

# MASTEROPPGAVE

Promoting Intercultural Competence in the English  
Foreign Language Classroom Through Interreligious  
Dialogue

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## FOREWORD

My first contact with the Nordic Master Program for Foreign Language Teachers was on June 6, 2017. My email account contains proof of the quick and positive response from the program coordinator for English that from that point on was essential for my completion of the program. Flexibility, commitment and encouragement has characterized all communication, and this has been crucial for motivation as the study program is characterized by much independent work and the need for a decent amount of self-discipline.

As one of few students, I did not work as a teacher when applying for the program, and I still do not. My interest was first and foremost in English as a formative subject, a subject for identity development. In my first email from June 2017, I enquired about opportunities for focusing on aspects like education policies and curricula. It is now August 2023, and I am submitting my master thesis on the topic of intercultural competence.

I have taken advantage of the flexibility of the program in several ways. I have spent the six years that I planned to spend, and although I have learned a lot that applies directly to teaching English, I have found the program to be relevant also for someone that spends most of her working hours outside of school. Through my study period I also had the opportunity to engage with the program coordinators and teachers in the role as student representative for three years. Regular meetings with the advisory board of the program somehow both kept me motivated and accountable for my own progression. I am thankful for the experience, and for the commitment to constant evaluation and improvement that teachers and coordinators have shown.

In 2020 I started a new job where one of my responsibilities has been to develop an interreligious school project. Lower secondary learners take part in a full day outside of school that includes visits to churches, mosques and other organizations in their local area as well as short workshops. Suddenly the material for my master thesis was right in front of me. I wanted to find out if a project based in the English foreign language classroom, combined with a day of local, intercultural encounters related to religious diversity, could be a fruitful way of developing learners' intercultural competence. Special thanks to Eva and Jutta for guiding me through the process of developing and finalizing the master thesis!

I still do not teach, but time will show. Attending the study program has strengthened my belief in the importance of English as a formative subject, with great opportunities and responsibilities for teachers to educate new generations of engaged, democratic citizens with the intercultural competence needed to navigate and build positive relations in culturally diverse societies.

## **ABSTRACT**

The foreign language teacher has a responsibility to contribute to the education of democratic citizens with intercultural competence, namely the knowledge, skills and attitudes needed to navigate well in culturally diverse societies. This thesis argues that intercultural competence may be promoted through a project that combines teaching in the English foreign language classroom with local, multidisciplinary fieldwork focusing on religious diversity.

Two groups of learners from two lower secondary schools in two Norwegian cities were included in the study. The three-part project included English foreign language lessons in the classroom focusing on topics such as diversity, stereotypes and prejudice prior to and after learners' attendance at what is called a Dialogue Day. This day included visits to a local church and a local mosque where learners engaged in dialogue with Christian and Muslim religious leaders. Written material from individual and group tasks as well as observation logs from class talks before and after the fieldwork form the basis for analysis.

Findings show that the project was fruitful in promoting learners' intercultural competence, especially related to knowledge and awareness of religious diversity and reduction of stereotypes. The thesis also investigates the potential for civic engagement in line with the concept of intercultural citizenship. Findings show some engagement, however the potential for action was not fully realized within the limited scope of the study.

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# 1. Introduction

Language teaching has an educational as well as an instrumental purpose. The foreign language teacher has a responsibility to contribute to the education of democratic citizens with the knowledge, skills and attitudes needed to navigate well in culturally diverse societies. Foreign languages often function as windows to the world for learners, or at least windows to the countries and cultures where the foreign language in focus is spoken. In Norway, English is the second most spoken language, and in culturally diverse classrooms it sometimes acquires the status of *lingua franca*, a common ground for discussing a variety of issues. English as a foreign language may therefore also be a window to learners' local society and the cultural and religious diversity that exists in most Norwegian city areas. In turn, local diversity may provide opportunities for intercultural encounters. This thesis investigates opportunities for promoting learners' intercultural competence by combining teaching in the English foreign language (EFL) classroom with local, multidisciplinary fieldwork focusing on religious diversity.

## 1.1 Background

The notion of intercultural competence has had an impact on the teaching of English as a foreign language ever since Byram defined the term in the 1990's (Byram, 1997). "In the contemporary world, language teaching has a responsibility to prepare learners for interaction with people of other cultural backgrounds, teaching them skills and attitudes as well as knowledge", Byram and Wagner claims (2018, p. 140). The holistic nature of intercultural competence, closely linked to the formative purposes of education, provides opportunities for multidisciplinary work. In Norway the term closely relates to the English Subject curriculum in force since August 2020, as well as to the core curriculum in general and the multidisciplinary topic Democracy and Citizenship in particular (Norwegian Ministry of Education and Research, 2019).

An aspect of intercultural encounters that has not received much research attention in English foreign language education is that of religion. In many Norwegian school contexts, intercultural encounters take place within the classroom every day. They occur whenever learners interact, carrying differing cultural and language backgrounds as well as differing religions and life stances resulting in differing worldviews. This thesis investigates a project

in which a multidisciplinary school concept which is called Dialogue Day and relates to interreligious dialogue was framed by lessons in the EFL classroom about diversity, stereotypes and prejudice. The project had three parts and included two separate groups of learners. Parts one and three took place in the foreign language classroom, with a variety of tasks and classroom talks. Part two was the Dialogue Day, which was coordinated by a local organization owned by Christian and Muslim congregations that work together to promote knowledge and understanding through dialogue.

In addition to core elements of intercultural competence, the project is discussed in relation to the concept of intercultural citizenship, providing elements of engagement and action, as well as to a broader framework of democratic competences and to aspects related to teaching controversial issues. Core elements of intercultural competence as well as the call for action integral to intercultural citizenship are echoed in the Norwegian curriculum for English in primary education. Under the heading “Relevance and central values”, it states: “The subject shall develop the pupils’ understanding that their views of the world are culture-dependent. This can open for new ways to interpret the world, promote curiosity and engagement and help to prevent prejudice” (Norwegian Ministry of Education and Research, 2019). Mirroring this quote, awareness of diversity, stereotypes, prejudice and engagement are key words of the research questions presented below.

## 1.2 Aim

This thesis may be seen in relation to larger projects carried out by Byram and other researchers across several continents in the latter years, focusing on developing intercultural competence and intercultural citizenship hand in hand (see for example Porto et al., 2018, Krulatz et al. 2018, Porto, 2014). The thesis focuses on key aspects of intercultural competence such as openness and awareness of diversity, stereotypes and prejudice, and it also investigates potential for civic action. The fact that the Dialogue Day is a direct result of cooperation between local religious communities representing a variation of beliefs and cultural backgrounds provides important aspects of citizenship education. The main aim of the thesis is to see to what extent the project promotes intercultural competence. The research questions are:

1. To what extent does partaking in the project lead to greater awareness of cultural and religious diversity?
2. To what extent does partaking in the project affect and/or reduce stereotypical beliefs held by the participants?
3. To what extent does the project lead to engagement and potential for civic action?

This thesis draws on a project outline and literature review submitted as part of an obligatory master course in “Methods and project” at the University of Gothenburg (Skauen, 2021).

### 1.3 Structure of thesis

A theoretical framework is first provided as section 2, in which Byram’s (2021) model of intercultural competence is presented along with related theory that may shed light on the following presentations and discussions. The didactic framework of the project and the applied methodology then follows as sections 3 and 4, setting the stage for section 5 which includes findings and discussion related to the theoretical framework. Lastly, section 6 provides a summary as well as some conclusive remarks related to the research questions and the aim of the thesis.

## 2. Theoretical framework

The focus of language learning can be said to have developed from a narrow focus on linguistic competence in the 60s, to the revolution of the communicative competence focus of the 70s and further to a wider focus in the 90s related to intercultural competence. A key scholar in this regard is Byram, whose model of intercultural competence (1997, 2021) related to language learning has had tremendous impact on the teaching and understanding of intercultural aspects of foreign language education. The aim of language teaching has shifted from that of achieving the skills and knowledge of the native speaker to developing competences as an intercultural speaker, someone who is capable of communicating well across cultural boundaries. The intercultural speaker is defined as someone who is able to read texts of all kinds – spoken, written, visual, digital, in a critical and comparative mode (Porto et al., 2018). Over the last decade, Byram and others have developed and refined the

concept of intercultural citizenship in language education as a way to combine the intercultural aspects of language education and the civic action-aspect of citizenship education (Porto et al., 2018). Within an even larger context, and in a cross-curricular perspective, the work on democratic competences undertaken by the European Council (Barrett et al., 2018) provides a framework that is helpful in this thesis' context, as the thesis investigates project work on the borders between foreign language, religion and social studies. In the following therefore, both Byram's model for intercultural competence, Byram's framework for intercultural citizenship education and The European Council's model of competences for democratic culture will be presented. In addition, the section introduces theoretical aspects related to the teaching of religion and controversial issues as well as recent statistics related to attitudes towards Muslims and Christians in Norway.

## 2.1 Intercultural competence

Intercultural competence in this thesis is defined according to Byram (2021), which presents an updated version of the model that was originally introduced and elaborated in Byram (1997). In the following, I will first give an overview of the model and later explain the elements one by one. Ending the subsection is a quick look at perspectives on acquiring intercultural competence.

### 2.1.1 Byram's model of intercultural competence

The five elements of intercultural competence according to Byram's model are knowledge, attitudes, skills of interpretation and relation, skills of discovery and interaction and critical cultural awareness (Byram, 2021). These elements represent what anyone engaged in an intercultural encounter brings to the situation, such as prior knowledge of both "the other" and oneself, general attitudes towards "the other" and the situation itself and skills already developed that one draws on in the encounter. In addition, and central when the focus is on developing intercultural competence, knowledge may increase, attitudes may be modified, and skills may be developed through intercultural encounters. Developing intercultural competence thus is an ongoing process for anyone living in a society where intercultural encounters take place. Knowledge, attitudes and skills in line with Byram's model may be acquired through experience and reflection, Byram explains, but if they are developed with the help of a teacher, the teacher may "embed the learning process within a



broader educational philosophy” (Byram, 2021, p. 44), such as political education. This is where critical cultural awareness comes in as the fifth element of Byram’s model. Critical cultural awareness has to do with an awareness of one’s own values and how these influence one’s views of others. This political notion is further developed in the concept of intercultural citizenship education which is presented in subsection 2.2.

Knowledge in Byram’s model is understood within two broad categories. Knowledge about one’s own and the interlocutor’s social groups and cultures on the one hand, and “knowledge of the processes of interaction at individual and societal levels” (Byram, 2021, p. 46) on the other hand, the second being fundamental to successful interaction. The knowledge that individuals carry with them into an intercultural encounter may be conscious or unconscious, accurate or inaccurate, acquired through socialization and education. Knowledge about “the other”, whether this other is a person, a country or a religion, may also be prejudiced and stereotypical, as it is formed by one’s own view of the world, where “the other” is often presented in contrast to what is one’s own culture, country or religion. The second knowledge category has to do with the processes of interaction, such as knowledge about the concepts of prejudice and stereotypes and how they might affect communication as well as knowledge about different forms of communication, whether it has to do with cultural norms or genres.

Curiosity and openness are seen as core attitudes for intercultural competence. One needs to be open to new knowledge and understanding, and curious in the sense that one wants to engage, wants to learn. In intercultural encounters, prejudice towards people who we perceive as different for example regarding beliefs, values and behavior come into play. To counter these, Byram (2021) claims, it is not enough to be positive and tolerant, “since even positive prejudice and tolerance can hinder mutual understanding. They need to be attitudes of curiosity and openness, of readiness to suspend disbelief and judgment with respect to other’s meanings, beliefs, values and behaviour” (p. 45). This is also known as an ability to “decentre”. Being open thus mean being ready to suspend disbelief and judgment, to set it aside and be open to the opportunity that what you used to think is not correct, and that the encounter may change your outlook on the world and others. There is further an interdependence between the attitudes dimension and other dimensions of the model of intercultural competence. With regards to prejudice, Byram explains, the knowledge-dimension “includes knowledge of stereotypes and prejudices towards particular social groups as well as knowledge about the processes of formation of stereotypes and prejudices” (2021,

p. 45). In addition, the dimension of critical cultural awareness provides the ability to reflect on one's own stereotypes and prejudices.

