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Master's thesis

**Developing intercultural communicative competence
through linguistic diversity in the English subject:
A study of the impact of multilingualism in the
Norwegian vocational classroom.**

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Acknowledgments

As this particular part of my journey comes to an end, I find myself at a new crossroads. One chapter closes and another begins, luckily for me, I know where the next one starts. My quarrel lies in who I will be next. After spending six years of my life in higher education I have adopted a strong student identity, one I now have to set aside. Moving forward, my classmates and I will take on new roles, this time at the other end of the classroom. Who will we be, what kind of teachers will we turn out to be, and what kind of students will we inspire? These are all questions that have got me searching within myself to figure out where to go next. Writing a master's thesis has left me feeling at a loss for words, and no wonder, they are all spent writing it. Still, I find that it has not left me without spirit or motivation to continue going strong. The topics I have dealt with in this thesis continue to inspire me to be the best teacher I can be, and I am looking forward to taking on the challenge.

Friedrich Nietzsche once wrote "what does not kill you, makes you stronger". Albeit, safe from any true danger and harm, and at the risk of sounding like a cliché, I feel this is particularly appropriate at this point in time. These past six years combining studies, working, and time with family and friends has been challenging. I do, however, think that I have come out the other end stronger, and I hope that those before me, after me, and beside me feel the same.

There are some people to whom I want to express my gratitude for helping me get to this point. To Remi, my better half, my home, thank you for your love, patience, and support. I thank you for giving me a safe place to rest my mind and soul. To my partner in crime, Milena, this would not have been anywhere near as fun without you. I am so proud that we have seen this through, and I thank you for challenging me to be better. To my mom and sister for bearing with me, for loving and supporting me, I thank you. To my closest friends, you know who you are, thank you for your support. To my co-students for staying the course with me, thank you. To my participants, thank you for allowing me insight into your life and experiences. Lastly, to my supervisors Hege Larsson Aas and Catharine Veronica Perez Meissner, thank you for your patience, guidance, and encouragements. You have believed in me from the beginning and offered me the hand I have needed to complete this journey. You have listened to me and challenged me to work harder and write better, for this I thank you.

Abstract

Due to an increasingly diverse Norwegian society, the educational context has changed. The pedagogical and didactic approaches to the modern-day classroom must therefore make the appropriate adjustments. In this master's thesis, the Norwegian vocational classroom has been explored to begin to understand how linguistic diversity, or multilingualism, can contribute to the development of intercultural communicative competence. The thesis study: *Developing intercultural communicative competence through linguistic diversity in the English subject: A study of the impact of multilingualism in the Norwegian vocational classroom*, consists of one semi-structured focus group interview with 12 students from a vocational English class in upper secondary school in Norway. The main goals of the study are to bring forward the multilingual student perspective, to research how diversity can contribute to intercultural competency development, and to discuss translingual theory as an approach to teaching with diversity. The main conclusions drawn indicate that linguistic diversity can contribute to the development of intercultural communicative competence, both implicitly and explicitly. The main findings indicate that *practices* of multilingual students develop due to linguistic diversity, and that *perspectives* to some extent are influenced by linguistic diversity's contribution in the English subject classroom. Additionally, the conclusions suggest that translingual approaches to English language teaching could contribute to these processes.

Sammendrag

Norge blir stadig et mer mangfoldig samfunn og dette reflekteres i den norske skolen. For å kunne imøtekomme alle elevene i skole må derfor våre pedagogiske og didaktiske tilnærminger tilpasses. I denne masteroppgaven har det yrkesfaglige klasserommet blitt undersøkt i et forsøk på å begynne og forstå hvordan språklig diversitet, eller flerspråklighet, kan bidra til utviklingen av interkulturell kommunikativ kompetanse. Masterstudien tar for seg et semi-strukturert fokusgruppe intervju med 12 elever fra en engelskklasse fra første året på yrkesfag. Formålet med studien er å bringe frem elevperspektivet til flerspråklige elever, å undersøke hvordan språklig diversitet kan bidra til interkulturell kompetanse utvikling, og å diskutere transspråking teori som en tilnærming til undervisning i den mangfoldige skolen. Hovedfunnene indikerer at språklig diversitet både implisitt og eksplisitt kan bidra til utviklingen av interkulturell kommunikativ kompetanse i flerspråklige klasserom. Basert på deltagerens rapporterte erfaringer ser det ut til at interkulturelle perspektiver kan utvikles på bakgrunn av flerspråklighet, og at interkulturelle språkpraksiser hos flerspråklige utvikles basert på språklig diversitet i engelskundervisningen. I tillegg indikerer konklusjonene at transspråklige tilnærminger kan videreføre utviklingsprosessen av interkulturell kommunikativ kompetanse.

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1. Introduction

Norwegian society is becoming increasingly more diverse. Due to globalisation, migration, and global challenges people are, and must be, more mobile than before. Teaching in the 21st century, therefore, requires us to address situations, challenges, and contexts that are a result of these changes. These considerations apply to all stages in school and to all subjects, however, the English subject has always been an international subject in Norwegian schools. Today, its importance and role in preparing modern citizens to develop the knowledge and ability to partake in society have become paramount (The Norwegian Directorate for Education and Training, 2020b, pp. 2-4). In order to contribute to society fully and appropriately, it is, therefore, crucial to develop intercultural competencies. I have experienced the vocational classroom to be the most linguistically and culturally diverse, and it was for these reasons that I wanted to explore in what way diversity could affect intercultural competency development in the Norwegian vocational classroom.

In this master's thesis, I, therefore, deal with the multilingual student experience of students in linguistically diverse vocational classes in Norwegian upper secondary school. Through the English subject, I have explored how linguistic diversity could contribute to the development of intercultural communicative competence. More specifically, I have researched how multilingual students' reported experiences, perspectives, and practices could be influenced by their student group's diversity. The data was collected by conducting one semi-structured focus group interview with first-year students from an English subject class in vocational studies. Further, I have explored and discussed how a translingual orientation to English language and subject teaching could contribute to the practice of bringing forward linguistic diversity in the classroom. My main hypothesis has been that diversity in schools contributes to challenging and encouraging our development and understanding of people. However, in order for this to reach positive and productive outcomes, it is important to bring forward and dare to discuss the potentially uncomfortable "truths" that we often choose to overlook in day-to-day contexts. It is this debate that I have attempted to contribute to by conducting this thesis study.

1.1 Central concepts

There are some important concepts that it is necessary to explain and address ahead of their appearance in this thesis. These are used throughout the chapters, and they create a basis to

understand the literature used and the discussion of the data material. They are briefly discussed and presented in this section to clarify the nuance in which they are applied in this thesis.

Firstly, one of the main concepts in this thesis is intercultural competence (IC). It includes the ability and knowledge to associate with people that differ from oneself, both communicatively and through how we think about and understand phenomena. In addition, IC is the competence to interact across cultures (Dyppedahl, 2019, p. 102; Byram, 1997a, p. 7). In many instances, IC is used interchangeably with ICC (intercultural communicative competence), the latter concept refers to the added component of communicative competence (Dyppedahl & Lund, 2020b, p. 19; Byram, 2020, p. 167). For this thesis, I use ICC. In addition, I deal with intercultural competency development (ICD), and it is used in relation to the development of ICC. To discuss ICC, I make use of the Council of Europe's Reference Framework of Competences for Democratic Culture (RFCDC) (Council of Europe, 2018a). Their model outlines four *categories of competencies*: values, attitudes, skills, and knowledge and critical understanding, of the four categories there are twenty *competency areas*.

Further, distinguishing knowledge, competence, and competency provides a nuanced understanding to keep in mind throughout the thesis. Knowledge means “the sum of what is known: the body of truth, information, and principles acquired by humankind” (Knowledge, n.d., in Merriam-Webster.com). Knowledge is an important component in order to be considered competent. Competence or competency, most often used interchangeably, can be understood as an overall capacity or capability including having sufficient knowledge, skill, ability, and judgment (Delamare Le Deist & Winterton, 2005, p. 29; Competence, n.d., in Merriam-Webster.com; Competency, n.d., in Merriam-Webster.com). In this thesis, I use competence and competency interchangeably, as is common, when referring to knowledge and ability as one entity.

Following the understanding of competence, is communicative competence. To communicate is the ability “to transmit information, thought, or feeling so that it is satisfactorily received or understood” (Communicate, n.d., in Merriam-Webster.com). Communicative competence is therefore the knowledge and ability to communicate with others. Communicative competence is further understood as “the ability to use language in socially appropriate ways” (Byram et al., 2013, p. 252). This includes making use of all meaning-making resources, or semiotic resources (Canagarajah, 2013, p. 6), available in interactions with others. A meaning-making process is therefore a process in which meaning is negotiated by

using all means necessary to achieve the communicative purpose. This implies the use of all linguistic, sociolinguistic, and pragmatic competencies available to the interactant.

Another main concept dealt with in this thesis is multilingualism or linguistic diversity. An important distinction in this thesis is between multilingualism and bi- and monolingualism. In this thesis, it is the multilingual student experience that is brought forward, and therefore it is necessary to define who is considered multilingual and why. Monolingualism is the ability and “knowledge of only one language”, bilingualism is “the ability to use two languages”, and multilingualism is “the ability to use more than two languages” (Krulatz et al., 2018, p. 53). To be multilingual rather than bilingual depends on how strictly one defines language and language competence. In addition, one needs to consider to what degree someone is understood as competent or fluent in a language.

Many will adhere to the Council of Europe’s Common European Framework of Reference (CEFR) scale (2022) in determining one’s language competence. For this thesis, being bi- or multilingual is considered not only having knowledge about a language but also the ability to use it in communication. The CEFR scale outlines six stages of competencies: A1, A2, B1, B2, C1, and C2. In this thesis, I argue that one needs to have surpassed the two lower levels (A1 and A2) to be competent enough in a language in order to consider oneself bi- or multilingual. That is, the lower levels are considered a basic user of language, and one’s communicative competence is therefore considered low. To be considered bi- or multilingual one, therefore, needs to be considered either an independent user (B1 and B2) or a proficient user (C1 and C2) of a language (Council of Europe, 2022). In Norway, most people are considered bilingual as English is implemented early in the educational system (Haukås, 2021; Rindal, 2020). In this thesis, I explore the experience of those who inhabit competence in at least one additional language to Norwegian and English. Henceforth, being multilingual is, therefore, a language user that is considered an independent or proficient user of an additional language to Norwegian and English. Linguistic diversity is therefore understood as the presence of multiple languages in a classroom or group of students in addition to Norwegian and English. Note that in this thesis, diverse student groups are in reference to linguistically diverse or multilingual, and thus possibly multicultural student groups.

Lastly, the focus on the multilingual student experience in this thesis is supplemented by and discussed in light of translanguaging theory. Translanguaging is often considered alongside linguistic practices such as codeswitching. Codeswitching is a common phenomenon in which

one alters between languages in order to carry out communicative functions (Krulatz et al., 2018, pp.63; 137), and allows people to make use of their linguistic repertoire in communication. Translanguaging, on the other hand, is a concept describing the “flexible use of linguistic resources with multilinguals” (p.63; p. 137), assuming they have one linguistic repertoire that is built on elements from multiple languages, and in which they make the appropriate choices for different settings. Translanguaging theory is further discussed in chapter 2.2.

1.2 Research question

The research aims of this project are: (1) to explore how multilingualism impacts the development of cultural and linguistic competence in the English subject in a vocational class in Norwegian upper secondary school, and (2) to explore how multilingual students can affect each other’s perspectives and practices concerning language in the classroom. Hence, the research question:

How can linguistic diversity in the English vocational classroom contribute to developing students’ intercultural communicative competence?

The main goal of this thesis study is to highlight the multilingual student perspective. To answer the main research question, two sub-questions are addressed:

1. How can linguistic diversity influence the perspectives of students in an English subject classroom?
2. How can linguistic diversity influence the language practices of students in an English subject classroom?

1.3 The Norwegian context

The educational context of modern-day society has become more complex to navigate than ever before. According to The Norwegian Directorate for Education and Training’s core curriculum, this is partly due to the increasingly more diverse student groups teachers meet every year (2020a, p. 6). Migration has more commonly been referred to as a historical phenomenon, however, researchers suggest that it is also a trait of modern society (Martin-Jones, Blackledge

& Creese, 2012, p. 1; Cooke & Simpson, 2012, p. 116; Krulatz et al., 2018, p. 20). This means that we presently live in societies much more diverse, culturally, and linguistically, than before (Martin-Jones, Blackledge & Creese, 2012, p. 1; Cooke & Simpson, 2012, p. 116; Krulatz et al., 2018, p. 20). The modern-day classroom is therefore much more likely to have multicultural and multilingual students than before (The Norwegian Directorate for Education and Training, 2020a, p. 6). As a result, teaching through diversity has become a venture that teachers in societies all over the world face. Some related challenges concern the ability to navigate between different cultural and linguistic competencies in the classroom, and even more importantly, how teachers can address and bring it forward in their classrooms. For that reason, it is interesting to examine and explore how diversity can affect the development of ICC in classroom contexts.

In the Norwegian context, the revised curriculum, LK20, has incorporated and brought forward core values, core principles and subject competency aims that address ICC (The Norwegian Directorate for Education and Training, 2020a, pp. 1-3; pp. 5-9; pp. 14-17). These values, principles, and aims are intended to be incorporated into any classroom, no matter the subject. Cooke and Simpson (2012, pp. 116-117), consequently propose that there is a need to explore contexts that are defined by their diversity. In this thesis, I attempt to uncover if there could be a correlation between the English subject, diversity, and ICC, and look at how the English subject can facilitate and make room for diversity in developing ICC through translanguaging theory. I argue that the English subject is one of the most important subjects in terms of dealing with ICC because it is one of the few, if not the only subject, in the Norwegian context that has an international point of departure, and specifically deals with other cultures from all over the world, albeit with their common ground in the English language. History, social studies, and religion and ethics could also be argued to be such subjects, however, they have the Norwegian context at the centre of comparison.

Additionally, English is likely an L2 (second language) for ethnic Norwegians, and maybe an L3 (third language) or L4 (fourth language) for students with more diverse backgrounds. This indicates that English is most often a foreign language for the majority of students (not an L1 – first language). This means that they have little to no knowledge or competence within the English language or as a subject before they reach school age. On the other hand, Rindal (2020) argues that in the Norwegian context, the English language is in a transitional phase between English as a foreign language (EFL) and English as a second language (ESL) (p. 38). This position problematises the role of English in examining students' language repertoires.

I emphasize that the English subject and its teachers are instrumental in taking charge of and making sure that ICC is, if not at the forefront of their teaching, always taken into consideration in their English educational endeavours. That is because English is international, and because its position in Norway is unclear. ICC is important because of its role in developing upstanding, democratic, and contributing citizens in modern society, and because of its importance in understanding, respecting, and tolerating all kinds of people and their backgrounds. It is part of developing critical thinking and all-round development, or *Bildung*¹ (The Norwegian Directorate for Education and Training, 2020a).

In this thesis study, the Norwegian vocational studies classroom is explored as an example of a context defined by its diversity. In the following lines, reasons for why vocational studies tend to be characterised by diversity is described. NOU 2019: 2, present that there are many immigrants and children of immigrants in both the lowest and the highest educational levels. However, it is presented in such a way that it can be understood that those with higher educational levels already have their degree or are already on their way to getting higher education when they arrive in Norway. This may indicate that those without a degree upon arrival and their children are more likely to enter the lower educational levels and take the jobs associated with this type of educational background (NOU 2019: 2, pp. 92-98). Hence, they enrol in vocational education study programs making these classrooms more linguistically and culturally diverse. Further, some reasons that they might find themselves in vocational studies are that it is easier to get accepted into some of these study programs, or that they have open study spots, that vocational studies provide a quicker route into working life, and that a higher percentage of ethnic Norwegians apply for general studies compared to those from more diverse backgrounds, thereby creating this dispersion (NOU 2019: 2, pp. 92-98). The latter is supported by the fact that the NOU argues that immigrants often have, or more quickly acquire such education, which leads them to jobs with lower educational levels required, resulting in the ethnically Norwegian students choosing to go to higher education (2019: 2, pp. 94-95). That being said, there are regional differences all over Norway and the notions presented above are tentative as they also argue that SSB (statistical central bureau) is lacking some data to fully explain or explore the situation.

¹ All-round development, also known as *dannelse* in Norwegian (The Norwegian Directorate of Education and Training, 2020a, pp. 1-2; p. 10).

1.4 Thesis structure

This thesis is structured into six chapters. This first chapter has dealt with central concepts, conceptualising the thesis study in the Norwegian context, and this thesis research question and research purpose. In the second chapter, I present the analytical and theoretical framework that I build my analysis and discussion on. The third chapter concerns previous research and the identification of the research gap that this research project contributes to. In chapter four the methods and considerations dealt with in this research process are accounted for. Second to last, in chapter five, I combine the data analysis and discussion in which I present, analyse, and discuss the data material in relation to the theoretical framework and previous research. Finally, in the last chapter, the conclusion, I summarise the main points in this thesis, reflect on research limitations, and provide pointers for future research. Attached is an appendix is the data material, information letter, and interview guide.

2. Theoretical framework

In this chapter, I present and discuss the model I use as an analytical framework in dealing with the data material, and the theoretical perspective that I use to discuss the findings. The first section, 2.1, discusses and presents intercultural communicative competence (ICC) and the model that forms the analytical classifications or groupings. The second section 2.2, includes a presentation and a discussion on translanguaging theory. The last section in this chapter summarises the understanding of the concepts and theory for this thesis and they are linked to the English curriculum. These sections thereby aim to provide a thorough understanding of the framework for this thesis and to make the subject and didactic connection between the research and its purpose clear.

2.1 Intercultural Communicative Competence

Throughout this section, ICC is outlined as a model of analytical framework to create the basis of understanding for analysing the findings. Multiple concepts are provided in order to give a broader foundation to keep in mind for the analysis and discussion of the findings. This chapter includes defining these concepts as well as outlining the model that I have chosen to work with in this thesis study.

To have a clear understanding of what culture entails in working with intercultural competence (IC), a clarification is necessary. That is, one needs to know what *culture* in inter-cultural is in reference to. There are many, and various definitions of culture as it is a rather broad and complex term to pinpoint. Different definitions will suit particular approaches, meaning whether one is coming at it from a linguistic, sociological, psychological, etc. point of departure. A broad formalization, according to UNESCO, states that

Culture is that set of distinctive spiritual, material, intellectual, and emotional features of a society or social group, encompassing all the ways of being in that society; at a minimum, including art and literature, lifestyles, ways of living together, value systems, traditions, and beliefs. (cited in Deardorff, 2020, p. 4)

Further, Dypedahl and Lund (2020b), discuss the difference between *big C culture* and *small c culture*. Where the former refers to “knowledge about a country’s history, institutions, literature

and arts” (p. 12), or the country’s heritage, and the latter to “learners practical language skills, [... and] insights into the everyday practices and the dos and don’ts of one or more nations where the language [is] spoken” (p. 12), or knowledge about everyday practices. As this thesis has a linguistic approach to culture, IC, in this project, is more concerned with the elements and particularities of *small c culture*. Therefore, in this project that is how *culture* is understood.

IC is simply defined in chapter 1.1 as “the ability to relate constructively to people who have mindsets and/or communication styles that are different from one’s own” (Dypedahl, 2019, p. 102) and “the ability to communicate across cultural boundaries” (Byram, 1997a, p. 7). These renderings focus on communicative practices or competencies. Otherwise, there is a perception that IC is needed in order for people to “compete globally [... by being] equipped with the knowledge and skills to behave in a manner becoming to a specific culture” (Spitzberg & Changnon, 2009, pp. 4-5). Further, due to cultural diversity being a widely common trait in different communities, such as in the workspace and schools, thus resulting in IC becoming an essential skill (p. 5). This latter explanation focuses on skills and knowledge of the intercultural variety. These are rather simple understandings of a much more complex term. They do, however, bring forward two central elements that I bring together in this thesis – the communicative aspect and intercultural skills. There are, on the other hand, many definitions for IC that are more detailed, these include elements such as respect, self-awareness, identity, taking different perspectives or worldviews, listening and observing skills, ability to adapt, build relationships, and show, have, and carry out cultural humility (Deardorff, 2020, p. 4). Further, a broader and more complex definition of IC (UNESCO, 2013) states that IC means to have

adequate knowledge about particular cultures, as well as general knowledge about [...] issues arising when members of different cultures interact, holding receptive attitudes that encourage establishing and maintaining contact with diverse others, as well as having the skills required [in ...] interacting with others from different cultures. (p. 16)

This rendering of IC can both be linked to *small c culture* and *big C culture*. There is, nevertheless, an emphasis on interactivity which is more closely related to a communicative aspect that is important for this thesis. Additionally, Deardorff presents a common consensus definition that reads that IC means: “communication and behaviour that is both effective and appropriate when interacting across difference” (Deardorff, 2020, p. 5). As can be inferred from these descriptions of IC it seems that interaction and communication across and between

cultures where awareness, beliefs, abilities, and competencies within intercultural communication are of the utmost importance.

These renditions do not, however, include values of an intercultural variety or knowledge about culture-specific information. Values can refer to principles or quality that is intrinsically valuable or desirable, but can also mean to appreciate and treasure something, meaning to hold something in high esteem (Value, n.d., in Merriam-Webster.com dictionary). The model I present in the following section does include values, but I am, however, more concerned with the other elements of the model in this thesis. Culture-specific knowledge also seems to be left out of the explanations provided above. In other words, the definitions give the impression that knowledge of how to navigate between cultures and to understand and apply cultural cues are more important than holding culture-specific knowledge as explained as *big C culture*. I would, on the contrary, argue that *big C culture* competence is as helpful or advantageous as being able to navigate, understand and apply cultural cues in interactions, in other words, *small c culture*. Particularly, because of how this knowledge prepares and enables the interactor to make use of the intercultural skills defined by *small c culture*.

Moreover, in some instances, and in framework charted out by some professionals (like for example Michael Byram), IC includes an additional component, namely communicative competence. This is also included in the understanding of IC for this thesis. Hence, intercultural communicative competence (ICC). Communicative competence can be understood as encompassing linguistic-, sociolinguistic-, discourse-, strategic-, socio-cultural, and social competence (van Elk cited in Byram, 1997a, p. 10). Byram explains that the desired outcome is a “learner with the ability to see and manage the relationships between themselves and their own cultural beliefs, behaviours and meanings, as expressed in a foreign language, and those of their interlocutors, expressed in the same language” (1997a, p. 12). Of interest and importance for this thesis, is also his comment on the fact that the interaction can be conducted in a combination of languages, native to either part of the interaction or not (p. 12). This is closely aligned with the focus on translanguaging practices in this project. That is, as translanguaging practices reference the linguistic and communicative practices that occur across repertoires of language and other communication devices (Canagarajah, 2013, p. 6; p. 11), this is further explained in section 2.2.

The discussion on important theoretical concepts has led to the understanding of intercultural competence, culture, and communicative competence that creates the basis for the data,

analysis, and discussion chapter. In summary, for this thesis, culture is understood as *small c culture* concerning IC due to the multilingual and communicative practice focus. In IC there is an interactive and communicative component that is emphasised further in intercultural communicative competence (ICC). I will, therefore, like others before me, be using the combined option found in ICC as it offers a clearer link to communication practices and therefore to multilingualism and translanguaging. Henceforth, ICC refers to all instances where IC, ICC, and communicative competence are concerned as it aligns with the focus on intercultural competency development (ICD) due to linguistic diversity in a language learning context. The most important elements to keep in mind going forward are therefore knowledge and ability (competence) to interact appropriately across cultures in a variety of contexts. This includes sensitivity towards others, understanding of and about difference, and skills to navigate intercultural situations.

2.1.1 Reference framework of competencies for democratic culture (RFCDC) – “Butterfly-model”

For this thesis, I use the Council of Europe’s RFCDC model for ICC (figure 1). There are multiple reasons for this: (1) this model is influenced by multiple previous models and schematics mapping ICC and ICD, (2) the RFCDC model is in part intentionally directed towards educational purposes (Council of Europe, 2018c), (3) the RFCDC model and the work of the Council of Europe are essential and well-integrated in the forming of the Norwegian curriculum (LK20) and especially for the English subject (The Norwegian Directorate for Education and Training, 2021; Speitz, 2020, p. 41; p. 47), and (4) one of the most influential contributors to ICC literature, Michael Byram, has been part of the work behind the RFCDC and the resulting model (Council of Europe, 2018a, p. 9; Dypedahl & Lund, 2020a, p. 9). This is a determining factor as Byram has been a foreign language teacher in secondary school, and a scholar in research fields concerning linguistic minorities, foreign language education, and student residence abroad. Additionally, he is well acquainted with studies and literature on ICC and has himself published several works on the matter (Durham University, 2021). These are all notions that align with the framework, purpose, and goal of this study. The conceptual framework model proposed by the Council of Europe (2016) for ICD, henceforth referred to as the “Butterfly-model”, presents competencies that students should develop to participate in a democratic society. The “Butterfly-model” describes four categories of competencies that have to develop in order to be considered an interculturally competent person, and thus, the criteria

of becoming an “effective participatory [citizen]” (p. 15) that can “live peacefully together with others as equals in culturally diverse democratic societies” (p. 15).

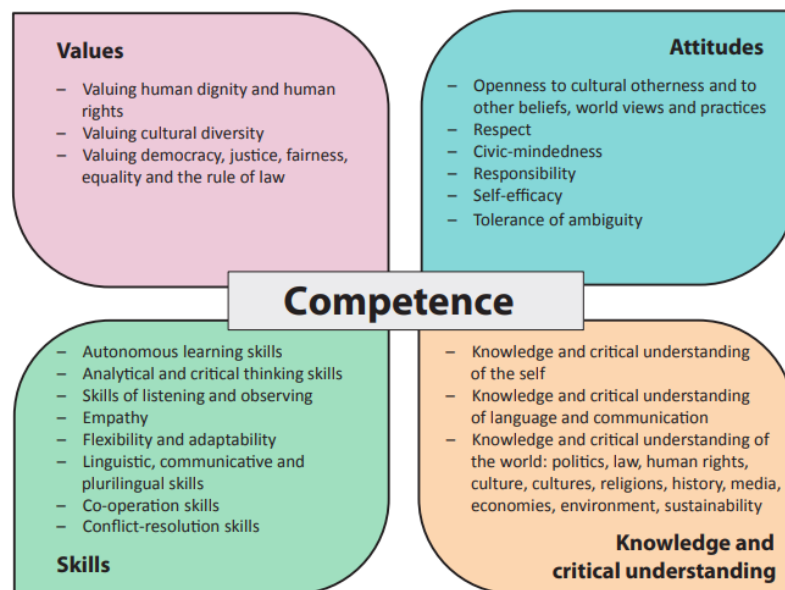


Figure 1: RFCDC's model for intercultural competence (Council of Europe, 2018a, p. 38)

A prerequisite for the Butterfly-model is that intercultural dialogue is considered fundamental in democratic processes and that people in such societies will be able to express their opinions, aspirations, concerns, and needs in culturally diverse societies despite people being and thinking differently (Council of Europe, 2016, p. 15). Note that dialogue or interaction, expression of opinion, worldviews, and values or attitudes are essential in this rendering and description of the “Butterfly-model” and at its core, therefore, is communicative competence. Communicative competence includes notions of the skills, knowledge, and abilities to make use of appropriate strategies and competencies in interactions with others (Simensen, 2020, p. 29; Bader & Dypedahl, 2020, p. 249). A possible way to interpret and approach such communicative aspirations are suggested through the competency categories and the corresponding competency areas outlined in the model. Relevant and necessary elements thereof are further explained and discussed below. Further, I will be using ICC as an understanding of intercultural communicative competence and its development when presenting and later discussing the “Butterfly-model”. ICC development refers to the process of acquiring and attaining such competencies as outlined and described in the RFCDC (Council of Europe, 2018a; 2018b).

The preceding paragraphs deal with the “Butterfly-model” and why I have chosen to work with it in this thesis study. There are, on the other hand, some limitations to this model as well. Firstly, the model is Eurocentric despite its attempt at generating a versatile tool for users

around the world. The creators behind the model are employed in the educational department of the Council of Europe, however, they have also cooperated with a wide variety of international experts (Council of Europe, 2018a, p. 9). This could potentially mean that they have sought to balance the heavy European influence to some extent. Further, the “political objectives of the Council of Europe’s actions in the field of modern languages are [...] clearly defined, centred on its core goal, to develop the ability of Europeans to communicate with each other across linguistic and cultural boundaries” (Speitz, 2020, p. 47). In other words, the model is cultivated to develop European intercultural competencies. However, in reviewing and analysing the competence categories and competency areas provided in the model, and the competency descriptors (see Council of Europe, 2018a; 2018b), I would maintain that they are quite universal aims towards developing ICC. Despite these limitations, I argue that because the Norwegian context is heavily influenced and contextualized by the work of the Council of Europe, it is an appropriate model to make use of in this project.

The “Butterfly-model” (figure 1) consists of four categories of general competencies: *values*, *attitudes*, *skills*, and *knowledge and critical understanding*. Further, the four competency categories consist of twenty competency areas. In narrowing the scope of this thesis, and to link together linguistic diversity, or multilingualism, and ICC more clearly, I chose to work with seven of the competency areas from the three of the four competency categories provided by the RFCDC and not the entire model. That is not to say, however, that other elements of the model could not have been applied to this project.

2.1.2 Competency categories and corresponding competency areas

To address my research question on multilingualism’s contribution to ICD, I have chosen to work with competencies outlined in three of the four competency categories – *attitudes*, *skills*, and *knowledge and critical understanding*. I do not address values as I recognize values as a category that can be thought of as an overall perspective that can be applied to all of the competency areas. Additionally, the competence category *values* correspond well with the overall Core Curriculum LK20 and should not be dismissed in educational contexts (The Norwegian Directorate for Education and Training, 2020a). *Values* also do not have competencies that specifically concern language, language ideologies, or communicative practices (Council of Europe, 2018a, pp. 38-39). Of the three competency categories I do work with I have chosen a selection from the potential competency areas. The ones I have thought

most applicable to communicative competence and linguistic diversity are further explored and discussed alongside a brief description of the three chosen categories.

