung* in the researched school.

When researching teachers of English and their understanding of *Bildung* I worked on a hypothesis with a view to what I expected to find. As some research had been carried ou previously on *Bildung*, I thought it probable that the same lack of a common understanding of the concept would be evident. My hypothesis was that Norwegian teachers differ in their interpretation and understanding of the concept of *Bildung*, and in English language teaching this might differ to the extent that it can severely influence what the pupils learn and how the teaching is practised. Attempting to conclude on the two research questions related to this my hypothesis is confirmed.

How do teachers of English understand the concept of *Bildung*, and how does the understanding of the concept influence teaching practices? The main research question is so closely tied to the sub-question that they are best answered together. The materials which provide the background for how the participants understand the concept is mainly the

questionnaire and interviews. The questionnaire showed that two out of three participants offered an explanation of their understanding, the third was mostly concerned with the term not being a proper English word. However, their understandings differed in one being instrumental on *Bildung* understanding it as politeness and behaviour rules, another focused on the maturing and development of the pupils, and the third suggested maturing and character building as well as acceptable behaviour. They also differed in their focus on *Bildung* when planning lessons: from one thinking it was of no importance to one believing it to be of some importance, but less important than language skills, last participant thought it was as important to plan for as language skills. The participants were chosen due to these differences.

The three participants were observed for one lesson each as well as given an e-mail interview one year after the observation. The questionnaire offered the basis of the participants' understanding of *Bildung*. Two of the participants could be said to relate to formal and categorial *Bildung*, as well as aspects of pupils maturing and developing into citizens. The third participant had some elements of material and formal *Bildung* in her answers, but the answers both in the questionnaire and the interview were short, which did not offer much room for interpretation. As far as the observations are concerned the three participants seemed to have different attitudes towards the concept: A was positive and interested, B was indifferent and C seemed reluctant and even arrogant.

The observations served to strengthen the impression of diversity of the three participants, but at this point the difference was concerning teaching methods, content and attitudes. Before the observations participant C seemed to be the most extreme, as he was not willing to accept *Bildung* as a concept or term. After the observation it was evident that both A and C practice methods that promote categorial *Bildung* and intercultural competence. They showed well developed communicative skills as well as offering a reflected critical attitude, thus setting an example when interacting with the pupils. Participant B made an effort to communicate and interact with the pupils, but in her case the lack of reflection and engaged interaction from the teacher seemed to leave the pupils disengaged and unmotivated, which could be argued not to promote either *Bildung* or intercultural competence. Where A and C were confident teachers who offered relevant knowledge and input to the topics discussed in class, B seemed not to be involved in her own line of questioning or suggestions. There was an obvious lack of basic knowledge for the pupils to be engaged, interested or curious. Without the presence of these

abilities it is difficult to be reflective and critical, which leaves little chance of *Bildung* or intercultural competence being promoted.

The e-mail interviews asked about *Bildung* once more as well as adding questions about intercultural competence and reflective thinking. Some confusion regarding the phrasing of the last question led to only A and B answering about reflective thinking. However, both A and C demonstrated in their lessons that they reflect together with the pupils which is important in order to promote *Bildung*. They also offered accurate explanations of intercultural competence. In contrast B was not as reflective in her line of answering or the content of her answers. According to her, intercultural competence can be passed on from teacher to pupils, even though she describes it as being able to understand different cultures and situations. Particpant B's answer supports an instrumental view on language learning, whereas A's answers are more in coherence with the provided theory in chapter 2 on categorial *Bildung* and intercultural competence. Even though participant C does not answer all the questions there is sufficient material to say that his answers show a conscious understanding of intercultural competence and coherence with the theory provided in chapter 2. His observed methods, habits and communication skills show a subconscious understanding of how to promote *Bildung*.

The analysis of the gathered material offers different perspectives on the provided answers and observations as well as possible consequences of the discrepancy in the participants' understanding of the concept of *Bildung*. Some opinions on the consequences for English language teaching are also offered, as well as the pupils' possibilities of developing *Bildung*. The conclusion to this qualitative research is that in this particular school it seems that the promotion of *Bildung* in English lessons is teacher dependent. Classes which have teachers of English like participant A or C will be more likely to develop *Bildung* and intercultural competence than pupils in participant B's classes. Being a qualitative study there is no room for generalisation, but the tendencies shown in this study nevertheless offer important insight into the differences present in one Norwegian school. The study is carried out with total openness with the material as appendices, which allows for others to test the results and look for potential misrepresentation.

5.2 Limitations

Even though the research started out in two schools, the conducted research was done in-depth within one school. The limitations of researching in only one school are obvious, there is no way of knowing whether this is representative of another school. On the other hand it is a rather large school with approximately 450 pupils, and somewhere between forty and fifty teachers working there at any given time. The school has been referred to by the local school district authorities as exemplary in many aspects. Considering this, the study will provide valid research results of a school that is established as a good and well run school. Most teachers that apply for jobs here do so because they have heard rumours about the high level of professional involvement from teachers as well as the continuing focus on this research, one could very well assume that the findings could apply to many schools in Norway.

Another aspect that can prove to be both advantageous and limiting is doing research in your own workplace. There are advantages in knowing your way around as well as knowing the participants which allow for a more friendly and safe interaction. However, the fact that these are my colleagues makes it difficult when analysing them and discussing them. When writing I have constantly thought about what they would say if they were to read the thesis. This worked as an incentive to be critical and fair without fear or favour, so that every statement in the analysis, about any of the participants, is written in a manner I believe all of them would accept.

The number of lessons observed is also a limitation when researching teaching practices. I think all teachers are aware of some lessons being representative of how we want to teach and others being a total mess because of unexpected events or bad planning, not to mention a lack of planning. Observing one lesson with each participant, there is the possibility of this lesson not being representative for how they usually teach, it can have portrayed them at their absolute best or worst. However, this is where doing research in your own workplace is an advantage. I have taught together with all of these teachers at some point during my four years at the school, and thus I know that their teaching during the observed lessons is fairly representative for how they usually teach.

The choice of a maximal variation selection of participants was done to show the wide scope of how the concept of *Bildung* is understood. However, this also limits the research by only

offering the most extreme. When selecting the participants there was only the questionnaire to choose from, this also limits the research in that there is no way of knowing whether the three participants are the most extreme opposites in the school or if they only appeared to be from a rather short questionnaire. As the observations have shown there are more similarities between the two participants thought to be at each end of the spectrum, whereas the one thought to be average, is the most prominently extreme in the end.

5.3 Further research

Throughout the process of writing a research paper one becomes aware of possibilities for further research on the topic. The conducted research left me wondering what the result would be if the participants were chosen as a homogenous group on the basis of their initial understanding of the concept of *Bildung*. It could be interesting to see whether such a selection of participants would result in a different conclusion. When studying *Bildung* and intercultural competence another aspect of interest could be how the concepts are understood when researched on a much larger scale in an effort to map out different understandings of *Bildung* and intercultural competence or to generalize about English teachers and their understanding of the concepts. This might also be interesting to do with teachers in general, not only English language teachers. I believe such research would be beneficial both in school politity and for how *Bildung* is to be a part of centrally given directives like the Knowledge Promotion.

Another aspect which could be researched further is whether the differences in the understanding of *Bildung* in any way relates to the focus on *Bildung* in teacher education at teacher training colleges and universities. The different ways of defining *Bildung* must be the result of differences in influences, otherwise the concept would be understood in a more similar manner. I believe teacher education could be a good place to start, any results of such a research could benefit both teachers in training as well as pupils.

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