Whereas the knowledge-dimension includes different types of declarative knowledge, the skills-dimension relates to procedural knowledge and represents two separate elements of Byram's model. The skills of interpretation and relation are defined as an ability "to interpret a document or event from another culture, to explain it and relate it to documents from one's own" (Byram, 2021, p. 65). This may be concretized as being able to identify ethnocentric perspectives, identify areas of misunderstanding and also mediate between conflicting interpretations. Using comparison to relate something from the foreign perspective or experience to one's own is another example. The skills of discovery and interaction on the other hand are defined as an ability "to acquire new knowledge of cultural practices and the ability to operate knowledge, attitudes and skills under the constraints of real-time communication and interaction" (Byram, 2021, p. 65). In a concrete intercultural encounter, then, these skills are needed for one to actually acquire new knowledge, and also to actively draw upon the knowledge, skills and attitudes one has acquired in real time, ensuring communication and maintaining a positive relationship between those involved in the encounter.

Critical cultural awareness, the fifth element, is defined as an ability "to evaluate, critically and on the basis of an explicit, systematic process of reasoning, values present in one's own and other cultures and countries" (Byram, 2021, p. 66). Central to this awareness is that the intercultural speaker brings "a process of reasoning and reflection on the ends they might pursue" (Byram, 2021, p. 66), that can be expected to be consistent whether they reflect upon their own society and culture or that of "the other". Elaborating on objectives for teaching and assessing intercultural competence, Byram includes the following example: The intercultural speaker "is aware of their own ideological perspectives and values and evaluates documents or events with explicit reference to them" (2021, p. 90). Awareness of one's own perspective is key, and the understanding that one's own values and beliefs are not the only ones possible or naturally correct. This willingness to take a critical look at one's own values also requires a certain amount of courage as it involves the possibility for change.

### 2.1.2 Acquiring intercultural competence

According to Byram (2021), there are three overlapping categories of location for acquiring intercultural competence: "The classroom, the pedagogically structured experience

outside the classroom and the independent experience” (p. 91). Among the great advantages of classroom learning are space for systematic presentation of knowledge and for reflection and interpretation of experiences from within and beyond classroom walls. The pedagogically structured experience outside the classroom refers to fieldwork, whether it is a short visit or a long-term residency. Fieldwork brings opportunities for real-time skills development, for learners to put their knowledge to use and for discovery and interpretation of new data. Independent learning in this context refers to the fact that building intercultural competence can be a life-long learning process were planned and un-planned intercultural encounters provide opportunities for reflection and development of knowledge, skills and attitudes.

Barrett et al. (2014) present a conceptual framework for teaching intercultural competence, including a list of components to include when facilitating such teaching. These are “experience, comparison, analysis, reflection and action” (Barrett et al., 2014, p. 29). Experience here refers to real or imagined intercultural encounters, face to face or through other means. Comparison and analysis have to do with seeing similarities and differences, and further analyzing them in a non-judgmental way. Time and space for reflection on what has been experienced is important for the development of critical awareness and understanding, and should provide a basis for taking action, “for engagement with others through intercultural dialogue” (Barrett et al., 2014, p. 30). Naming intercultural competence as a key objective for both Education for Democratic Citizenship and Human Rights Education, Barrett et al. state:

In short, at the level of action, intercultural competence provides a foundation for being a global citizen. Intercultural competence has strong active, interactive and participative dimensions, and it requires individuals to develop their capacity to build common projects, to assume shared responsibilities and to create common ground to live together in peace. (Barrett et al., 2014, p. 21)

These active dimensions of intercultural competence are further developed in the concept of intercultural citizenship education which is the focus of subsection 2.2.

## 2.2 Intercultural citizenship education

The political dimension evident in the model of intercultural competence as critical cultural awareness is part of what Byram in 2008 presented as a theory of education for intercultural citizenship (Byram, 2008). Intercultural citizenship is defined by Barili and Byram (2021) as “the capacity to use communicative and intercultural competence to foster

greater understanding through actions in society across cultural differences both within and beyond national borders” (p. 780). It thus builds a bridge between intercultural competence and social engagement. Intercultural citizenship education in other words is an education “that uses world language education to foster intercultural competence on the one hand and to stimulate critical thinking and action on the other hand” (Barili & Byram, 2021, p. 780).

In line with intercultural competence but with a more explicit emphasis on social engagement both locally and transcending national borders, intercultural citizenship focuses on the responsibility of the language teacher related to the educational as opposed to the instrumental purposes of foreign language education. In the words of Byram and Wagner (2018), students then “may come to value language education as an education for developing their identity rather than as the learning of a code that can only be used in some restricted environments” (p. 147). A goal is to bring language learning and citizenship education together in such a way that language learning becomes meaningful beyond its instrumental focus, and that citizenship education becomes intercultural.

Byram (2008) presents four related axioms as principles for intercultural citizenship education. The first states that *intercultural experience* takes place “when people from different social groups with different values, beliefs and behaviours (cultures) meet”. The second states that *being intercultural* involves “analysis and reflection about intercultural experience and acting on that reflection”. The third focuses on *intercultural citizenship experience*, that takes place when people of different social groups and cultures “engage in social and political activity”, and the fourth states that *intercultural citizenship education* involves both facilitating intercultural citizenship experience, analysis and reflection on it and on possible further social or political activity (Byram, 2008, pp. 186-187). The list of demands for something to be called intercultural citizenship education may seem long and complex, however it is possible within a broad understanding of the terms involved to picture everything from long-term transnational projects to shorter local projects, as long as they involve some sort of intercultural social and political activity as well as analysis and reflection on the experience and possible ways forward.

The framework for intercultural citizenship education (Byram, 2008) is defined in relation to political/democratic citizenship education to emphasize possible overlaps and how intercultural aspects can enrich traditional citizenship education and vice versa. Perhaps the most important difference between citizenship education and intercultural citizenship education, Byram claims, is the focus on comparison, on a juxtaposition that becomes a tool for “making the familiar strange and the strange familiar” (2008, p. 188). Comparing the five

elements of intercultural competence with similar elements from political education, this comparative notion is linked to skills of interpreting and relating, which unlike the other elements have no direct parallel within the framework of political education (Byram, 2008, pp. 238-239). Political education however includes the action-orientation that is needed to build the bridge from intercultural education to intercultural citizenship education.

In Porto (2014) and Porto and Byram (2015) two different projects are presented that shed light on what intercultural citizenship education may look like, and that are in accordance with the principles for intercultural citizenship education presented above. Both projects involved Argentinian learners of English and British learners of Spanish and focused on intercultural citizenship in higher education language learning through telecollaboration. A special emphasis was put on developing critical cultural awareness. Through a developing process involving critical thinking, the ultimate aim was criticality that could lead to action in the community, or in other words to a collective reconstruction of the world. The first project was undertaken in 2012 and focused on the Falkland war. After researching the topic, students compared British and Argentinian perspectives, interviewed war veterans and together produced informational material emphasizing the need to be aware of how our views are easily shaped by the media. The second project was undertaken in 2013 and focused on the 1978 Football World Cup and the Argentinian military dictatorship's manipulation. Together students researched the topic, compared perspectives and produced information material. Finally, what they had learned resulted in community action such as raising awareness in their local communities through talks and the sharing of information material.

## 2.3 Democratic competence

The European Council's *Reference Framework of Competences for Democratic Culture* has been developed as a framework for citizenship education within member states. The overall goal is to promote a democratic culture, based on the conviction that "Democratic laws and institutions can only function effectively when they are based on a culture of democracy" (Barrett et al., 2018, p. 5). With reference to terrorist attacks in Europe, the grave importance of education for democratic citizenship is emphasized in the comment that education "is a medium- to long-term investment in preventing violent extremism and radicalization" (Barrett et al., 2018, p. 5).

The framework presents a total of 20 competences for democratic culture divided into four areas, namely values, attitudes, skills and lastly knowledge and critical understanding as one combined area. It further names intercultural dialogue as crucial for ensuring the participation of all citizens in public discussion and decision making within culturally diverse societies, and states: “In the case of citizens who live within culturally diverse democratic societies, intercultural competence is construed by the Framework as being an integral component of democratic competence” (Barrett et al., 2018, p. 32). Democratic competence, as defined by Barrett et al. (2018), is “the ability to mobilise and deploy relevant psychological resources (namely values, attitudes, skills, knowledge and/or understanding) in order to respond appropriately and effectively to the demands, challenges and opportunities presented by democratic situations” (p. 32) Similarly, intercultural competence is the ability to mobilize and deploy relevant resources in intercultural situations.

The 20 competences for democratic culture are presented in the form of a four-leaf flower and has ample overlaps with both Byram’s (2021) model of intercultural competence and the framework for intercultural citizenship education (Byram, 2008). Competences for democratic culture especially relevant for this thesis’ project include from the value area, “valuing cultural diversity”, from attitudes, “openness to cultural otherness and to other beliefs, world views and practices” and “tolerance for ambiguity”, and lastly from the combined area of knowledge and critical understanding, “knowledge and critical understanding of the world”, including knowledge of culture and religion (Barrett et al., 2018, p. 38).

The value-dimension of the model of competences for democratic culture somewhat sets it apart from Byram’s model of intercultural competence. “The current model draws a clear conceptual distinction between values and attitudes, with only the former being characterized by their normative prescriptive quality”, Barrett et al. state (2018, p. 39), arguing that without specific values to underpin the competences, they would not necessarily be democratic competences but could be used within many forms of political systems, even anti-democratic ones. Valuing cultural diversity includes normative aspects such as a belief that assumes “that cultural diversity and pluralism of opinions, world views and practices is an asset for society and provides an opportunity for the enrichment of all members of society (Barrett et al., 2018, p. 40).

The framework includes detailed descriptions of all 20 competences, and the description of the attitude openness strongly draws on Byram’s model of intercultural competence. This openness is defined as something else than collecting experiences of the

exotic, and rather as sensitivity towards cultural diversity, curiosity about other world views and beliefs and a willingness to suspend judgement and disbelief about other people's world views as well as questioning one's own (Barrett et al., 2018, p. 41). The attitude tolerance of ambiguity has to do with accepting and embracing ambiguity. It involves a willingness to tolerate uncertainty, to accept complexity and to recognize "that one's own perspective on a situation may be no better than other people's perspectives" (Barrett et al., 2018, p. 45).

Within the knowledge and critical understanding-area, internal diversity is focused on in relation to both culture and religion in the detailed description of the competence "Knowledge and critical understanding of the world". Regarding culture, internal diversity is included in the knowledge and understanding "that all cultural groups are internally variable and heterogeneous". Regarding knowledge of religion, internal diversity is focused as understanding the fact "that the subjective experience and personal expressions of religions are likely to differ in various ways from the standard textbook representations of those religions", as well as "knowledge and understanding of the internal diversity of beliefs and practices which exists within individual religions" (Barrett et al., 2018, p. 55).

In summary, looking at the relation between Byram's model of intercultural competence and the European Council's *Reference Framework of Competences for Democratic Culture*, intercultural competence is understood as an integral part of democratic competence within culturally diverse societies. Thus, promoting intercultural competence is also promoting competences for democratic culture. The European Council's framework however seems to add an even stronger normative aspect through the area of values. In addition, it defines the need for knowledge about cultural and religious diversity that is especially relevant for this thesis' project.

## 2.4 Religion and controversial issues in the English foreign language classroom

Since religion is a focus point of the project presented in this thesis, perspectives on teaching religion in light of the broader frame of intercultural education are relevant for the later discussion of findings. The project involves classroom talks centered around religion and other potentially controversial issues. This section will therefore present relevant theory with a focus on the EFL classroom and the role of teachers and learners when discussing

controversial issues.