Attitudes

The first category to be addressed in this thesis is *attitudes*. In several other ICC representations *attitudes* have included the section of *values*, but in this instance, they have been more clearly separated (Council of Europe, 2018a, p. 39). *Attitudes* refer to the “overall mental orientation which an individual adopts towards someone or something” and “consists of four components: a belief or opinion about the topic of the attitude, an emotion or feeling toward the object, an evaluation [...] of the object, and a tendency to behave in a particular way towards that object” (p. 41). The category includes these competency areas: openness to cultural otherness² and other beliefs, worldviews, and practices; respect; civic-mindedness; responsibility; self-efficacy; and tolerance of ambiguity (pp. 41-45). *Attitudes* directly reveal a mindset about how one looks at language and communicative practices, thus, displaying a relationship between ICC and linguistic diversity, which is important in this thesis. Developing attitudes and abilities of the communicative variety is also important to the English subject curriculum. *Attitudes* can, in addition, say something about languaging practices, in other words, translanguaging practices, see section 2.2 for further elaboration, and chapter 5.2 for a discussion concerning the findings from the data material.

Openness to cultural otherness and to other beliefs, worldviews, and practices

This competency area of *attitudes* deals with learners’ ability and attitude to be open to, understanding of, and respectful towards the fact and the people that have different perspectives than their own. These perspectives can include beliefs, worldviews, and practices. It is concerned with the aspect of cultural otherness and urges the important distinction between otherness being “entertaining” or “exotic” for personal experiences and that learners need to acknowledge the fact that their views or perspectives are subjective, not “the truth”, and is a reflection of one’s background (Council of Europe, 2018a, p. 41). In this instance, *attitudes* towards differing practices are what is most interesting, and for this thesis, particularly the differing practices of linguistic diversity. That is because this thesis seeks to explore the diversity of communicative practices linguistically in ICD.

² Otherness is defined as being or feeling different in appearance or character from what is familiar, expected, or generally accepted (Otherness, n.d., in Cambridge Dictionary).

In a language learner context, these *attitudes* involve sensitivity towards language acquisition and language background, and the practices thereof. Also, it considers curiosity and interest in learning about different practices and language features that are accessible in the context the learners are in. Lastly, it includes the ability to compare and contrast the language with one's own. To be able to practice and have opinions on language variety and the willingness to reflect upon one's position in these instances can develop *attitudes* that align with ICC (Council of Europe, 2018a, pp. 41-42). The emphasis lies here on the communicative aspect in which one's *attitudes* shine through. This can arguably be related to translingual perspectives and their application of all meaning-making resources, or languages, in communication (see section 2.2.2).

A possible complication in working with this competency area is that one might have attitudes that are prejudiced due to a lack of *big C culture* and *small c culture* competence (see section 2.1), or despite having this knowledge still maintain to adhere to harmful attitudes. It is not uncommon that people are more apprehensive and critical of what they do not know or are familiar with. Thus, people might struggle more with the openness aspect of this competency area. As educators, one does not want to encourage communicative strategies that will further negative mindsets. Rather, one would want to negotiate and challenge such attitudes to foster an open-mindedness towards notions that are different from one's own. An example of a competency aim in this area is “[seeking] and [welcoming] opportunities for encountering people with different values, customs, and behaviours” (Council of Europe, 2018b, p. 29).

Civic-mindedness

This area of *attitudes* deals with “attitudes towards a community or social group” (Council of Europe, 2018a, p. 43). Community in this context refers to a group of people that consists of people outside one's closest circles in which one feels a sense of belonging. For this project, it will also apply to the linguistic minority/majority or “ethnic” groups that form in classrooms and the resulting mindsets. Included are elements such as belonging, identification, mindfulness, solidarity, co-operation, attentiveness, civic-duty, concerns for the common good, responsibilities, duties, and accountability. With linguistic diversity in mind, these mean being able to take responsibility for co-citizenship and cohabitation in a community. Additionally, the attitudes towards inclusion and co-operation with people that possibly have a different point of departure than one's own (p. 43).

Possible challenges in developing this competency area are related to people being unwilling, for multiple reasons, to collaborate or work with people with slightly or widely different approaches, backgrounds, and understandings than oneself. This can, for example, be due to a mix-up in communicative practices, meaning that the interactants have different communicative competencies, thus resulting in miscommunication. However, that should not take away from the fact that it is important to ensure competency development in this area and question attitudes that prevent this. An example of a competency aim in this area is “[expressing] commitment to not being a bystander when the dignity and rights of others are violated” (Council of Europe, 2018b, p. 30).

Knowledge and critical understanding

The next competency category dealt with is labeled *knowledge and critical understanding*. The element of knowledge refers to the information that a person has and the element of understanding refers to the “comprehension and appreciation of meanings” (Council of Europe, 2018a, p. 52). In the context of democratic processes and intercultural interactions, critical understanding acquires active reflection and evaluation of what needs understanding and interpreting. There are three competence areas which include: knowledge and critical understanding of the self; knowledge and critical understanding of language and communication; and knowledge and critical understanding of the world, including politics, law, human rights, culture, cultures, religions, history, media, economics, the environment, and sustainability (pp. 52-57). For this thesis, the second competency area is the most relevant. That is because of the focus on language and communication from a critical point of view.

Knowledge and critical understanding of language and communication

There is a wide variety of competencies included in this competency area in the “Butterfly-model.” There are developmental areas for knowledge of “socially acceptable verbal and non-verbal communicative conventions [... and] understanding that people of other cultural affiliations may follow different [...] communicative conventions” (Council of Europe, 2018a, p. 53). This means that different cultural affiliations can result in experiencing interactions differently, that varieties of languages also mean a variety of language practices, understanding how language is a carrier for cultural information and in itself is a cultural practice, and that these varying practices might result in a communication breakdown, and lastly, “how one’s

own assumptions, preconceptions, perceptions, beliefs, and judgments are related to specific languages” (p. 53).

The competency aims in this competency area are relatively advanced and require the language learner to additionally possess some of the other ICC *attitudes* or *skills*. Moreover, a mere basic knowledge and understanding of *big C culture* and *small c culture* in addition to holding some communicative competence (see section 2.1), is not necessarily enough in order to be considered ICC competent in this competency area. The most essential element of this competency category is the critical aspect of these competencies. Therefore, to develop this competency, language learners need to develop a sense of critical thinking *attitudes* and *skills* alongside knowledge and understanding of language and communication. Examples of competency aims in this competency area are: “can explain how social relationships are sometimes encoded in the linguistic forms that are used in conversations [...]” (Council of Europe, 2018b, p. 47), and “can reflect on how one’s own assumptions, preconceptions, perceptions, beliefs, and judgments are dependent on the specific language(s) which one speaks” (p. 47).

Skills

Skills, this third element in the “Butterfly-model” deals with the “capacity for carrying out complex, well-organized patterns of either thinking or behaviour in an adaptive manner to achieve a particular end or goal” (Council of Europe, 2018a, p. 46). To relate this competency category to this thesis particularly, *skills* are considered the ability to learn, use, navigate, acquire, and talk about language and language diversity. In other words, communicative competencies include linguistic, sociolinguistic, and pragmatic competence (The Norwegian Directorate for Education and Training, 2011, p. 130). This section of the model covers a rather broad range of competencies and includes autonomous learning skills; analytical and critical thinking skills; skills of listening and observing; empathy; flexibility and adaptability; linguistic, communicative, and plurilingual skills; co-operation skills; and conflict resolutions skills (pp. 46-52). This competency category includes competencies that relate to abilities to make use of language and communicative skills. Such skills deal with language practices, communicative practices, and language or communication acquisition strategies. This category, in my opinion, might be the one that is most closely related to the English subject curriculum and the specific competency aims found there (The Norwegian Directorate for Education and Training, 2020b) (see table 1 in section 2.3). For example, to be able to “use appropriate

strategies for language learning, text creations, and communication” (p. 10), and “express oneself in a nuanced and precise manner, with fluency and coherence, using idiomatic expressions, and varied sentence structures adapted to the purpose, recipient, and situation” (p. 10).

Co-operation skills

“[Co-operation skills] are those skills that are required to participate successfully with others on shared activities, tasks, and ventures” (Council of Europe, 2018a, p. 51). They include the ability to express views and opinions, encourage others to do the same, build consensus, pursue group goals that one has taken action to identify and adjust one’s behaviour in pursuit of these, to appreciate the qualities of each member of a group and to help each other develop, to encourage and motivate to co-operation, to share knowledge and experience with the group, and finally to recognize conflict and to respond accordingly (p. 51). This is important for communicative competence because of the focus on working together with others, meaning that for the interaction to be successful there has to be a sort of communicative negotiation that enables the interactants to figure out a common ground. This is particularly interesting and important in settings that include more diverse participants, culturally, linguistically, etc. In addition, it corresponds well with the goals of translanguaging practices (section 2.2).

Challenges in fostering the development of co-operation skills arise when the cultural or linguistic boundaries or differences between the interactants hinder the progress and success of the interaction. In a language learner context, like the classroom, especially if there are multiple linguistically diverse students, there is a possibility to explore and discuss differing languaging practices. The success of language learners’ cooperative interactions is, however, dependent on multiple factors. These factors include compatibility, communicative repertoire, negotiation skills, and more. These factors are exemplified in this competency aim “when working as a member of a group, keeps others informed about any relevant or useful information” (Council of Europe, 2018b, p. 43) for this competency area.

Skills of listening and observing

This particular set of *skills* deals with the ability “to understand what other people are saying and to learn from other people’s behaviour” (Council of Europe, 2018a, p. 48). It combines active-listening skills, where listening to *how* (language and speech features) something is said is just as important as *what* (content) and paying close attention to body language, or non-verbal

communication. That is because much can be learned by observing other people's behaviour and it can help further one's own communicative skills. Such skills may allow one to develop understanding and the ability to analyse competencies, the learner's ability to detect nuances, and inconsistencies, to read between the lines, and to learn and attain knowledge of people and their culture (p. 48). The ability to listen and observe can be essential in ICC as paying attention to and being attentive to the people in communication can provide educational interactions. Developing this *skill* can also further the development of other *skills*, such as autonomous learning skills.

There is, however, no guarantee that people, or students, will pay attention to or indeed learn from listening and observing the interactions of others. Even in instances when there is an educator involved urging the students to focus on such facilitated tasks. In addition to developing linguistic competencies, the language learners also need to develop sociolinguistic and pragmatic competence to be considered ICC competent (The Norwegian Directorate for Education and Training, 2011, pp. 130-157). This may include body language and other non-verbal cues that can vary depending on the culture in which they are performed and observed. Listening and observing skills thus become quite important in becoming ICC competent. An example of a competency aim in this competency area is to “[watch] speaker's gestures and general body language to help himself/herself figure out the meaning of what they are saying” (Council of Europe, 2018b, p. 37).

Flexibility and adaptability

Flexibility and adaptability are the “skills that are required to adjust one's thoughts, feelings or behaviours in a principled manner to new contexts and situations so that one can respond effectively and appropriately to their challenges, demands and opportunities” (Council of Europe, 2018a, p. 49). Such skills permit the learner to make suitable adjustments in interactions as well as in their thinking patterns and perspectives, and behaviour. In other words, to adjust their practices in interactions with others. An important note is that this skill in the ICC context does not apply to flexibility and adaptability that is related to personal gain.

These *skills* can be summarized as the ability to think, adjust, reconsider, control and regulate, and overcome circumstances, arguments, emotions, or feelings in communication and interaction with others (p. 49). Where “adapting to different communication styles and behaviours and switching to appropriate communication styles and behaviours to avoid

violating the cultural norms of others and to communicate with them through means which they are able to understand” (Council of Europe, 2018a, p. 50), is particularly relevant for this thesis where I explore linguistic diversity towards communicative competence and ICD. It can be difficult to encourage development within this *skill* as it is also related to people’s comfort zones and being able to challenge these to interactionally become more appropriate and attentive with other interactants. Nevertheless, this *skill* is imperative in translanguaging, further discussed in section 5.3.3, and also in discussing language ideologies that may be appropriate in developing ICC *attitudes*. One example of a competency aim in this area reads “modifies his/her opinions if he/she is shown through rational argument that this is required” (Council of Europe, 2018b, p. 39).

Linguistic, communicative, and plurilingual skills

Linguistic, communicative, and plurilingual *skills* refer to those skills one needs to communicate efficiently and adequately with others. There is, however, a need to clarify more specifically what type of skills they refer to. The competencies span from the ability to “communicate clearly in a range of situations” (Council of Europe, 2018a, p. 50), including “expressing one’s beliefs, opinions, interests and needs, explaining and clarifying” (p. 50) ideas, arguments, reasonings, discussions, debates, and negotiations, and to meet the communicative demands in intercultural situations. There is a possibility of having to make use of more than one language or a Lingua Franca or to have to adjust one’s communicative behaviour in intercultural interactions, and it is therefore necessary to develop this *skill*. It also includes the skill to stay composed in interactions that affect the learner such as disagreements or in asymmetrical power relations, and still be respectful. Additionally, these *skills* include that one should develop the ability to ask questions appropriately, manage breakdowns in communication, and act as a linguistic mediator in intercultural exchanges.

This skill in particular is highly relevant for this thesis because of the specific focus on communicative and plurilingual, or multilingual, *skills*. One way to get to work with these competencies is to exercise the language learners' oral and written skills as much as possible. It is also important to clarify with the language learners what the aim or goal of working with language and communicative practices is. Therefore, one needs to determine what type of language ideologies guide the learning processes as well as the frames that the educator operates within. It is within this paradigm that complications can arise, meaning that it can be many opposing voices to what is considered the “correct” way to learn and use a language. An

example of a competency aim within this competency area is that the learner “achieves good interactions with others by making his/her own communication clear” (Council of Europe, 2018b, p. 41). Another reads that the language learner “can adjust and modify his/her own behaviour to use the communicative conventions that are appropriate to his/her interlocutor” (p. 42).

2.2 Translanguaging

In this part of the theoretical framework chapter, the concepts and theory of translanguaging and translanguaging pedagogy are presented and discussed. In chapter 1.1, *codeswitching* and *translanguaging* were briefly defined in order to provide a basic understanding of the concepts that this thesis explores. The definitions described codeswitching as being the flexible change between named language systems and translanguaging as being the fluid use of linguistic resources in which named languages to make up one repertoire (Krulatz et al., 2018, pp. 63; 137). In this chapter, a broader and more thorough discussion on translanguaging is presented. It includes a brief introduction to the origin of translanguaging theory, a discussion of other and more modern perspectives on the concept as theory and as pedagogy, and some reflections and considerations of language ideologies. An important aspect of translanguaging theory is how it relates to diversity and therefore is applicable in this thesis study.

2.2.1 Origin

The theory or concept of translanguaging is by no means a new phenomenon but is currently receiving a lot of attention in academic fields such as education, linguistics, applied linguistics, and sociolinguistics (Canagarajah, 2013, p. 2; Singleton & Flynn, 2022; Wei, 2018). The term translanguaging originated in Wales in the 1980s, from the Welsh term *trawsieithu* and is foundationally and traditionally linked to bilingual context and bilingual language learner situations. Initially, translanguaging “referred simply to the deliberate use of English alongside Welsh in Welsh language classes” (Singleton & Flynn, 2022, p. 137; Lewis et al., 2012, pp. 641- 642; García & Wei, 2014a, p. 20). Williams (1996) defined the term as receiving information in one language or code and then being able to use that information in another language or code. The success of such a transaction is, however, dependent on the information given being properly understood by the interlocutor (p. 64). The term has gained traction

through the works of Baker (2001; 2006; 2011), Canagarajah (2013), García and Wei (2014a), and Cenoz and Gorter (2017).

Singleton and Flynn (2022) state that “in some dimensions of [the term’s] evolution it has strayed a long way into a wide array of contexts and controversies” (p. 136). To elaborate, some of the newer applications of the term move away from the original pedagogical perspective of making use of multiple languages to promote learning. Instead, the new directions seem to go beyond the pedagogical aspect and towards a more general application of language practices among multilinguals. The boundaries between named languages in these approaches become less significant in contrast to the bilingual context it started. Singleton and Flynn (2022) nevertheless conclude that the most important notion of translingual practices “is to retain coherence and intelligibility is the maintenance of constant awareness of and attention to the perspective in which it is applied” (p. 136). To create a basis for understanding translanguaging, the following sections will further explore other theoretical approaches to the concept.

2.2.2 Other perspectives on translanguaging theory and translanguaging pedagogy

The preceding paragraphs present the origin of the term translanguaging. Yet as Singleton and Flynn (2022, p. 136) explain multiple understandings treat the concept from another point of departure than the bilingual context in Wales. In Canagarajah’s understanding of translanguaging, he speaks of translingualism as *linguaging* practices. With this, he could be attempting to capture the “common underlying processes and orientations” (2013, p. 6) that motivate the communicative acts that combine named languages or resources from a linguistic repertoire. It seems though as he seeks to create a concept that can capture the essence of several previously coined terms. These terminologies include for example *polyglot*, *poly-lingual*, *metrolinguistics*, *codeswitching*, and the language practices they exemplify (Canagarajah, 2013, p. 6; Wei, 2018, p. 9).

Linguaging practices such as codeswitching and codemeshing are by no means modern phenomena. Canagarajah poses that “there is a long history of texts and talk that have meshed languages” (2013, p. 2). What is it then that separates translanguaging or translingual practices from code *-switching*, *-meshing*, and *-mixing*? Generally, codeswitching, codemeshing, and code-mixing have had slightly different descriptions. They, however, include some common traits, such as treating languages as separate entities from which one can switch, combine, or

borrow language features when communicating in the main language. They also assume that the speaker to some degree has at least a bilingual competence or competence enough in an additional named language that the language user can borrow and/or appropriate language features in communication. These terms are more closely aligned with the Welsh understanding of translanguaging rather than the understanding that Canagarajah explores. These alternative terms, however, all have in common that they deal with language as separate systems or codes that we can switch and mix as we like (Canagarajah, 2013, pp. 10-11; García & Wei, 2014a, p. 22).

Translanguaging, on the other hand, treats named languages as politically, geographically, and historically defined entities (Canagarajah, 2013, p. 16; pp. 33-34; Cenoz & Gorter, 2020, pp. 301-302). Thus language, in translanguaging, actually means one repertoire with a multitude of semiotic resources that one applies according to the contextual demands. It is a more dynamic term for a more dynamic language practice (Canagarajah, 2013, p. 11). This does not entail, however, that there is no room for codeswitching and the like in translanguaging practices. It is just understood as a “languaging” strategy applied in a “qualified way in specific contexts” (p. 11). To elaborate, in translanguaging practices codeswitching, etc. are communicative strategies that are applied to achieve a communicative aim or purpose in specific situations, and to interact efficiently and successfully in these situations being interculturally appropriate and being able to negotiate communicatively becomes quite valuable. This is resonated in one of the objectives of this particular thesis which is to attempt to shed light on an intercultural context - a vocational classroom context including its linguistic diversity and the communicative practices that emerge there.

Wei (2018), on another note, understands translanguaging as a practical theory of language and emphasises the “fluid and dynamic practices that transcend the boundaries between named languages” (p. 9). In some ways, his conceptualization of translanguaging relates more to Canagarajah’s perspective than the bilingual origin. He argues that translanguaging indeed is an appropriate theorization of language practices and his understanding is influenced by the proposition that knowledge acquisition and construction is a social and practical endeavour. This is also one of the main arguments of ICD (intercultural competency development). Furthermore, Wei suggests that “the main objective of a practical theory [of language] is not to offer predictions or solutions but interpretations that can be used to observe, interpret, and understand other practices and phenomena” (p. 10). In many ways this goes hand in hand with Canagarajah’s perspective stating that “all that we have in communication are practices” (2013,

p. 16), and thus these practices are what creates a basis for theorizing about language. Both Wei's and Canagarajah's approaches presented here create the foundation upon which I understand and make use of translanguaging theory in this thesis study. That is, (1) because ICC is to a great extent developed through social interactions, in other words, language practices, and (2) because both these perspectives allow for a more fluid and dynamic understanding of language, knowledge, and competence and thus allow a more holistic analysis of my findings to take place than if I only considered it a pedagogical theory.

Translanguaging as a pedagogy

Pedagogical translanguaging “reflects the shift from monolingual ideologies in the study of multilingual education to multilingual ideologies and dynamic views of multilingualism” (Cenoz & Gorter, 2020, p. 300). Contemporary education around the world to a greater extent includes English teaching or teaching in English regardless of the status or historical relationship between countries and the English language. This means that English and multilingualism are increasingly interrelated. In other words, because of the spread of the English language, historically, politically, and now practically through educational institutions, it is more often featured as one of the languages, or in the repertoire, of the multilingual speaker (pp. 301-302). In the traditional use of pedagogical translanguaging, originating in Wales, a majority language is used to strengthen or learn a minority language. Through this practice, heightened learning and deeper understanding can supposedly strengthen competence in both languages. This is supported by the indications from findings in the studies of Leonet et al. (2017), Muguruza et al. (2020), and Duarte (2020). To properly understand and to be considered competent in these contexts, it is important to be able to receive knowledge in one language and reproduce it in another one (Cenoz & Gorter, 2020, p. 305).

Further, to exemplify a pedagogical approach, Beiler and Dewilde (2020) present and discuss translation as a translingual practice in English education in Norway. They specifically address translation in English writing, however, the main idea is transferable to other linguistic and communicative practices as well. Additionally, the modern-day technological classroom is much more suited for translation practices as there are many translation tools available through technical mediums (p. 533). This perspective can and is also broadly criticised, however, it remains that technology has changed how translation can be practiced in the classroom and thereby how translingual practices can occur. Beiler and Dewilde (2020) also discuss that in diverse classrooms, translation as translingual could allow for more usage and acceptance of

minority languages and language practices. This could open students to make use of their full linguistic and communicative repertoire in an array of meaning-making processes (p. 534).

2.2.3 Language ideology and language orientations

Translation as translingual could be determined by language ideologies embedded in the teacher and their institutions and therefore affect how language practices are carried out in classrooms. In this section, different perspectives and approaches to language are briefly described. Language ideologies, such as standard language ideology, are often related to native-like and non-native-like ideas, and fixed and/or fluid language practices. Translanguaging offers a different ideological view on how one can understand, practice, or think about language, languaging, and practices thereof. Standard language ideologies closely align with a monolingual orientation and often adheres to norm-providing language users. This also results in language assessment that adheres to fixed language practices that can limit the more linguistically diverse students from attaining high marks (Cenoz & Gorter, 2020, p. 302). Fixity and fluidity in language context may be understood as the degree a language practice or perspective adheres to traditional language ideologies and the norms and structures that follow. A more fixed language practice can be understood as attempting to attain a more rule-determined way of using language, whereas a more fluid language practice makes use of the norms and structures of named languages but without the goal of standard language ideology. A fluid practice rather seeks to achieve communicative success despite rules, norms, and structures. Translanguaging offers a middle ground for language practices as they all serve a variety of purposes and both fluid and fixed practices can have communicative functions within a translingual perspective.

Monolingual and multilingual orientation

Canagarajah (2013) discusses how terms and theories concerning translingualism, despite its European origin, can be challenging to understand or conceptualize in the West. The basis for this discussion is found in what Canagarajah (2013) argues are Western ideals and values, and how these have dominated research fields for quite some time (p. 19). He suggests through this reasoning that the monolingual orientation has its basis in these ideals and values and is therefore challenging these traditions with his contribution to the translingual paradigm. Further, Canagarajah presents that a common conception of successful communication is that it makes use of a common language with shared patterns that typically stem from norm-

providing speaker contexts. Additionally, those languages are separate systems that should be kept free of mixing to attain efficient communication (2013, p. 1). Such conceptions are considered to be part of a monolingual orientation, an approach that has been quite prominent in educational and social systems in present-day society.

In the monolingual orientation, it is an understanding that languages are separate linguistic systems that are stored separately in the human brain. A language speaker will therefore mainly speak one language, a mother tongue, and any additional language this person acquires will be separate from and an additive language competence to that of the person's first language. Within the monolingual orientation, language practices are kept within one system, and bouncing back and forth between language systems would be switching linguistic codes, such as codeswitching mentioned above. This paradigm also adheres to stricter rule or norm-based ideologies and fixed language practices. The fact that the monolingual orientation is grammar-focused rather than practice-focused, as opposed to the translingual paradigm, is the most noticeable difference brought forward in translanguaging (Canagarajah, 2013, pp. 19-24).

A multilingual orientation traditionally “conceives of the relationship between languages in an additive manner” (Canagarajah, 2013, p. 7). This orientation too gives the impression that we operate with and store multiple different and separate language systems in different compartments in our brain. There are, on the other hand, studies that contradict the storing of linguistic resources as separate entities in the human brain (Cook, 1999 cited in Canagarajah, 2013, p. 7). Multilingual orientations separate themselves from translanguaging because of how they do not “accommodate the dynamic interactions between languages and communities envisioned by translingual” (p. 7) orientations. In this way, the multilingual orientation is just a furthering of the monolingual orientation, and even though the multilingual orientation recognizes the multitude of languages and language practices it does so in a countable fashion. Instead, there is a need for an orientation that can explain the linguistic and communicative features and practices across the traditional idealistic boundaries. Canagarajah's response to this demand is the translingual orientation.

Translingual orientation

The term translingual deals with languages more dynamically or fluidly than the monolingual and multilingual orientations. Canagarajah for example, speak of translanguaging as “linguaging” practices (2013, p. 2; p. 11). One of the main things that Canagarajah (2013)

brings to the translingual paradigm is that he slightly deviates from the term translanguaging, among others, which is focused on linguistic diversity as a cognitive multicompetence and operates with translingual practices. This means that he is more concerned with the social aspect of meaning-making endeavours than the cognitive storage and categorisation process of language learning. It is not that the language learning and negotiation processes are not cognitive at all, rather it is that it is the interaction with others that leads to such cognitive processes (p. 10). I argue here in accordance with Canagarajah's view on translanguaging that his perspective is more closely aligned with the notions of ICC that I have chosen to work with in this thesis (see section 2.1.2) due to the social and interactive components he emphasizes.

The translingual orientation is different from the mono- and multilingual orientation in two fundamental areas, first that communication is not limited to individual languages or language practices, and second that communication goes beyond words and includes a multitude of semiotic resources – all available meaning-making resources (Canagarajah, 2013, p. 6). This means that the theoretical concept of translanguaging challenges the notion of labeled languages, to begin with. In addition, language learners have repertoires that consist of all their semiotic knowledge and competence that they will use in communication. In translanguaging then, communication includes making use of languages as fluid assets used in appropriate contexts. Translanguaging is not, on the other hand, completely estranged from fixed language practices. Fixed practices are appropriated in translanguaging practices instead. In other words, the fixed and fluid paradigm in the translingual orientation is treated as “*linguaging*” practices part of the language users' repertoire. Another important notion to keep in mind here is that communication is more than making use of words, it is using all the semiotic resources available in the interactants' repertoire. Also, all meaning-making interactions are contextually dependent, and trying to give a set of resources a fixed trajectory can impede communicative success more than help it.

However, in translanguaging, it seems that the discussion on whether or not to make use of named languages and fixity and fluidity becomes a more or less redundant consideration. A heavy discussion on these ideologies does not lead anywhere closer to examining translanguaging as a theoretical concept, and neither does it provide any interesting insight into “*linguaging*” practices. Flynn (2022) suggests that it is not important nor interesting to get caught up in such discussions, that it is rather interesting and beneficial to look at “*linguaging*” practices. Canagarajah (2013) supports this by putting forward that in applying translanguaging he would set aside the ideas of mono-, bi-, multi-, and plurilingual dichotomies (p. 8). Within

the translingual orientation then one considers the degree of competence rather than counting competencies. In other words, being able to make use of multiple named languages is considered to constitute a broader repertoire of communicative competence instead of having multiple language competencies. For this thesis, however, multilingualism and linguistic diversity are terms used to separate individuals with a broader repertoire and context that are more diverse from “only” mono- or bi-lingual language users and their cultures.

2.3 Theoretical framework and the English curriculum

In this thesis, I deal with the terms multilingualism and multilingual to explore linguistic diversity within student groups that include students that can make use of an additional language to Norwegian and English. I aspire to move away from the mono- and multilingual orientation because they do not treat the linguistic resources of these students as fluid or particularly dynamic. Therefore, I explore the translingual orientation to look at the communicative practices that (1) emerge due to the linguistic diversity in their student group, and (2) could arguably contribute to ICD.

Even though multiple scholars dismiss the notion of categories such as mono- and multilingual in relation to translanguaging, I have chosen to maintain multilingualism as the term exemplifying and explaining linguistic diversity and multilingual for a linguistically diverse person. The reason for this is that even though translanguaging is not a new concept nor a well-adopted pedagogical perspective in many cultures, in the Norwegian context, we still deal with languages as countable competencies regardless of the pedagogical approach. Additionally, the curriculum (The Norwegian Directorate for Education and Training, 2020a) treats language learning in different sections such as national/official language (Norwegian). English as what Rindal (2020) calls a transitional phase from English as a foreign language (EFL) to English as a second language (ESL) or international language (p. 38), and foreign language learning (French, Spanish, German).

Also, I make use of named languages in contradiction to translanguaging for two reasons: (1) as mentioned above it is how language is treated in the Norwegian school and language learner context, and (2) also because I use translanguaging theory and translanguaging pedagogy to discuss the “linguaging” practices of the participants in my study. The participants operate with languages as separate entities related to nation-states and geographically and historically defined entities, whereas their language practices might be more closely aligned with how one

understands language and communication in translanguaging. Haukås et al. (2021) supports this position in their “Ungspråk”-study (p. 85). Further, as Canagarajah puts it, “labelled languages and language varieties have a reality for social groups” (2013, pp. 15-16), meaning that despite practices potentially following dynamic conventions suggested in translanguaging theory, that the language ideologies implemented in educational systems have real consequences for the students and their language-related perspectives and practices.

There seems, however, to be a common consensus that translanguaging as pedagogy or a practice ultimately comes down to successful communication. Thus, translanguaging at its core deals with communicative competence, and part of these competencies include communicative and “linguaging” practices. Moreover, communicative competence is one of the main goals in developing ICC as well. Therefore, I argue that the “Butterfly-model” and translanguaging theory are not only useful in analysing and discussing the data material for this thesis study, but also to shed light on the multilingual context in which English language teaching and English language learning takes place in the Norwegian context today (see section 1.3). Translanguaging theory and ICC as explained through the “Butterfly-model” are further linked through this thesis’ perspective and focus on linguistic diversity. That is, the understanding of ICC as *attitudes, knowledge and critical understanding*, and *skills* translate into our ideologies and practices in interacting with other people. Fostering linguistic and communicative *skills* that are dynamic and based on an ideology of language that celebrates and understands diversity as parts of a whole, like translanguaging orientations, can be highly influential in developing, and themselves influenced by, *attitudes* and our *knowledge and critical understanding* of wordily phenomena and result in perspectives and practices that are more ICC sensitive.

These considerations are useful from a language learner or student perspective because one of the main goals of the English subject curriculum is to foster and develop students’ communicative competence and language learning (The Norwegian Directorate for Education and Training, 2020b, pp. 2-3). In table 1, the seven competency areas dealt with in this thesis are linked together with the English curriculum and the English subject competency aims for vocational studies. The ICC competency areas are most clearly reflected in the core values and interdisciplinary topics whereas adopting a translanguaging orientation would be reflected mostly in the subject-specific competency aims.

Competency area of ICC	Core values and interdisciplinary topics for the English subject - LK20 (The Norwegian Directorate for Education and Training, 2020b, pp. 2-3).	English subject competency aims - vocational studies LK20 (The Norwegian Directorate for Education and Training, 2020b, pp. 10-11).
Openness to cultural otherness and other beliefs, worldviews, and practices	<p>Interdisciplinary topics for the English subject:</p> <p>Health and life skills: the ability to express oneself, be it feelings, thoughts, experiences, or opinions, and to provide perspectives on ways of thinking and communication patterns. The ability to navigate situations with cultural and linguistic competence.</p> <p>Democracy and citizenship: developing a sense of self in comparison to others and perspectivity towards beliefs, worldviews, and practices, understanding that the way one understands the world is culturally dependent. The English subject allows students to acquire language, knowledge, and competence that allow them to interact with others around the world.</p> <p>Core values for the English subject:</p> <p>Communication: “creating meaning through language” (2020b, p. 2) in a variety of contexts, make use of suitable strategies in communication, experience and explore language to interact with others.</p> <p>Language learning: developing language awareness, knowledge of language systems, ability to use language learning strategies, acquiring varied linguistic features, ability to partake in communication and interaction, and to be able to make use of one’s languages in relation to English.</p>	<p>Use knowledge of similarities between English and other languages the pupil knows in language learning.</p> <p>Read, discuss, and reflect on the content and language features, and literary devices in various types of texts, including self-chosen texts.</p> <p>Read and compare different factual texts on the same topic from different sources and critically assess the reliability of the sources.</p> <p>Describe key features of the development of English as a language in working life.</p> <p>Explore and reflect on diversity and social conditions in the English-speaking world based on historical contexts.</p>
Civic-mindedness		<p>Use appropriate strategies for language learning, text creation, and communication.</p>
Knowledge and critical understanding of language and communication		<p>Listen to, understand, and use terminology appropriate for the trade, both orally and in writing, in work situations.</p>
Skills of listening and observing		<p>Express oneself in a nuanced and precise manner with fluency and coherence, using idiomatic expressions and varied sentence structures adapted to the purpose, recipient, and situation.</p>
Flexibility and adaptability		<p>Use knowledge of grammar and text structure in working on one’s own oral and written texts.</p>
Linguistic, communicative, and plurilingual skills		<p>Create texts relevant to the vocation with structure and coherence that describe and document the pupil’s own work and are adapted to the purpose, recipient, and situation.</p> <p>Assess and revise one’s own texts based on criteria in the subject and knowledge of language.</p>
Co-operation skills		<p>Explain the reasoning of others and use and follow up input during conversations and discussions on vocationally relevant topics.</p>

Table 1: ICC, translanguaging, and LK20

Further solidifying the link between language teaching, linguistic diversity, and ICC, is the core-curriculum which by Royal Decree (2017, September 1st) and the Education Act (Opplæringslova, 1998/2022), clearly explain that

the teaching and training shall ensure that the pupils are confident in their language proficiency, that they develop their language identity and that they are able to use language to think, create meaning, communicate, and connect with others. Language gives us a sense of belonging and cultural awareness ... knowledge about the linguistic diversity in society provides all pupils with valuable insights into different forms of expression, ideas, and traditions. All pupils shall experience that being proficient in a number of languages is a resource, both in school and in society at large. (Norwegian Directorate of Education and Training, 2020a, p. 6)

3. Previous research

In this chapter, some studies that are thematically relevant to this thesis are presented. They provide perspectives, contexts, and/or findings that are comparable and contrastable with elements in this thesis. They either deal with multilingualism, translanguaging, vocational studies, intercultural communicative competence (ICC), intercultural competency development (ICD), or a combination thereof. They were conducted in the past ten to fifteen years and bring forward perspectives from both the Norwegian context and from a few other contexts from around the world. Throughout the chapter, the main aspects and findings from the studies are briefly described. Also included is a comment on how they relate to this thesis. These notions are further discussed, elaborated, and commented on alongside the findings from this thesis in chapter 5. In this chapter, the studies are organised in two separate sections according to their thematic relevance to this thesis. These are (1) multilingualism, ICC, and ICD in education, and (2) linguistic diversity, translanguaging, and education.

In recent years there have been conducted increasingly more studies that look into ICC, multilingualism, language learning, and the role of diversity in education. I join the ranks of those who have taken such approaches for their master's degree in conducting this thesis study. These other master theses (Skaugen, 2020; Reda, 2019; Abuawad, 2019; Warsame, 2018; Listuen, 2017) indicate what has been relevant and interesting in educational research over the last decade. These studies are only mentioned here to contextualize a trend in Norwegian tertiary education.

3.1 Multilingualism, ICC, and ICD in education

This first section includes several studies on the topics of diversity, ICC, and ICD in educational contexts. The studies in this section explore a variety of contexts in which ICC can develop. In summary, they present perspectives, conditions, connections, and experiences that create a foundation upon which ICD can occur. Combined these studies can indicate that the development of ICC can happen when attitudes are challenged and discussed, learning conditions are appropriated, relevant connections are drawn and brought to light, and when people are encouraged to make use of their experiences to promote learning. In the following paragraphs, the most important and relevant aspects of these studies are outlined and linked to this thesis study.

The perspectives that are brought forward in the chosen studies are linked to how diversity in one way or another contributes to developing ICC. Haukås, Storto, and Tiurikova's study "Ungspråk" (2021) combined being multilingual and language learning with ICD. Some of their findings report on the perspectives or attitudes on being multilingual, for example, a majority of the participants thought that being multilingual or knowing more languages meant that it was easier to acquire new language competence. Additionally, their student participants reported that they thought being linguistically diverse was directly related to being more empathetic towards others' thoughts and feelings (Haukås, 2021). These are findings that allow me to make use of the data material gathered for this thesis to comment on similar issues. Further, Haukås (2021) argued that their findings highlight the main goal of language learning, namely that it is an insight into other ways of living, thinking, and practicing and thus increases the individuals' intercultural competence. This aligns with one of the main goals of their project which was to "contribute to furthering the understanding of the relationship between multilingualism and intercultural competence" (Haukås, Storto, & Tiurikova, 2021, p. 83). This particular goal is one of the main objectives of this thesis study as well.

Myklevold's (2021) study also inquired into perspectives on ICD. Her study contributes to highlighting the connection between the Norwegian curriculum (LK20), teachers, and multilingual perspectives. There were three main giveaways from this study: (1) that multilingualism was considered a resource in language learning, (2) that the multilingual perspective has shifted from a narrow language skills-oriented perspective towards a broader perspective including knowledge of languages and language learning, and (3) a feeling of unsatisfactory competence or knowledge of how to utilize multilingual resources among teachers in the language classroom. Despite there not being an explicit focus on ICC or ICD in this study, there are implicit indications throughout the findings and discussion that arguably reflect ICC components and thus provide contrastive points to the findings and perspectives in this thesis study.

One way to address the unsatisfactory competence or knowledge suggested in Myklevold's study (2021), could be by allowing and encouraging teacher and student experiences more room in education. This means, as suggested by Krajewski's (2011) study, that ICD through self-directed experiential learning could be beneficial in ICD. This study relates to Haukås, Storto, and Tiurikova's (2021) through their focus on how diversity influences ICD. Krajewski's (2011) study, similar to this thesis study, looked at the development of intercultural competence, *skills* in particular, that could develop in diverse student groups. The findings implied that if

students were able to draw on their previous knowledge or experiences upon entering the classroom that they might have been able to further their development of ICC. Further, they suggest that, even though we all are at various stages of developing ICC, we might, through our experiences, guide each other on our way to be more interculturally competent. Moreover, Krajewski emphasises the importance of linguistic competence to communicate with others. However, foreign language learning should not be without emotional intelligence and intercultural competence (Krajewski, 2011, pp. 137-138). In this thesis study, I also draw on the student experience in a diverse student group to explore multilingualism's contribution to developing ICC.

In one way, one can argue that by being able to draw on student experiences and the student diversity in class in ICD, as suggested by Krajewski (2011), one could create what Toyoda (2016) refers to as “proper learning environments” (p. 508). In Toyoda's (2016) study, findings indicated that with proper learning environments elements of ICC would develop. With a proper learning environment, Toyoda indicates that the findings suggested that “working with others, exposure to other views, and formation of global perspectives” (Toyoda, 2016, p. 508), were essential for the learning environment. These findings align with some of the perspectives, conditions, and experiences that were also expressed in the data gathering process for this thesis. As with Haukås, Storto, and Tiurikova's (2021) finding on language learning in ICD, Toyoda's study, pointed out the importance of language and foreign language learning in ICD. I am, therefore, attempting to elaborate on Toyoda's point as much as Haukås, Storto, and Tiurikova's.

Toyoda (2016) suggests that optimal contexts are helpful, maybe even necessary, for ICD to occur. Gulikers et al.'s (2021) study similarly proposes that ICC could develop in optimal environments. The main goal of Gulikers et al.'s (2021) study was to examine ICD through experiential learning in which the learners had changed the environment. Their proposal was, like Toyoda's (2016), dependent on explicit reflection and measurable aims to determine if ICD had taken place. Gulikers et al.'s (2021) study proposed to achieve this by introducing a rubric³ ICD into the curricula of vocational education. Their proposal included the students' participation in international internships in which they would reflect on their competence before and after their experience (p. 47). This meant that the students were challenged to reflect on

³ A rubric, as understood in Gulikers et al.'s article (2021), is “a guide listing specific criteria for grading or scoring academic papers, projects, or tests” (Rubric, n.d., in Merriam-Webster.com).

their ICC before and after they found themselves in more culturally and linguistically diverse contexts. In the study, the findings uncovered that ICD was an implicit part of student learning and in the curricula for vocational studies, and further, that the rubric ICD helped uncover and explain the relevant competencies in the curricula and to reflect on the facilitator's role in ICD for students. The main takeaway from this study in comparing it with this thesis is the emphasis on the explicit and facilitated focus on ICD as a result of visiting contexts outside one's own.

3.2 Linguistic diversity, translanguaging, and education

In this second section outlining previous research studies, I present some aspects and main findings from studies on minority languages and translanguaging in education. The studies explore, examine, and discuss the role of language variety, multilingual practices, and translingual theory in language education. Several aspects are shared between the studies in this section. The common denominators are varying linguistic or communicative practices, the role of multilingualism or linguistic diversity in educational contexts, perspectives and attitudes on language and language use, and diversity in increased learning endeavours. Combined they paint a picture of how linguistic diversity, translanguaging, and education can be intertwined. Some of the studies in this section provide insight into the Norwegian context, whereas the others deal with perspectives from other European countries.

I chose three studies conducted in a Norwegian context to briefly tie together how linguistic diversity, translanguaging, and education have come together as the country has become increasingly diverse. One of them is a forthcoming Ph.D. project on multilingualism and multilingual practices in vocational studies (Andersen, 2022). In the study, Andersen presents how some teachers report on the linguistic defining power they have in the classroom. Further, the study suggests that the teachers indicate feelings of linguistic and structural powerlessness, especially when dealing with linguistic minorities that have been living in Norway for a short period. The linguistic diversity in vocational groups can thus become an obstacle that their teachers face. Some findings in this thesis study reflect minority languages as problematic in a majority culture as well, albeit from a student experience and perspective, and can therefore comment on the tendencies brought forward by Andersen (forthcoming; 2022).

Furthermore, two completed studies offer perspectives on translation as translingual strategies in English language learning. The first one was conducted by Iversen (2017) on “the role of minority students’ [first language (L1)] when learning English”, and the second by Beiler and

Dewilde (2020) on translation as translingual in English education for minority language users. The two studies emphasise how multilingual students or linguistically diverse classrooms show significant use of translation as languaging practice with language learning, specifically with the English subject. Iversen's article (2017) examined "the context of multilingual minority students in Norwegian English classrooms, particularly focusing on the role of their L1" (p. 35). The study showed that minority language users were not encouraged to make use of their L1 in the English classroom, however, the students would make use of their L1 in translation, meaning that they used translation as a tool to further knowledge and understanding of language. The fact that linguistically diverse students were not encouraged to use their linguistic repertoire could, according to this study, result in negative attitudes towards their languages, their L1 in particular, and therefore its usefulness was questioned by the language learners themselves. Iversen's findings are reflected in some of the data material analysed and discussed in this thesis as well.

Beiler and Dewilde (2020) report on their study of translation practices with newly arrived students in Norway in English writing instruction (p. 533). They, similarly, to Iversen, indicate that there are conflicting attitudes and emotions related to making use of multiple languages in language acquisition contexts. However, the study also put forward that translation becomes one of the key communicative resources in their English language learning, especially focused on writing skills. One of the main points highlights translation as a translingual practice in underlining the complex and elaborate meaning-making resources of linguistically diverse students "across languages, modalities, and media" (p. 533). In this thesis study, there are findings that further elaborate on these findings indicated by Beiler and Dewilde (2020).

Moreover, there has been more extensive research conducted on mainland Europe that examines linguistic diversity, translingual practices, and their role in educational contexts. These studies also take a particular interest in the maintenance and development of minority languages, or multiple languages, in both mainstream and language education. Duarte has in recent years published several studies and related articles on translanguaging in educational contexts, here I put forth two of them. The first study (Duarte, 2019) covered peer-peer interaction and considered "how learners scaffold one another as they participate in collaborative talk and in the co-construction of knowledge" (2019, p. 150). The findings indicate "exploratory talk" as a translingual strategy in content-matter learning, meaning that in discussing, through reflection, and by analysing content in a co-operative manner "exploratory talk" could lead to increased learning. In a way, this could be considered

collaborative talk, and this could be connected with Toyoda's (2016) study where "proper learning environments" and collaborative learning is pertinent for ICD. One of the conclusions drawn in Duarte's (2019) study was that multilinguals in their "natural" state make use of their meaning-making resources to participate in learning endeavours (p. 150). This conclusion provides an interesting point of discussion based on the indications from the findings in this thesis study.

In Duarte's (2020) second study, how one could use translanguaging to include migrant and minority languages was addressed and discussed. The main goals of this study were to explore translanguaging practices in certain settings, establish pedagogical functions of translanguaging in those settings, and consider the implementations of translanguaging by the teachers for certain purposes (2020, pp. 232-233). An important note put forward in the study, supported by García and Wei (2014b), was that "adopting a translanguaging lens means that there [could] be no way of educating children inclusively without recognizing their diverse languages and meaning-making practices as a resource to learn" (p. 227). In other words, certain elements of ICC need to be deployed by the educator and their institution to make sure that translanguaging and linguistic diversity can be successful tools in learning endeavours. This coincides with the perspectives on ICC/ICD, linguistic diversity, and translanguaging brought together in this thesis study and is further discussed in chapter 5.

The focus on recognising linguistic diversity and minority languages is further underlined in three articles reporting on studies on translanguaging in the Basque country in Spain. One of the studies by Leonet et al. (2017) on minority language preservation through pedagogical translanguaging was aimed at "developing language awareness, metalinguistic awareness, and communicative and academic competence in Basque, Spanish, and English" (2017, p. 216). Some of the findings conclude that pedagogical translanguaging in maintaining and developing minority languages could be suitable. In this study, the minority language, Basque, was the language of instruction and the learners' other languages became their supporting resources. Nevertheless, I would advocate that linguistically diverse students could maintain and develop their minority languages in a majority culture alongside language learning through translanguaging practices. The point of comparison from this study to the current thesis study is the maintenance and development of competencies in multiple languages in a majority language context.

Further, Muguruza et al. (2020) reported on a study looking at the uses of languages by teachers in university-level courses in The Basque country in Spain and students' reactions and

perspectives on multilingual educational strategies in education. The study reflected on the flexible language usage by Basque-Spanish speaking students in English medium courses and their teachers. The findings suggest that there was a difference in teacher and learner perspectives on flexible language usage and that students found it a positive strategy (p. 1). It is the student perspective on flexible language usage and translanguaging in education that is the most interesting and comparable with the focus of this thesis study.

Additionally, Cenoz et al. (2022) explored “the possible relationship between pedagogical translanguaging and the perceptions of students’ and teachers’ levels of anxiety when teaching and learning through the medium of second or third languages” (p. 1). Like the two preceding studies, this one was also situated in The Basque country in Spain, but instead of university-level, this study was rooted in primary and secondary education. The main aim was to examine teachers’ and students’ reported anxiety when applying fluid and dynamic language practices in their classes. This study relates to Andersen’s forthcoming study where there are some indications of uncertainty in dealing with linguistic diversity reported by teachers. Both studies allow a discussion on different language orientations and can provide points of comparison to the findings in this thesis study. The focus on implementing pedagogical translanguaging to enhance learning (and language identity) provides interesting perspectives that are discussed alongside the findings in chapter 5.

The studies presented in this section indicate that there is a need for more research in the varying fields, especially studies highlighting the student experience or perspectives. This chapter has outlined the research gap that this thesis attempts to contribute to. That is, there are multiple studies on multilingualism and ICC, on linguistic diversity and translanguaging, and on either multilingualism or translanguaging in educational contexts. There seems, however, that there is a knowledge gap left between these approaches in which ICC/ICD, translanguaging, linguistic diversity, and educational contexts are combined and researched within one study. It is this gap that I attempt to address in this thesis.

4. Methods

In this chapter, I present the project and data gathering processes. In order to address my research question: *How can linguistic diversity in the English vocational classroom contribute to developing students' intercultural communicative competence?* I took an exploratory approach (Oppenheim cited in Cohen et al., 2011, pp. 413-414) and conducted one semi-structured (Brinkman & Kvale, 2015, p. 19), focus group interview (pp. 175-176; Cohen et al., 2011, pp. 436-437) with students from a first-year vocational studies, diverse student group English class, in an upper secondary school in Norway. The interview was conducted according to a two-part structure, meaning that for part one the whole student group participated, these were twelve students. In the second part, those who were considered multilingual participated, these were six students. In addition to the participants, there were two interviewers and one English subject teacher present. The interview was conducted during the allotted time for English class that day plus an extended 45 minutes of the following class. We were in the classroom that the participants use for most theoretical classes, and there were some students from the group absent.

In this chapter, I present my project, the approaches, and the choices I have made in conducting the research project for this master's thesis. The research process follows the steps outlined in figure 2. These steps are presented categorically, the process was, however, not as chronological as those categories might indicate. Throughout the project timeline, I moved back and forth across these categories multiple times addressing certain elements as the project progressed.

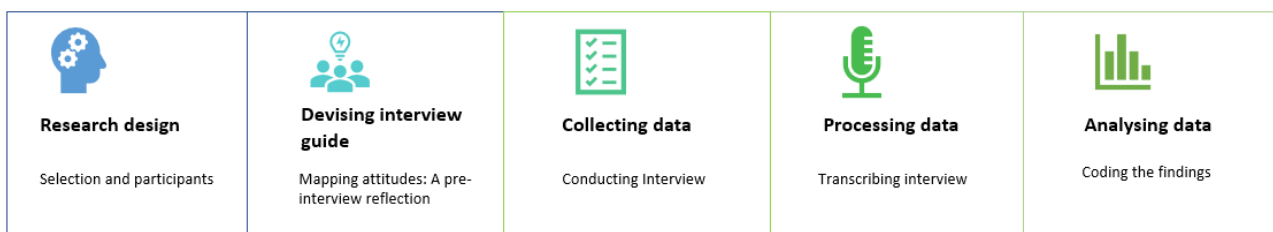


Figure 2: Research process

4.1 Research design

After exploring many topics several times, I seemed to come back to three elements: multilingualism, intercultural communicative competence (ICC), and vocational studies. From there I conducted a literature review and found that there are multiple studies that underline the

lack of the student perspective in research. In other words, there was a research gap that I could begin to address (see chapter 3). I wanted to explore and talk to those who lived the experience as multilinguals in the vocational classroom in Norway (Cohen et al., 2011, p. 435; 437). I thus, decided on conducting an exploratory method that allowed me to question the people that I thought could provide insight into my research question (Oppenheim cited in Cohen et al., 2011, pp. 413-414; Denzin & Lincoln, 1994, p. 2). I, therefore, decided on the qualitative method interview. Since the interview was conducted with few participants it could be considered a focus group interview (Brinkman & Kvale, 2015, pp. 175-176; Cohen et al., 2011, p. 436). In addition, I wanted the interview to feel less imposing and more like a discussion or conversation thus resulting in a semi-structured approach (Rubin & Rubin cited in Brinkman & Kvale, 2015, p. 129; Cohen et al., 2011, p. 412; 433).

My chosen method and approach to gathering data material for this thesis study provided data that could start to address a research gap identified by the literature review (chapter 3). I hoped to gather data that could lead to hypotheses and perspectives that future research could build on through varying approaches. For example, the findings in this thesis produce hypothesis x and by classroom observation, one-on-one interviews, or action research resulting in conclusion y one can supplement new knowledge to contribute to filling the research gap. My interview was intended to bring forward the multilingual student experience in order to draw links to ICD as a joint endeavour in education. The students' participation can thus lead to start filling under-researched positions in varying fields. The participants' contribution could benefit future generations and future research endeavours toward a more enlightened, open, and respectful society.

This study could potentially provide knowledge of the students' perspectives on their role as multilingual or bilingual in the classroom context (Brinkman & Kvale, 2015, p. 55). In other words, the study account for students' reported experiences as multilingual (p. 30). However, even though classic philosophy does not consider subjects' experiences and opinions as knowledge per se (p. 41), Heidegger posed that in order to address the question: what is the mode of being of the entity that understands, that "we should not begin with a study of knowledge as an abstract, disembodied phenomenon, but with an inquiry into the living, acting, and knowing human being" (cited in Brinkman & Kvale, 2015, p. 56). This implicates that knowledge is a cooperative construction and that by "wandering together" one brings together the experiences and thoughts one gathers along the way together with others and their experiences (pp. 56-57). Further, we all understand worldly phenomena from our own

perspectives and with our own biases (Brinkman & Kvale, 2015, p. 60). I, therefore, argue that conducting studies that highlight the participants reported experiences, perspectives, and understandings is important.

4.1.1 Participants and selection

In recruiting informants for my thesis study, I reached out to an upper secondary school in Norway and requested their participation in my study. My participants were chosen based on these criteria (1) having chosen vocational studies, (2) having the English subject this year, and (3) the fact that their student group was linguistically diverse. The recruitment and selection were therefore not entirely randomized, meaning that there were criteria that the group of participants had to meet. They, were, however, not recruited or selected on any presumed notion that they would provide any special or particularly interesting data that could not have been obtained at another school and with other participants and the same criteria. Upon the school's agreement, I was given access to one of their vocational classes that consist of students of varied backgrounds and with diverse linguistic repertoires.

My informants were primarily between the ages of 16 and 21 and were attending their first year in upper secondary school. They consented to participate in the study after having been provided with an introduction to the project as well as the purpose of their participation and my inquires (see appendix 7.3 for information letter). They signed a declaration of consent stating that they had been informed of the project and its purpose to investigate the relationship between linguistic diversity and intercultural competency development (ICD) and what their participation required (Tuckman cited in Cohen et al., 2011, pp. 421-422). Of the twelve participants about half of them, in one way or other, were able to make use of three or more named languages. This meant that they were able to make use of an additional language to Norwegian and English to a varying extent and were therefore considered multilingual (see chapter 1.1). Additionally, most of those who were considered multilingual had more culturally diverse backgrounds than those who primarily could only use Norwegian and English.

Other than being a linguistically diverse student group, in vocational studies with the English subject this year, any person-specific information, like gender, nationality, etc. was of little interest for this research project and therefore left out. Furthermore, excluding such information contributed to anonymising the participants. The experiences, thoughts, and opinions of these students on multilingual and multicultural matters were what was interesting (Brinkman &

Kvale, 2015, p. 3; Cohen et al., 2011, pp. 436-437). In requesting this type of information from my informants I also had to ensure them of, and ensure their confidentiality (Brinkman & Kvale, 2015, pp. 93-99; Cohen et al., 2011, p. 422; 442). This was done through my application to NSD (Norwegian centre for research data)⁴, the use of Nettskjema Diktafon⁵, the information letter and declaration of consent, and some of the choices made during the transcription of the interview.

The participants in this study were teenagers and considered by NSD to be old enough to independently decide whether or not they wanted to participate. In other words, they were in an age group considered old enough to declare their consent independently. They were therefore not considered children, yet they were in an age group where one still needs to be sensitive towards interviewing them. My ability to build and gain trust and put the participants at ease might have been more important to the participants I had than if I dealt with adults (Cohen et al., 2011, p. 433). Considerations of this character were reflected in the wording choices of the questions (see section 4.2), the interview approach, and my engagement as an interviewer. The interview process itself thus was an act of balancing the formal purpose with an informal setting to encourage participation. By incorporating some of my experiences as contextualisation in posing questions to the participant and then requesting theirs I hoped to encourage answers that reflected them and not what they thought I wanted to hear (pp. 433-435). Additionally, since half of my participants had a more diverse background, as opposed to being “only” Norwegian, I had to approach them more attentively and with openness in a slightly different manner than if they did not represent linguistic minorities in Norway. This included sensitivity towards their experiences and their willingness to participate which were reflected in the approach to the interview (pp. 435-436).

Further, to create a safe space for my participants and for them to be able to reflect on their experiences and the contexts they have found themselves in, I decided to conduct a group interview over multiple one-on-one interviews. I chose to conduct a group interview with a two-part structure because there is “safety in numbers”. The two-part structure referring here to my decision to start the interview with the entire class regardless of their linguistic competence, whereas I after an initial discussion requested that those with more than two languages stay and the others could leave. Also, I considered that it might have been less frightening to give

⁴ A subsection of the Norwegian Agency for Shared Services in Education and Research (SIKT) and is concerned with data privacy in research and archiving data in a safe manner for research purposes (NSD, n.d.).

⁵ University of Oslo. (n.d.). Nettskjema Diktafon-app for recording and safe storage of research data.

answers in a group they were more comfortable in rather than in one-on-one interviews (Cohen et al., 2011, p. 433). In a group format, they might have found confidence and common ground with each other and have been influenced and encouraged or reminded by each other of relevant experiences that they in one-on-one interviews might not (p. 432). The students might have had a less stressful and a more positive time participating and discussing their viewpoints and experiences with people they felt they had more in common with. In addition to finding refuge in not being alone in experiencing some of the phenomena (p. 422). It is important to be sensitive toward young participants in research as they are more susceptible and vulnerable than adults (p. 433).

However, there are fallacies in conducting group interviews as well, as some of the students might not trust each other, feel comfortable discussing such topics with each other, or there might be some personalities that overshadow those whose opinions or experiences supplement the research to a greater extent (Cohen et al., 2011, p. 437). Additionally, some opposing experiences or opinions might not come forth if a student felt that their opinion or experience was not legitimate, or that it contradicted others' opinion or experience, thus resulting in "group think" (p. 432). To avoid a conflict or mismatch with their peers, some students and their answers could have been left undiscovered. For example, during part one of the interview, several of the multilingual students were less interactive and other participants had an overweight of participation, once we came to part two of the interview, they participated much more. Furthermore, with the interview approach I took, I could also risk having unbalanced participation (p. 437), in which case I would have had to address more of the participants more directly, however, in part two all of the participants were regularly active. Therefore, I argue that keeping them together and following the two-part structure was an appropriate strategy. Additionally, I thought it could be the best way to make sure the students felt safe and were not forced to share uncomfortable answers. In one-on-one interviews, the participants could have potentially felt more pressured into partaking in all aspects and maybe divulging information that they would rather keep out. By making these decisions, I hoped to inspire them to provide honest and real answers based on their knowledge and their own experiences as part of their group (Cohen et al., 2011, p. 432).

4.2 Devising interview guide

The application to NSD required an overview of the general direction of the questions wanted to explore with the participants. This resulted in an interview guide outline (see appendix 7.4) (Brinkman & Kvale, 2015, p. 156). This outline was based on the theoretical and analytical framework used for this thesis and was discussed with supervisors and other multilingual university students. Minor changes were made to the initial inquiries that I wanted to look into, however, the approach to how I addressed the topics changed somewhat more. Further, instead of providing the students with the topic and asking them to freely discuss it, I had questions guiding them to stay within the lines of my research (Brinkman & Kvale, 2015, p. 34; Cohen et al., 2011, p. 421). This ensured that I gathered data on the elements that this project looks into, however, it could also have given the students an idea of what I have been thinking and thus answer the questions in what they thought was the most appropriate way.