### 2.4.1 The interpretive and the dialogical approach

The Council of Europe in 2002 initiated a project on the study of religions in schools entitled “The Challenge of Intercultural Education Today: Religious Diversity and Dialogue in Europe”, thus naming religious diversity and dialogue central focus points for intercultural education (O’Grady & Jackson, 2020). After a process of development of recommendations and work on how these may be applied to the education systems of the member states, the book *Signposts: Policy and practice for teaching about religions and non-religious world views in intercultural education* was published in 2014 (Jackson, 2014), and later a teacher training module was also developed (Vallianatos et al., 2020).

*Signposts* (Jackson, 2014) presents two didactical approaches that are developed to promote understanding of religions and relevant to the development of intercultural competence, namely the interpretive and the dialogical approach. Whereas the interpretive approach focuses on encouraging a flexible understanding of religions and non-religious convictions, the dialogical approach logically focuses on dialogue and may be especially useful in religiously and culturally diverse classes (Jackson, 2014, p. 35).

With the interpretive approach, “the key point is that understanding is increased through examining the relationship between individuals, groups and the wider religions” (Jackson, 2014, p. 36). Knowledge about internal diversity, such as understanding that textbook representations do not necessarily match an individual believer’s understanding of their religion, and that two people of the same faith may have differing convictions, is central. For promoting intercultural competence, the interpretive approach is especially relevant regarding knowledge about the internal diversity of religions and the attitudes of valuing religious diversity and tolerating ambiguity (Jackson, 2014, p. 39).

Considering the dialogical approach, Jackson (2014) explains that “dialogue requires appropriate attitudes and skills to engage with ideas and ways of thinking other than our own” (p. 42). Relating again to intercultural competence, successful dialogue requires the attitudes of openness towards people from other religions and valuing religious and cultural diversity. It also requires skills of interacting and listening, as well as awareness of one’s own prejudices (Jackson, 2014, p. 44).



## 2.4.2 Safe space or Community of disagreement

The classroom as a safe space is the title of one of the chapters of *Signposts* (Jackson, 2014), followed up by a chapter with the same title and more practical guidance for teachers in the *Signposts teacher training module* (Vallianatos et al., 2020). Both approaches for promoting understanding of religions that are described in section 2.4.1 aim to establish an atmosphere of safe space in the classroom. Being able to express oneself without fear of being judged or held to ridicule is central to this notion. In the words of Jackson (2014): “In a safe classroom space, students are able to express their views and positions openly, even if these differ from those of the teacher or peers” (p. 48). According to Jackson, various research underpins the need for ground rules of conversation related to sensitivity and civility, to ensure inclusion and respect. The teacher’s role is also focused on and seen as crucial, related both to the teacher’s skills of facilitation and moderation of dialogue and discussion, their knowledge of religions and beliefs and the personal relationship between teacher and student. If teachers take a too directive role, Jackson claims, “students may rely on the teacher’s argument or not participate in discussion” (2014, p. 55). Vallianatos et al. (2020) in the teacher training module sum this up in the wording that teachers should be “non-judgmental and unbiased, clear on ground rules for participation, comfortable with conflict, supportive and respectful” (p. 51).

In his 2019 article “From safe space to communities of disagreement”, Iversen problematizes the term “safe space”. Instead, he suggests construing the classroom as a “community of disagreement”. This term, Iversen claims, “is more easily aligned with the interpretive and dialogical approaches advocated in *Signposts*” (2019, p. 315). Iversen’s problem is not with the pedagogical aims and strategies that the term “safe space” refers to, but rather that “the concept label of safe space is ambiguous, politicised and that it promises more than it can deliver” (2019, p. 316). The ambiguity is among other things linked to the irony that to “encourage students to take risks, the teacher must minimise risk” (Iversen, 2019, p. 318). Iversen refers to several studies that show how students may come to understand safe as meaning comfortable, a place free from critical comments or disagreement, even though teachers may aim for it to be a place for risk-taking and intellectual challenge. In addition, the term safe space has become linked to a politicized debate concerning free speech and minority rights, especially related to American university campuses. Regardless of one’s understanding of this issue, a consequence is that the term safe space “may carry connotations of excessive care and stifling of critical voices when engaging with difficult or controversial

topics in education” (Iversen, 2019, p. 318). The third problem Iversen raises is that the metaphor safe space gives dual signals. Does safe mean that it is ok to bring forward stereotypical or politically incorrect views, so that they can be discussed, or does it mean a place where vulnerable minority students may feel safe from harm?

Iversen (2019) gives examples of attempts from researchers to “rebrand” the concept, using phrases like “brave space” or “contested space”, before relating his own suggestion of “community of disagreement” to studies undertaken in the Scandinavian countries (p. 319). These show that promising a safe space may be wrong in itself. One reason is that being intellectually safe from challenge will not contribute to intercultural competence. Another reason is that promising a safe space might be more than can be delivered, like when a seemingly safe classroom discussion is followed by unsafe situations after class. An example of the latter taken from Iversen’s own fieldwork is a classroom discussion regarding attitudes towards LGBTQ+ where the tone in the classroom was respectful, but where several students after class ridiculed and expressed disgust towards gay men. Elaborating on the fact that both LGBTQ+ minorities and Muslim minorities live lives of “risk” in terms of being vulnerable to prejudice and hatred in the Norwegian society, Iversen claims that “the logic of safe space might be unhelpful in so far as it creates the expectation that education is a place free from challenges to a student’s worldview” (2019, p. 324). In a further reflection that is relevant for the classroom talks analyzed later in this thesis, Iversen makes the point that LGBTQ+-rights in the classroom should be argued for in light of human dignity and universal rights, as opposed to being linked to something Norwegian and European. The reason is that the latter might contribute to exclusion of conservative religious minorities. In other words, it may shift the focus from discussing universal human rights versus freedom of conviction to a focus on “us” with a Norwegian culture versus “the others”.

The term “Communities of disagreement” was coined by Iversen after fieldwork in Norwegian classrooms where he noticed something that happened in lessons where the class came alive and the teachers were most satisfied: “A mix of social courage and trust came with a willingness to contribute different opinions and to disagree” (Iversen, 2019, p. 324). The term is further defined as “a group with identity claims, consisting of people with different opinions, who find themselves engaged in a common process, in order to solve shared problems or challenges” (Iversen, 2019, p. 324). Instead of safety, the term underpins how a class community might provide scaffolding for well-managed disagreement. In addition, it “lends itself well to exploring different understandings and interpretations of religious phenomena” (Iversen, 2019, p. 325), which is to say it suits the importance of working with

religious diversity as advocated in *Signposts* (Jackson, 2014).

### 2.4.3 Attitudes towards Muslims and Christians in Norway

This thesis' project includes classroom work related to stereotypes and prejudice towards religious people, as part of the broader perspective of developing intercultural competence. This subsection therefore aims to define the terms stereotype and prejudice and to present recent statistics related to attitudes towards Muslims and Christians in Norway.

Stereotyping is a natural part of the cognitive processes we all use to make sense of the world around us. In new situations, or when meeting new people, we draw on previous knowledge and experience to understand and classify the new experience. Problems however arise when our need for order and simple categories result in overgeneralization (Samovar et al., 2017). For example, and related to the topics focused on here, when we believe that what we hear through news media about one Muslim being violent means that all Muslims are violent. Stereotypes may also be positive, like the assumption that all Asian students are well-disciplined and hard-working. It is still a stereotype, an overgeneralization of millions of individuals, and prejudice often develop on the basis of such unfounded, misinformed perceptions.

Prejudice may also have positive or negative forms and can be defined in the context of intercultural communication as “deeply held positive or negative feelings associated with a particular group” (Samovar et al., 2017, p. 391). Like stereotypes, prejudices are based on generalizations and not rooted in factual experience. When first acquired, prejudices are hard to combat, but increased contact with the groups one has prejudices against as well as being mindful of one's own prejudices can be effective in reducing them (Samovar et al., 2017).

Attitudes towards minorities in Norway are regularly examined through surveys. The 2022 survey from The Norwegian Center for Holocaust and Minority Studies (2023) found that negative attitudes towards Muslims had become less prevalent since a similar survey from 2017, however numbers still show the need to actively combat stereotypes and prejudice in Norwegian society and classrooms. As many as 30,7 percent of respondents hold marked prejudices against Muslims, supporting statements like “Muslims are a threat to Norwegian culture” and statements that give Muslims themselves the blame for increasing anti-Muslim harassment (The Norwegian Center for Holocaust and Minority Studies, 2023, p. 9). On a positive note, the youth sample of the survey shows a tendency towards less prevalent negative attitudes towards Muslims than that of the adult population. Interestingly in the

context of this thesis, the report on the youth study that was undertaken as part of the survey comments on how consensus against prejudice among youth sometimes led to a narrowing of what was originally open and honest exchanges. Thus, the survey reveals strong awareness among youth, but also demonstrates “a need for more knowledge and for a willingness to challenge and be challenged by other people’s views and attitudes” (The Norwegian Center for Holocaust and Minority Studies, 2023, p. 14).

Statistics underpin the need for knowledge about religions and religious diversity as an important part of intercultural and democratic competence also in relation to Christianity. In the *Norwegian Integration Barometer 2017/2018* respondents were asked whether they were skeptical towards Muslims and/or Christians. Whereas five out of ten respondents expressed skepticism towards Muslims, two out of ten expressed skepticism towards Christians (Brekke & Mohn, 2018, p. 13).

## 3. Didactic framework

### 3.1 The project

This thesis investigates opportunities for promoting learners’ intercultural competence by combining teaching in the EFL classroom with local, multidisciplinary fieldwork focusing on religious diversity. For two separate groups of learners, at two different lower secondary schools and in two different cities, EFL lessons were planned prior to and after learners’ attendance of a “Dialogue Day”. The Dialogue Day includes visits to a church and a mosque, a short workshop and sometimes also visits to other local organizations. Learners visit the different locations in groups of 15 – 30 learners and stay for about 40 minutes in each place. A main aim stated by the facilitators of the Dialogue Day is that it should contribute to counteract prejudice against people who believe and think differently than oneself. For the purpose of anonymity regarding the learners and schools involved, the organization is not further presented here.

For the first group of learners I had the role as a teacher in the classroom, whereas for the second group I mostly took the role as an observer. During the Dialogue Day itself I had a double role, being the student conducting the study as well as being responsible for planning and coordinating the Dialogue Day as an employee in the local organization facilitating it.

This double role contributed positively, as it provided a certain amount of control of all parts of the project, their content and didactic approaches.

To add to the authenticity of collected data, although English was the main language, learners were allowed to switch to Norwegian when needed to convey their reflections in the classroom work before and after the Dialogue Day. The Dialogue Day itself was undertaken as a multidisciplinary project, in the Norwegian language.

To ensure anonymity, learners were asked to use fictitious names for all written papers, and to retain these between the first and last lessons in the classroom to make comparisons of individual and group tasks from before and after the Dialogue Day possible.

## 3.2 Participants and lesson plans

### 3.2.1 Group 1

The first group included 12 10<sup>th</sup> grade learners at an independent school, representing some diversity both related to cultural background and religious or non-religious convictions. They started the project with a double lesson where the learning objectives aimed at activating prior knowledge and engaging learners in dialogue around topics such as cultural and religious diversity, stereotypes and prejudice (see Appendix A). After a short round of introductions, learners were presented with the content of the project. They were informed by their regular teacher, who was present during these lessons, that assessment would focus on active participation, not on vocabulary, prior knowledge or general language competence, in the hope that this would encourage them to speak freely. Word associations and mind maps were then introduced as a way of trying to capture learners' associations to certain words at an early state of the project. After a test-run on the blackboard to make sure everyone understood the task, learners were divided into 4 smaller groups. Their first group task was to write down associations to the word religion. Next, they were asked to write down associations to the words Islam and Christianity respectively. The lesson then continued with a classroom discussion about the word prejudice to prepare learners for filling out an individual reflection paper (see Appendix B).