Instead of writing out sets of questions I could ask my participants, the inquiries consisted of me presenting an experience, mine or obtained from speaking with university students (see section 4.2.1) and asking the students how this applied to them. There were also statements on the topics I wanted to explore that the students, individually and/or as a group could provide some opinions on, and finally more refined direct questions that reflect the inquiries reflected in the research question on linguistic diversity in ICD. An example of an approach to an inquiry was that I would offer that my knowledge of English would influence how I learned French instead of asking the participants how the languages they know affect how they learn other languages. My French courses in lower and upper secondary school were therefore supported by my knowledge of the English language, as in I could recognise words or phrases because they were similar. This notion was then followed by: how does this apply to you? These inquiries could then have follow-up questions to get the participants to elaborate. By approaching the students' experiences this way I aspired to create a discussion and an exchange of information rather than prying into their experiences non-reciprocally (Brinkman & Kvale, 2015, pp. 154-157). On the one hand, this line of questioning provided the students with an understanding of the question and thus provided similar answers. On the other hand, they might not have thought about the aspect when providing their responses.

Because some of the inquiries were phrased this way several of the questions could be considered leading questions. This could have become a problem because it could have interfered with the participants' independent participation and thinking upon being asked

questions and thereby the validity of the results. However, because the participants were young, I also did not want to dissuade them from participating by making the interview too formal and an impersonal experience. The phrasing instead provided the students with an interpretation of what was being asked of them and could therefore have encouraged them to provide a perspective as well. It could therefore have influenced their answers, however, choosing another approach could have led them to share more superficial reflections or no answer at all. Choosing this way of partaking in the interview was also a way to create a relationship with the participants, which in turn might have helped them feel more comfortable in sharing their thoughts and experiences. If I was willing to provide some of my experiences, it might have encouraged the participants to extend the same courtesy (Cohen et al., 2011, pp. 432-437). One can compensate for such approaches by asking follow-up questions or rephrasing the initial inquiry later in the interview in a way that allows the students to respond more independently after they have been distracted by other questions (Brinkman & Kvale, 2015, p. 170). The interview guide and considerations were part of the application for NSD and made sure that the students' privacy and data would be considered and protected.

4.2.1 Mapping attitudes: A pre-interview reflection

During the planning and devising process of the project and in creating the interview guide, I wrote down some ideas or thoughts on the type of answers I might get from the interview. These reflected the ICC competency categories and competency areas I expected the students to touch upon during the interview. In addition, I spoke with and discussed my interview guide with other university students who were multilingual to get an idea of what a multilingual experience might be. In many ways, this process was similar to piloting my interview guide. In other words, I got to test some of my inquiries and get feedback on how they were perceived. However, conducting a pilot study is something I would do a second time around. That is, the more planning goes into the research the more constructive the process. Furthermore, before I conducted the interview, I spoke with a Ph.D. candidate from MultiLing at the University of Oslo (Andersen, personal communication, 15th of December 2021), who is researching "Teacher beliefs and monolingual practices in a mainstream vocational class", which includes teacher beliefs on language practices, the capital of language, and monoglot ideologies (see chapter 3.2). Our meeting resulted in further reflections and presumptions on what kind of responses the interview would yield. After the meeting I added further comments to my expectations.

4.3 Collecting data

4.3.1 Conducting interview

For my interview, I had two mobile phones that recorded the audio and sent the recordings to Nettskjema Diktafon. We were set in a small classroom which allowed for a “table” discussion where we could gather around more closely (Rubin & Rubin cited in Brinkman & Kvale, 2015, p. 129; Cohen et al., 2011, p. 412; 433). The room was also the students’ everyday classroom with which they were familiar. During the recording, names and other potentially identifying remarks were discouraged. After about twenty minutes those participants that were not considered, or did not consider themselves multilingual, left the room and the interview continued into more specific lines of inquiry into the multilingual experience of students in vocational studies. The discussion ended, and the interview was concluded after about an hour and a half. In addition to the student participants and the main interviewer, an assistant interviewer, who is a co-student and multilingual, and an English subject teacher were present.

There are two sides to having a teacher present during the interview process: (1) the teacher can ensure the students’ well-being, meaning that the teacher’s presence can make sure that the participants were taken care of, and (2) on the contrary the teacher’s presence could affect what the students chose to disclose, meaning that they could have excluded responses because they did not want their teacher to be aware of certain things. That is, their teacher was a person they were going to see and deal with after the interview had ended (Cohen et al., 2011, p. 434; 443). The students were asked what their preference was, and they expressed that it was fine either way. In my opinion, it seemed that the teacher’s presence was a calming and ensuring presence in the classroom during the interview, nevertheless, it could not be left unaddressed. Another participant present during the interview was the assistant interviewer. This person was a multilingual university student and was asked along to translate if they knew the students’ languages and if it was necessary. Additionally, this person could follow up on the discussion, write notes, and provide another perspective on the interview and the responses. Having two interviewers meant that, even though the assistant interviewer had a limited role during the interview and in the project as a whole, the transcription and analysis of the data could to some extent be cross-checked (Cohen et al., 2011, p. 432).

Moreover, I also had to make some adjustments during the interview situation. For example, after the allocated time had passed and I was supposed to finish our conversation, the students

still had more to discuss. In addition, I also had more inquiries that still had not been addressed. Luckily, I was given more time with the students right away and we could continue as we were. The students also expressed an interest in continuing the conversation that at this point they were rather engaged in. The time allocated was therefore extended by about 45 minutes, bringing the total interview time up to an hour and a half.

Furthermore, the original interview guide was constructed in English, which was the language I had planned to conduct my interview in, as the interview was conducted concerning the English subject. Yet, I had to and felt that it was more natural for the participants that I spoke in Norwegian. I, therefore, had to translate my interview guide as I went along (Brinkman & Kvale, 2015, p. 19; p. 160; Rubin & Rubin cited in Brinkman & Kvale, 2015, p. 129). This might have resulted in some more complicated formulations than I ideally would have had, and therefore some of the questions needed to be explained a little further. However, it was more natural and easier for the students to understand and discuss the questions and topics in a language they with had in common or were more acquainted with than English. Additionally, some of the planned inquiries became redundant or less interesting as the conversation continued and thus some of the formulations I had planned were dropped. Questions that were dropped were those that the students already touched upon in responding to other questions, questions that required the same type of response, the students recognized this and therefore some of them were dropped, and inquiries that as we went along seemed to become less significant, see appendix 7.1 and 7.2 for interview transcripts and 7.4 for interview guide for further clarification.

I additionally had to reflect on the fact that the interviewees might not have the same first language as me or the other participants (Cohen et al., 2011, p. 421). This was counteracted by thoroughly explaining the inquiries or providing context for the participants. However, this needed to be balanced with the desire for unbiased answers. This relates to the methodological choices I needed to address during the interview process itself. Building on this was the focus on the division of attention taken by the interviewer and the interviewees (Cohen et al., 2011, p. 432). Because there was a need to sometimes elaborate and provide context or examples during the interview, I, as the interviewer, participated more actively in the discussion than I had planned. However, this also enabled the students to participate as well since they then understood the inquiries better. Also, Cohen et al. (2011), suggest that “as researchers, we are part of the world that we are researching, and we cannot be completely objective about that”

(pp. 180-181). That should not however draw from the importance of the perspectives of the participants and their experiences as they are responsible for their truth.

4.4 Processing data

In my project, I chose to record audio that I could come back to, replay, transcribe, and comment on after the interview situation itself was over. H. Sacks (cited in Rapley & Flick, 2007) stated that there are multiple reasons for recording one's data gathering process. These reasons align with why I chose to record and transcribe my interview material. First and foremost, it is that one can replay the recordings and therefore revisit the data as many times as needed within the timeframe of the project. In other words, recording the data increased their availability. Further, it allows for accurate transcriptions to be made post-interviewing which allows the researcher to both fully participate in the interview without the need to take notes and write down answers along the way, and also to fully submerge in the material undistracted after the gathering process itself. Finally, it allows other researchers to engage in and review the raw data at a later point and for related, yet different purposes (pp. 49-50).

4.4.1 Transcription

For this thesis, I was interested in the experiences, perspectives, and opinions or thoughts of my participants. I could therefore focus on transcribing only what was said and leave out other details, such as laughter (Griffin, 2005, p. 188; Brinkman & Kvale, 2015, p. 52). Thus, my transcription became a word-for-word account of what was said. That being said, I did have to edit or leave out a few elements to make sure I could keep the students anonymised. For example, a few times some of the students' names were mentioned on the recordings, but these were replaced by N. I also purposely left out any mishaps in replies or comments during the interview that could imply sensitive information. Lastly, to ensure data sensitivity the recordings were deleted from a listening device as soon as the transcription and running commentaries were finished.

Indicators in the transcription include – for every new line/person speaking (indicated by R in translated excerpts), and ... if the speaker got cut off followed by – ... when they picked back up on what they were saying (see figure 3). All of these considerations also meant that I chose to leave some components unmarked such as laughter and language errors and focused on the content of what was said (Griffin, 2005, p. 189). Repetitions and hedges were included as it

allowed the transcribing to flow better, and they indicated agreement (mhm), hesitation/pause (hmm/eh), questions, and encouragement towards the speaker (mhm/ah).

MI: Ja, hvordan er det for deg?
- Ok, at det blir snakket mitt språk da ...
MI: Ja, somali?
- ... Ja, det er jo ofte at vi justerer det
MI: Mhm, bruker dere mye somali i engelskundervisningen?
- Nei
MI: Nei? Prøver å holde det til norsk, og engelsk, eller?
- ... det kommer an på hva du mener da, eller om du tenker læreren eller om du tenker om når vi to snakker så kommuniserer vi mer på somalisk, fordi hen er ny her i Norge, så hen kan ikke helt godt norsk enda

Figure 3: Transcription excerpt to exemplify transcription indicators

Other than indicating who the main interviewer (MI) and assistant interviewer (AI) were, I chose not to code my participants for several reasons: (1) it contributed to anonymizing my participants, (2) it was not necessarily relevant to the project to know who said what as the split in the interview between part one and two already indicate some information, (3) since my interview was a focus group it was not necessarily important to follow the individuals separately, (4) and finally that it was what was being said that was important and not who said what. One problem with focus group interviewing is that what is being said might potentially only be expressed by one participant. I counteracted this by requesting more participants' opinions on some of the questions, or the participants themselves discussed the responses. On the one hand, one can assume that when the participants did not openly disagree or provide other responses to the question that they accepted what was said. On the other hand, silence does not equal agreement, meaning that the participants might have disagreed or thought a response invalid but decided not to address that fact. However, the student group also, on several occasions, expressed agreement, support, elaborations, or comments towards the response that was provided (Brinkman & Kvale, 2015, p. 67).

On a final note, the transcriptions themselves did not include my comments or reflections on what was being said, such ideas were noted in a separate document while I was transcribing. Additionally, after I had transcribed what had been said during the interview, I relistened to the interview and wrote in the comment document on thoughts, ideas, and links to the theory that I made while listening to the participants discuss the topic(s). This resulted in a fully transcribed

document and an accompanying commentary which was helpful when analysing and discussing the data material in chapter 5.

4.5 Analysing data

To analyse my data material, I applied the analytical framework presented in chapter 2.1.1 as the RFCDC's "Butterfly-model" for intercultural communicative competence (ICC). The seven competency areas I focused on served as the coding for classifications or groupings I have identified in my transcriptions from the interview. Many of the competency areas occurred simultaneously with other competency areas and have been considered an overlapping occurrence. This is further elaborated on in the following chapter. Important to note is that even though my transcription was a word-for-word transcription they could still be considered translations of the interview. In addition, the excerpts provided in chapter 5 were translated from Norwegian to English. In the translated excerpts I use the same coding for the main interviewer (MI) and assistant interviewer (AI) and indicate the responses with R. My coding and analysis of the transcriptions were therefore subjective interpretations of the data material. This is why I decided to add the transcriptions in the Appendix and for the thorough presentation and discussion of the analytical framework in chapter 2.1.1.

4.5.1 Coding the findings

In coding my data material, I worked through my transcriptions and marked the passages that, based on the analytical framework, reflected one or more competency areas. After that, I made a table (see table 2 in chapter 5.1) with an overview of the occurrences of the different competencies present as well as noting the overlapping occurrences. Note that there could be other competency areas reflected in the data material that I have not focused on or looked for within the scope of this thesis and they are therefore not accounted for in table 2. After the data material had been classified by competency area of ICC, a summary or description of the common denominators of the findings reflecting each competency area was made. These summaries or descriptions create the basis for discussing the findings with the theoretical framework and literature review in chapter 5. In addition to the summaries or descriptions of the findings, excerpts from each competency area of the data material were selected and presented to exemplify the codings. I argue that making use of an analytical framework, in this case, the "Butterfly-model", makes it easier to link together the theory and data material. In this

thesis study, the analytical framework also allows me to compare, contrast, and discuss how linguistic diversity can contribute to developing ICC.

MI: What do you learn from each other due to your language use? Any input? Is there a difference in speaking with your family, friends, and your teachers for example?
R: Yes, there is a lot of talk with
R: Yes, when you speak with parents and teachers one uses more formal language, but when one speaks with friends one does not care that much about what one says
MI: Do you use different languages as well, not just formal/informal, but also, do you only speak with your parents in Norwegian for example?
R: It is kind of, like one starts mixing English words into Norwegian sentences and stuff like that, and my mother who is an English teacher wants me to stop doing that
MI: Are there more of you who mix languages?
R: Well, it is kind of like if one hangs out with friends that are diverse then one would pick up some words/phrases here and there and it is not that easy to let those go when we speak with parents or relatives, and one can use them then too, but I try not to use them with teachers and stuff

Figure 4: Translated transcript excerpt to illustrate coding process

This figure (figure 4) illustrates a translated excerpt from the data material. In coding the excerpts, I applied the varying competency area descriptions from chapter 2.1.2 and note a brief comment on why the excerpt illustrated the competency area. This excerpt would be coded as four different competency areas:

1. as flexibility and adaptability due to the inclusion of notions on how to adjust appropriately toward one's interlocutors,
2. as linguistic, communicative, and plurilingual skills due to the notion of meeting communicative demands,
3. as listening and observing skills due to the expressed ability to adopt language and/or language practices from others,
4. as knowledge and critical understanding of language and communication due to the understanding of communicative conventions.

The example excerpts in the following chapter follow the same procedure for coding the transcript passages.

5. Data analysis and discussion

In this chapter, I combine the presentation of the data analysis and this thesis' discussion. The chapter includes findings from my semi-structured focus group interview and the discussion of them based on the theoretical framework and previous research (chapters 2 and 3). The analytical framework applied was described and outlined in chapter 2.1.1 as the “Butterfly-model” for ICC (intercultural communicative competence). Keep in mind that for the analysis three of the model's competency categories have been applied, *attitudes, knowledge and critical understanding*, and *skills*. From these categories, seven competency areas (see chapter 2.1.2) were explored in-depth and have been used to code the passages found in the data material. These coding categories are first outlined based on the common characteristics of the competency area that the passages reflect, second, discussed according to translanguaging theory and previous research, and third, combined to address linguistic diversity in ICD (intercultural competency development).

In this thesis, the main research question: *How can linguistic diversity in the English vocational classroom contribute to the students' development of intercultural communicative competence?* is addressed by first looking at the two sub-research questions: *How can linguistic diversity influence the perspectives of students in an English subject classroom?* and *How can linguistic diversity influence the language practices of students in an English subject classroom?* Combined the two sub-research questions answer the main inquiry. To say something about the students' perspectives, *attitudes* and *knowledge and critical understanding* have been combined. That is because approaches or mindsets towards phenomena, along with our knowledge and understanding of phenomena, inform our perspectives. Practices, in this thesis, is understood and described in relation to language and our ability and knowledge in applying language-related *skills*.

First, in this chapter, I present a table of findings and an explanation of its content and creation. In the following two sections, the sub-research questions are addressed, one section on *perspectives* and another on *practices*. In the second to last section, I bring forward examples from the data material that reflect competency areas from both *perspectives* and *practices*. In the two former sections, examples from the data material that reflects one competency area are brought forward. This section, therefore, addresses the main research question and concludes the chapter.

5.1 Data analysis

ICC competency <i>category</i> and competency <i>area</i>	Occurrences
<i>Attitudes</i>	Total: 37
Openness to cultural otherness and other beliefs, worldviews, and practices	20
Civic-mindedness	17
<i>Knowledge and critical understanding</i>	Total: 24
Knowledge and critical understanding of language and communication	24
<i>Skills</i>	Total: 69
Co-operation skills	10
Skills of listening and observing	18
Flexibility and adaptability	15
Linguistic, communicative, and plurilingual skills	26
Combined	Total: 130
Passages with overlapping competency areas (2 – 6)	Total: 38

Table 2: Findings

This table illustrates the number of times I coded a passage in the transcripts as one or more of the competency areas dealt with for this thesis. The coding process is illustrated in chapter 4.5.1. The content of the different coding categories corresponds to the components included in each competency area described in chapter 2.1.2. For example, the competency area civic-mindedness is characterized as attitudes toward social groups, particularly, in this thesis, towards linguistic social groups, and therefore the passages in the transcripts that illustrate this type of perspective or competence were coded as civic-mindedness.

As one can see there is some variety in the frequency of occurrence between the different competency areas. There are three competency areas with 20 or more occurrences, whereas the remaining four competency areas include a range between 10 and 18 occurrences. One possible reason why some of the competency areas have more frequent occurrences than the others may be due to the competency area description being more open, or others being particularly specific. These findings can also illustrate that more open competency areas could be easier obtained or reflected in diverse groups of people, whereas the more specific ones could require

more explicit and conscious processes in developing them. The table also notes the number of passages in the transcripts that have been coded, meaning that the 130 occurrences of competency areas were split between 38 passages. These 38 passages illustrated a minimum of two competency areas and a maximum of six, meaning that through interactions passages that reflect ICC most often occur simultaneously. This can arguably be a testament to the intricacy and complexity of ICC.

The focus of this thesis has been specifically on seven of the twenty competency areas in the “Butterfly-model”. This means that I have only searched for occurrences related to the chosen competency areas. This is not to say that other competency areas of the “Butterfly-model” are not reflected in the data material, however, they have not been looked for within the scope of this thesis. In this chapter, the findings have been combined to discuss students’ *perspectives* and *practices* related to linguistic diversity in ICD. The following three sections are structured accordingly: (1) Students’ *perspectives* influenced by linguistic diversity, (2) Students’ *practices* influenced by linguistic diversity, and (3) Students’ linguistic diversity in ICD.

5.2 Students’ *perspectives* influenced by linguistic diversity

In this section, I present the data that illustrate or comment on the *attitudes* and *knowledge and critical understanding* of ICC worked with in this thesis and I attempt to answer the supporting research question: *How can linguistic diversity influence the perspectives of students in an English subject classroom?* The findings in this section provide the students’ reported attitudes, knowledge, and understanding of linguistic diversity and their experience of being multilingual in a predominantly monolingual society. By combining *attitudes* and *knowledge and critical understanding* I aspire to shed light on the way students perceive multilingualism in intercultural development. Each competency is provided with at least one translated excerpt from the interview transcription to exemplify the competency area. The competency area and the findings that coded as such are discussed in light of translanguaging theory and previous research.

5.2.1 Openness to cultural otherness and other beliefs, worldviews, and practices

In the following, I describe the competency area based on the interview passages that I have analysed and suggest suitable example excerpts of this competence. Henceforth I will refer to

this competency area as *openness*. The data material that has been analysed as openness has included elements such as understanding and acceptance of the uses and existence of varying language practices. This includes the understanding of the fact that “their way” of communicating is not the only way to interact with others. This results in an attitude that suggests that there are several ways of attaining communicative success. The analysis of the data indicates that the participants understood that differing cultures result in varying communicative practices. This is reflected in example 1:

Ex. 1

MI: How does it affect you that you know more languages since that in a way means you know more about different cultures as well or?
R: Mhm
MI: How does this affect how you approach people, do you think differently when you speak with new people, or people in general?
R: I might try to avoid using so much body language, if we're not from places close to each other, or from different cultures, because in some countries it's impolite to point like this ... and then one should point like this instead ... yeah, stuff like that, like body language, one has to be careful with that when it comes to different cultures

This excerpt illustrates that the student, based on their knowledge of other cultures, understood and was open to practices that could differ due to other cultural cues. The student demonstrated that this competence and their openness would not restrict their practices, but rather allow them to approach new people more cautiously. The knowledge of such practices seemed, however, to be limited to either their own cultural and linguistic background, or dependent on their relationships with other multilingual people. That was not to say that the students were not accepting of practices that they were unfamiliar with, but rather that they saw their investment and approach to other communicative practices as influenced by the *nytteverdi* and *aktualitetsverdi*⁶ of acquiring competence in a practice different from their own.

Iversen's (2017) and Beiler and Dewilde's (2020) studies implicitly suggest that the *nytteverdi* and *aktualitetsverdi* of the students' competencies determine how they consider their linguistic repertoire in languaging practices. Their studies examined translation as a means in minority language students' practices in relation to the English subject in which the students' minority languages had value and served a purpose. The *nytteverdi* and *aktualitetsverdi* are reflected in the findings for this thesis in how one of the students spoke about different Lingua Franca's dependent on the context they found themselves in. This could indicate that the usefulness of

⁶ From Norwegian and means the value and relevance of acquiring the competence towards its usefulness and appropriateness now and in the future (Skapaas & Brevik, 2018).

their languages as a main form of communication changed when the context around them changed. This is reflected in this excerpt from the data material:

Ex. 2

MI: How do you feel about learning English now, now that it's based on you knowing Norwegian?
R: It's a little harder ... when I was new I tried to learn English because I had to communicate as well as I could and ask the teacher to translate stuff or the other students, but now I know Norwegian and I've got some more, and English is not as important as when I was new in Norway ... Because before I had to use it because it was the only alternative, it was the only Lingua Franca I knew ... now I've got Norwegian too
MI: So you've gone from you using English to learn Norwegian to use Norwegian to learn English in English class?
R: Yes
MI: How do you feel about that?
R: Ok

Notice how the student spoke about the Lingua Franca changing because their communicative competence changed, and the communicative demands would affect what language they considered most appropriate. This excerpt illustrates how openness towards varying communicative practices could allow communicative competence to develop. However, this student's openness could also have been influenced by a need to adapt and adopt the majority language. Such approaches could be influenced by teacher perspectives on multilingual competency.

This is further suggested by the participants, where the more linguistically diverse students would assess the attitudes towards and usefulness of their linguistic competency in engagements in and outside of school contexts. Some studies indicate that the teachers' approach to linguistic diversity, in other words, their application of a -lingual orientation (see chapter 2.2.3) would affect how students perceived language and communication (Andersen, 2020; Andersen, personal communication, December 15th, 2021; Iversen, 2017; Beiler & Dewilde, 2020; Myklevold, 2021). Additionally, some studies indicate that there is a link between multilingualism and openness (Dewaele & Oudenhoven, 2009, and Dewale & Wei, 2012, 2013 cited in Haukås et al., 2021, pp. 85-86) and between multilingualism and intercultural competence (Haukås et al., 2021, p. 94). In addition, the study conducted for this thesis indicates that there could be a connection between linguistic diversity and ICC if the "appropriate learning environments", as suggested by Toyoda (2016), are applied (see chapter 3.1). This could, for example, mean that a diverse student group with an ICC and translingual oriented teacher could have better prerequisites for ICD than in classes where one or more of these components are missing. This was also indicated by the students in the discussion found in example 3:

Ex. 3

MI: What do you think about your teachers, especially English teachers, using your multilingual competence in teaching English?
R: They don't use it that much
R: No, but if you are struggling then the teachers have said it is ok to write the words we don't know in Norwegian for example ...
MI: Eh, because I'm just curious if the languages you know in addition to Norwegian and English are utilised in the English subject?
R: No, not really
R: No
MI: Nothing?
R: Not really, we have just worked with the USA and stuff like that
MI: Mhm
R: We have had teachers that also that had a different background and if we had them there might have been more languages used as well ...
MI: Mhm
R: It doesn't really matter
R: ... it does matter, it could be different than just having ethnically Norwegian teachers because then we use Norwegian and English
R: ehm, when I chose to write about Thailand, I was allowed to use Thai words and phrases
MI: So you use the other languages you know when it is considered useful/resourceful for the topic you are working with?
R: Yes, it is only really when it is relevant, because it is not that often that we get to use our ethnic language

They discussed the prospect of teacher outlook but had differing opinions related to teacher background or competence and teacher approach to linguistic diversity. One student maintained that there was no difference between a multilingual teacher that was not ethnically Norwegian and a bilingual teacher who was ethnically Norwegian. Another student, on the other hand, thought that there would be a significant difference between the two such teachers. The participants' discussion in this regard could thus indicate a similar position to that I suggest above in building on Toyoda's (2016) "appropriate learning environments". In other words, a teacher that is more linguistically, and possibly culturally diverse, potentially has a further developed ICC competence than a teacher with a less diverse background. The indication is therefore that a similar characteristic of students would end in a similar conclusion. These positions are, however, hypothetical and would be highly influenced by many variables. This thesis, among others, only hopes to provide indications and implications based on the reported experiences, perspectives, and practices provided by the student participants. My argument is, therefore, that if English subject teachers, among others, of linguistically diverse students, facilitate appropriate learning environments (Toyoda, 2016), and encourage the use of their students' varying linguistic repertoires for a multitude of purposes by applying a translingual orientation (chapter 2.2.3) towards language and subject teaching, that this might result in more openness towards varying practices among all the students in the class.

Haukås et al.'s study "Ungspråk" (2021) supports this position. That is, some of the findings or indications in that study suggested that there was a perceived correlation between linguistic diversity or multilingualism, and language learning and the ability to empathise with others (Haukås, 2021). Relatedly, Myklevold's (2021) study reports that teachers and teacher educators discuss and reflect on new perceptions of multilingualism, multilingual resources, and approaches to include multilingual strategies, especially in foreign language learning after LK20 was implemented. By way of explanation, teacher perspectives on linguistic diversity changed from narrow and monolingual stances toward multilingualism as a resource and as useful in language learning, but that teachers had unsatisfactory competence to address these changing ideologies and approaches in language subjects. In other words, there is a correlation between the indications of Myklevold's study (2021) and the arguments the students brought forward in this thesis study in discussing what type of teacher they thought would address a multilingual classroom most appropriately (example 3).

Openness was also reflected in the data material through how the students would use translation as a communicative strategy to include each other, but also to understand the subject and what the teachers required of them. This is explained in example 4:

Ex. 4

MI: What about English class, do you get to use other languages than Norwegian and English during the lessons?
R: No, but there are some who will translate for those who need it, there are some in this class that speak the same language and then it's good when they translate for those who can't really use a lot of Norwegian.
MI: So they'll co-operate by translating between one another?
R: Yes
MI: Ok, are there more of you who would be involved in these processes? Or is this something you do together two and two?
R: For example, if one that speaks Somali doesn't understand what's on the board, to get this student to understand, another that also speaks Somali will translate and/or explain in Somali
MI: Does this happen between English and Norwegian too?
R: Yes, we communicate a lot and that helps
MI: So you won't only use English in English class?
R: No
MI: So all you languages are used?
R: Yes, it helps us learn English so we do use it a bit when we have English class

The excerpt includes responses that explain how translanguaging practices such as translation are applied in communication to make sure that all students are aware of what is going on in

class and how they can participate. This stance is supported by findings from other studies on translation and minority language users in English classes (Iversen, 2017, p. 44; Beiler & Dewilde, 2020, p. 547). It is, therefore, necessary or valuable that the school, which is a place where the students spend a lot of time, encourages and contributes to broadening the students' perspectives on language and language use through subjects like English (see chapter 2.3 on the English subject and ICC). In addition, if their classes consisted of diverse students, their investment might increase and thus result in more openness.

5.2.2 Civic-mindedness

In this thesis, civic-mindedness (attitudes toward social groups) has been understood as attitudes toward the creation and existence of minority language groups in education (section 2.1.2). This competency area of the “Butterfly-model” can be described by the findings from the data material through examples that comment on the existence and creation of social groups. Further, it seemed that if a student had a personal relationship with a person with a language different than their own, they would be more invested in acquiring or understanding how said language works and how they can address the intercultural cues embedded in the language. There was, however, a perspective that some languages have less prestige than others and thus found themselves further down in a linguistic hierarchy. This is exemplified in example 5:

Ex. 5

MI: How do you, who are multilingual, feel about your language resources? How do you feel about the languages you know? Is it a good or bad thing that you know more languages?

R: Yes, well, I at least feel like it is a positive thing

MI: Yes, for you?

R: Yes, I am not from a different background like the others here, but I have still learned a lot, at least in Spanish and German ... I went to Germany a couple of years ago and I got to use it then – and it was helpful

R: I at least feel like I really get to use the languages I know right now, for example in Thailand, if I'm there, and I'm alone, then at least I know how to communicate without using English – that is if they don't know English

MI: So the two of you feel like it is a resource that you know more languages?

R: Yes

R: Yes

MI: How about you? Do you feel like your 'other' languages makes it harder for you?

R: It depends

R: Yes

R: Well, it's not like it is harder for me to learn any other language, I just feel like some of the languages I know are kind of uncomfortable, that I don't really get to use them

MI: So you feel like there is no prestige in the fact that you know more languages?

R: Well, in some of them, yes

The excerpt explains how the participants reported their feelings toward the different languages they knew. Some of the students expressed that being multilingual was a positive thing and they felt that their languages were a resource. Some of the other students, on the other hand, expressed that some of their languages were uncomfortable and held less prestige. Meaning that these students found their languages and their uses as positive, but they also suggested that some languages are associated with a certain attitude – this is especially true, according to the data material, for rarer languages or minority languages that are considered less valuable in a majority culture. The implicit indication is that named languages fit into certain language hierarchies determined by majority cultures and thereby are assigned prestige according to the language's position in said hierarchy. Such attitudes could also have pedagogical implications, meaning the difference between a monolingual and translingual orientation in a language educational context (section 2.2.3).

This could be further addressed constructively depending on the teachers and their perspectives on linguistic diversity (Andersen, 2022; Andersen personal communication, December 15th, 2021; Iversen, 2017; Beiler & Dewilde, 2020; Myklevold, 2021). However, Leonet et al. (2017) present in their study that adopting a translingual orientation in fact can contribute to positive attitudes towards linguistic diversity and strengthening of all languages involved (p. 216; pp. 224-225). Similarly, Haukås et al. (2021) present that linguistic diversity affects how we learn languages and act towards others (p. 83). These perspectives could arguably comment on the attitudes towards social groups and therefore towards the development of the competency area civic-mindedness.

Furthermore, the findings suggest that the students assume that having multiple languages can also mean multiple identities which could lead to more tolerance, respect, and understanding of other individuals. The findings coded as civic-mindedness express that knowing more languages could equal more identities, meaning that various languages represent various cultures and by being a speaker of a language the person adopts an identity that to some extent reflects that culture. Moreover, there seems to be an understanding that language and language practices are the result of cultural background and thus produce different communicative conventions. Like in this excerpt:

Ex. 6

MI: Do you, in this case, feel like you and the language(s) you have become representative for the culture it reflects? Like, if somebody asks you questions about language do you feel like you are providing some type of cultural information as well?

R: Eh, yeah! Like with politeness expressions ... this one can speak of because that is culture ... so if you are to speak to/address a grown up you always have to say /kæ/ first ... that is polite, and if I am going to speak to younger people you have to say /noŋ/ ... there are some politeness expressions that one has to remember or else one is considered rude

MI: since this is something you have had to consider in Thai, is this something you felt that in learning English for example that you had to clarify?

R: ehm, I knew there was some politeness expressions in English as well from before due to series and movies – like miss and sir and stuff, and missus and madame or something ... but I have been thinking about there being many politeness expressions in the languages, but not that many in Norwegian ... not anymore, or it was before but not anymore it has kind of faded out of our language

This excerpt provides insight into how a student is transferring their culturally encoded communicative competence between the languages they know due to the different social groups that they are addressing. The student explained how they would reflect on varying politeness expressions because they knew that in one of the cultures they were familiar with, there were certain phrases considered mandatory in addressing people. I argue that a translingual approach to language teaching could allow and open up for discussions and more reflections similar to this student's explanation on varying communicative practices due to linguistic diversity present in this example. Applying a translingual lens in such contexts could bring forward the diversity in a more natural manner and therefore foster more openness, respect, civic-mindedness, and tolerance simply because diversity and diverse practices could become an even bigger part of the day-to-day routine. This position is supported by the implications the students made during the interview.

The participants' argumentation indicated that being multilingual and being part of a linguistically diverse student group could result in greater tolerance, more respect, and understanding of other individuals. In addition, I argue that the findings in this competency area indicate that being in a linguistically diverse group over some time can challenge our perceptions of hegemony⁷ and the cultural attributes of the majority culture. This could open up a discussion on what it is that defines different social groups. Like openness, there seems that having a personal relationship with someone with a different communication style, mindset, or linguistic background challenges the attitudes toward the social groups in society. This includes understanding that these social groups have varying communicative practices as well.

⁷ Hegemony is defined as “the social, cultural, ideological, or economic influence exerted by a dominant group” (Hegemony, n.d., in Merriam-Webster.com dictionary).

Gulikers et al.'s study (2021) supports this perspective, but that ICD needs to be made explicit through reflection (p. 47; p. 67). The argument then is that adopting a translingual orientation and allowing or encouraging more translingual practices in various activities in class by bringing to light linguistic diversity can contribute to the development of ICC. That is because translingual practices challenge the languaging norms of the majority culture that the linguistic minorities find themselves in. The main difference between Gulikers et al.'s (2021) study and this thesis study however remains. Their study examined ICD with the help of a guide or form assessing ICD after an international exchange of vocational students, whereas this thesis study examines ICD in the everyday context of vocational studies without a guide or assessment form. Therefore, I argue that ICD does not have to be as explicit as Gulikers et al. (2021) propose but that it is rather an implicit consequence of being a member of a diverse student group. That is not to say that subjects, like English, are not important in facilitating exercises, etc. that require reflection on ICC matters and thereby making ICD an explicit result of active measures.

Furthermore, the students agreed that being in a linguistically diverse class would be different than being in a class that was less diverse, meaning that they expressed that their class, which consisted of potential multiple linguistic social groups, challenged, or opened their attitudes more towards varying practices or perspectives of people who differed from their own. To build on this I suggest that a translingual approach toward linguistic diversity, especially in English class, potentially could contribute to developing students' openness and civic-mindedness towards practices and social groups that originate outside their own experiences.

5.2.3 Knowledge and critical understanding of language and communication

The third competency category *knowledge and critical understanding*, and the subordinate competency area knowledge and critical understanding of language and communication provide perspectives on the students' experience as a multilingual student group as well. In my analysis, this is one of the competency areas that overlaps most with the other competency areas, whether they be related to *attitudes* or *skills*. This reflects the presentation of the competency area in chapter 2.1.2. There it was noted that this area often has to be understood or developed alongside other *attitudes* or *skills*.

The findings in the data material for this competency area suggest that linguistic diversity can create greater awareness, attentiveness, reflection, and knowledge of language(s) and varying systems. This in turn means that they have a broader repertoire of resources, meaning-making

and communicative tools, strategies, and practices. Further, the analysis indicates that the students reflect on the usefulness of their repertoire(s), either concerning interest from other interlocutors or from the varying contexts that they find themselves in throughout their experiences. This is exemplified in this excerpt:

Ex. 7

MI: I'm just curious, the languages you know outside of Norwegian and English, are they used when you have English class?
R: No, not really
R: No
MI: Not at all?
R: Not exactly, we've just had about the USA and stuff
R: If we would have had teachers for example that also had, or that had a different background then maybe we would have used more languages as well ...
R: It doesn't matter really
R: ... it kind of does matter a little more than if we consider that we have only ethnically Norwegian teachers because then it kind of, if we know either Norwegian or English
R: Eh, I remember having an assignment ... in lower secondary where we had to write about a country we wanted to visit or we were from ... and I chose to write about Thailand and I was allowed to make use of Thai words and phrases and stuff
MI: So, you can use your other languages when in English class when it is relevant for the topics that you are working with?
R: Yes, mostly when it would be relevant, because there is not a lot we can use our ethnic language or like I don't speak Thai, it's not my mother tongue, but yeah there are others that do have it
R: I think it would be nice if we could have used it more and more often maybe
R: Like other languages
R: Yes
R: Yes

This excerpt presents a discussion the students had on the usefulness of their other languages in the English classroom. A slightly smaller excerpt of the same passage was also analysed as openness (5.2.1), however, in this section, it is explained how it also illustrates knowledge and critical understanding of language and communication. In the excerpt, the students indicate that the other languages they know are only useful in English class when it is directly relatable to the topic or lesson at hand. There are, however, some opposite opinions on how or why it is like this. In addition to these implications, several of the findings in this competency area that overlap with other competency areas, according to the analysis, shed light on linguistic hegemony (see for example ex. 5 in section 5.2.2), language identity, language attitudes, reflections on the transferability of linguistic and communicative competence, and reflections on how the teacher(s) background(s) can affect how language subjects are taught (see ex. 3 in section 5.2.1).

Furthermore, it seems that some of the students who have lived in Norway for a longer period or who were born here to parents of foreign descent are more likely to want less of their “ethnic” language to be mixed up in their school activities or situations outside friends and family. On the other hand, those who came here later, in their teens or early twenties have a stronger relation to or wish to be able to make use of their “ethnic” language in multiple contexts outside family and friends. This is a conclusion I draw because I know who said what during the interview, but it can be hard to read that from the transcripts since there is no coding for who said what, I do think, however, that it is an interesting notion to comment on. In example 8, the position is partly illustrated:

Ex. 8

MI: But do you feel like it is important, is there a reason you won't leave your “ethnic” language(s) behind, or doesn't it matter if you forget it after a while?
R: It is important
R: It is important
R: It is important because it is part of our culture and our heritage ...
AI: Mhm
R: ... It is part of our identity
R: that way we can also read or for example read news and know what is going on back home or the places you have spent time ... like, if I want to read news in Somali, from Kenya, it would be in Somali or in Swahili ... and then it would be necessary to know the language to read and understand the news

In the excerpt, the students who had come when they were teens or in their early twenties expressed some opinions on why it is important to maintain their linguistic repertoire. These include a value in terms of usefulness, as in *nytteverdi* and *aktualitetsverdi* discussed above, and in terms of maintaining an identity based on their heritage. The students were, in this context, able to apply their knowledge and critical understanding of languages to explain why linguistic diversity had communicative benefits.

Relatedly, the students were also able to apply knowledge and critical understanding of language and communication in other passages from the data material. The students reported on how conceptualisations such as otherness influence how they would treat and approach others. Haukås (2021) supports this perspective as the findings of the “Ungspråk” project indicated that being linguistically diverse was directly related to being more empathetic towards others’ thoughts and feelings. This is exemplified through the data material in the students considering politeness expressions and body language (see ex. 1 and ex. 6).

Ex. 1

MI: How does it affect you that you know more languages since that in a way means you know more about different cultures as well or?

R: Mhm

MI: How does this affect how you approach people, do you think differently when you speak with new people, or people in general?

R: I might try to avoid using so much body language, if we're not from places close to each other, or from different cultures, because in some countries it's impolite to point like this ... and then one should point like this instead ... yeah, stuff like that, like body language, one has to be careful with that when it comes to different cultures

Ex. 6

MI: Do you, in this case, feel like you and the language(s) you have become representative for the culture it reflects? Like, if somebody asks you questions about language do you feel like you are providing some type of cultural information as well?

R: Eh, yeah! Like with politeness expressions ... this one can speak of because that is culture ... so if you are to speak to/address a grown up you always have to say /kæ/ first ... that is polite, and if I am going to speak to younger people you have to say /noŋ/ ... there are some politeness expressions that one has to remember or else one is considered rude

MI: since this is something you have had to consider in Thai, is this something you felt that in learning English for example that you had to clarify?

R: ehm, I knew there was some politeness expressions in English as well from before due to series and movies – like miss and sir and stuff, and missus and madame or something ... but I have been thinking about there being many politeness expressions in the languages, but not that many in Norwegian ... not anymore, or it was before but not anymore it has kind of faded out of our language

Both of these passages were also grouped into either openness or civic-mindedness. In this instance, they reflect the knowledge and critical understanding of language and communication as well. This goes to show the complexity of language, communication, and behaviour and how they easily can suggest multiple competencies. In addition, these reflections on politeness expressions and body language suggest that the students inhabit certain knowledge and are able to apply critical understanding of this knowledge towards contexts or positions that they would or would not be familiar with.

On the one hand, the question becomes whether they hold the ability to address this knowledge and critically apply it in their communicative practices or not. On the other hand, it can be indicated that through the analysis of the data material, that linguistic diversity could create greater awareness, attentiveness, reflection, and knowledge of language(s) and varying languaging practices and thereby challenge our knowledge and critical understanding of language communication. This affects our perceptions of the opportunities that linguistic diversity in the English subject and language learning could provide. These notions are also reflected in Gulikers et al.'s study (2021), meaning that ICD can occur when one finds oneself in diverse contexts, or contexts that differ from our day-to-day experiences. Their emphasis on

guided reflection is however a point to question when we deal with day-to-day contexts that are characterised by diversity instead. In other words, I question the explicit awareness that their rubric ICD (see chapter 3.1) requires, whereas I suggest that inherent ICD can happen when one finds oneself in contexts that potentially can challenge our pre-conceptions daily.

Related is Cenoz et al.'s study (2021) on teacher perceptions of anxiety in applying pedagogical translanguaging. They found that there was a sense of relief in allowing their students to make use of all their meaning-making resources in learning endeavours and their participants suggested that this was reflected in their students as well. However, their context was based on the fact that the teacher and the students all know the languages applied. In the context of this thesis, the students and teachers had one, potentially two languages in common where one of those would be the target language of instruction (English). The other languages in the students' repertoires were foreign to the teachers and not all the students were able to make use of each other's languages. This would be true for most English subject classes in Norway (Andersen, 2022; Myklevold, 2021). The attention is therefore paid to the possibility of fluid, flexible, and dynamic languaging practices that further communication and subject learning through competencies related to skills. Moreover, such translingual practices or strategies and the extent they are applied in the English subject is highly dependent on the perspectives or approaches of institutions and teachers to linguistic diversity. In other words, whether or not a school or teacher is highly influenced by a monolingual or translingual orientation towards subject and language teaching has great consequence for the perspectives that are developed regarding linguistic diversity. This would translate into the openness, civic-mindedness, knowledge and critical understanding of language and communication that students would hold towards their own and others' languages.

However, there is one concern that needs mentioning, and that is the fact that several of the openness, civic-minded, or critically understanding responses or perspectives brought forward in the interview in large came from those who were also considered multilingual and not those who were "only" bilingual. My impression is that this fact is due to these students have had their perspectives challenged more often simply due to their own background, and the background of those around them. The multilingual students and their perspectives were shaped based on multiple cultural and linguistic norms and practices and therefore I believe that this has resulted in them being more interculturally aware and sensitive. This is, however, speculation as the sample interview conducted in this thesis study cannot allow me to generalise. It would be interesting to see if future studies could elaborate on these notions.

5.3 Students' *practices* influenced by linguistic diversity

In this section, I present examples from the data that illustrate or comment on the *skills* of ICC that can say something about the practices and strategies of communication in a linguistically diverse student group. In this section, I, therefore, attempt to answer the second supporting research question: *How can linguistic diversity influence the language practices of students in an English subject classroom?* The findings of the analysis of the data material in this section present the students' reported experiences regarding the practices and strategies that can be analysed as ICC skills. By separating *skills* from the two other competency categories worked with in this thesis I aspire to shed light on languaging practices in the English subject classroom of the linguistically diverse vocational student participants. Each competency of *skills* is provided with at least one translated excerpt from the data material to exemplify the competency area. The competency area and the findings that were classified as such are additionally discussed in light of translanguaging theory and previous research.

5.3.1 Co-operation skills

One of the competency areas of *skills* that have been dealt with in this thesis is co-operation skills. The findings from the analysis of the data material for this competency area suggest that languaging, communicative practices, and language strategies are competencies that develop by interacting with others. In the student group that was interviewed they proposed several instances and reflections on experiences where they use translation as a means of communication as well as a means of co-operating and including all participants in their student group in their English classes. This is exemplified in this excerpt:

Ex. 9

MI: What about English class, do you get to use other languages than Norwegian and English during the lessons?

R: No, but there are some who will translate for those who need it, there are some in this class that speak the same language and then it's good when they translate for those who can't really use a lot of Norwegian.

MI: So they'll co-operate by translating between one another?

R: Yes

MI: Ok, are there more of you who would be involved in these processes? Or is this something you do together two and two?

R: For example, if one that speaks Somali doesn't understand what's on the board, to get this student to understand, another that also speaks Somali will translate and/or explain in Somali

MI: Does this happen between English and Norwegian too?

R: Yes, we communicate a lot and that helps

MI: So you won't only use English in English class?

R: No

MI: So all you languages are used?

R: Yes, it helps us learn English so we do use it a bit when we have English class

This excerpt shows how translation becomes a language learning tool, a co-operative strategy, and a communicative practice to negotiate meaning in interactions. They also propose that language and practices thereof are a way to negotiate culture and identity. Notice how they explain with examples how a co-operative interaction can take place to make sure that everyone understands and is included, and in particular that this is done by making use of all meaning-making resources. In other words, the students would deploy translingual practices to communicate with and co-operate with each other.

In the previous sub-chapter (section 5.2), I discuss how translation was a translingual strategy applied by the students due to the consideration of *nytteverdi* and *aktualitetsverdi* that the students' languages were attributed. In this section, I revisit translation as a co-operation strategy. Iversen (2017, p. 35) debates the use of first languages (L1) in English learning. The students' L1s seemed to take on different roles, for some, like in this thesis, the L1 was not considered helpful for English language and subject learning, whereas for others the L1 served specific objectives. Drawing on the L1 in language learning was therefore suggested as an advanced metalinguistic awareness in Iversen's study (2017, p. 45). Further, it was reported that the L1 was often used to help or get help from others (p. 44). In this thesis study, this proposition seems particularly true as the students reported that they were most likely to use their full repertoire to communicate with each other, to make sure everyone had the opportunity to participate and understand what was taught or requested by them, and to be able to understand what was taught better (see ex. 9). Translation as a deep learning strategy could arguably

compare well with the purpose of translingual practices, both as a pedagogical approach but also as a learner-centred strategy. That is, the objective of the original Welsh translingual perspective was that a way for deep learning to occur one would have to receive information in one language and be able to reproduce it in another (Williams, 1996, p. 64; Singleton & Flynn, 2022, p. 137). I, therefore, advocate for translingual practices in student groups, especially those who are linguistically diverse, to enhance deep learning and co-operation skills. Additionally, such approaches could challenge perspectives and thus how we approach one another. To be mindful and aware in approaching others is an important step in ICD and therefore in acquiring ICC.

Further, as proposed in both openness and civic-mindedness, Toyoda's (2016) findings indicated that with proper learning environments, elements of ICC would develop. In a linguistically diverse student group, working with others and exposure to other views and practices illustrate conditions that could be beneficial to initiate such conditions. In other words, collaborative learning could be beneficial in language acquisition and deep-learning. Duarte (2019) builds on this and also suggests that peer-peer interaction in the co-construction of knowledge could be beneficial, meaning that collaborative talk furthers communicative skills and enables the co-construction of competence development. The findings in this thesis study, therefore, add to what Toyoda (2016) and Duarte (2019) suggest. That is, that co-operation happens in interaction with others in learning environments that facilitate and encourage the uses of all the students' resources, meaning that translation as translingual could foster co-operative skills.

Translingual competence is arguably communicative competence, intercultural competence is also a communicative competence, hence ICC, and thus, they are part of students' meaning-making processes, resources, and strategies (see sections 2.1 and 2.2). Communicative competence is key in co-operation with others. Translingual skills could therefore be co-operational skills. The aim of translanguaging, ICC/ICD, and (foreign) language teaching in Norway is all to achieve and develop communicative competence (see section 2.3). I, therefore, argue that encouraging and developing co-operation skills in the English subject through a translingual approach encourages the use of all meaning-making resources and thus challenges norms and perspectives in otherwise monochrome school cultures.

5.3.2 Skills of listening and observing

The analysis of the findings related to this competency area implies that being part of a multilingual context means that one picks up languaging and communicative practices and strategies or resources that the other students in the group bring with them. That is, the usefulness of other resources or a broader repertoire became more apparent when there was an immediate use for the source in question. In addition, some of the students expressed that they thought and to some extent experienced that knowing more languages allowed the similar traits to become apparent and therefore transferrable between the language(s) they knew and were acquiring. In other words, they could develop the ability to detect where and how languages overlap, relate, or borrow from each other and apply it in languaging practices and language acquisition. In some instances, they would learn new expressions or communicative practices from frequent interactions, as expressed in this excerpt:

Ex. 10

R: We learn from each other too, we do speak a lot of different languages
MI: That's kind of the core of my research, what do you learn from each other through how you use language? Any thoughts? Is there a difference in speaking with your friends, family, and teachers for example?
R: Yes, when one speaks with parents and teachers we're more formal, but when we speak with friends one doesn't really care what one says
MI: Are there any different uses between different languages, not just formal or informal use, do you only speak Norwegian with your parents for example?
R: It's like, one starts mixing English words in Norwegian sentences and stuff
MI: Are there any more of you who mix a lot of languages?
R: Well, it's kind of like if you hang with friends that have multiple languages one will pick up some vocabulary every now and then, and it's not that easy to just let them go when speaking with parents or relatives, and one can say those words to them too, but I try not to say them to teachers and stuff

From the excerpt it can be inferred that being exposed to or surrounded by practices that vary from one's own can reportedly become part of an observer's repertoire. The students themselves reported that they picked up phrases and linguistic and communicative practices from a variety of languages as long as they were either friends with or in diverse contexts. They also reflected on the uses of communicative practices such as formal and informal addresses toward different interlocutors.

The participants expressed that being in a multilingual context meant that they could pick up linguistic or communicative features from each other. By listening, observing, and partaking in what is understood as translanguaging practices (see section 2.2.2) the participants explained that it

was difficult to be invested in friendships or a class culture that was influenced by linguistic diversity without adopting some of the linguistic or communicative features. Skills of listening and observing also help address and develop the attitudes and knowledge and critical understanding that shape and inform our perspectives. See example 11:

Ex. 11

MI: What is language to you? How do you understand language?
R: Well, it is important to learn languages, and it is fun to learn new languages, and it is important to learn our "ethnic" language, so Norwegian becomes, should be a priority
MI: Do you think Norwegian a priority for all of you?
R: Eh, well, it is smart to learn Norwegian and to learn it well
MI: To follow that up, do you think that, do you think that learning Norwegian is the most important?
R: no no no
MI: In the Norwegian context I mean?
R: No, because there are many other languages than Norwegian in Norway too, and then it can be smart to learn some of them as well
MI: How about the rest of you? How do you feel about using other languages than Norwegian and English?
R: Well, it is a way to communicate
MI: Yes
R: and we do learn a little bit from each other as well, because we do speak a lot of languages

This example presents how attitudes and knowledge can change when the students find themselves in linguistically diverse contexts. The fact that the students could identify immediate uses and applications of the features they were exposed to could also increase the likelihood that they adopted them into their repertoires as well. Understanding and being able to apply strategies etc. that they picked up from other interactants exemplifies how they were able to apply knowledge and critical understanding of language and communication. It is only considered ICC however if they understand and have the skills to know when they are considered appropriate. Thus, listening and observing skills contribute to the development of other ICC competencies as well. Krajewski (2011) puts forward that drawing on previous knowledge and experiences is one way of developing ICC skills. Listening and observing skills thus exemplify how these experiences and the knowledge could come to light for others to adopt them.

5.3.3 Flexibility and adaptability

Flexibility and adaptability skills also build on some of the elements put forward in the previous skill, listening and observing. The analysis of the data material indicates that the students thought that transferring knowledge or competence of language into new contexts should be

possible when being multilingual. This is somewhat supported by Haukås (2021), where the findings indicated that they thought being multilingual made it easier to acquire new language competencies. There is one concern, however, that they discuss, namely the indexicality⁸ of words. This is mediated by the co-operation with each other through strategies like translation. Further, the findings from the analysis suggest that being in a linguistically diverse student group also challenges the communicative processes within, and the participants have to adjust to the interlocutors. They attempt this by making use of the meaning-making resources or strategies that are appropriate for the interaction. Thus, flexibility and adaptability in a linguistically diverse student group can be summarized as being able to evaluate and adapt to the appropriate strategies or practices according to the contexts. This is exemplified in this excerpt:

Ex. 12

MI: I have an impression, and correct me if I'm wrong, is it when you are using languages it's with friends and outside school and not so much in school?

R: Eh, yes, that seems right, but if one has German, then I've heard that it's very easy to learn and it's smart to know proper Norwegian grammar first because then it's kind of the same, or like Norwegian and German has much in common, it feels like it

MI: How about you? Because you had learned some English before you came to Norway, or are you learning Norwegian and English at the same time?

R: I knew some English before I got to Norway yes

MI: How do you feel about learning English now, now that it's based on you knowing Norwegian?

R: It's a little harder ... when I was new I tried to learn English because I had to communicate as well as I could and ask the teacher to translate stuff or the other students, but now I know Norwegian and I've got some more, and English is not as important as when I was new in Norway ... Because before I had to use it because it was the only alternative, it was the only Lingua Franca I knew ... now I've got Norwegian too

MI: So you've gone from you using English to learn Norwegian to use Norwegian to learn English in English class?

R: Yes

MI: How do you feel about that?

R: Ok

MI: Were you thinking about something as well?

R: Eh, yes, I wanted to say that there are many words that are similar in Norwegian and English and many words in Thai that are similar in English like in Norwegian, eh, no, I got that wrong, ok, there are many words in Thai that are similar in English and many words in Norwegian that are similar in English

MI: So you know, English has many words that many other languages uses as well?

R: Yes

R: Yes

In this example, notice how the students were able to reflect on the transferability of linguistic and communicative competence across named languages. They illustrated how flexible and adaptive skills allowed them to fully make use of all their meaning-making resources, not just in communication but also in metalinguistic processes. Iversen (2017) indicated that the ability

⁸ How words, phrases, etc. dynamically index, indicate, or are associated with certain meanings and are received, understood, and/or interpreted by a recipient (Canagarajah, 2013, p. 29).

to draw on linguistic and communicative competencies like this was indicative of advanced metalinguistic awareness in (multilingual) language learners (p. 45). To develop flexible and adaptive language and communicative skills is therefore essential in creating more cognitively active and aware students in language subjects. A translingual approach to the English subject could therefore challenge and contribute to developing this skill.

A flexible and dynamic language position is also reflected in ex. 13. This example includes elements such as feelings about languages and their usefulness and the student reflected on the transferability of linguistic competence between named languages.

Ex. 13

MI: I think it might be a normal experience for you who are multilingual to feel like some of the languages you know fits into a certain hierarchy, but I don't know. How is this for you for example?

R: It depends on what language I'm thinking of ... several African countries like for example Eritrea or something, there is many countries that uses the Latin alphabet to write kind of ... so it can be easier to learn if I was to learn German or Norwegian that has a similar language background, they in a way sound similar ... or if the person knows Latin and Somali ... then they could easier switch or learn new words in Latin languages where one would write in the Latin alphabet or speak it ... so I feel like that becomes easier than with other languages

MI: So you can use then competence you have in other languages to learn new ones, like English for example, because you already are familiar with Latin languages?

R: They are kind of similar|

The example illustrates how the students were able to draw on the knowledge they had because they were familiar with certain languages and cultures. Similarly, Krajewski (2011) suggests that intercultural learning could take place when the students can draw on their own experiences and pre-knowledge in entering the classroom (p. 137; p. 150). The knowledge of such practices, that the students in this thesis study had, was, however, understood as limited to either their own cultural and linguistic background or dependent on their relationships with other multilingual people. It however remains, that translingual practice, which is flexible and adaptive languaging practices (see section 2.2.2), allows the students to make use of their experiences and knowledge in the classroom. In this way, the students' linguistic diversity could contribute to the whole class developing various practices in the English subject.

Further, Muguruza et al.'s (2020) study found that translingual practices were positive strategies in language and subject learning. The findings in this thesis study, however, partly contradict this position. This is illustrated in example 14.

Ex. 14

MI: Do you think it would be easier to learn Norwegian and English and that it would be beneficial to the English subject if the teachers also knew more about your backgrounds and languages?
R: No
R: No
R: No, because then I would struggle with being multilingual ...
MI: Ok
R: ... if my parents and my teachers only spoke Norwegian, that's what would be the easiest
AI: So you feel like your multilingual competence is a hinder?
R: Yes
AI: Ok
R: I feel like it is harder for me, sadly, it's not like that for everyone, but for others it's harder ... like for me
AI: and it's not easy with language to begin with
R: No, I don't think it's got that much to say but, like it's not anything to say
R: I think that the teachers first and foremost need to be proficient and competent in the English language, the English subject, and be good teachers, I don't think it matters if the teacher knows anything about my country of origin or my "ethnic" language, it all depends on how good the teacher is to teach, and the quality of their teaching

During the interview, the participants exhibited some hesitancy towards the flexible, fluid, and dynamic uses of all their languages, especially in the English subject. They expressed that they were not asked to or expected to make use of their diverse competency or repertoire in English class, or any class for that matter. They did not express a desire to do so either. Some even expressed that it could become confusing to try and engage in such practices, like in ex. 14, and that it was more important to focus on the target language and the languages that held the most *nytteverdi* and *aktualitetsverdi* in their near future.

On the other hand, they presented examples of how their languages would play into their language and subject acquisition in English through for example translation practices (see sections 5.2.1 and 5.3.1). In other words, they would make use of translation strategies individually or communicatively to achieve engagement and understanding of language and subject in English class. In this way, translingual practices became a communicative strategy that furthered learning and interaction. Additionally, several responded that they thought it would be "nice" to be able to make use of their resources or competency more often, not just when it was thematically relevant.

Furthermore, the analysis of the competency area flexibility and adaptability suggests that linguistic diversity contributes to challenging the communicative norms in the student group, meaning that the student group's diversity requires that the participants accommodate each other. That is, however, contingent on the aim of communication to be relevant, appropriate,

and considerate of the interlocutors and not to offend, transgress, or misinform each other. The aim of ICC is arguably to attain successful communication, in other words, to be able to communicate effectively, with as few misunderstandings as possible, and constructively with people that are different than oneself (see section 2.3). Acquiring skills of flexibility and adaptability directly relates to this position. In applying a translingual perspective, flexibility and adaptability include being able to make use of all meaning-making resources to communicate. According to Haukås et al. (Haukås, 2021), being multilingual means that it is easier to acquire a new language, meaning that having a broader repertoire, in translingual terms, equals a greater ability to expand that repertoire.

According to the reported perspectives expressed in the data material, there are opposing opinions on this stance. That is, the analysis provides notions that indicate that the students approached multilingualism and language learning differently (see ex. 12 and ex. 14). There seemed that there was a difference in opinion that also reflected their time spent in Norway, the country of origin, or a foreign culture, either nation or another ethnic group within the same country. Those who had come to Norway as young children and spent less time in their country of origin seemed to express that it was less important to acquire communicative competence in their “ethnic” language, whereas those who had come to Norway as young adults seemed to express that there was value and a necessity to develop communicative competence in all their languages. Those who had come very young were also those who posed that applying translingual practices would be challenging or confusing in English class. On the other hand, those who had come in their teens proposed that their linguistic and communicative competencies served several purposes in their lives. For example, it allowed them to have a strengthened multilingual identity, an identity as Norwegian, and an identity related to their country of origin (see ex. 8). Also, possibly because they had to expand on their linguistic and communicative repertoire as they became older, they were more aware of the differences and similarities between languages and proposed some ways in which linguistic competence could be transferred between languages.

5.3.4 Linguistic, communicative, and plurilingual skills

Through the analysis of the data material linguistic, communicative, and plurilingual skills could be understood as being able to meet the communicative demands in different contexts. This means that the students could and would make use of the appropriate meaning-making resources they possess. However, in the findings, the students proposed that their linguistic

repertoire and competence outside of Norwegian and English were used to strengthen Norwegian and English rather than be supplemented by them. The analysis also reveals that the students reflected on differences between languages. Like this excerpt:

Ex. 15

MI: How about you? (Furthering of question on how those who are multilinguals feel about their languages).