Lesson 2 aimed at preparing learners for the Dialogue Day. The first part was spent doing "4 corners", an activity where learners are to agree or disagree to various claims by physically moving in the classroom. Claims like "It is easy to be young and religious in Norway today" and "Cultural diversity is a good thing" were used. The activity was used both

to raise awareness of different perspectives and to point out the difference between a dialogue, where the aim is to learn and understand, and a debate, where the aim is to win an argument. Finally, learners went back into their groups and prepared questions for the church and mosque for the Dialogue Day. They were also presented with the task that would be the focus of our third and fourth lessons together, after the Dialogue Day (see Appendix C).

On the Dialogue Day, group 1 visited a church, a mosque and a non-profit organization, all within walking distance in their city centre. In addition, they partook in a short workshop about prejudice and diversity. The mosque and the church both represented a majority denomination within the respective faiths in Norway, namely Sunni-Islam and The Norwegian Church. In both places, learners were welcomed by a religious leader and then given a presentation about the actual location and the activities that regularly take place there. They were encouraged to ask questions, and they were shown examples of religious items and symbols such as books, religious clothing and prayer mats. The prepared questions had been forwarded to the religious leaders and they incorporated responses into their presentations. The visit to the non-profit organization included information about efforts to create inclusive spaces for youth in the city, such as a youth café open to the learners as well as a lending station aimed at giving everyone opportunities for an active leisure time without having to buy sports- and other equipment. The workshop about prejudice and diversity challenged learners to think about how others view them. First in terms of first impression, later based on what others will find if they really get to know them (see Appendix D).

In the third and final part of the project, another double lesson was conducted in the classroom, aiming to facilitate reflection on new knowledge acquired during the Dialogue Day, to ensure some shared understanding and to encourage engagement (see Appendix E). This time the learners' regular teacher was not present. In addition to reflections and establishment of a common understanding of the term prejudice, a focus of the lesson was for learners to create output in the form of a class poster as a response to the project (see Appendix C). Learners had filled out individual evaluation forms directly after the Dialogue Day to remember highlights and surprises, and these were utilized to help them get started. The lessons were framed by a repetition of 2 tasks from the first part of the project. In the beginning of the double lesson, learners in groups were asked to add associations to their mind map of the word religion in a new color. At the end of the double lesson, learners filled out new, individual reflection papers (see Appendix F).

### 3.2.2 Group 2

The second group included 25 8<sup>th</sup> grade learners at a public school, representing a greater diversity both related to cultural backgrounds and to religious or non-religious convictions than the first group. These learners started the project with a double lesson (see Appendix G) in which I gave a short presentation and asked learners to individually write down their associations to the words Christianity and Islam respectively. After this introduction, their regular teacher took over and I took the role as an observer. The teacher led a class talk about the topics minority/majority, stereotypes, prejudice and identity, in which learners were allowed to switch to Norwegian if they needed it to properly express their thoughts. After a short break, the task “4 corners”, as presented in relation to group 1 in section 3.2.1, was used to further engage learners in topics relevant for the Dialogue Day.

The Dialogue Day for group 2 included visits to a church and a mosque in the learners’ city, and a short workshop focusing on the skills and qualities that each learner brings to the communities that they are a part of (see Appendix H). As was also the case for group 1, the mosque that these learners visited represented the Sunni-denomination within Islam, which is the majority Muslim denomination in Norway. The church that was visited by group 2 however represented 2 Christian minority denominations. The visit took place in an Evangelical Lutheran Free Church, and assisting the church’s pastor in welcoming the learners was a youth pastor from the local Seventh Day Adventist congregation. Diversity within Christianity thus became a topic of conversation, in addition to information about the church, the regular activities taking place there and Christian faith in general.

In the third and final part of the project, group 2 back in the classroom had a lesson of dialogue and reflection about the Dialogue Day and what they had possibly learned (see Appendix I). The lesson included a revisit to the mind maps from the first lesson, where learners added new word associations in a new color, as well as another class talk led by the learners’ regular teacher.

# 4. Methodology

## 4.1 Material

The material used as a basis for analysis and discussion is a mixture of learners' written responses to various tasks and written observations of class talks. For group 1, mind maps on the word "religion" were created by 4 smaller groups of 2-4 learners in the first lesson, and new words were added in a new color in the lessons after the Dialogue Day. Individual reflection papers were filled out by 11 learners in the first lesson, and again by 8 learners in the fourth and last lesson (3 learners were absent in this lesson and did not submit the second reflection paper). The responses from the 8 learners that filled out both reflection papers are part of the grounds for analysis. Evaluations of the Dialogue Day filled out by 11 learners are also part of the collected material used. These were written under the guidance of the regular class teacher directly after the Dialogue Day, and learners used a mix of Norwegian and English language. Although originally written as feedback about the Dialogue Day itself, independent of the research project, the evaluations provide relevant support and interesting reflections that shed light on the project as a whole. In addition, the learners prepared questions for the church and mosque visits and contributed to the class poster made in the fourth lesson, and this material is also included in the basis for analysis and discussion. For group 2, 16 learners created individual mind maps on the words "Christianity" and "Islam" respectively in the first lesson and added new associations to both in another color in the third lesson. Written observation logs of the class talks and the "4 corners"-activity led by the general class teacher from the lessons before and after the Dialogue Day complete the empirical material.

## 4.2 Method

Original paper versions of mind maps, questions for the church and mosque, reflection papers and evaluation papers were collected and digitalized. Learners' original wording, including a mix of English and Norwegian as well as spelling mistakes, are kept as they were originally written in the tables of the appendices. When cited in running text, Norwegian wording is translated into English and obvious spelling mistakes are omitted. Information that may be linked to actual people and places and thus identify learner groups has been anonymized either by the use of "NN" or by replacing names with general descriptions.



Word associations in mind maps from both learner groups as well as responses to reflection papers from group 1 were sorted and organized per group or per individual. This makes comparison of learner responses prior to and after the Dialogue Day possible. Group numbers and fictitious names ensure anonymity. For group 1, evaluation papers were paired with the corresponding reflection papers where these exist, using the same fictitious names. Findings are analyzed in relation to central aspects of intercultural competence and further discussed in light of other relevant theory as presented in section 2.

A weakness to the methods chosen is the limited opportunity to arrive at findings that may be generalized. Results hopefully may still illuminate similar issues for others, giving concrete examples of how aspects of intercultural competence and citizenship may be developed through a short-term school project with a focus on local religious diversity.

## 5. Findings and discussion

Most findings are discussed and related to the empirical material collected from the two groups of learners separately. Subsection 5.1 thus include findings and discussion related to group 1 and is followed by subsection 5.2 with a similar discussion related to the findings for group 2. Discussions for both groups are related to research questions 1 and 2, and for group 2 also to the EFL classroom as a location for developing intercultural competence, with an extra emphasis on the potential of classroom talks. An exception from this structure is the notion of civic action and engagement which is discussed for the project as a whole in subsection 5.3 and relates to research question 3.

### 5.1 Group 1, Mind maps and reflection papers

Involvement of group 1 and their teacher in this project was a result of contact through the Nordic Master Program for Foreign Language Teachers as well as a willingness from both the school, a local mosque, church and non-governmental organization to take part in the first Dialogue Day arranged in their city. Lessons were planned around the Dialogue Day, aiming both to engage learners in dialogue and reflection around topics that naturally connected to other EFL classes, and to encourage production of written material that could be used as grounds for comparison of learners' knowledge and reflections before and after the Dialogue Day.

### 5.1.1 Awareness of religious and cultural diversity

In light of the interpretive and dialogical approaches to teaching religion advocated by Jackson (2014) and described in section 2.4.1, the project touched on both approaches. The Dialogue Day facilitated for authentic intercultural meetings and dialogue where learners were able to practice skills of interacting and listening. At the same time, these meetings resulted in new knowledge about the internal diversity of religions which is a focus point of the interpretive approach.

4 groups of learners wrote mind maps related to the word “religion” in the first part of lesson 1, which took place 2 weeks before the Dialogue Day (for the full table of results, see Appendix J, table J1). The great majority (22 out of 28 written associations) are either names of religions (e.g., *Christianity, Islam*), names of central figures (e.g., *Jesus, Buddha*), names of religious writings (*Bible, Quran*) or names of religious buildings (e.g., *church, temple*). 3 associations relate to religious practices and rules (*praying, fasting, haram*), 1 learner names a religious group (*Jews*) and the last association is *racism*. In lesson 3, one and a half weeks after the Dialogue Day, the groups were asked to add new associations based on what they had learned and experienced. Of the 20 new associations added, 1 relates to central figures, 1 to religious writings and 8 to religious practices (e.g., *Ramadan, confirmation*). The reminding 10 associations are (translated to English where learners have used Norwegian): *Be oneself - For all - More than what one thinks - More than just praying - Culture - Human sacrificing - Respect for others' religion - Islam, help poor people - 7 years of study to be priest, imam - Donate to the poor*.

Although the material is limited, findings are interesting considering the knowledge aspect of intercultural competence, described in section 2.1.1. Associations from before the Dialogue Day are all one-word, lists of nouns, easily reminding of headings from traditional teaching material about religion. Associations that the groups added after the Dialogue Day are more varied in form, and many relate to specific comments that were made or stories that were told during the visits to the church and the mosque. The learners use more words to share their associations, although they were free to write single words or full sentences on both occasions. Some of the associations have to do with believers' relation to others, such as *Respect for others' religion* and *Donate to the poor*. 2 seem to convey an experience of new knowledge gained through the word “more”, namely *More than what one thinks* and *More than just praying*. One may argue that these associations show how authentic intercultural meetings make for new and different perspectives, not the least insider perspectives that give

learners an understanding of how believers of a certain religion view the world around them and what their religious practice consist of. Such knowledge is not as easily conveyed through traditional teaching material. The face-to-face meeting also gives opportunities for dialogue, for learners to ask questions and thus acquire the information they are naturally motivated to seek. At the same time, one may argue that the findings here may have to do with learners being “led to” answer what they believe the teacher wants to read. When asked to add new associations based on the Dialogue Day, these 10<sup>th</sup> grade learners might have related the question to discussions on prejudice and a general understanding of the project, and consciously formulated associations that show a new understanding of nuances and diversity. One of the cited associations however does not fit with this argument, namely *human sacrificing*. The association might very well be real to the learner and group that shared it, but hardly stems from the Dialogue Day. Still, it is an example of the vulnerability of all teaching, namely the ever-uncontrollable factor of learning. As teachers, we may plan and facilitate, but we can never really control what learners learn. This vulnerability naturally is greater for teaching that takes place beyond classroom walls. For visits to the church and mosque, for example, an unwanted but not impossible scenario would be that learners instead of gaining knowledge that reduced stereotypes and prejudice had their prejudice confirmed. The teacher’s role as facilitator of teaching prior to and after such visits is crucial for scaffolding learners’ experience in such a way that unfortunate results may be avoided, and that what learners are taught is in line with overall educational principles stated in Norwegian curricula and framed by the larger educational principles related to democratic education.

Findings that may shed light on the vulnerability described above are the following reflections shared by a learner, self-identifying as Muslim, in the second reflection paper (see Appendix J, table J2): *[Islam] is one sided, everyone believes basically in the same thing. [Christianity] is a little free religion. They have some different beliefs sometimes.* In the evaluation paper written directly after the Dialogue Day, the same learner commented that *Christians believed a little themselves and not just in the Bible* (for original wording in Norwegian, see Appendix J, table J3). These reflections may be understood in various ways. Some would argue that they convey understanding related to core Islamic practices such as repetitive prayers, upholding of the Quran as God’s direct words to the prophet Muhammad as well as religious clothing and rules, and how this contrasts Protestant, Lutheran Christianity where believers are encouraged to share in the interpretations of the scriptures, and where physical, visible practices are fewer and of greater variation. This is also in accordance with what was conveyed to the learners during the church visit, where different

stands and interpretations related both to the afterlife and to the question of same-sex marriage within the church were presented, based on learners' prepared questions (see Appendix J, table J4). However, believers within both faiths might also dispute the learner's reflection. It is possible to claim that this is a stereotypical understanding that may lead to prejudice between believers of the different faiths, along the lines of "Islam is all about rules and regulations" or "Christianity is inconsistent and individualized". Regardless of interpretation, the teacher may use these reflections as a starting point for further discussion in the classroom. It will then be important to frame them not as factual knowledge but as the learner's understanding at this point in time, and to encourage the learner to share what led to these reflections. They may then open for discussion and a sharing of perspectives, and thus facilitate for an even more nuanced understanding.

Arising from the material is a general tendency that the visits to the church and mosque increased learner knowledge and awareness related to religious diversity. One learner, answering the question in the second reflection paper of whether he or she learned something new, wrote *That they have a PlayStation in the mosque*. Another learner replied to the question of whether anything surprised them: *Yes, the carpet and the gaming room in the mosque*. Superficial as such observations first might seem, they relate to the greater understanding that religious faith does not only involve believers coming together to worship and teach, but also social life, such as youth coming to the mosque for gaming and spending leisure time with their peers. Another response in the second reflection paper conducive to greater understanding of religious internal diversity was written by a learner surprised by the fact *that Islam's people had choice*. It is unclear what kind of choice the learner refers to, but the comment nevertheless conveys new knowledge and awareness based on whatever prior ideas this learner had. In addition, the following comments from the second reflection paper and evaluations of the Dialogue Day display knowledge related to a broader understanding. Comments originally written in Norwegian are translated to English (for the full list of authentic learner responses, see Tables J2 and J3).

Comments related to the mosque/Islam:

(1) *The man that showed us around in the mosque new the entire Quran by heart, which I found very impressive. He also showed us how they used music, to share from the Quran through song.*

(2) *[I] knew little about the religion. Impressive how much knowledge and respect the imam has among the members of the mosque.*

(3) *Fast, but not if you are sick.*

(4) *[They] want to help the poor without anything in return.*

(5) *The niche in the wall.*

(6) *That Id is not as strict as one believes, and that the religion in itself in a way is not so strict.*

Not surprisingly, new knowledge and awareness is most obvious with regards to Islam, which for the majority of learners is more unfamiliar than Christianity. Several learners had never visited a mosque before, neither spoken to an imam. The comments related to Islam confer a positive impression of the imam and his role (comments 1 and 2), as well as new knowledge related to nuances of religious Islamic practices, such as fast/Ramadan (comments 3 and 6). In addition, social engagement motivated by religious belief is touched upon (comment 4), as well as the architectural element of the niche (mihrab) that points the congregation to Mecca (comment 5).

Comment related to the Church/Christianity:

(6) *Heaven and hell, faith and doubt among the church staff, and the debate on same-sex marriage in church.*

This comment (6) related to the church visit conveys knowledge of religious internal diversity, here related to differing interpretations and the willingness of the church staff to share openly about often controversial theological topics.

Comments related to the Dialogue Day as a whole:

(7) *I learned that both imam and priest study for 7 years.*

(8) *I learned that if you are from a different religion, you are still welcome.*

(9) *It gave me more/a bigger perspective.*

(10) *The best thing about the day was learning about those differences between the church and the mosque.*

The general comments (7 – 10) can be related to the grounds for comparison that the Dialogue Day provides. Although one may question the accuracy of comment number 7, it shows understanding that there are certain parallels between the religions and links the roles of imam and priest to much theological knowledge. Comment number 8, that people of other

religions are also welcome to the church and the mosque, are surely empathetic and probably often true, but must also be read in light of the concept of the Dialogue Day. The church and mosque that were engaged this day actively chose to take part in a cooperation across religious borders and to welcome learners as part of their social engagement within the local community.

### 5.1.2 Stereotypes and prejudice

The material includes several examples of stereotypical images and of new understanding in the associations and reflections written at the end of the project. One learner shared the following associations to Islam in Reflection paper 1: *Praying, mosque, punishment, terrorism* (for Christianity, the same learner wrote *the Pope, and pedophilia*). When asked in reflection paper 2 if he or she had learned anything new, the learner stated: *I learned a great deal about Islam, how open minded they were* (for all reflections, see Appendix J, Table J2). The original associations may stem from negative representations of Islam in the media. Although one cannot conclude about personal prejudice from this limited material, the second comment mirrors a change in understanding. It conveys that the Muslims the learner interacted with during the Dialogue Day were perceived as “open minded”, and that this was “something new” to the learner.

Further examples of stereotypical images can also be found among learner responses in Reflection paper 1, followed by statements in Reflection paper 2 and the evaluation that shows new knowledge and possibly reduced stereotypes. One learner describes Islam as *a worked-up Christian* in Reflection paper 1, an expression that is used to describe someone that is angry, excited or upset and thus seems to convey a negative image and a stereotypical understanding that Muslims are more “upset” with their religion than Christians. The same learner however states in Reflection paper 2 that Islam is *A religion that shows you how to be nice people*, which conveys a different understanding. Another learner associates Islam with strict rules and many kids in Reflection paper 1, and Christianity with conservative and judgmental people. In Reflection paper 2 the same learner states about the project that *It gave me more/a bigger perspective*. Again, although it is impossible to draw clear conclusions regarding the learners’ understanding, both responses point to perspectives being widened. The same is true for the following comments found as responses in Reflection paper 2 and the evaluation paper:

Answer to “Did you learn something new”:

(1) *[T]hat Islam has more freedom.*

Answer to “Did anything surprise you”:

(2) *That everyone was so open and nice. (I did think they were going to be nice.)*

Answer to “Has the project affected the way you think about other people”:

(3) *I have more positive thoughts of other people.*

(4) *I don't think I think different, but I know more.*

From the evaluation paper, about the visit to the mosque:

(5) *There was a lot of room and a lot of freedom to do things.*

The word “more” appears again, here in response 1, and hints that the learner used to think there was less freedom in Islam than what the learner now has come to believe. This shows a change in understanding and might also connect to a reduction of stereotypes along the line of “all Muslims are/believe/do” that is now replaced with an understanding of more freedom, more diversity. Response number 5 touches on the same issue of freedom but might relate to the physical space of the mosque the learners visited and the activities happening there just as much as freedom within religious practice and understanding. Response number 2 is somehow self-contradictory, it seems the learner after sharing his or her surprise with how nice and open people were felt the need to ensure the reader that it was mostly the openness that was surprising. If that is the case, a stereotype related to religious people being “less open” towards others might have been reduced. Responses 3 and 4 both relate to how learners view others, specifically religious people. Whereas response number 3 conveys an experienced change of attitude in the learner, response number 4 relates to new knowledge.

About half of the learners are represented in the comments above that all relate to a widened perspective, a possible reduction of stereotypes and an attitude of openness which is central to intercultural competence. The other learners, while not providing negative comments, are more neutral, with responses along the line of “nothing surprised me, really” or leaving the space for response blank. On a critical note, responses 1 – 4 are all answers to questions that are leading, in the sense that learners are asked to specifically consider new knowledge (1), surprises (2) and a change in thoughts about others (3 and 4). One may argue that the wording of the questions thus reduces the value of the responses. In another perspective, having learners consciously reflect on and put words to changes in their own perception may contribute to learning, and to the continued development of their intercultural competence. As such, asking learners to answer the questions was an important part of the

learning process and also provided valuable information (for all learner reflections see Appendix J, tables J2 and J3).

The questions that the learners prepared for their visits to the church and mosque are also interesting in relation to stereotypes and prejudice (see Appendix, J, Table J4). The following questions for the church visit underpin a need for knowledge about nuances and internal diversity within Christianity:

- (1) *Do all Christians have the same outlook on society?*
- (2) *Do you believe the earth was created in six days?*
- (3) *What do you think about science?*
- (4) *Do you believe that Jesus was a real person?*

Whereas question 1 invites a nuanced answer, questions 2 and 3 although perfectly legitimate may also be related to the negative stereotype that Christians are antiscientific, or even that religious people are stupid. Question 4 more than anything points to the need for a type of historical knowledge that unlike much else within the field of religion is not really subject to debate. On a positive note, the questions show great potential for increased knowledge about religion. Other questions prepared by the learners express curiosity as to how believers of one faith view other religions. Far from conveying own stereotypes, some questions also show awareness of existing prejudice, such as the question *How do you react to criticism from prejudiced people?* that was prepared for the mosque, and *If you face hatred, how to you deal with it?* that was prepared for both the mosque and the church.

The awareness of existing prejudice that some of the prepared questions for the church and mosque visits conveyed is also evident in the material that shows learner reactions to prejudice and hatred towards the mosque from others. Local media wrote an article about the Dialogue Day, in which the mosque was referred to as “a local mosque” whereas the other locations were identified by name. The reason was that the mosque specifically asked not to be identified, due to previous negative experiences after media exposure. This had come in the form of prejudiced comments in social media as well as hateful shouting outside of their premises. The situation was explained to the learners in lesson 3, and one learner contributed to the class poster with the following comment: *I thought it was sad to hear that the mosque wanted to be anonymous because of people coming there and disrupting their peace* (Table J5).



## 5.2 Group 2, Mind maps and class talks

Involvement of group 2 and their teacher in this project was a result of the experience of working with group 1, and a wish to adjust the project to an even larger focus on qualitative data and to strengthen the project as a whole. Three aspects of difference should be mentioned before findings are presented and discussed. First, my role in the class lessons for this group was as an observer, with the exception of a short mind map task in lessons 1 and 3. Thus, the regular teacher of the class played a crucial role in facilitating for the possible development of intercultural knowledge, skills and attitudes as responsible for conducting the main portion of the teaching. Second, the lesson plans differed, and observed class talks represent the main part of material for analysis. Third, the Dialogue Day for this group was different in three ways: It was shorter, as it only included three elements (visit to church, visit to mosque and a workshop), the workshop focused on the skills and qualities of the learners and the church visit was made to an Evangelical Lutheran Free Church.

### 5.2.1 Awareness of religious and cultural diversity

15 8<sup>th</sup> grade learners in group 2 wrote individual mind maps related to the words Islam and Christianity in the beginning of lesson 1, the week before the Dialogue Day, and added new associations to the same documents in the beginning of lesson 3, just 2 days after the Dialogue Day (for the full list of associations, see Appendix K, Table K1). For Christianity, results have similarities with the mind maps analyzed for group 1, and 35 out of a total of 59 associations are either *Jesus*, *church*, *God* or *Bible*. The remaining associations refer to religious symbols and practices such as *cross*, *prayer* and the word *traditions*, with a few exceptions. Associations added after the Dialogue Day are of a similar nature, but some clearly refer to knowledge gained during the Dialogue Day. Examples of these are *catholic*, *orthodox*, *diverse* and *vegetarians*, which mirror the internal religious diversity that was focused on in the presentation given at the church visit, and the fact that learners interacted with the local Adventist youth pastor that shared about aspects of the Adventist faith such as vegetarianism and Saturday service.

Associations to Islam include a greater variety of words than what was the case with group 1, and also show knowledge of several Arabic words. These learners are two years younger, however it would not be too great a leap to assume that the greater variety of associations has to do with the fact that this group includes a larger percentage of learners with a Muslim faith or cultural background than group 1. In addition to the recurring

associations *Quran, mosque and Allah*, words like *hijab, niqab and miswak* (a teeth cleaning aid used by many Muslims before daily prayers) occur. Similarities in answers raise the suspicion that some learners cooperated in writing down their associations, however the material is not analyzed for quantitative purposes but as a way of shedding light on what words were dominant prior to the Dialogue Day, and what kind of words were brought in after. Mirroring the conversation that took place in the mosque at the Dialogue Day, examples of words added are *peace, haram, halal* the comment that *everyone has the same value* and several associations referring to food, such as *pork*.