R: It depends on what language I am thinking of ... If I think of some African countries, like Eritrea or something, there are many different, some write like in Latin kind of ... so it becomes easier to learn if I was to learn German or Norwegian with the language background that are similar, they kind of sound very similar ... or because if they know Latin and Somali ... they could easier switch, or learn or use new words in Latin languages ... so I feel like it becomes easier than if one consider other languages

MI: So you can use the knowledge in learning English for example, by using one's competence in Latin languages?

R: It is the way ... they kind of are similar

Question and context translated for another student who agrees with what was said

R: they said yes ... yes because you can translate every English word to Somali and then you can understand better what something means ... then you can still be interested in the assignment and it's not so ... in text so you can still work with a question or address the teacher's request in English ... and it becomes easier from you to complete the assignment ... because you know what to do or what to write

The example contains reflections and a discussion on how language and language competence could affect language learning. The students described how knowledge of languages and linguistic systems could contribute to learning other languages, or at least that linguistic features could, to varying extents, be adopted and adapted in language learning.

A linguistic and communicative repertoire that is supplemented with knowledge of and the ability to make use of multiple named languages could mean that one is better suited to meet the communicative demands in interactions with others. This also aligns with the goal of developing translingual and ICC competencies (see section 2.3). The findings analysed as linguistic, communicative, and plurilingual skills, however, suggest that additional languages are not always understood or experienced as a broader competence or competence of their own but rather as a supplement in the acquisition of majority languages in their context. These remarks are curious because several studies suggest and indicate that translingual practices indeed could be helpful or successful in strengthening multiple languages simultaneously and strengthening deep learning (Muguruza et al., 2020, p. 13; Duarte, 2019, p. 162; Duarte, 2020, p. 44; Leonet et al., 2017, pp. 224-225). This discrepancy could indicate that for translingual perspectives in educational contexts to be productive that there needs to be some sort of formal or guided practice and reflection and not just informal translanguaging. Meaning that for

translingual practices in subject learning to be constructive some guidance from the educator might be needed. Toyoda (2016) and Krajewski (2011) would support that position.

Further, the students contemplated different expressions and their translatability, meaning that they had knowledge of expressions or other linguistic features that were limited in reaching communicative success. In other words, they explained that some expressions had encodings that could not be translated successfully. Even within one language, they provided examples of how words could be the same or similar and mean different things depending on the context. Like in ex. 16:

Ex. 16

R: And then there are some words in English and some words in one of the languages you know ... because I like to translate some words to Somali that would be a completely different word if translated to English ... and then, then it's like how to use that word and what does it mean ... because, for example, when I speak to friends and I ... like I sometimes say this, or not things I find hard, but that becomes something different than what I want to say

R: Yes

MI: So it's got something to do with the cultural understanding of the word even though they are the same?

R: Yes

R: Mhm

R: Let me give you an example, for example a Jaguar and a Tiger, in Somali they're the same

MI: So the Somali word means big cat?

R: Yes

R: We have the same thing in Thai just with egg and chicken, it's the same word ... it's kind of confusing

This particular example illustrates how words or phrases could be the same and yet have different meanings due to the context they are put in. Here the students provided two examples in two different languages to describe what they meant. This is furthered by how different communicative conventions are applied in different contexts. This competency area is also explained as understanding the shifting roles of languages and related to the ability to connect where and how languages are related.

One of the studies presented in chapter 3.2 also describes that a translingual approach could be helpful in English instruction classes because the other languages help support and further learning in the target subject (Muguruza et al., 2020, pp. 13). The participants in this thesis, however, thought that the uses of their full repertoire would confuse them and “taint” the target language, in this case, English (see ex. 14). Another study also reports that teachers felt better about using the students' repertoires in class and stated that the students also saw translingual

practices as good for the psychosocial environment in education (Cenoz et al., 2021, pp. 9-10). It is proposed that students tend to “focus more on what they cannot do rather than on what they can do” (p. 10). Their suggestion is therefore that translingual practices are successful because the students experience linguistic diversity as something useful and valuable (p. 10). This could correlate with the notion put forward by the participants in this thesis study when they remarked that they did not necessarily have formal education in the languages they knew outside of Norwegian and English and therefore could not see how they could be relevant in other educational contexts. The fact that they hesitate to use their full repertoires and expressed that it might be challenging is also a statement of their attitudes towards language, and their languages in particular. This is how languaging practices and language attitudes affect each other and why it is so important that educators facilitate learning environments that challenge our understandings critically (Toyoda, 2016). Translanguaging in ICD is, therefore, something that I advocate for in this thesis.

5.4 Students’ linguistic diversity in ICD

In this final sub-chapter, I bring together the perspectives and practices discussed above in an attempt to address this thesis study’s main research question: *How can linguistic diversity in the English vocational classroom contribute to developing students’ intercultural communicative competence?* I attempt to bring together the different elements in this thesis and explain how ICC most often occurs simultaneously. I illustrate this by presenting one of the possible passages that has been coded as several competency areas. The discussion in this section is therefore based on the findings that have been coded as multiple ICC competency areas from both *perspectives* and *practices*. The two previous sub-chapters present findings that can provide insight into the supporting research questions. This third sub-chapter attempts to bring together the two previous ones and present and discuss how the data material that combined provides insight into the main research inquiry in this thesis study.

One of the main reasons that I decided to structure the data analysis and discussion chapter into sections that correspond to the three research questions, ending with addressing the main research question, is because through the analysis it has become apparent that many of the instances that arguably reflect ICC could be coded as several of the ICC competency areas dealt with in this thesis. The overlapping occurrences of multiple ICC competency areas could be described as interchanging perspectives on target language and target culture learning. It also

illustrates that being able to make use of all meaning-making resources and all comparable competencies in interaction with others and in learning contexts can happen simultaneously. The perspectives and experiences put forward by the students suggest that extended exposure and interaction with a language and thereby culture that differ in varying degrees from one's own to some extent will affect one's understanding, competence, and practices. These traits are shown in this excerpt:

Ex. 17

MI: Ok, so what I'm wondering is how do you think that it could have been in the Norwegian school system if one was encouraged to make use of all the languages that one knows when it's possible/useful?
R: Like the other languages we know?
MI: Mhm
R: eh, in school I think that would be difficult ...
MI: Difficult?
R: ... and when I would communicate with others too, if we were to use our other languages
MI: Mhm, but what if you could use Norwegian, English, and Somali?
R: Most people here would only understand Norwegian and English and then it is better to communicate using them than in using other languages, which would be rare, since few would understand the other languages ...
R: yes
R: ... and to go back to your other question, about being encouraged to use all our languages, that does not happen at school, no one here asks me to speak Somali ... but when I'm at home, then it's like that, my siblings speak better Norwegian than they speak Somali ... like me, and I struggle with my "ethnic" language, but in comparison to many other Somali that were born here then we're not that bad ... my father would at least encourage me to use my language more...
MI: so you won't loose it?
R: ... yes

In the excerpt, a student explains and discusses how their languages pose challenges and receives varying attitudes dependant on the context and background of the other interlocutor. This passage has been coded as linguistic, communicative, and plurilingual skills because of how it illustrates how languages and communicative demands affect how we approach languages. Similarly, it has been coded as flexibility and adaptability skills due to the changing communicative demands in interactions. In addition, the passage has been coded as openness because it illustrates how practices that differ from the majority culture do not and have not always found a place in a majority culture context, however in a minority culture context, the repertoire serves several purposes. Further, it has been coded as civic-mindedness due to how this student elaborates on identity, a sense of belonging, and co-operation, and lastly, as knowledge and critical understanding of language and communication because of how it illustrates linguistic bias. This means that the interlocutors in interactions, the facilitators of

language education, and the people in the contexts in which a person find themselves are continually affected by the attitudes, knowledge, and understanding these participants have towards language, language practices, and cultural differences.

Further, a holistic understanding of the analysis indicates that the students for example provide insight on how they switch, mix, or mesh languages, as explained in section 2.2.2, make use of translation as a communicative, co-operative, and problem-solving strategy, and the fluid boundaries between named languages and their relation to each other. The conclusion that several competencies could occur simultaneously is a testament to the complexity of ICC and ICD. The overlapping competency areas could indicate an interchanging perspective on target language and culture in education, meaning that *attitudes, skills, and knowledge and critical understanding* arguably reflect and influence each other and thereby affect our learning and development of content and phenomena. Combined, the development of the competency categories from the “Butterfly-model” could further broaden students’ repertoires and increase their ability to make use of all meaning-making resources in interactions. Communicative competence is thus a result of all the multifaceted components that make up ICC and languaging practices. The argument is therefore that interacting with others, that differ from oneself, frequently or for extended periods, that is, increased exposure to perspectives and practices that challenge our knowledge and understanding, could lead to the development of ICC, and that through translanguaging practices and approaches in school, for example in English class, these opportunities are more likely to occur.

The analysis of the data material has produced insight into how the students could use translingual practices naturally due to their diversity, meaning that they would apply translingual strategies without knowing that they could be considered formal approaches to language and subject learning. These practices were discussed in both the previous sub-chapters and were mainly illustrated by translation as translingual practice. In these applications of a translingual approach, the practices are communicative, co-operational, problem-solving, and can function as negotiation strategies. Negotiation strategies, in this thesis not to be confused with Canagarajah (2013) and his proposed strategies, but as more general strategies in interaction with others, apply to both harmonious and disharmonious communication. In contrast to what Hoff (2020, p. 61) argues in discussing Byram’s (1997a) approach to ICC, in which Hoff understands that Byram suggests that successful communication is based on harmony, Hoff debates conflict as more valuable in ICD because of the opposing perspectives between the interlocutors.

However, I suggest based on the findings in this thesis study that the development of ICC happens in the negotiation of perspectives in interactions between diverse parties. In other words, the findings presented and discussed in this chapter indicate that communication includes both harmony and conflict, as in, one cannot always agree on every aspect of communication as well as not always disagree. My argument, therefore, is that a more diverse group of people provide the potential for more diverse perspectives and practices and thereby for greater influence on ICD. Based on the findings that this study has yielded, successful communication is not based on harmony, conflict, or reaching an agreement. It is rather based on the mutual understanding of the content of the transaction in intercultural exchanges, and the further negotiation within the interaction in which all appropriate meaning-making resources are applied. Being ICC competent in communication is therefore not defined by agreement or disagreement of arguments, but rather the success lies in the mutual understanding and ability to further the communicative interaction despite possible cultural and linguistic differences. This aligns well with the core values, interdisciplinary topics, and subject-specific competency aims for the English subject (see section 2.3).

Hoff's (2020, pp. 60-61) suggestion that disagreement and conflict between perspectives and attitudes in fact could lead to ICD should be balanced. I, therefore, argue that for that to happen the student group needs to include diverse participants. In other words, varying "representatives" from diverse cultures, like for example linguistic minorities, thus linguistic diversity in the classroom, could lead to opposing perspectives or attitudes that when discussed or brought forward can lead to ICD. Meaning that linguistic diversity can contribute to the development of ICC. Translingual practice, which allows more diverse perspectives and practices to come forward in communication, is, therefore, one way to address and bring forward diversity in a group of people and with more extensive participation in such groups, the potential for ICD could arguably be greater.

6. Conclusion

6.1 Ethical considerations

As with any research, the researcher's reflexivity and bias shape how we approach subjects and understand the world. My own experiences and perspectives on multilingual matters have influenced the motivation leading to this thesis study, and throughout my life, I have acquired several multilingual and multicultural friends and their experiences could have shaped how I approached my participants. However, I aspired to mediate these perceptions by for example discussing my interview guide with other multilingual students, with a Ph.D. researcher from MultiLing, and by noting and making it clear to myself what I expected before I gathered my data (see section 4.2.1).

In addition, I thoroughly addressed the analytical framework before analysing the data material, clearly outlined how the coding process functioned (see section 2.1.2), and finally explained the examples of the competency area based on this analytical framework (see chapter 5). Another measure I have taken is to include the transcript, information letter, and interview guide in the Appendix. This way, the reader and other researchers who would potentially want to look at and use the raw data, have access to it. This further allows me to be transparent about the various processes that have gone into gathering and analysing the data material, and for other researchers to be able to replicate the study.

6.2 Limitations

The limitations of this thesis study are related to me being a novice researcher, meaning that a lot of time was spent planning the project and not spending some of it conducting a pilot study. Conducting a pilot study is something I would do next time around as it would allow me to assess and experience how the interview situation and the interview guide could have functioned in gathering data (Brinkman & Kvale, 2015, p. 131). Even though the interview process itself went well, I think as a novice researcher that I would have been more mentally prepared to conduct a professional interview if I had tested my questions and the format once before. However, I did get to discuss and somewhat test the interview guide on other multilingual university students. Furthermore, throughout the project timeline, I have been able

to go back and address, re-evaluate, and edit aspects of the study. This has allowed me to complete a project that has been properly addressed.

Furthermore, in this thesis, I have explored ways in which a translingual approach would be beneficial in language subjects, such as the English subject. This does not, however, indicate that there are no challenges or complications in applying such approaches. I would, albeit argue that the benefit of the all-round development trumps the potential difficulty that could occur in attempting to apply a translingual orientation to language teaching.

6.3 Summary and main conclusions

This thesis's main findings can be summarised in three main points. The first one concerns the students' reported experiences and reflections and suggest that it is uncertain whether or not linguistic diversity contributes to developing ICC through the English subject. That is if linguistic diversity has an impact on developing *attitudes* and *knowledge and critical understanding*. The findings in this thesis do, however, indicate that it could be possible to become more aware and adjust perspectives because one finds oneself in diverse contexts. In some of the previous research it was concluded that ICD needs to be made explicit through guidance and conscious reflection. I would still maintain that one can develop more ICC-sensitive perspectives because of linguistic diversity without it being made explicit. On the other hand, this might mean that one is also less aware of one's *perspectives*. My suggestion is to incorporate translingual approaches and encourage translingual practices to contribute to implicit ICD.

Second, despite it being unclear if linguistic diversity contributes to ICD of *attitudes* and *knowledge and critical understanding*, there seems to be a clearer link between linguistic diversity and the development of ICC *skills*. That is, multilingual resources are used in languaging practices to further inclusion, co-operation, and learning. It seems based on the students' reported experiences and practices that linguistic diversity challenge the languaging norms of otherwise mono- or bilingual contexts. This happens for example through translation as inclusion, as co-operation, and as translingual practice. Linguistic diversity can therefore be considered a beneficial prerequisite for translanguaging to take place and therefore the broader the students' repertoire the more possible meaning-making resources and communicative options are available. This can contribute to more diverse languaging practices taking place in the classroom. As the English subject is a language subject, in which one of the main aims is to

develop communicative competence, taking a translingual approach with linguistically diverse students can further the development of ICC.

Finally, to address this thesis study's main research question: *How can linguistic diversity in the English vocational classroom contribute to developing students' intercultural communicative competence?* I argue that linguistic diversity can be beneficial, valuable, and resourceful in developing ICC. It is, however, not a conscious or explicit understanding, perspective, or practice but more a consequence in linguistically diverse classrooms. The implicit consequences are not necessarily conscious strategies or values in the students' reported experiences of English subject education or education in general. Communicative competence is therefore a multifaceted notion, and the elements brought forward in this thesis study are just fractions of it. Focusing on developing ICC competencies and translingual skills thus remains valuable in becoming communicatively competent citizens in a global world.

6.4 Future research

For future research, it would be interesting to see studies that would replicate, or adapt, the essence of this thesis to compare and contrast the findings. If possible, it would be intriguing to see a study that applied a similar approach including many more participants than those who have been addressed in this thesis. Further, to examine practice-based research which would apply and assess translingual practices in the English subject. Additionally, to observe other methods applied to the research question, like for example sending out questionnaires could be one way to build on and challenge the findings in this thesis. Moreover, it would be an option to choose a different set of ICC competencies and outline a different analytical framework and apply it to the data material in this thesis to see what other indications of ICC could be found in the data material.

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7. Appendix

7.1 Appendix 1: Transcript interview part 1

MI: Det er *dato* i dag, jeg håper at dere ønsker å gi meg så mye som mulig å snakke om da. Så det jeg lurer på litt sånn for å starte. Jeg vil takke dere for at dere er villige til å delta. Så, jeg snakker norsk og engelsk, og så har jeg hatt fransk på ungdomsskolen og videregående. Jeg har flere venner som er veldig flerspråklige, jeg har et par som snakker fra fem språk og oppover for eksempel, så det jeg lurer på er, hvordan dette er for dere?

MI: Hvilke språk snakker dere for eksempel, eller kan dere?

- På skolen liksom, eller sånn ellers og?

MI: Ja, alt av språkbruk

- Vi i alle fall vi fikk spansk og tysk, og jeg har hatt tysk, og sånn og så har vi engelsk

MI: Er det noen flere av dere som bruker noe mer?

- Eh, ja jeg, er jo halvt Thai så jeg kan bruke Thai, og så kan jeg engelsk og så snakker jeg litt spansk, men jeg likte det ikke så jeg droppa ut

MI: Men du kan kjenne igjen litt spansk kanskje? Ja

MI: Er det noen flere som bruker andre språk? Hjemme kanskje?

- Eh, jeg kan engelsk, jeg kan norsk, og bittelitt spansk
- Litt spansk

MI: Er det noen av dere som bruker Somali, Arabisk, Tigrinja?

- N og jeg og N og N, men de er ikke her da, men N kommer, burde jo være her

Faglærer kommenterer at noen av elevene som er borte, noen som ikke har engelsk og noen av dem som kanskje burde ha vært der.

AI: kanskje de kan joine oss i andre del

MI: Men dere har flere som snakker flere språk i alle fall og dere er kjent med mer enn bare norsk og engelsk. Men, hva brukere dere mest på fritiden?

- Norsk

MI: Ikke noe engelsk til gaming for eksempel?

- Jo, hvis - blir jo litt sånn slang og - litt engelske ord, og hvis det står på engelsk så bruker man det til å snakke, og hvis man hører på musikk og sånn er jo mye på engelsk da

MI: Hva med andre språk, bruker dere det noe i vennegjenger og sånn?

- Nei - ikke så mye, ikke i min vennegjeng i alle fall
- Bruker for det mest engelsk og norsk

MI: Hva med du som snakker Thai, bruker du det hjemme? med mamma og pappa din?

- Ja, med mamma, og når noen ringer kanskje, for eksempel om mamma ringer tante i Thailand da, eller venner i Thailand, så snakker vi med det

MI: Så dere bruker litt mer. Hva med dere bak her, bruker dere noe mer hjemme eller med venner?

- Ja, jeg er fra Romania, så jeg snakker ganske mye rumensk hjemme

MI: Ja, er det, synes du det er det som fungerer best med familien eller brukere dere flere språk hjemme også? Blander dere norsk og rumensk for eksempel?

- Altså, akkurat nå så bor jeg alene, så, men jeg når jeg er på internett så snakker jeg flere språk da med forskjellige personer, men mesteparten er rumensk

MI: Ja

MI: Hva med i klasserommet da, da kan dere ta utgangspunkt i engelskundervisning, hva er språk for dere? Hvordan forstår dere språk? Det er ikke noe feil svar her altså.

- Hva var det du spurte om nå, skjønte ikke helt

MI: Nei, hva er språk for deg for eksempel?

- Det er jo viktig da, og lære seg språk og så er det morsomt å lære seg nye språk og så er det jo viktig å lære seg sitt eget språk da. Så norsk blir jo, burde være prioritet

MI: Er norsk prioritet, for noen av dere, tror du?

- Eh, det er jo lurt å lære seg godt norsk

MI: Ja, hvis vi følger opp dette. Er det slik at dere føler at norsk er det viktigste språket å lære?

- Neineinei, det er det ikke

MI: Men sånn i norsk kontekst da? Eller?

- Nei, fordi nå er det veldig mye anna enn norsk i Norge da. Da er det jo lurt å lære seg noen andre språk og da. Det er det jo mye - de og. Vet ikke, hva er det, altså norsk er ikke så særlig

MI: Nei. Hva med dere andre hvordan føler dere om å bruke flere språk enn norsk og engelsk?

- Det er jo en måte å kommunisere på da

MI: Ja

- Vi lærer jo litt av hverandre også, vi snakker jo mye forskjellig

MI: Der er du litt i kjerne på derfor jeg driver og forsker på språk da akkurat nå fordi jeg lurer jo på hva lærer dere av hverandre i språkbruken deres? Er det noen av dere som har noe innspill her? Er det forskjell på å snakke med familie, venner, og lærere for eksempel?

- Ja, det blir jo mye snakk med
- Ja, når man snakker med foreldre og lærer så snakker man mer formelt, men når man snakker med venner så bryr man seg ikke så mye om hva man sier da.

MI: Er det forskjell på forskjellige typer språk, altså ikke bare på formelt og uformelt, men også, snakke du bare norsk med foreldrene dine for eksempel, og

- Det er liksom, man starter å blande engelske ord i norske steinginger og sånn og moren min er engelsklærer og sier at jeg må slutte med det.

MI: Men er det noen flere av dere som blander mye språk?

- Det er jo sånn at hvis man henger med venner der det er mye forskjeller da så klarer man jo å plukke opp litt gloser her og der og det er jo ikke så lett å legge fra seg hvis man snakker med foreldre eller slektninger da, og så kan man jo si det til de og. Men jeg prøver å ikke si det til lærere og sånn.

MI: Ja, det skjønner jeg. Det har noe med hvem man snakker med å gjøre og sånn også. Ja - men hva, i og med at dere er en ganske flerspråklig klasse her da, får dere brukt noe av det i timen, i engelskundervisningen for eksempel?

- Nja, vet ikke helt

MI: Bare nysgjerrig jeg altså

- Jeg skjønnte fortsatt ikke spørsmålet?

MI: Ja, sånn når dere lærer engelsk, eller har engelskfag, får dere brukt noe mer enn bare norsk og engelsk i undervisninga?

- Nei - men det er jo også noen som oversetter de som trenger det, for det er jo noen som prater samme språk, da er det jo fint at de oversetter for de som ikke skjønner helt norsk

MI: Så da samarbeider med hverandre om å oversette mellom hverandre?

- Ja

MI: Ja, ok, er det flere av dere som er involvert i den prosessen? Eller er det stort sett bare to og to?

- Det er jo sånn hvis for eksempel hen ene som kan somalisk som ikke skjønner det som står på tavla da, for å få hen til å skjønne det da så på somalisk, så sier hen som skjønner det på somalisk til hen som ikke skjønnte spørsmålet

MI: Ja, eh, gjør dere det samme mellom norsk og engelsk også?

- Ja, vi snakker mye, og det hjelper jo

MI: Ja, så dere brukere ikke bare engelsk i engelskundervisningen

- Nei

MI: Dere bruker flere av de språklige ressursene dere har?

- Ja, det hjelper jo oss å lære engelsk så bruker det jo litt når vi skal lære engelsk liksom

MI: Ja, så vil, for dere som snakker mer enn norsk og engelsk da, føler dere at de andre språkene dere kan påvirker hvordan dere lærer engelsk?

- Ja

MI: Du sier nei, hvorfor ikke?

- Fordi, jeg vet ikke, jeg bare føler ikke at det påvirker engelsken min liksom

MI: Nei, skulle du ønske det gjorde det?

- Nei

MI: Nei, for meg hender det at, jeg har hatt litt fransk ikke sant, så noen ganger når det er et nytt ord jeg møter på engelsk så hjelper det at jeg har hatt fransk for eksempel, eller det at jeg har lært om fransk har lært meg at det er andre ordforråd og at det er forskjellige setningsstrukturer for eksempel, kan dere bruke sånn type informasjon når dere lærer engelsk? Fordi dere vet at ett språk brukes på en annen måte?

- Det jeg tror jeg kommer på er litt som, i alle fall for meg da, (partly unintelligible) i skolen og sånn så kan jeg liksom sette sammen ord for eksempel fordi de er like, det er vel egentlig det eneste jeg

MI: Ja, at du kan overføre ordene fordi de er like

- Ja, fordi det var sånn like ord - da skjønner jeg bedre, kanskje

MI: Ja, ok. For min erfaring da jeg gikk på videregående det var at i engelskundervisningen for eksempel, så brukte vi kun engelsk språk, vi prøvde altså, når vi jobbet med oppgaver så ville læreren at vi skulle snakke på engelsk, vi skulle lese på engelsk, skrive på engelsk, ikke sant - Hvordan er dette for dere? Dette er ingen vurdering av lærer eller noen ting, jeg bare lurer på hvordan deres erfaring er med det?

- Vi snakker jo my engelsk i timen i hvert fall, og til læreren

MI: Mhm

- Eh, og da for det meste så henger alle med på samtidig, men det er jo valgfritt liksom, så det er jo liksom ikke

MI: Det er valgfritt, interessant, hva vil det si, føler dere at dere kan bruke mer enn norsk og engelsk når dere skal lære om språk?

- Ja, vi kan jo, vi kan jo, gjøre det da, for så vidt.

MI: Ja - fordi i læreplanen bla. så står det jo at elever har rett og skal kunne ha mulighet til å kunne bruke all sin språkkompetanse i sin språkopplæring - vet dere hva det vil si?

MI: Det vil jo si at hvis du har et annet morsmål for eksempel eller bruker et annet språk utenfor skolen enn norsk og engelsk da, så skal du egentlig ha mulighet til å benytte det når du skal lære deg andre språk og når dere skal lære engelsk for eksempel. Hva føler dere om det da, at dere skal ha mulighet til å bruke andre språk som dere kan?

- Ja, vi føler det

MI: Ja, hva er det, positivt/negativt?

- Jeg synes det er positivt jeg.

MI: Ja. Jeg har noen sånne, ja statements, hva heter det på norsk igjen?

- Påstander

MI: Ja, påstander, som jeg vil at dere på en måte skal ta stilling til da eller gi kommentar til. Eh, flere språk er brukt i hverdagssituasjoner i klasserommet vårt.

- Ja
- Ja, det er riktig
- Det er riktig

MI: Ok, det er riktig, på hvilken måte?

- Som sagt, det er jo noen her som kan bruke språket sitt, og to som kan samme språk og da hjelper de hverandre

MI: Ja

- Hvis de sitter sammen

MI: Er det noen annen måte det blir brukt på?

- Nei, det blir brukt til sånn kødd og sånn

MI: Ja, er det veldig påvirket av engelsk det eller er det alle språk

- Nei, det er alle språkene
- Ja, det er alle språk
- Ja, i alle fall i det klasserommet her da
- Ja

MI: Føler dere at dere lærer mer om hverandre også fordi dere bruker flere språk i klasserommet?

- Ja
- Ja

MI: Hvordan påvirker det holdningene deres? Ingenting? Nei, mer respekt da kanskje?

- Det er jo på en måte man blir bedre kjent da, når du får høre noen prater sitt språk, det er jo litt kjekt da å så kunne høre mer og lære mer av det språket da

MI: Ja, fordi det er jo, hvis jeg skal sette dere i en situasjon nå da, hvor dere hadde vært i et klasserom hvor det ikke var noen som snakke noe mer enn norsk og engelsk - er det forskjell på det og det å være i en klasse som dere er?

- Ja

MI: Hvorfor det?

- Det blir jo, det er jo, det blir jo forskjellig enn det vi er, hvis det hadde vært uten det

MI: Ja

- Jeg klarer ikke si hvorfor, men det gir bare mening for meg da

MI: Jaja, eh, fordi jeg er bare interessert i å liksom, tror dere at det at dere har så mye språkressurser i klasserommet at det påvirker hvordan dere tenker og hvordan dere behandler folk, på en måte?

- Eh, ja, det får vel gjort det, på noen ting

MI: Ja, ok, eh: Jeg lærer engelsk bare vha. norsk? Sann/ikke sann?

- Usann

MI: Usann? Fordi du bruker også?

- Engelsk og de andre kan bruke de (unintelligible word)
- De andre kan, som kan jo også andre språk, kan lære engelsk av somalisk eller arabisk liksom

MI: Føler dere at det er rom for det i skolen?

- Ja
- Ja

MI: Ja, interessant, eh: jeg lærer bare om engelsk kultur ift. norsk kultur. Altså i sammenligning med norsk kultur.

- Det er jo ikke heeelt sant.
- Nei.
- For ofte (unintelligible word)

MI: Nei. Mmm, ok: jeg synes at å lære engelsk ved å bare bruke engelsk er den beste måten å lære engelsk på.

- Usant, for meg i hvert fall.

MI: Ja, er det noen flere som tenker noe annet her? Eller er enig? Nei. Ok, hvordan tror dere at dere best kan lære å kommunisere med hverandre? Altså hvilken måte er det som - hva er det som hadde fungert best for dere? Når dere skal lære å snakke med hverandre? Å lære å bruke engelsk eller å lære å bruke andre språk?

- Jeg tror engelsk hadde vært (unintelligible word)
- (unintelligible word)
- Ja

MI: Hvilke andre ting er det som gjør at man kan kommunisere med hverandre da?

- Kroppsspråk

MI: Kroppsspråk ja, er det forskjell på kroppsspråkbruken tror dere på bakgrunn av språkbakgrunn?

- Det kan være det

MI: Ja - det er ikke alle steder det er det å gjøre sånn (vinker med h hånd) er hei, ikke sant.

- Ja
- For eksempel
- Ja

MI: Så man kan lære om forskjellige ting. En ting som er med meg da, er at fordi jeg har flere venner som snakker flere språk er jeg også mer interessert i å lære og å lære om flere språk og kulturene bak dem. Hvordan er dette for dere?

- Det er sant, for meg da, at hvis jeg har kompiser som prater arabisk eller ... eller somalisk så er det jo tøft å kunne prate med de på sine språk da

MI: Ja

- Det hadde jo - å lære mer om kulturen deres og språket

MI: Ja, jeg og, jeg og har tenkt sånn at hvis jeg kjenner noen som snakker et annet språk, hvorfor skal det alltid være dem som skal snakke til meg på norsk, hvorfor skal ikke jeg snakke til dem på deres språk? Som klasse det at dere kan flere språk her hvordan påvirker det hvordan dere tenker om ting, og særlig om språk? Har dere andre holdninger til språk fordi dere er en flerspråklig klasse?

- Nei - unintelligible

MI: Nei, hva med dere her foran? Hva tenker dere om språk? Er det at dere er flerspråklige i klassemiljøet, utfordrer det deres holdninger til språk og sånn?