The findings here suggest that some new perspectives were gained related to religious diversity and specific knowledge, especially for Christianity as shown through associations like *catholic, orthodox, diverse* and *vegetarians*. The association material for both religions clearly mirrors the content of the visits to the church and mosque, and thus underpins both the possibility that lies in teaching through such visits and the importance of conscious planning in line with teaching aims. Unlike group 1, where learners worked with the mind maps in smaller groups, the learners of group 2 wrote down their associations individually. Group 1 however filled out individual reflection papers and an evaluation that added to the written material. Thus, the material for finding written associations conveying greater awareness or a change in perspective is more limited for group 2. In the class talk that group 2 had after the Dialogue Day, however, several learners shared reflections that convey new awareness related to nuance and diversity (see Appendix K, table K3). One learner shared new knowledge about a church where people are vegetarians and go to church on Saturdays, another learner reflected on the perspective that *Christianity is not just faith but also personality, and that is Islam too, if you pray in Christianity, it is good, but it is most important that you have a good personality*. In the context of this class talk, it may be argued that the comment conveys understanding that goes beyond knowledge of objective facts, rules and demands related to a religion, and touches on aspects of ethics and values that are shown through personality and how believers relate to the world around them. Just as for group 1, the project provided experience that may relate both to the dialogical and interpretive approach to teaching religion (Jackson 2014). The specific focus on Christian diversity that group 2's Dialogue Day included opened for learner reflections about the relationship between groups or denominations and the wider religion of Christianity.

The teacher also took part in the conversation after the Dialogue Day, sharing new knowledge gained about the meaning of prayer positions, stating *I have seen people pray but I didn't know the meaning (...)*. This final conversation of the project for group 2 thus

underpinned the importance of seeking new knowledge and understanding, also to overcome stereotypes and prejudice, as the teacher in a humorous tone asked the learners *Do you know people you would like to take to the mosque to learn more?*

### 5.2.2 Stereotypes and prejudice

To shed light on how stereotypes and prejudice may be discussed in the EFL classroom, the following excerpt from the observed class talk in group 2 prior to the Dialogue Day is translated from its original mix of Norwegian and English (for the authentic speech log, see Appendix K, Table K2). The letters a to k are used to represent the 11 learners that took part in this part of the conversation, and these are in accordance with the letters used to represent learners in the longer excerpts of conversation included in Table K2. When starting this part of the conversation, the teacher underlined that they were now “on thin ice” but that the point was to share, in a safe space, the stereotypes that they were aware of.

Teacher: *When you think about other religions, what stereotypes do you know?*

Learner c: *Christians force their religion upon others.*

Learner a: *Jews love money.*

Learner b: *Muslims are terrorists.*

In the following dialogue, the teacher reminds learners of a recent EFL project in which they discussed challenges that multicultural learners may face related to being “in between” cultures. Perspectives on LGBTQ+ related to Islam are brought up, and the class discuss the difference between some Islamic teachings and Norwegian law, starting with a direct question from the teacher:

Teacher: *What does the Quran say?*

Learner c: *Homosexuality is not allowed.*

Teacher: *What does the law in Norway say? It is allowed. Not before, but it is now. So, you could be in between being a Muslim and living in Norway, right? The Quran says it is not ok, Norway says it is ok, so where do I stand?*

Learner c: *In the Quran it says about Lot, everyone were gays, he said “Stop, that is bad. Allah made boys and girls.” Nobody listened to him, so he left, and Allah’s angel made it so that everybody in the city died.*

Teacher: *And this is in the Quran? So, you are taught this. And then in school, by me, you are told that homosexuality is accepted.*

This part of the talk starts with a focus on a controversial issue where Muslim faith is connected to intolerance and sometimes hatred towards LGBTQ+. The teacher seems to accept learner c's response to the question *What does the Quran say?* without problematizing or bringing in other possible perspectives. This could have been an opportunity to bring in nuances around a complex issue and reduce the stereotypical image that all Muslims agree on it. In addition, Iversen's (2019) advice that LGBTQ+ rights should be linked to universal rights rather than to what is Norwegian goes against what the teacher does here. After asking about what the Quran says about homosexuality, the teacher continues: *What does the law in Norway say?* Setting up a contrast that according to Iversen might contribute to exclusion of conservative minorities, the teacher suggests: *So, you could be in between being a Muslim and living in Norway, right?* One may thus argue that while the intention probably was to show how both Muslims and LGBTQ+ are vulnerable to prejudice and hatred, the teacher might have strengthened stereotypes about contrasts between Muslim faith and Norwegian law and culture. In another perspective, however, it is not the teacher but Muslim learner's themselves that here define Muslim faith related to questions of LGBTQ+, and the teacher takes them up on their word, acknowledging the learners' experienced conflict between religious convictions and Norwegian law. After all, the focus here is not first and foremost on LGBTQ+ rights and their foundation, but rather on navigating multicultural identities. As further described in section 5.2.3, the teacher's choice then may be argued for in light of construing the classroom as a safe space.

Seemingly to shift the focus from intolerance towards LGBTQ+ over to an issue where Muslims are sometimes faced with hatred, the teacher brings up the stereotype mentioned by learner b earlier in the conversation, that *Muslims are terrorists*.

Teacher: *On the other side: What kind of hate do Muslims get? "All Muslims are terrorists." Is it true?*

Learner j, in a humorous tone: *On our way to be, it is in our blood ...*

Teacher: *There are many Muslims in this classroom, none of you are terrorists and none will be either.*

Learner (not sure who): *Insha Allah (God willing)*

Teacher: *How does it feel to be a Muslim and have prejudice against you?*

Learner j: *It's fun, sometimes.*

Teacher gives learner j a hug, saying: *Now you are trying to be tough, because this is hard. Do you feel as if you are more put in a box the more we talk about it?*

Learner j seems unsure about how to respond to the question and shrugs shoulders.

In the following exchange, two of the learners share their frustration that IS and terrorists kill in the name of Allah when Allah asks them to do the opposite, and how this in turn leads to people believing that Islam is bad. Frustration over the association between Muslims and terrorists is also lifted with reference to the fact that the largest act of terror in Norway was committed by a man of Norwegian ethnicity. The teacher supports learners' claims and is understanding of their frustration.

Teacher: *[You] try to explain that this is the reason why someone thinks Islam means terrorism, but it doesn't, and you want to explain because you want people to know you are Muslim, but nothing like that, and that is hard, that can be hard, right?*

Following this supportive response the teacher sums the conversation up, bringing up again the parallel between intolerance and hatred towards LGBTQ+ and prejudice and hatred towards Muslims.

Teacher: *I think that what we need to do is we have to see both sides, there are more sides to the story, right? So, when Norway says homosexuality is ok, then Muslims somehow have to accept that in Norway, right, even though the Quran says something else, and people in Norway should understand that Muslims are not terrorists. These are the prejudices we have to work against.*

Learner k: *The Quran says you have to obey by the rules of the country as long as it does not go against your religion.*

Learner f: *We don't support them, but we have to accept them as human beings.*

This class talk started with learners giving examples of grave, negative stereotypes towards religious groups, such as *Jews love money* and *Muslims are terrorists*. It then focused on the controversial and sensitive issue of freedom of religion versus Norwegian law and LGBTQ+ rights, and finally on the complex issues of navigating identities that young people with multicultural backgrounds as well as religious convictions are faced with. The comment

from learner f about not supporting but accepting LGBTQ+ as human beings may be understood either as problematic, as it seems needed solidarity is lacking, or as an honest way of navigating between conservative religious convictions and basic human rights. What the words support and accept mean to learner f was not further investigated in the conversation.

The topics of this talk were partly brought up again in the conversation after the Dialogue Day, for example as one learner remembered how the person in charge of the visit to the mosque had referred to the association of terrorism: *We talked about terrorists – and NN in the mosque joked with terrorism, that “Allahu Akbar” does not mean you have to hide.* One may argue that this is a subject too serious for jokes, but in this context, it rather comes across as soothing “gallows humor”. As the survey from The Norwegian Center for Holocaust and Minority Studies (2023) shows, the Muslim learners of group 2 are likely to experience negative attitudes and prejudice, and humor for some might be a needed way to cope. Learner j’s statements above about terrorism being in the blood might be seen in the same light.

In the class talk after the Dialogue Day, the class briefly discussed who they would like to take to the mosque to learn more (see Appendix K, table K3). One learner mentioned the name of a politician, and then another learner made a comment that further sheds light on what the Muslim learners in this group are faced with regarding prejudice and hatred. The learner stated: *I just remembered that SIAN is coming soon - today.* SIAN refers to Stop Islamisation of Norway, an organization that regularly demonstrate against what they call the “islamisation” of Norway (Stop Islamisation of Norway, 2022). Demonstrations often include burnings of the Quran, and the organization’s leader has publicly called for deportation or lifelong detainment of Muslims based on their religious belief (Norwegian Center against Racism, 2020). By a strange coincidence, the organization was expected to demonstrate in the learners’ city in the evening of our last lesson together.

The teacher then made a comment about a neighbor, claiming this person was a racist but did not know it. One may ask whether or not it was smart of the teacher to do so, but the point being made was that the teacher had challenged the neighbor to get to know someone with a minority background: *I asked him, “Tell me one person that you know that belongs to another religion or another culture,” and he knows no one. And I said, “If you have someone you know like that, then we can have a conversation.”* The teacher’s challenge here is in line with what is seen as a good way to overcome prejudice, namely frequent contact with people from groups one holds prejudices against (Samovar et al., 2017).

The knowledge-dimension of Byram’s model of intercultural competence as described in section 2.1.1 relates both to knowledge about the other and to knowledge about the

processes of interaction. Attitudes of openness and curiosity are central for acquiring new knowledge as well as for becoming aware of and combating own stereotypes and prejudices. In a comment summarizing both the class talk and these central aspects of developing intercultural competence, the teacher concludes the conversation as follows: *You teach me about culture, family traditions, how you live, so I learn all the time, and it opens my eyes. And you learn from everyone in this classroom. (...) because this is a very diverse class.*

### 5.2.3 Intercultural competence in the English foreign language classroom

The regular teacher of this class knows learners well, is actively engaged with them and regularly leads discussion and dialogue about controversial issues in a confident way. Similarly, learners seem to enjoy this way of tackling complex issues and unafraid to share. The conversations that form the basis for analysis slipped between Norwegian and English seamlessly, with the teacher gently encouraging the use of English now and then, but clearly prioritizing free sharing over language rigidity and focusing on the content of what was said, not how it was said. Some learners were more active than others. Throughout the teacher-led conversation and task of lessons 1 and 2 that lasted appr. 40 minutes, 11 learners actively took part, while the rest followed the conversation more subtly, showing signs of agreement or disagreement through body language. The class talk after the Dialogue Day lasted for about 20 minutes total, and the parts used as basis for analysis involved 6 learners in addition to the teacher.

The teacher assumes a role and seems to have built a personal relationship with the learners that is in accordance with how Jackson (2014) and Vallianatos et al. (2020) describe the needs for creating a safe classroom space. Learners came across as free to express their opinions, without fear of being ridiculed. Ground rules for conversation were not focused on in the lessons that form the basis of analysis here, but the class clearly had training in these kinds of exchanges. The teacher was respectful to all, taking seriously what learners explained from their points of view, even if this respect sometimes could have been followed up by critical questions to open up for nuanced understandings, as in the case of Muslim belief and LGBTQ+ rights. The teacher was actively supportive through encouragements and mirroring of what learners expressed, so as to ensure understanding, and generally seemed unafraid of conflict.

The activity “4 corners” were part of the lessons prior to the Dialogue Day (see Appendix K, table K2). The teacher here presented different claims, and learners were to respond by walking to a corner of the classroom with a poster representing either “I agree”, “I disagree”, “I don’t know” or “Maybe”. The activity may be seen as a concrete way of working with disagreement in the classroom. Related to the European Councils model of competences for democratic culture (Barrett et al., 2018) the competence “Tolerance for ambiguity”, found in the attitudes-area of the model, is relevant here. Learners are challenged to take a stand, formulate their arguments, listen to their peers and allowed to change their meaning if convinced by what their peers say to do so. The activity thus helps learners to see different perspectives and to recognize that the perspectives of others may be just as natural or correct as their own. The activity did not lead to much engaged discussion, but the teacher used the learners’ response to highlight the importance of acting on knowledge and awareness, in a way that may be related to the action-oriented focus of intercultural citizenship education. The following excerpt relates to the claim “It is easy to be young and gay in Norway”. No one agreed with the claim. 3 walked to the poster “I don’t know”, 1 learner chose “Maybe” and the remaining 12 chose “I disagree”. When asked why they disagreed, bullying, religion, norms and bad people were pointed out as reasons for why they thought it was not easy to be young and gay in Norway.

Learner f: *Almost everyone has negative comments on it, so it is hard to take it when you are young.*

Teacher: *So, the majority think it is hard, so what do you do to make it easier for people: Do you see this, you say it is hard, so what do we do to make it easier: “Can I personally do something?”*

No clear suggestions were made by the learners at this point, and the teacher presented the next claim, “It is easy to be young and multicultural in Norway”. 1 learner agreed, 5 walked to the poster “Maybe” and the remaining 10 learners chose “I disagree”. This exchange followed:

Learner e (by the poster “I disagree”): *You feel like you don’t belong anywhere, sometimes.*

Teacher (to the learners by the “I don’t know”-poster): *Can you at “I don’t know” relate?*



Unidentified learner: *No, not really, not in that way. But poor N.N. (learner e's name).*

Learner e shares a vulnerability and challenge that is typical for someone with a minority background, navigating identity between cultures, family, friends and school. In one way, this is a conversation about inclusion. In the context of intercultural competence, however, it gives learner e's peers and opportunity for new understanding. Again, the teacher uses the opportunity to encourage personal responsibility and action, before defining a great vision for the intercultural class that these learners comprise:

Teacher: *What can we all do to make people feel at home?*

Unidentified learner: *Be warm and welcoming.*

Teacher: *And it started before and can continue in this classroom.*

Unidentified learner: *It is well, here.*

Teacher: *That no matter what skin color, what sexual orientation, which prejudices we have, which minorities we are, we are all a part of the class.*

Interestingly, the teacher includes prejudices in the list of possible attributes in this last comment. Whether it is done consciously or not, it mirrors the fact that we all have prejudices. It is the awareness of them that is key if we want to combat them (Samovar et al. 2017). If the class further is seen as a community of disagreement, as Iversen (2019) suggests, then the notion of safety does not mean free from intellectual challenge, but rather that your place in the class is safe, you still belong, even after disagreements, sharing of vulnerability and airing of stereotypes and prejudice.

### 5.3 Civic action/engagement

Whereas the previous subsections have analyzed and discussed collected material in relation to research questions 1 and 2, focusing on knowledge, attitudes and values integral to intercultural and democratic competence, the focus will now be on the action-oriented aspect that is linked to critical cultural awareness in Byram's model of intercultural competence and further developed in the framework for intercultural citizenship education. According to Barrett et al. (2014) and the components of teaching that facilitates for intercultural competence, action should come as a result of the teaching process, with the other components, namely experience, comparison, analysis and reflection leading up to it (p. 29).

In the following, the project will therefore be related to each of the components leading up to possible aspects of action.

The Dialogue Day provides experience in the form of face-to-face intercultural encounters. The visits to the church and mosque provide grounds for comparison and analysis, and both written and oral activities in the classroom after the Dialogue Day include such aspects. Although comparison was not an explicit focus, learners' reflections include examples such as when one learner in group 1 writes in the evaluation that *What was best this day was learning about the differences between the church and the mosque* (Appendix J, Table J3). In group 2, one of the learners in the class talk after the Dialogue Day stated *I learned Christianity is not just faith but also personality, and that is Islam too* (Table K3). On an evaluative note, however, a more explicit focus on comparison and analysis could have benefited the project as both mind map tasks, where learners are asked to make word associations to Islam and Christianity respectively, as well as the visits to the church and mosque lay a natural foundation for conscious reflection about similarities and differences. The next component of Barrett et al.'s list is reflection. Reflection on the experience is included in the project for both groups. For group 1 through individual reflection papers and evaluations, and for group 2 in the classroom talk after the Dialogue Day. It is this component that should form a basis for taking action, "for engagement with others through intercultural dialogue" (Barrett et al., 2014, p. 30). For this project, it is natural to look for aspects of civic action both linked to the project as a whole and also in the nature of the Dialogue Day itself.

Group 1 in the lessons after the Dialogue Day had the task of creating a class poster with reflections, highlights and statements (see Appendix C for the full task), as a way of taking action by sharing new knowledge with the rest of their school. Unfortunately, the time at hand for working on this task was reduced due to some unfortunate circumstances. No such task was prepared with group 2, instead the focus here was on class talks in which the teacher encouraged active engagement and solidarity for example related to the "4 corners"-activity as described in subsection 5.2.3. This was however in the lessons prior to the Dialogue Day, thus not a final result of the project.

Possibilities for further developing the civic-action aspect of this project are many, but they would have demanded more time. For example, learners could have been given the task of writing an article about their experience and reflections for local newspapers, or sharing their thoughts on such things as stereotypes, prejudice and diversity with the school staff or at a meeting with parents. It is worth mentioning that group 1's Dialogue Day was covered by local news media, and some reflections about the experience were in that way conveyed to a

larger public, however not as an end result of the project and not written by the learners themselves.

The Dialogue Day itself may be understood as intercultural citizenship. The hosts, namely churches, mosques and other local organizations are the main actors, whereas learners and teachers are guests invited to take part as engaged citizens through questions and reflections. The actors all engage in local, interreligious activity, and the non-governmental organization that group 1 visited on their Dialogue Day works through advocacy and social activities for justice and inclusion. Thus, one may conclude that this EFL project promotes intercultural competence through learners' engaging as citizens in local interreligious dialogue and activities developed to help build a diverse society with room for all.

Critical understanding of one's own values and perspectives is central to intercultural competence and described within the fifth element of the model, namely critical cultural awareness (Byram 2021). The same notion is found in the model for competences for democratic culture (Barrett et al., 2018), especially related to the attitudes of openness and tolerance of ambiguity. It is further related to social engagement in the concept of intercultural citizenship education, which involves both facilitating intercultural citizenship experience, analysis and reflection on the experience and on possible further social or political activity (Byram 2008, pp. 186-187). As described in the introduction of the thesis, critical understanding of one's own perspective is also advocated in the Norwegian curricula for English as a foreign language. It is there related to social engagement in the wording that pupils should understand "that their views of the world are culture-dependent", as this among other things can "promote curiosity and engagement and help to prevent prejudice" (Norwegian Ministry of Education and Research, 2019). The project of this thesis is an example of developing intercultural competence and promoting intercultural citizenship within national borders, even if one may argue that the aspect of civic action could have been further developed for learners to gain substantial intercultural citizenship experience.

## 6. Conclusion

The main aim of this thesis was to investigate whether a project that combines EFL lessons with local, multidisciplinary fieldwork focusing on religious diversity may promote intercultural competence. Informants were EFL learners at the lower secondary level, engaged in a three-part project involving work with notions such as cultural and religious diversity,

prejudice and stereotypes. The project included both classroom teaching and short-term fieldwork as locations for acquiring intercultural competence. Findings show that the project was fruitful in promoting learners' intercultural competence, especially related to knowledge and awareness of religious diversity and reduction of stereotypes. The thesis also investigates the potential for civic engagement in line with the concept of intercultural citizenship. Findings show some engagement, however the potential for action was not fully realized within the limited scope of the study.

The research questions were as follows:

1. To what extent does partaking in the project lead to greater awareness of cultural and religious diversity?
2. To what extent does partaking in the project affect and/or reduce stereotypical beliefs held by the participants?
3. To what extent does the project lead to engagement and potential for civic action?

Concerning the first research question, the project to a large extent led to greater awareness of cultural and religious diversity. In addition to raising learners' awareness, the concept of the Dialogue Day promotes a valuing of diversity as an asset to society, in line with the value-dimension in the model of competences for democratic culture (Barrett et al, 2018). Whereas Byram's model of intercultural competence (2021) relates both to knowledge about the other and knowledge about the processes of interaction, such as knowledge of stereotypes and prejudice, the knowledge-dimension within the model for competences for democratic competence specifically highlights the importance of knowledge of religion and internal religious diversity. This kind of new knowledge is evident in the findings, in the form of new associations as well as reflections in written material and observation logs from classroom talks.

Concerning the second research question, findings show tendencies that the project has led to a reduction of stereotypical beliefs held by the participants. To conclusively state that stereotypes or even prejudiced attitudes are reduced, one would need to go back to the classes and do a follow-up study of classroom discourse and learner reflections. However, the new knowledge conveyed by learners in mind maps, evaluations, reflection papers and class talks after the Dialogue Day point to a greater understanding of complexity and nuances that discloses the over-simplification that stereotypes represent. This particularly relates to findings that convey surprise that people, places and aspects of faiths were different than learners previously believed.

Research questions 1 and 2 may both be seen in light of the knowledge- and attitudes-elements of Byram's model of intercultural competence (Byram, 2021). Findings show that learners have been able to suspend judgment and disbelief through applying attitudes of openness and curiosity. Further, they have acquired new knowledge and awareness, that may affect the way they view other people and the world.

Research question 3 especially relates to the concept of intercultural citizenship. Engagement was encouraged and also visible both through poster statements for group 1 and in the class talk of group 2. The project thus led to engagement and potential for civic action, but this potential was not fully developed.

The limited number of participants is a weakness to this project. Comparing results from several classes would provide a larger amount of data and results of a stronger validity. Similarly, widening the timeframe of the project would provide opportunities for a stronger focus on the element of civic engagement. However, the study is a contribution to the steadily growing base of knowledge about how EFL teachers may facilitate for the development of intercultural competence, utilizing local resources and cooperating with teachers of other subjects.

Intercultural competence is both advocated in steering documents and acknowledged as highly relevant for human relations within and outside of school. Sending learners out in the world to meet real people means letting go of the information control provided by using traditional teaching material in the classroom. However, it is the real world we all live in, nuanced as it is, and we are all somewhere on our way from a limited and stereotypical to a broader, more nuanced understanding. For that reason, accepting the vulnerability of our limited knowledge, we need to maintain values and attitudes as the core elements of intercultural competence. Bringing religious aspects into the picture is crucial when considering recent national and international attacks on diverse democratic societies carried out by extremists claiming various religious affiliations. In a best-case scenario, projects such as the one presented in this thesis may lead to changes in attitudes and perceptions, and further encourage civic, collaborative action for a better world.

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Skauen, Unni Anita 2020: Project proposal, EN2M19

Skauen, Unni Anita 2020: Literature review, EN2M19



# Appendices

## Appendix A. Group 1, Lessons 1 and 2

### Learning objectives:

- Activate learners' prior knowledge/motivate reflection on topics relevant for the Dialogue Day, related to the religions Christianity and Islam, and the terms prejudice and stereotypes.
- Dialogue training/build competence related to handling disagreement, taking a stand and respecting others' opinions.

### Materials needed:

Paper and pencils, chalk and blackboard

Reflection papers with questions and task description

Posters with I disagree, I agree, I don't know, Maybe

### Lesson 1

10 min

- Presentation of student/teacher  
Introduction game: Learners to give their names and favourite something – city, season, artist, color, meal ...
- Introduction to the project and project parts, as well as info on assessment by regular teacher (engagement and active participation will be assessed, not language competence or vocabulary)
- Introduction to word associations/making mind maps: Test run on the blackboard to make sure everyone understands the next task.

15 min

- Written word associations in groups: Learners divided into 4 groups.  
First task: 2 minutes of associations to the word *religion*.  
Sharing - 3 associations from each group written on the blackboard. Discussion on whether they may be sorted into negative and positive associations.

Second task: 3-4 minutes of associations to the words *Christianity* and *Islam* respectively.

- Sharing and classroom talk where the words prejudice and stereotypes are introduced. Open questions, teacher assisting with definitions and clarifications when needed.

15 min

- Individual reflection based on hand-out (Reflection paper 1).  
Teacher explanation on anonymity/affirmation to share thoughts freely, there is no correct answer, this is for learners to reflect and student to catch a glimpse of learners' thoughts.

10 min break

## Lesson 2

15 min

- “4 corners”. Teacher to present claims, learners to take a stand by walking to one of the corners of the classroom, where the posters are placed.  
Alternatives: I disagree, I agree, I don't know, Maybe.