- Vet ikke.

MI: Vet ikke, tenker ikke noe over det kanskje?

- Nei

MI: Nei, hva med dere i midten? Påvirkere det dere at det er flere språk i det klasserommet her? Gjør det at dere må tenke annerledes om språk. Nei.

Over til del to.

7.2 Appendix 2: Transcription interview part 2

MI: Ok, så det som er nå, det er ikke for å sette noen av dere på spissen, eh, det er jo bare fordi jeg er nysgjerrig på hvordan språk fungerer i en liten part av klasserommet. Eh, så min lille erfaring da, jeg har jo vært litt i skolen før, og jeg har jo vært elev en del år, for å si det sånn, så er det ikke alltid at flerspråklighet blir brukt i klasserommet. Altså det vil si at hvis du kan noe mer enn norsk og engelsk da blir ikke det tatt hensyn til i klasserommet eller dere får ikke mulighet til å bruke det. Hvordan er dette for dere?

- Ok, jeg føler at jeg ikke får brukt det fordi ingen andre her snakker jo samme språk som meg da

MI: Ja

- Men det hender jo at noen spør å hvordan sier man det på Thai, eller sånne ting

MI: Ja, hvordan synes du det er når folk gjør det?

- He, ja, jeg synes det er litt sånn, åja, du vil lære om språket mitt. Det er litt sånn gøy, liksom sånn, ja

MI: Ja, og for deg?

- Akkurat det samme

MI: Akkurat det samme? Hva med sånn, eh, du sa du bruker mye snakker mye på nett med folk

- Mhm

MI: Er det, hvilket språk er det på en måte som danner basisen din, eller utgangspunktet når du snakker med dem?

- Altså, det varierer litt, ehm, men jeg tror det meste er eh engelsk

MI: Ja, er den engelsken påvirket av de forskjellige språkene som de du snakker med kan og sånn?

- Noen ganger ja, men noen ganger nei

MI: Ja, vil du forklare litt hvordan?

- Altså, det kommer også an på hvor mye personen kan engelsk og litt hvor personen er fra.

MI: Ja, hvordan er det for deg?

- Ok, at det blir snakket mitt språk da ...

MI: Ja, somali?

- ... Ja, det er jo ofte at vi justerer det

MI: Mhm, bruker dere mye somali i engelskundervisningen?

- Nei

MI: Nei? Prøver å holde det til norsk, og engelsk, eller?

- ... det kommer an på hva du mener da, eller om du tenker læreren eller om du tenker om når vi to snakker så kommuniserer vi mer på somalisk, fordi hen er ny her i Norge, så hen kan ikke helt godt norsk enda

MI: Så det er, dere bruker det som et hjelpemiddel til å bli enda flinkere i norsk?

- Ja

MI: Ja, og engelsk?

- Ja, på en måte

MI: Ja, hva med andre, er det flere i klassen du kan bruke flere språk med?

- Jaaa, eller, hen er ikke gruppe med oss da,

MI: Mhm

- Det er en annen også, som er, som er fra Somalia, eller som er halv da

MI: Mhm, kan jeg få spørre hvilke språk du snakker, i tillegg til norsk og engelsk?

- Somali, og så er det jeg kan litt engelsk, og så er det litt arabisk, eller jeg lærer nå, og så er det Swahili da, fordi jeg er født og oppvokst i *land*.

MI: Så det du har, har ganske mange språk bak deg som du kan bruke når du skal jobbe med språk da?

- Sikkert, det blir bare litt
- Vi roter noen ganger

MI: Ja, det skjønner jeg. Er det sånn at for deg, jeg merker selv at jeg gjør det noen ganger og jeg har i utgangspunktet bare norsk og engelsk, at noen ganger tenker jeg ordet på engelsk, men jeg snakker med noen på norsk, så da må jeg oversette det. Hvordan er dette for dere som bruker flere språk?

- Eh, hva var spørsmålet ditt igjen?

MI: Om du noen gang tenker ordet på et annet språk enn det du snakker med noen på så du må oversette, oversette i ditt eget hode før du snakker, eller bruker du da flere språk i samme samtale?

- Nei altså, når jeg snakker med moren min så bruker jeg både norsk og thai og engelsk ...

MI: Mhm - Bruker tre språk samtidig noen ganger

- Ja, for meg i alle fall, når vi har engelsk og sånn, kan det hende at hvis jeg skal skrive tekst eller noe sånn, sånn ned på et ark eller på pc'en eller noe sånn, så henger det seg ikke i hodet mitt ...

MI: Mhm

- ... Eller, i norsk da for eksempel, hvis jeg skal skrive norsk at eh, jeg liksom har ordet på engelsk, men jeg bare husker ikke hva det var på norsk ...

MI: Mhm, ja.

- ... For det er vel egentlig det det går mest i

MI: Ja, for det er mere den veien enn andre veien?

- Ja, ja

MI: Mer enn du husker det på norsk og så skal du skrive det på engelsk?

- Ja, eller kanskje mer fra engelsk til norsk da

MI: Ja

- Hvis man tar den sammenhengen her da

MI: Mhm, ja, hva om for dere når dere skal skrive engelsk tekster for eksempel?

- Det skjer sjeldent for meg eller hvis jeg skal skrive norsk tekst så husker jeg heller ikke det norske ordet for ting, eller når jeg skal forklare ting ...

MI: Ja, mhm

- ... også finner jeg det norske ordet og heller sier det på engelsk i stedet for på norsk

MI: Ja, og det påvirker skrivingen og slik og eller?

- Eh, litte grann

MI: Ok, ehm, også det som er litt slik der jeg prøver å finne ut da, er hvordan også dere som er flerspråklige føler at deres språkressurser er, eller altså, hvordan føler du om de språkene du kan? Ehm, føler du at det er bra at du kan flere språk? Føler du at det er vanskeligere fordi du kan flere språk? Er det lettere å lære nye språk? Er det positivt negativt?

- Ja, jeg tenker i alle fall at det er positivt

MI: Ja, for deg?

- Ja, for jeg er jo ikke fra noe sånn bakgrunn som de andre her, men jeg har jo fortsatt liksom lært en del da, spansk eller tysk da ...

MI: Ja, mhm.

- ... Så jeg var jo i Tyskland for noen år siden og da fikk jeg god bruk for det i alle fall

MI: Mhm

- Ehm, jeg føler i hvert fall at jeg får veldig bruk for det i språkene jeg kan akkurat nå, sånn i for eksempel Thailand, si sånn for eksempel hvis jeg er i Thailand da, og jeg er alene så kan jeg liksom kommunisere uten å bruke engelsk eller hvis de kan engelsk kan jeg kommunisere uten - i hvert fall

MI: Ja, mhm, ja

MI: Så dere to i hvert fall føler at det er en ressurs at dere kan flere språk?

- Ja
- Ja

MI: Ja, hva med dere andre to? Føler dere at det er ett hinder at det gjør det vanskeligere at dere har flere språk?

- Kommer an på
- Ja
- Altså ikke at det gjør det vanskeligere for meg å lære noe annet, men jeg føler bare noen av de språkene jeg kan er bare er litt ubehagelige da, som jeg ikke får så mye bruk for...

MI: Så du føler ikke at det er noe prestisje, du føler ikke at det er noe prestisje i at du kan flere språk liksom?

- ... Nja, noen av dem da

MI: Ja, det er, det er tror jeg er en veldig normal følelse for dere som kan flere språk at dere på en måte har hierarki over hvilket språk som er mest verdt, vet ikke om det. Hva med deg, er det sånn?

- Nei, det bruker om det kommer an på hvilket språk jeg tenker da ...

MI: Ja

- ... Hvis jeg tenker på en del Afrikanske land som for eksempel Eritrea eller et eller annet, det er jo mange forskjellige, som liksom skriver som latin på en måte da ...

MI: Aha

- ... så blir det enklere å lære enn hvis jeg skulle lære tysk eller norsk som har den sammen bakgrunnen som de språkene her, som høres på en måte nesten det samme ut ...

MI: Mhm

- Ehm, men kan jeg bare spørre en ting?
- ... eller fordi hvis de kan latinsk og somali da ...

MI: Mhm

- ... De kan enklere bytte, eller lære sånn eller lære sånn eller si lære nye ord og på sånn latinske språk da man skriver sånn latinsk eller sier det da ...

MI: Mhm

- ... så føler jeg det blir enklere enn for eksempel hvis det er sånn andre språk

MI: Så du kan bruke den kunnskapen i andre i å lære engelsk for eksempel, fordi du har du kan noe om latinske språk?

- Det er måten de - på og sånn som er litt det samme.

MI: Ja, eh

AI: Men kan, men er det det samme for han også? Om vi kan

- Hæ

AI: Om vi kan, er det det samme for deg? At det er enklere å lære eller om du kan bruke somali om det hjelper deg til å lære norsk, eller engelsk? Eller hvis du har et annet språk som du bruker?

MI: Du kan godt oversette hvis du vil det?

- Ja, om bare oversette...
- Ja, okay

Spørsmålet blir oversatt mellom to elever som begge kan benytte somali, en med litt lengre botid og som behersker mer norsk oversetter slik at en med kortere botid og mindre norsk kompetanse har mulighet til å gi et svar til en av spørsmålene som ble stilt under intervjuet, etter litt forklaring svarer hen ja

MI: Ja?

- Ja, hen sa ja.
- Ja, fordi det går jo an å oversette for hvert engelsk ord til somalisk da, og da skjønner du bedre hva det betyr da ...

MI: Mhm

- ... så da kan du fortsatt bli interessert i oppgaven da og blir ikke så, i teksten så det går jo an og gjøre eller det spørsmål læreren kan spørre om kan, med engelsk...

MI: Mhm

- ... og da blir det enklere for deg til å gjøre den oppgaven da ...

MI: Mhm

- ... Fordi da vet du hva man skal gjøre eller hva man skal skrive om

MI: Ja, ehm, jeg vet eh, en venn av meg som også er medstudent hos oss hen er halvt islandsk og har opplevd at for eksempel da at de har lært om norrønt så blir læreren «å du snakker islandsk, det er ganske likt, kan ikke du snakke» så hen følte seg som sånt underholdningsobjekt, er det noen dere relaterer til? Er det noe, føler dere at dere har blitt sånn liksom at det at dere kan flere språk blir sånn underholdning på en måte for andre folk?

- Nei
- Nei, jeg føler at de fleste som spør sånt vil lære mer for eksempel når vi drev med Buddhismen i KRLE på barneskolen og ungdomsskolen ...

MI: Aha

- ... så drev folk og spurte meg sånn 'åja, kan ikke du ta med noe til timen, som er sånn der, som er fra buddhismen, eller noe sånn at, sånn templer', sånne bilder av templer og sånne ting, hvor du har vært og forklare hva du gjorde der og sånn

MI: Så du følte at det var en ressurs i ditt tilfelle da, at det var bra?

- Ja, bra for sånn liksom for man lærer jo fortere hvis kan se noe sånn fysisk og kan i stedet for å lese bøker så kan man se på bilder og liksom høre på forklaringer og sånne ting ...

MI: Mhm, ehm, føler dere at dere kan bruke de, altså med språkssystem så mener jeg sånn setningsoppbygging og grammatikk og sånn, føler dere at dere kan bruke den kunnskapen dere har i morsmålet deres når dere skal lære engelsk, for eksempel? Eller er det, tenker dere ikke på det i det hele tatt når dere bruker det?

- Tenker egentlig ikke så mye over det, jeg bare, det er ikke sånn at jeg har lært meg sånn thailandsk, eller noe sånn, det bare, altså jeg kan det, fordi moren min snakker det.

MI: Ja, du bruker det hjemme?

- Ja, jeg kan det bare, jeg har bare skjønt at jeg kan det.

MI: Mhm, hva med for dere andre? Bruker dere, jeg vet du sa dette om det latinske alfabetet det hjelper, men hva sånn setningsoppbygging, altså, er det lettere å lære engelsk og bruke det i engelsk fordi du har andre språk også eller gjør det at det er vanskeligere fordi du blir usikker, på hvor ting skal i setningene deres?

- Altså for meg, for eksempel, så er det litt sånn, ehm, ofte oppbygging på en måte hjelper da, jeg jeg kan jeg har ikke vært på noe skole i Romania for å lære meg grammatikk eller noe da, men, jeg har lært meg via internett og sånt, og litt hjemme og sånn så eh, jeg tenker liksom ikke så mye over det egentlig ...

MI: Nei

- ... vi har jo lært litt grammatikk i engelsk på skolen nå/og (?) også jeg bare kan det liksom det er det påvirker altså engelsken min påvirker ikke rumensken og ikke motsatt heller ...

MI: Ok, interessant

- Eh, det kan hende at noen ganger så blander jeg sånn kanskje norsk setningsoppbygging med for eksempel engelsk, og også omvendt, altså det skjer noen ganger når ...

MI: Min mor er amerikansk så hun vil noen ganger si, kanskje bruke feil grammatisk bøyning på ting da si, det er fin vær ute eller du ser fint ut i dag

- ... ja moren min gjør også det, men det er bare liksom fordi de har jo akkurat lært seg norsk for ikke så lenge siden, det er ikke morsmålet hennes, og de kan norsk ganske bra, så jeg synes ikke grammatikk har så mye å si, når det gjelder sånne ting, for liksom hvis vi tenker på alt det de har lært og sånn på sånn kanskje under tre år så er det jo ganske bra

MI: Mhm. Ehm, føler dere at eh, språk og deres språk da blir kall det representativt for de kulturene dem kommer fra? Sånn der hvis, hvis noen spør dere spørsmål om språk da føler dere også at det kommer litt er kulturell informasjon som kommer når du svarer på det spørsmål da tror dere?

- Ah, ja! Ehm, sånn hvis man det er sånne høflighetsfraser da ...

MI: Ja

- ... det kan man ta inn for det er jo kultur ...

MI: Ja

- ... eh, hvis man skal snakke til noen voksne så skal man alltid si /kæ/ først ...

MI: Ahhhh

- ... fordi det er sånn høflighet, og så er det sånn assa hvis jeg prater med noen yngre så skal man kalle dem /noŋ/ ...

MI: Aha

- ... og sånne ting, så det er sånn noen høflighetsfraser man huske hvis ikke så blir man sett på som uhøflig og frekk ...

MI: Ja, i og med at dette er noe du må bruke i thai, er det noe du tenker at når du først skulle lære engelsk for eksempel at det er noe du følte du måtte avklare?

- Ehm, jeg visste også at det var noen høflighetsfraser i engelsk også fra før pga. serier og filmer som miss, sir og sånne ting, og misses og madame eller noe ...

MI: Ja

- ... men ja, jeg har jo tenkt på at det er masse høflighetsfraser i språkene, men ikke så mange høflighetsfraser i norsk ...

MI: Nei

- ... lenger eller det var jo det før, men ikke nå lenger da det har liksom gått ut av språket vårt

Negotiation leading to extended interview time.

MI: Ehm, som dere sikkert merker da så er jeg veldig interessert i å finne ut hvordan de språkene dere kan blir brukt for å lære språk – andre språk

- Andre språk ...

MI: Ja

- ... ja.

MI: Ehm, og dere, det jeg har inntrykk av da, og så må dere si ifra om jeg tar feil eller ikke, er at det er litt vanskelig når du driver med språk og snakker med andre utenfor skolen det blir ikke brukt så mye i skolen, eller?

- Eh, ja, det er vel sant, men hvis man tysk så har jeg hørt at det er veldig enkelt å lære og lurt og kunne sånn ordentlig norsk grammatikk først fordi da det er ganske sånn, eller norsk og tysk da, har ganske mye likt da i alle fall, det føles ganske likt, føles sånn, ja ...

MI: Ja, hva med for deg? Fordi, for du har, du lærte vel litt engelsk før du kom hit eller lærer du norsk og engelsk samtidig?

- Jeg kunne litt engelsk da jeg kom til Norge ja.

MI: Ja, men hvordan synes du det er å lære engelsk nå, mer på bakgrunn av at du kan norsk? Eller skal ha lært norsk?

- Litt vanskeligere ...

MI: Ja?

- Også da jeg var ny så jeg prøvde jo å, jeg lærte meg engelsk for da måtte jeg på en måte bruke og prøve å kommunisere så godt jeg klarer (unintelligible word) for at jeg skulle spørre læreren om hen kunne oversette ting eller medelevene, men nå kan jeg jo norsk også det blir sånn litt flere litt mer engelske ikke får like mye viktige som det gjorde da jeg var ny i Norge da...

MI: Ok

- ... Fordi da før var det sånn ja da måtte jeg da var jeg nødt til å bruke fordi det var den eneste løsning, eneste lingua franca språket jeg kunne da ...

MI: Ja

- ... Nå har jeg jo norsk så er det sånn ...

MI: Så da så det har gått fra at du har brukt engelsk til å lære norsk til at du bruker norsk til å lære engelsk i engelskundervisningen?

- Ja ...

MI: Okay, hvordan synes du det er?

- ... greit?
- Ja

MI: Eh, tenkte du på noe også?

- Eh, ja, jeg vil liksom jeg skulle si at det er mange ord som er like på norsk som er i engelsk og mange ord i Thailand som er like på engelsk som i norsk, eh, nei, nå sa jeg feil, ok, det er mange ord i Thailand som er like på engelsk og mange ord i Norge som er like på engelsk ...

MI: Mhm

- Ja

MI: Så dere kan liksom, engelsk har mange ord som også mange andre språk bruker da?

- Ja
- Ja

MI: Ja? Eh, det er

AI: Helpful

MI: Ja, ehm – hvordan synes dere at lærere og da spesielt da engelsklærere, eh, bruker deres flerspråklighet i undervisning? Eller i bare i opplæring av engelsk liksom?

- De bruker ikke så mye ...
- Nei, men hvis man sliter med engelsk så har lærerne sagt sånn ja dere kan skrive de ordene dere ikke vet på engelsk på norsk for eksempel ...
- Ja
- ... da har sagt, de har i, de har sagt til deg (peker) En gang ...
- Ja
- ... Sånn at lærerne har sagt til deg en gang at du kunne skrive de ordene du ikke kunne på engelsk på norsk og sånn - da vi skulle skrive den New York teksten
- Jo, det kan hende, i starten av skoleåret
- (Unintelligible word)

MI: Eh, fordi jeg er bare nysgjerrig på om de språkene som dere kan utenom norsk og engelsk da blir brukt når dere skal jobbe med engelsk og sånn?

- Nei, egentlig ikke
- Nei

MI: Ingenting?

- Ikke akkurat nå, vi her egentlig bare hatt om eh USA og sånn

MI: Mhm

- Hvis vi har hatt som for eksempel lærere som også, eller som hadde sånn en annen bakgrunn da så ville det jo sikkert bli litt en del andre språk også ...

MI: Mhm

- Det har ikke noe å si egentlig
- ... det har litt mer å si enn vi har prata om etniske norske lærere fordi da er det jo på en måte enten vi kan norsk eller engelsk da ...
- Eh, jeg husker at vi hadde en oppgave i, jeg husker vi hadde en oppgave, eh, det var ikke nå da det var sånn på ungdomsskolen at vi skulle skrive om et land vi ville dra til eller vi er fra ...

Velkommen til en elev som kommer inn og blir med på resten

- ... ehm, og da valgte jeg å skrive om Thailand og fikk jeg lov til å dra inn sånne Thaianske ord or sånne ting og fraser fra Thailand

MI: Så dere får lov til å bruke de andre språkene dere kan i engelskundervisningen når det er relevant for temaet dere driver med da?

- Ja, egentlig når det er mest relevant, fordi, det er ikke så mye vi kan bruke vårt etniske eller sånn eller sånn, jeg snakker jo ikke Thaiansk er ikke mitt morsmål, men liksom ja, eh, det er jo andre som har det ...

MI: Ja

- Så jeg synes egentlig at det hadde vært litt mer finere om vi hadde kunne brukt det mer og oftere kanskje

MI: Ja

- Sånn andre språk da
- Ja
- Ja

Informerer den nyankomne om hva vi driver med og snakker om – finner ut hvilke språk hen kan (Norsk, engelsk, somali)

MI: For det jeg prøve å finne ut av eller spørre om bare da er dine erfaringer ift. dine språk, hvordan det blir brukt i engelskundervisning, hvordan opplever du språkene dine, og sånne ting da

- Mhm

MI: så hvis du har noen tanker så er det bare å dele, bare fortelle hvis du vil det

- Noe mer dere har snakket om ang. flerspråklighet og sånn?

MI: Eh ja, vi har snakket litt om hvordan føler du at språket ditt er typ underholdning for andre folk, bruker du språkene dine i når du snakker med foreldrene dine, venner, eh når du skal skrive engelsk, bruker du bare engelsk eller bruker du både norsk og somali, litt sånt da

- Nei, for det meste så snakker jeg kun norsk da ...

MI: Mhm

- så når jeg er her og hjemme også, fordi jeg har jo småsøsken som er født her ...

MI: Mhm

- ... så det er kun faren min som noen ganger jeg snakker med, men han er ikke her, han er kanskje i uka to tre ganger ...

MI: Mhm

- ... men som ofte jeg snakker norsk da

MI: Nei, kan, eh, i, sånn engelskopplæring og sånn, har du først hatt engelsk nå her i ungdomsskole/vgs eller?

- Jeg har hatt det på ungdomsskole og vg1 i fjor ...

MI: Mhm

- ... også

MI: Føler du at du får brukt somali for eksempel når du lærer engelsk?

- Nei, jeg føler jeg får bruk for mer norsk enn det jeg får bruk for somali

- Ja

MI: Når er, så du bruker bare somali når du snakker med faren din stort sett da?

- Eh, ja, stort sett hnn ...

MI: Ja

- ... kan være noen andre i familie også (something unintelligible) ... men eh ...

- Ja

- ... men det er ikke så veldig ofte ...

MI: Nei, altså, da hele klassen var her i stad så spurte jeg om

- ... Norsk og engelsk er jo sånn mitt nasjonalspråk i alle fall ...

MI: Ja

- ... så det går an å bruke det i engelsken, da eh greit

MI: Ja, for det jeg spurte alle om i stad er fordi det er ganske mange språk i klasserommet her, så lurte jeg på om dere føler at det at dere snakker flere språk gjør at dere lærer mer om kultur også, at dere lærer mer om hverandre?

- Ja

MI: Du føler det?

- Ja, for noen i alle fall

MI: Ja, eh, hvordan føler, tenker du lærer du mer om andre personer og om kultur og sånn fordi du dere er flerspråklige her?

- Ja, det tror jeg at jeg gjør ...

MI: Ja, på hvilken måte tror du det at det skjer, hvordan skjer det?

- ... det skjer på, på sånne når det kommer til ulike kulturer og hvilke vaner vi har ...

MI: Ja

- ... ja

MI: Ok, da har jeg litt sånn som i stad altså at jeg har noen sånne eh, påstander som dere kan kommentere på, ehm: jeg tror hvis jeg kunne brukt alle de språkene jeg kan så kunne jeg ha lært engelsk enda bedre.

- Engelsk eh, nei

MI: Hvis jeg kan bruke alle språkene jeg kan så kunne jeg blitt enda flinkere i engelsk

- Eh nei
- Nei, jeg tror ikke det
- Nei
- For når vi lærer engelsk så føler jeg i alle fall at vi må bruke mer tid på det

MI: Ok?

- Ja, for (unintelligible word) på sosiale medier eller skriver og chatt og sånt da når jeg er på twitter og ulike så er jeg ikke så glad i å skrive på engelsk ...

MI: Ja

- ... Så jeg får behov for engelsk mer

MI: Så det har mer med å bruke engelsk enn det det er å bruke det andre du kan om språk?

- Ja, du lærer mer av det, du bruker mer tid på det
- Man lærer mer om å bruke engelsk enn å bruke andre språk
- Også er det (unintelligible word) på noen ord på engelsk og noen ord på det språket du kan da ...

MI: Aha

- ... for jeg liker å oversette noen ord til somalisk som er helt anna ord en hvis du oversetter til engelsk ...

MI: Ja

- ... og da, da blir det litt sånn hvordan du skal bruke det og hva de mener ...

MI: Ja

- ... fordi da for eksempel snakke med venner og jeg (unintelligible word) liksom og jeg sier noen ganger sånn, eller ikke ting som jeg synes er vanskelig ...

MI: Aha

- ... som blir en helt annen, en annen (unintelligible word) enn det jeg skal si ...
- Jaaa
- ... Også kan det hende man blir tatt og at man prøver å bare slenge et eller anna da ...

MI: Mhm. Så det er noe med kulturell forståelse som er forskjellig selv om ordene er like?

- Ja
- Mhm
- Ja
- Mhm
- ... (unintelligible words) oversetter de til norsk da
- Ja
- For eksempel, la meg gi deg, for eksempel en jaguar ...

MI: Ehe

- ... og en tiger, somali er det det samme ...

MI: Ok?

- ... (gir somali begrep for ordet) kan både være tiger, det kan også være en jaguar

MI: So, it is the

- (unintelligible word)

MI: Ja, så det er stor katt da?

- Ja

MI: Ok

- Ja, vi har det samme på Thailand bare med eh, kylling og egg, eh, det er det samme ordet

MI: Oh

- Ja, det er helt forvirrende

MI: Men hvordan påvirker, det dere tar opp nå, hvordan påvirker når dere lærer engelsk og sånn? At dere vet at noen ord

- Kan bety det samme

MI: Ja, eller at dem er det samme ordet, men ikke betyr det samme og sånn?

- Ja, eh, det skrives helt, helt likt, bare at det ikke er det samme ordet. ...

MI: Ehe

- ... og da, det er samme på norsk, det er noe som skrives ganske likt, men ikke er det samme ...

MI: Aha

- ... som hjerne og gjerne ...
- Ja
- ... det uttales helt likt, men det er, det er en annen betydning.

MI: Ja, men det at dere kan flere språk og kjenner til litt mere kulturelle sånne normer, dere vet hva normer er når jeg sier normer?

- Ja
- Ja

MI: ja, eh, hvordan påvirker det, det at dere dere kan flere språk, det vil jo si at dere kan litt om flere kulturer, ikke sant?

- Mhm

MI: Gjør det at dere tenker annerledes når dere snakker med nye folk? Eller folk generelt?

- Kanskje ikke bruke så mye kroppsspråk hvis man eh, likesom er i nærheten av noen fra en annen, fra andre kulturer, for eksempel i noen land så er uhøflig å peke sånn ...

MI: Ja

- ... man må peke sånn her i stedet for ...

MI: Ja

- ... ja, og sånne ting det er sånn kroppsspråk, det må man bare være litte grann forsiktig med ...

MI: ja

- ... når det gjelder andre kulturer og sånne ting

MI: Det er fint, eh, en annen påstand: at det å forstå forskjellige språk hjelper meg å forstå og lære ting, jeg vet de var veldig like her altså, men eh

- For jeg pleier jo å skrive amerikansk engelsk mer enn det jeg pleier å skrive britisk engelsk, og litt sånn hvis jeg snakket med en amerikansk person så har den personen sagt at jeg, at jeg er en person som bor i Storbritannia da

MI: Mhm

- Ja, så da snakker jeg, snakker jeg mer britisk engelsk når jeg snakker, når jeg skriver så skriver jeg amerikansk engelsk ...

MI: Ja, så når du ...

- ... blir litt blanding

MI: ... bruker språk så sier du også noe om hvor du har lært det og hvordan du har lært det, hvem du er og litt sånne ting?

- Mhm.

MI: Ok, eh, vi er oppfordret til å bruke våre språklige repertoar og får eh, veiledning i hvordan vi skal gjøre det, og det er ikke bare, lærerne de har i engelskfaget nå, vi snakker om alle språklærene dere har eller andre folk dere kommuniserer med som har, om språk da

- Hva mener du?
- Ja, hva betyr det?

MI: Ja, fordi, ikke sant, når dere snakker, repertoar betyr dere har norsk, engelsk, somali, thai, rumensk, repertoar betyr at dere har flere ressurser, dere har flere språk å ta fra, ikke sant?

- Mhm

MI: Eh, det jeg lurer på da er jo får dere noe oppfordring til å bruke de flere språkene deres eller blir dere alltid bedt om å holde dere til ett språk for eksempel?

- Eh, vi har aldri blitt spurt om eh, om jeg kan bruke mer thai eller rumensk eller nei, jeg har bare hørt at de har burde bruke mer norsk og engelsk til enkelte ting som for eksempel sånn vi har fått sånn anbefaling, eller vi fikk jeg fikk i alle fall en anbefaling av min gamle norsklærer at jeg ikke skulle bruke så mye engelsk i ordne, eller i setningene mine ...

MI: Ja

- ... sånn når jeg snakker generelt. Også har jeg fått beskjed av engelsklæreren min at jeg burde begynne å snakke mer engelsk til andre folk da ...

MI: Mhm

- ... det var engelsklæreren min på ungdomsskolen *navn*

MI: Mhm, fordi jeg hadde en venn på ungdomsskolen som eh, var fra Latvia, og hen lærte å snakke norsk, men vi snakket sammen på engelsk og da, det var mange lærere som sa at jeg ikke skulle snakke med hen på engelsk fordi da lærte hen ikke norsk eller i norskundervisning (correction: engelskundervisning) at man ikke skulle snakke med andre på norsk for da lærer du ikke engelsk, hvordan er dette for dere?

- Vi husker at vi at du fikk beskjed om at vi skulle snakke for mye med Somali med N fordi da lærer hen ikke norsk og sånn
- Ja, problemet er jo det at N hele tiden snakker med meg på sitt eh, sitt etniske språk da ...
- Ja
- ... og da blir det jo vanskelig å kommunisere med hen fordi hen snakker jo ikke engelsk ...
- Nei
- ... så hvordan kan jeg kommunisere (unintelligible word) ...
- Hæ?
- ... liksom

AI: Det er greit det

Kort snakk i munnen på hverandre med elevene også om at det er jo ikke et problem

- Og bare det på ungdomsskolen eller jeg trodde det er her at vi lærer engelsk også jeg fikk høre veldig blandet da, mesteparten da vi var ungdomsskolen, da var det sånn snakk norsk hele tiden når vi, enten om vi prøver å hjelpe medelev eller ikke eller om det er viktig eller ikke (unintelligible words) snakk norsk!
- Mhm

MI: Ja, da det jeg lurer på da er jo tror dere at hvis eller hvordan tror dere det hadde kunne ha vært i den norske skolen hvis man ble oppfordret til å bruke alle språkene man kan når man, altså hele tiden, når du skal gjøre ting?

- De andre språkene vi har liksom? ...

MI: Mhm

- ... eh, på skolen jeg ville følt det at det hadde vært vanskelig ...

MI: Vært vanskelig?

- ... og når jeg skal kommunisere med andre også, hvis vi kunne snakke på våre egne språk da

MI: Mhm, men hva om du kunne bruke norsk engelsk og somali for eksempel?

- Nei, de fleste her skjønner jo engelsk og norsk da så det er det er en bedre måte å kommunisere på enn å snakke annet språk da, som er veldig sjeldent, som det er, som de fleste ikke skjønner da ...
- Ja, ehm
- ... og for å gå tilbake til det forrige spørsmål, du nevnte dette med å bli oppfordret til å snakke vårt eget språk, jeg blir ikke oppfordret på skolen, det er ingen som spør meg om jeg får snakket somali ...

MI: Mhm

- ... det er det ikke, men når jeg er hjemme så er det veldig sånn det er/der, for alle mine søsken snakker jo bedre norsk enn de snakker somali ...

MI: Mhm

- ... samme med meg også, så sliter litt med mitt eget språk, men ift. mange andre somaliere som er født her så er jeg bedre sånt sett ...

AI: Mhm

MI: Mhm

- ... så faren min oppfordrer meg i alle fall til å snakke mitt eget språk mer ...

MI: Sånn at du ikke skal miste det?

- ... ja

MI: Mhm

AI: Hmm

MI: Men hva tenker dere om det liksom, det at for det er jo en 'fare' det at hvis man skolen bare skal bruke norsk og engelsk, fordi det er det som er brukt mest i norsk samfunn for eksempel, hva, eh, hvordan tenker dere at det påvirker hvordan vi tenker om andre språk og andre kulturer og sånn?

- Eh, folk kan bli negative til andre kulturer kanskje ...

MI: Ja

- ... at ja her i Norge så snakker norsk, på en måte, du må snakke mitt språk eller noe

MI: Ja

- Kommer an på ...

MI: Ja, vil du forklare?

- ... jammen hvis vi tenker i Norge da, så blir det enklere for nye folk til å for eksempel å integrere seg ...

MI: Mhm

- ... fortere, og hvis man tenker at, hva heter det?, samfunnet da, men hvis det er sånn for eksempel så hadde det jo også hjulpet om vi som for eksempel hadde sånn litt sånn at vi kanskje lærte litt om andre språk eller andre historier eller et eller anna andre ting da på skolen så hadde det vært enklere, da hadde vi visst at det her skjønte jeg, men liksom da når vi har norsk og engelsk eller mest norsk på skolen så blir jo folk sånn liksom som regel integrert i norsk samfunnet og kan fortere på en måte stå på egne bein, også jeg har bodd i Norge i 8 år og jeg føler jeg har fått bra, eller skolen har gjort bra i alle fall at jeg er integrert da og jeg snakker bra norsk nå ...

MI: Ja

- ... fordi jeg kjenner mange som har bodd her lengre enn meg også som ikke kan ...

MI: Like bra?

- ... ikke norsk en gang i det hele tatt ...

MI: Mhm

- ... fordi de føler integreringa eller den ble litt feil gjort

MI: Men tror dere det er best ...

- Min far snakker jo ikke norsk i det hele tatt ...

MI: Ehe

- ... han, han snakker ok, eh litt engelsk, men mest italiensk og sitt eget språk ...

MI: Ja

- ... så det er jo det blir litt det med kommunikasjon som er problemet

MI: Snakker du litt italiensk og, i og med at han gjør det?

- Nei, jeg gjør ikke det, det er kun han som gjør det ...

MI: Nei

- Men altså liksom vi er jo, Norge er flinke på å integrere, men altså vi må jo ikke bare tenke på integrering sånn egentlig vi må jo også tenke på liksom å bevare litt av kulturer for vi kan jo ikke bare kaste alle kulturer sånn med en gang man kommer til Norge for det blir jo ikke riktig det heller

MI: For det er jo litt det jeg tenker da, hva om vi snur situasjonen på hodet, at det var mitt ansvar å lære somali, tigrinja, altså at vi skal integrere den veien og møtes på midten, ikke sant, hva tenker dere om det?

- Det er jo litt sånn i skolen, eller det var i alle fall det på barneskolen, eh, venninnen min som var fra Afghanistan henne fikk lov til å gå ut i norsktime og ha morsmål læring og sånne ting ...

MI: Ehe

- ... i stedet for bare norsk og sånne ting sånn i norsken så gikk hun ut for å lære eh ja, eller i stedet for å lære vanlig norsk kunne hun få lære som for eksempel morsmålet sitt og jeg synes det var ganske fint at man kunne ha det ...

MI: Ja

- ... som en løsning da
- Ja, sånn, det blir jo veldig vanskelig da for på en måte nordmenn er, ikke late da, men veldig dårlig på å lære seg nye språk, det tar liksom lang tid til for eksempel en person som meg eller andre enn å lære seg norsk ...

MI: Mhm

- ... fordi, eller ...
- Men det blir jo
- ... spesielt de venner jeg har er sånn om jeg ber dem si et ord på somali eller et eller anna så før de prøver alle sammen sier det er vanskelig ...

MI: Mhm

- Mhm
- ... som liksom det er de prøver liksom å legge et eller annet eller det som det eller avslutte samtalen

Elevene kommenterer på det som akkurat ble sagt, men snakker i munnen på hverandre så det er ikke mulig å separere de ulike kommentarene

- (start unintelligible) for jeg var jo hos PPT i fjor og hadde en liten test om jeg kanskje har dysleksi eller ikke så det var jo litt det at jeg hadde problemer med rettskriving både på norsk også, så sånt sett så var så kom det fram til at jeg ikke har så store problemer med dysleksi, men mere med at jeg er tospråklig da ...

MI: Mhm

- ... eh, og at jeg sliter med det med tanke på hva er det jeg fokuserer mer på, eh, jeg kan jo ikke skrive så veldig bra på mitt eget språk, det kan jeg ikke, ehm på norsk ja, eh, sliter litt der også, men jeg føler at jeg har mer kontroll på det i alle fall
- Mhm

- Hvis vi går tilbake til det N sa, eh, ok, så det det med at det at norske folk er late og sånn liksom de blir jo ikke kastet inn i, de skal de drar ikke til et land og liksom må bo der de må jo lære språket hvis de skal bo i et land liksom (some unintelligible words)
- Ja altså, jeg har venner som har enten dratt til Marokko, Mallorca i Spania og sånn som har bodd der sånn (some unintelligible words) moren hans har sommerhus der i, hva heter det ...
- Jammen sommerhus det er noe annet
- ... Mallorca, i 16/17 år, hun kan litt spansk og hun har lært spansk på skolen ...

- Jammen bodde hun der i 16/17 år?
- ... jammen det er ikke det det er hun drar hver sommer til der ...
- Jammen det har ikke noe å si
- ... og da er det 16 år da
- Jammen de bor der over en lang periode som for eksempel har, i Mallorca, var det det du sa? det er jo veldig sånn det jo (unintelligible word) de snakker nesten de jo de snakker sikkert ganske mye spansk der, men de snakker også veldig mye engelsk da er det jo ikke noe da er det ikke så veldig mye å lære for de er jo bare på ferie, hvis man skal bosette seg i et land så må man lære språket, for eksempel hvis jeg skal dra til vet ikke jeg Tyrkia da, så må jeg lære meg tyrkisk ...
- De snakker ikke ...
- ... hva snakker de da?
- ... de snakker de snakker fransk og
- Jammen liksom, ok ok, la oss ta, hvis jeg skal til Tyskland og skal bo der må jeg lærer meg tysk, for å liksom passe inn i samfunnet og hvis jeg skal få meg en ordentlig jobb der
- Ja det gjør det, men det er ikke så viktig i Tyskland heller

Noen kommentarer som blandes så det ikke er mulig å skille dem

- Men hvis man er der to ganger i måneden i 16 år (2 måneder i året) så på en måte ...
- To ganger i måneden?
- ... du har jo fri to måneder i hvert år ...

MI: Mhm, på sommeren

- ... ja

MI: Er det du prøver å si at hun burde ha hun burde ha lært mer spansk fordi hun har vært så mye?

- Ja, eller kunne i hvert fall litt da
- Ja

MI: Mhm

AI: Mhm

- Ja, det forstår jeg, men liksom hun hun trenger ikke å lære det jeg vet ikke, hvis hun drar hvis hun bor i Norge så så trenger du å lære norsk for å få en ordentlig arbeidsplass eller (unintelligible words) ...
- Her snakker om et sted du skal bosette deg
- Ja ikke sant, skal bosette seg en stund eller for resten av livet

Some intelligible words and comments due to the students speaking at the same time

MI: Tror dere det hadde vært lettere å lære norsk og lære engelsk og ha god engelskundervisning hvis lærerne også kunne mer om deres hjemsted og morsmål og språkene dere bruker?

- Nei
- Nei
- Nei, fordi da sliter jeg med det å være tospråklig igjen ...

MI: Ok

- ... for hvis mine foreldre kun snakket norsk og så var læreren også norsk det hadde vært mye lettere

AI: Ok, så du føler det at det at du har flere språk er et hinder da? ...

- Ja

AI: ... så det er sånne ting?

- Ja

AI: Ok

- Jeg føler det er tyngre for meg, dessverre, for det er ikke alle som, for noen så er det lett, men for andre så blir det vanskeligere ...

AI: Mhm

- ... for meg så

AI: Og det er ikke lett med språk til å begynne med

MI: Ja, det

- Nei altså jeg syns ikke det, jeg syns det ikke har noe å si egentlig, det har ikke noe å si fordi jeg har liksom altså, det har ikke noe å si
- Jeg synes læreren burde egentlig først og fremst kunne godt engelsk, altså jeg føler ikke det har noe med morsmålet mitt å gjøre hvis læreren vet noe om hjemlandet mitt eller morsmålet mitt eller noe sånt, det kommer an på hvor godt læreren underviser liksom, og hvor godt hen gir oss opplæring og sånn da

MI: Ok? Føler det, men eh, jeg tenker sånn det handler ikke om å få snakke somali eller rumensk eller tigrinja eller thai, men mer sånn at hvis jeg som engelsklærer da kunne ha sagt ok, så på somali så putter dere verbet her på engelsk skal du putte verbet sånn eller vi putter den som gjør noe først i setningen eller den er sist i setningen, eller er ikke det til hjelp- fordi det er mer forvirrende?

- Det blir mer forvirrende synes jeg ...

MI: Ja

- ... liksom det er lettere å kanskje bare vise en setning da, for eksempel sånn der eh ja, han gjorde, eller for eksempel jeg vet ikke sånn

MI: Altså at dere får sånn ordentlige språklige eksempler på engelsk for eksempel er bedre for å lære Engelsk enn ...?

- Ja, for å se i en setning eller se hvordan folk snakker eller noe sånne ting ...

MI: Ja

- ... fordi jeg synes det er mye lettere å lære da hvis man ser eksempler på ting, som for eksempel hvis jeg skal skrive et ord, så er det bedre i en setning fordi et ord kan bety det samme, ikke sant, så det er bedre å se hvilken kontekst det er i

MI: Ok

AI: Ehm, jeg ville bare piggyback på det du sa fordi eh den holdningen som du har nå eller det du tenker, sant, har du fått det fra andre lærere eller sånn at de prøvde å hjelpe deg føler de også det samme at det kunne ha vært enklere hvis du hadde bare enten bare to eller bare et språk, kanskje, eller er det bare sånn det er bare du som har opplevd det og tenkt på det eller er det noe som du også har fått, ja kanskje det ville ha vært enklere hvis vi kunne bare det og det?

- Det er noe jeg bare føler på nå ...

AI: Ja

- ... så jeg har ikke akkurat hørt noen andre, men jeg føler det selv da

AI: Ja, hvis du kunne velge fra de tre språkene som du har bare et språk hva ville du ha valgt?

- Engelsk

AI: Engelsk?

- Og norsk

AI: Bare et språk, det først er engelsk det andre er norsk?

- Ja, engelsk er internasjonalt

AI: Så du vil heller ha, ja

- Heller hatt engelsk ja
- Engelsk er jo veldig viktig å kunne da
- Hæ?
- Engelsk er jo veldig viktig å kunne og skjønne
- Det er jo et språk jeg bruker veldig ofte, i hvert fall hver eneste dag så det er jo, jeg føler ikke at det er den vanskeligste av de tre ...

AI: Nei

- ... somali, norsk, engelsk, jeg føler vel egentlig at det er det enkleste språket

AI: Og det vanskeligst er?

- Det vanskeligste er mitt eget språk
- Ja

MI: Hm

AI: Hm

MI: Men føler dere at det er viktig, er det er det en grunn til at det er viktig å holde på deres egne språk, eller er det ikke så farlig om dere glemmer det etter hvert?

- Det er viktig
- Det er viktig
- Det er viktig, for da holder vi mere på våres egen kultur og vår egen opphav da

AI: Mhm

- Det er en del av identiteten
- (some unintelligible words) opphav så kan vi også kan vi lese eller for eksempel bruke lese nyheter og vite hva som skjer i hjemlandet vårt hvordan det er eller har vært da ...

MI: Ehe

- ... litt sånn, hvis du hvis jeg skal lese om for eksempel Somalia eller Kenya det står enten somalisk eller swahili da ...

MI: Mhm

- ... og da må jeg jo på en måte kunne det språket for å lese og for å skjønne det (unintelligible words) nyhetene

MI: Eh, jeg bare tenker for det at engelsk er jo kanskje et av de fagene hvor dere lærer om flere kulturer fordi det engelsk er flere steder i verden, ikke sant? Så det er jo det jeg lurer litt på da er: hvordan er språkene deres passer inn i den konteksten liksom, har det en plass der eller synes du det skulle hatt en plass? Har det en plass eller syns du det ikke skulle hatt en plass? de flere språkene i engelsk?

- Jeg vet ikke helt, det er litt sånn vanskelig spørsmål

MI: Ja, litt fordi vi vet kanskje ikke helt selv

- Æ, ja, jeg vet ikke helt selv ass, ja, jeg vet ikke

MI: For det for det vinklingen på mitt prosjekt er jo å finne ut, fordi dere faktisk brukere flere språk, har det i klasserommet, påvirker det hvordan vi behandler hverandre som mennesker? Er vi mere respektfulle og sånn fordi vi vet at flere snakker flere språk fordi vi lærer mer om kultur igjennom språk, eller er vi ikke det?

- Æ, mennesker, altså jeg synes jo mer man vet jo mer respekt gir man så hvis man er sånn, jeg vet ikke, hvis jeg føler, altså hvis man er rasistisk så stenger man ørene for all kultur bare fokuserer på sitt land og det er best og være sånne nasjonalister og bare sånn dårlig side av nasjonalister da ...

MI: Mhm

- ... og bare nei, jeg i mitt land er det ingenting er bedre enn mitt land og sånne ting det, jeg vil ikke høre om andre kulturer fordi det er dårlige kulturer og sånn, og da liksom jo mer man vet som for eksempel hvis man sier eh ...

Recorder stopped after 45 min – restart

- ... så for eksempel hvis man ser en matrett da, fra en annen kultur så skal man ikke peke og si æsj, man kan liksom heller for eksempel vite hva det er i den, se og smake på den kanskje og vite litt mere da i stedet for å si æsj med en gang og bare jeg hadde aldri spist det i hele mitt liv eller noe sånn

MI: Ja, men tror dere at dere som klasse, nå mener jeg alle dere i denne klassen her er flinkere til å ta hensyn til hverandre og andre mennesker fordi dere er så flerspråklige og flerkulturelle her, hadde det vært forskjell det å ha vært i en klasse hvor dere ikke var det?

- Jeg vet ikke helt, altså vi er jo ikke akkurat den beste klassen på å være respektfulle, men jeg føler alt har funket uansett ...
- Ja
- ... Ja, alle bare driver og joker med hverandre sånn der

Snakker litt om hva og hvordan de joker med hverandre – blir litt for utydlig for transkripsjon, en del latter

- Som noen ganger så koddet vi med sånn N og N at de er ariske og sånn da, siden de er blonde har blondt hår blå øyne og sånn
- Men alle vet at alle tar det som en joke uansett så vi kan koddet med andres kulturer og hvis de går for langt så sier de ofte ifra til de og sånn, eller jeg vet

AI: Ok, hva hvis det var de som koddet sånn med deres kultur?

- De gjør det noen ganger
- Det går begge veier

AI: Ok, det går begge veier, ok

Begynner å bli utsnakket og slitene, kommer mer jokes og de snakker mer i munnen på hverandre og det begynner å bli vanskelig å høre hva de sier

MI: Men er det greit fordi dere kjenner hverandre? For hvis jeg hadde kommet her og koddet med noen nå så hadde ikke det vært sett på som greit ikke sant?

- Det kommer an på
- Æ, ja egentlig, altså det spørs hva slags kontekst

AI: Hva, hvis jeg koddet og hva hvis jeg koddet om en av deres kultur for eksempel, ville det vært det samme hvis det var ho som koddet?

- Også det kommer an på da, hvis det er sånn klesstil eller klessmak eller sånn som har ingenting å si da det går det egentlig gøy, men hvis det er sånn liksom måten folk snakker eller måten maten til folk er og sånn og da blir det på en måte da går det da blir det da går det over streken litt da

AI: Ja

MI: Ja

Some more joking

- Men etter kanskje den første måneden eller noe sammen så begynte vi allerede å kødde og vi har jo blitt ganske godt kjent med alle de arrangementene vi har vært med på som ...
- Ja
- ... så jeg føler at vi kan kødde med hverandre, men det er jo vi koddet mest med de som vi er liksom sånn som vi vet kan bli koddet med, sånn vi koddet ikke med sånn sånn som for eksempel jeg vet ikke jeg

MI: Men bare fordi dere har noen som er fra Somalia, som snakker thai eller rumensk her i klasserommet så ville dere ikke gått og koddet med en annen person som har samme bakgrunn uten at dere kjenner dem?

- Nei, det hadde vi ikke gjort, det er bare fordi vi er litt sånn nærme og sånn vi vet vi kan kødde litt, og vi vil ha litt humor i klassa for vi vil ikke at det skal være sånn stille hele tiden sånn at alle sitter på telefonen og bare sitter der liksom

MI: Men de andre som er i klassa og som har norsk og engelsk bare tror dere dem også er mer forsiktig i møte med de kulturene dere blir representative for da, fordi dem kjenner dere – eller tror dere de ikke tenker på det i det hele tatt?

- Eh det er det er sikkert noe, jeg tror de ikke tenker så mye
- (unintelligible words) oss tre så blir det det på en måte da ...

MI: Ja

- ... som for eksempel N er født her da og så kommer N til Norge som treåring? ...
- Eh, jeg gikk i barnehagen så jeg var fire, jeg bodde i Italia først
- ... og så er det de to som har bodd i Norge, eller de to som har bodd kortest da og de to som har bodd mest kortest da, hvis det gir mening?
- Ja

MI: Mhm

- Jepp
- Som da kommer det an på hvordan jeg og N og sånn uttrykker oss da ehm, hvordan når de ikke skjønner for eksempel (unintelligible words) kulturell greie fordi de er jo født her i Norge så de har jo mer sånn den norske ...
- Altså jeg har jo veldig blanding ...

Some overlapping comments

MI: Men jeg skjønner hva du mener sånn holdning væremåte

- Ja, jeg skjønner, men jeg har sånn veldig blanding væremåte fordi det er moren min som har lært meg hva jeg skulle gjøre hvordan jeg skulle oppføre meg og sånne ting så det er ikke så mye, jeg har veldig mye Thaiholdninger også sånn, nå tenker ikke jeg på deg som eldre, men jeg respekterer de eldre enn meg sånn

Diskusjon om hvem som er voksen, stemmene overlapper

- Ja, men det er koselig å lære andre språk fra andre venner og sånn ...
- Ja ikke sant

Explaining how I work with and know multiple people from a certain culture -

MI: bare fordi jeg er venn med en fra Eritrea betyr ikke det at alle derfra aksepterer meg, så litt det jeg lurer på da er tror dere de andre i klassen tenker sånn fordi dem kjenner dere eller?

- Eh, ja eller ...
- Kanskje de burde komme inn så du skal spørre dem?
- ... ja, ja men nei, jeg føler i hvert fall jeg koddet ikke med andre personer, altså jeg koddet med N og hen's etnisitet hele tiden, men jeg ville ikke koddet med noen andre rumenere fordi jeg kjenner ikke noen andre rumenere, det kan være litt skummelt også

AI: Men jeg ville spørre om noe som vi snakket om tidligere, ville det ha vært annerledes om å bruke eh, somali for eksempel hvis lærer ikke hadde vært etnisk norsk?

AI: Hvis dere hadde hen i stedet for meg for eksempel?

AI: Ville dere vært litt mer komfortable med å bruke det i klasserommet?

- Hvis du er i klasserommet mitt eh så hadde det vært bedre og hatt moren min, for moren min snakker engelsk

Masse lyd da de andre kommer inn igjen og svaret blir borte, men vi hører at bla mer forståelse blir nevnt, at dypere forståelse hadde kanskje vært enklere

Gjentar spørsmålet over, om relasjoner mellom mennesker med annen bakgrunn enn deg selv påvirker hvordan man behandler andre fra den samme kulturen, til hele klassen

- Nei
- Nei egentlig ikke ...

MI: Nei? Så du behandler alle som er somali som er rumenske som norske, som de har samme bakgrunn? Selv om du kjenner de som er i klassen din?

- ... ja, det er ikke noe det er ikke noe annerledes

MI: Hva med dere?

- Eh Vet ikke, vil ikke svare

Avslutter intervjuet.

7.3 Appendix 3: Information letter

Vil du delta i forskningsprosjektet:

Developing intercultural communicative competence through linguistic diversity in the English subject: A study of the impact of multilingualism in the Norwegian vocational classroom.

Dette er et spørsmål til deg om å delta i et forskningsprosjekt hvor formålet er å undersøke flerspråklighet i engelskundervisningen på yrkesfaglige utdanningsprogram. I dette skrivet gir jeg deg informasjon om målene for prosjektet og hva deltakelse vil innebære for deg.

Formål

Formålet med prosjektet er å undersøke hvordan flerspråklighet kan påvirke utviklingen av kulturell og språklig kompetanse i engelskundervisningen hos yrkesfaglige utdanningsprogram. Jeg ønsker å samle data gjennom gruppe intervjuer med elever (ca. 10-20 elever) i yrkesfaglige utdanningsprogram for å fremme elevperspektivet i skolen. Resultatene vil forhåpentligvis si noe om flerspråklighet kan være en ressurs i utviklingen av kulturell og språklig kompetanse blant yrkesfaglige elever. Prosjektet vil danne grunnlag for min masteroppgave i min utdanning som Lektor i Språkfag.

Hvem er ansvarlig for forskningsprosjektet?

Høgskolen i Innlandet er ansvarlig for prosjektet, sammen med prosjektansvarlig student Hanne Lisa Stormorken, og veileder høgskolelektorer Hege Larsson Aas.

Hvorfor får du spørsmål om å delta?

Du blir bedt om å delta fordi skolen din har takket ja til å bidra til mitt prosjekt og fordi du er yrkesfagelev med engelskundervisning.

Hva innebærer det for deg å delta?

Hvis du velger å delta vil din deltakelse innebære ett, evt. to intervjuer sammen med andre elever på yrkesfag med meg og en medstudent hvor vi stiller spørsmål og snakker om språk og kultur i engelskundervisningen. Intervjuet innebærer at jeg spør deg om informasjon om språkbakgrunn, og om dine erfaringer og meninger om flerspråklighet i engelskundervisningen. Dette vil bli samlet igjennom lydopptak av intervjuet. Personlige opplysninger om deg utover det som er beskrevet her vil ikke samles inn, og alle data vil anonymiseres for oppgaven. Intervjuet(ene) vil finne sted i skoletid i skolens lokaler og antas å ta inntil en time.

Det er frivillig og delta

Det er frivillig å delta i prosjektet. Hvis du velger å delta, kan du når som helst trekke samtykket tilbake uten å oppgi noen grunn. Alle dine personopplysninger vil da bli slettet. Det vil ikke ha noen negative konsekvenser for deg hvis du ikke vil delta eller senere velger å trekke deg. Din deltagelse vil ikke påvirke din skolegang, hverken i engelskfaget eller din skolehverdag ellers.

Ditt personvern – hvordan vi oppbevarer og bruker dine opplysninger

Vi vil bare bruke opplysningene om deg til formålene vi har fortalt om i dette skrevet. Vi behandler opplysningene konfidensielt og i samsvar med personvernregelverket. Det vil kun være prosjektansvarlig student og evt. veileder som vil ha tilgang på dataene. Lydfilene vil oppbevares gjennom Nettskjema diktafon, og er godkjent av NSD (Norsk senter for forskningsdata) som ivaretar deres personvern, og slettes etter transkribering.

Hva skjer med opplysningene dine når vi avslutter forskningsprosjektet?

Opplysningene anonymiseres når prosjektet avsluttes/oppgaven er godkjent, noe som etter planen er i mai/juni 2022. Alle personopplysninger om deg, navn på samtykkeskjema og deltagelse i lydopptak vil makuleres og slettes ved prosjektslutt. Dine bidrag i gruppeintervjuet vil ikke kunne knyttes til identifiserbare personopplysninger om deg som enkeltindivid i masteroppgaven.

Dine rettigheter

Så lenge du kan identifiseres i datamaterialet, har du rett til:

- innsyn i hvilke personopplysninger som er registrert om deg, og å få utlevert en kopi av opplysningene,
- å få rettet personopplysninger om deg,
- å få slettet personopplysninger om deg, og
- å sende klage til Datatilsynet om behandlingen av dine personopplysninger.

Hva gir oss rett til å behandle personopplysninger om deg?

Vi behandler opplysninger om deg basert på ditt samtykke.

På oppdrag fra *Høgskolen i Innlandet* har NSD – Norsk senter for forskningsdata AS vurdert at behandlingen av personopplysninger i dette prosjektet er i samsvar med personvernregelverket.

Hvor kan jeg finne ut mer?

Hvis du har spørsmål til studien, eller ønsker å benytte deg av dine rettigheter, ta kontakt med:

- *Høgskolen i Innlandet* ved Hanne Lisa Stormorken (student) – mob: 94267096 eller på epost hlstormorken@gmail.com, høgskolelektor Hege Larsson Aas på epost hege.aas@inn.no
- Vårt personvernombud: Anne Sofie Lofthus på epost forskning@inn.no

Hvis du har spørsmål knyttet til NSD sin vurdering av prosjektet, kan du ta kontakt med:

- NSD – Norsk senter for forskningsdata AS på epost (personvertjenester@nsd.no) eller på telefon: 55 58 21 17.

Med vennlig hilsen

Hege Larsson Aas
(Forsker/veileder)

Hanne Lisa Stormorken
(Student)

Samtykkeerklæring

Jeg har mottatt og forstått informasjon om prosjektet: *Developing intercultural communicative competence through linguistic diversity in the English subject: A study of the impact of multilingualism in the Norwegian vocational classroom*, og har fått anledning til å stille spørsmål. Jeg samtykker til:

- å delta i gruppeintervju om flerspråklighet i skolen

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

(Signert av prosjektdeltaker, dato)

7.4 Appendix 4: Interview guide

Part 1: Hi and thank you for participating in my study. In the first part of this interview, I would like to talk to and ask all of you questions about English – subject and language – and how you as a student group influence each other in language learning.

This is me and my language use ...

- My languages
- My usage
- My friends

... how does this apply to you?

Classroom context

- What is, and how do you understand language?
- Languages represented in class
- Daily use of which languages?
- How do you learn English at school?

Languages in English language teaching (ELT)

I remember when I went to upper secondary school my teachers only taught in English and maybe used Norwegian to help out when needed. How is this in your English classes?

The curriculum states that insert competence aim with regards to multilingualism. What do you think about that?

Give your opinion in the following statements:

- Multiple languages are used in day-to-day interactions in our class
 - o Meaning? How?
- Multiple languages are used in English education
 - o Why? How?
- I learn English only with the help of Norwegian
 - o Why?
- I learn English only in comparison with Norwegian culture
 - o Why? How?
- I think learning English only using English is the best way
 - o Why?
- I think learning English only using Norwegian is the best way
 - o Why?
- Can you describe how you think you can learn to communicate in the best way?

- Personally and formally
- With English?

Focus on ICC

Because I have multiple friends that speak several different languages, I want to learn more about language, culture, and their experience specifically. How about you?

- In what way does your classmates challenge how you think about things?
- In what way are you affected by others experiences in class?
- Can you explain how the English subject deals with your communicative competence?
- Can you explain how your classmates affect how you learn languages?
 - English specifically?
 - Can you explain in what way your classmates challenge or help you learn languages?

Part 2: Thank you to all of you, those of you who speak Norwegian and English, and no additional language you can now go. I would like to talk a little more with those of you who speak one or more additional languages to English and Norwegian.

Focus on multilingual perspective

In my experience, multilingualism is not always made use of in the classroom, but it is spoken about as something positive. How is your experience with this?

- How do you feel about your language background?
 - Resource/hinderance?
 - Entertainment?
 - Comparison?
 - Put on the “spot”?
 - Useful?
- How is language and culture incorporated in English class?
- In what way is your language background used for language learning?
 - How does teachers deal with your language repertoire in English language learning?
 - Encouraged?
 - Guidance?

Languages in English language teaching (ELT)

Provide your opinion:

- I think if I could use all the languages I know I could learn English better
 - Why? How?
- Understanding different languages helps me understand/learn English
 - Why? How?
- We are encouraged to make use of our linguistic repertoire and receive guidance for it
 - How?
- Can you explain in what way your classmates challenge or help you learn languages?
- *Internasjonal dag* is a good way to learn about each other and other languages