Rules explained: Speak one at a time/listen to each other. Use wordings like “I believe ...”, “In my opinion ...”, as opposed to “The fact is ...”.

Claims:

*It is easy to be young and religious in Norway today.*

*Cultural diversity is a good thing.*

*Prejudice can be a good thing.*

*You should always speak your mind.*

15 min

- Introduction of task and plan for the lessons after Dialogue Day.
- Question preparation for Dialogue Day, for visits to church and mosque. Teacher assisting through giving examples and assuring no questions are inappropriate if they are asked on the basis of positive curiosity.

In groups: Talk about the Dialogue Day and formulate 5 or more questions that the teacher will pass on to the church and mosque.

10 min

- Wrap-up.

If extra time, a game of “Odd one out” on the blackboard, where learners are to find reasons why one or the other is the odd one out.

Tasks:

*Christianity, Judaism, Islam, Buddhism*

*Quran, Talmud, Book of Psalms, Bible*

*Catholic, Mormon, Shia, Lutheran*



## Appendix C. Group 1, Presentation task

### **Diversity in (name of city) – group presentations**

**After the Dialogue Day, we will meet for a final lesson where you will present some of your findings and reflections in the form of a poster/collage.**

**Keep this task in mind when preparing questions for the Dialogue Day.**

The poster/collage should include at least four of the following elements. You might include other elements as well.

- A list of 3 - 6 highlights: What we will remember most from the Dialogue Day
- Your reflections on one or more of the following terms: Cultural diversity, stereotypes, prejudice, related to the Dialogue Day
- Mind maps – use the ones made in the first lesson and add new associations in a new color
- 5 – 10 facts about the Dialogue Day and the houses of worship you visited
- New knowledge: A list of things you did not know before, or a reflection about something that surprised you
- A group statement regarding the topics we have worked with: For example: “How can we build a better society together”

The group members should agree on who does what. Work on smaller pieces of paper and add them to the poster when they are ready. You may combine words/written texts with other expressions such as drawings, and you may use different writing styles (formal, poetic, reflective).

## Appendix D. Workshop on prejudice and diversity

### Ingen er bare det du ser

#### «Don't judge a book by its cover»

#### *Kort workshop – til én skoletime*

**Ingen er bare det du ser.** Vi mennesker har lett for å sette merkelapper på hverandre, men ingen er «bare» sin tro, sin diagnose eller sin etnisitet. Bak førsteinntrykket skjuler det seg komplekse mennesker, og det å velge å **finne ut mer** kan motvirke fordommer. Kanskje blir vi også overrasket over hvor mye vi har felles ...

#### Utstyr:

- Papir og skrivesaker. Fargede ark gjør resultatet litt mer spennende – evt. kan elevene velge å dekorere/fargelegge/pynte opp arket selv. Arket skal brettes i to, som en «bok». Utg. p. kan gjerne være A5.
- Et sted å henge opp arkene/evt. en stor plakat

#### Innledning:

«Ingen er bare det du ser» er ett av mottoene til (name of non-profit organization), som jobber praktisk med å hjelpe mennesker som har ulike utfordringer i livet, uavhengig av deres tro. Mottoet er en oppfordring til å være bevisst at førsteinntrykk ikke alltid stemmer, og til å alltid forsøke å finne ut mer. Reflekter gjerne litt med elevene rundt dette. Har dere eksempler på at førsteinntrykk ikke alltid stemmer?

#### Oppgaven:

- Elevene jobber individuelt, men kan gjerne snakke sammen i små grupper underveis.
- Arket de har fått utdelt brettes på midten så det blir en «bok».
- På forsiden skriver elevene hva de tror er andres førsteinntrykk av dem. For eks: «Jente 15 år.» «Typisk fotballgutt». Lærer kan gjerne bruke seg selv som eksempel her.
- På innsiden av boka skriver elevene **det andre vil finne ut om de blir bedre kjent**. Hva MER er de? Eks. noens gode venninne, noens supertante, opptatt av fotball, preget av en spesiell opplevelse, engasjert i frivillig arbeid ... Bruk gjerne en av dere selv som eksempel.

- Snakk med elevene underveis, og hjelp dem videre ved behov. Be dem etter hvert som de blir ferdige om å lime baksiden på boka til plakaten, så plakaten blir et helt lite «bibliotek». Elevene kan gjerne være kreative mtp hvordan de limer/i en form/hulter til bulter etc.

**Hvis tid:**

Prøv å få elevene i tale om overskriften «Ingen er bare det du ser».

Avslutningsvis kan dere spørre om elevene fant ut noe nytt om hverandre?

**Oppfordre elevene til å ta kunnskapen om at «Ingen er bare det du ser» med seg videre.**

Det gjelder både dem selv og mennesker de møter: Vi har ofte lett for å sette hverandre i bås med enkle merkelapper, men mennesker er komplekse. Å huske på det gjør det lettere å unngå fordommer, og å reagere når noen f.eks. kommer med utsagn som at «Alle muslimer er ...», eller «Alle ungdommer er ...».

## Appendix E. Group 1, Lessons 3 and 4

### Prior work:

The poster the learners made during the workshop on Dialogue Day is in the classroom.

The first day after the Dialogue Day, learners noted down highlights, surprises and things they want to remember from the day, in Norwegian. This note may be used to help them remember details and continue the thought process.

### Learning objectives:

- Consolidating/reflecting on new knowledge gained during Dialogue Day.
- Establishing a shared understanding of the term prejudice and related terms such as stereotypes and respect.
- Encouraging learners' engagement and the attitude of valuing cultural diversity

5 min

- Introductory sharing of highlights from Dialogue Day and presentation of today's plan

5 min

- Group work: Throwback to first mind map in groups about religion: Learners are asked to add new words in a new color, if they have more to add after the Dialogue Day.

10 min

- Classroom talk about the term prejudice, related to fear of the unknown, and two incidents related to the Dialogue Day:

The mosque did not want to be named in the press article about the Dialogue Day, due to previous experience with hate speech outside their building and in social media.

How may this change? What can we do?

Related to the workshop on Dialogue Day: The word respect, from latin "re spectare" – meaning look again, as opposed to judging by first impression.

- Presentation of group presentation task (see appendix C), with examples on the blackboard.

20 - 25 min

- Group work with the presentation task: A class poster.

5 minutes break



10 - 15 min

- Continued work on class poster
- Learners to start working on Reflection paper 2 when group has posted at least two things on the poster/may be done along the way.

10 min

- Wrap up and farewell.



## Appendix G. Group 2, Lessons 1 and 2

### Learning objectives:

- Activate learners' prior knowledge/motivate reflection on topics relevant for the Dialogue Day, related to the religions Christianity and Islam, and the terms prejudice, minority/majority, identity and diversity.
- Dialogue training/build competence related to handling disagreement, taking a stand and respecting others' opinions.

*The introduction is led by the student. The classroom talk and "4 corners" are led by the regular class teacher.*

5 - 10 min: Intro in Norwegian:

- Introduction to the project, the Dialogue Day and the lessons prior and after.

10 - 15 min: Task: Mind map/Word association game

- A warm-up mind map on the blackboard to make sure everybody understands the concept and that no associations are «wrong».
- Individual task: Learners are handed papers with Islam written on one half and Christianity on the other, and are asked to write minimum three, maximum six associations to each.

50 - 60 min (with a short break when needed)

- Teacher led class conversation ending with "4 corners".

The topics for the conversation are:

- Prejudice (Who are typically met with prejudice? Religious people? Minorities? What are minorities? Gay people? Disabled people? People with looks that differ from the majority?)
- Love and relationships related to culture and religion.
- Being "in-between", identity, belonging
- Diversity

The claims to be used with “4 corners” are:

*It is easy to be young and religious in Norway.*

*It is easy to be young and gay in Norway.*

*It is easy to be multicultural in Norway.*

10 min

- Wrap up and preparation for Dialogue Day, learners are encouraged to prepare questions.

## Appendix H. Workshop on skills and qualities of learners

### Et tre av hender/Å være en del av hverandres liv/Mitt håndtrykk til verden

#### Innhold:

Elevene får utdelt fargede A5-ark, tegner rundt sin egen hånd og klipper denne ut. På hånden kan de skrive ord og setninger om hva de ønsker skal være deres «håndtrykk til verden»: Hva er de gode på? Hva er viktig for dem? Hva er deres verdier? Hva har de å bidra med i møte med andre? Hendene limes til sist på som blader på et stort, tegnet tre.

#### Utstyr som klargjøres på forhånd:

Fargede papirark, kuttet til A5/plass til én hånd

Sakser, pinner, limstifter

Stor plakat påtegnet stammen og grenene på et stort tre

#### Stikkord til innledning/presentasjon av oppgaven:

Vi er med og former hverandres hverdag og liv gjennom det vi sier til og gjør med hverandre.

Vi er med på å skape hverandres hverdag og selvfølelse.

Vi kan ikke velge OM vi skal ha betydning for de som er rundt oss, hjemme, på skolen og på fritiden. Men vi kan, i hvert fall delvis, velge hva slags betydning vi skal ha - om vi vil bety noe positivt for dem rundt oss eller ikke.

I denne workshopen er fokus på det mangfoldet dere har inne i dere selv, av gode egenskaper, kunnskap og verdier. Det dere kan bidra med til fellesskapet. Det å sette ord på hva vi selv er gode på og kan berike andre med, er ikke alltid lett, men med medelevers, læreres og vår hjelp, skal vi få det til. Det er garantert masse å ta av, hos dere alle!

*Ansvarlig kan evt bruke eksempler fra eget liv, hvor noen har møtt deg på en måte som var positiv, eller negativ, eks hvor mye et smil kan bety, og hvor mye et stygt blikk kan ødelegge*

*Bruk evt. også Knud Løgstrup: Den enkelte har aldrig med et andet menneske at gøre uden at han holder noget af dets liv i sin hånd.*

Enklere sagt: Hver gang vi møter et annet menneske, holder vi noe av det mennesket sitt liv i vår hånd – vi har makt til å bety noe for det mennesket, på godt eller vondt.

**Gjennomføring:**

Be elevene sette seg i små grupper og hjelpe hverandre til å sette ord på gode egenskaper den enkelte har. De skal tegne rundt sin egen hånd, klippe ut og skrive minst tre gode egenskaper på den. Her kan en gjerne også tenke på hva de har å bidra med av kunnskap, erfaringer, ting de er flinke til eller har kunnskap om som kan bety noe for andre.

Voksne kan vandre rundt og delta i refleksjonene. Hendene limes på treet når elevene er ferdige.

Stikkord til hjelp: Hjelpsom, morsom, omsorgsfull, positiv, smiler mye, er god til å lytte, er inkluderende, er flink til å fortelle, kan mye om ..., lager god mat, er gjestfri, er snill, er flink til å forklare, er modig, står opp for andre, er ærlig, er flink til å oppmuntre

*Hvis tid: Samle gruppene rundt trærne og les litt høyt fra hendene til sist*

## Appendix I. Group 2, Lesson 3

### Learning objectives:

- Consolidating/reflecting on new knowledge gained during Dialogue Day.
- Encouraging learners' engagement and the attitude of valuing cultural diversity

10 minutes

- Individual task: Revisit mind maps/word association game from lesson 1:  
Learners are asked to add new associations in a new color to make comparison possible.

30 minutes

- Classroom talk about the Dialogue Day with reference to lessons 1 and 2.  
Extra focus points of the talk are:
  - Did they learn something new?
  - Did anything surprise them?

## Appendix J. Group 1, Material for analysis

Table J1, Group 1, Group mind maps "Religion"

<b>Mind maps: Religion</b>		
<i>Learner group 1, 10th grade, group work</i>		
	<b>Before Dialogue Day</b>	<b>After Dialogue Day</b>
<i>group 1</i>	budda	være seg selv
	Church	for alle
	Jesus	Mer enn det man tenker
	Racism	Mere enn å bare be
	Mosque	kultur
	God	Comfasjon
<i>group 2</i>	Praying	Imam
	Churches	Human sacrificing
	Mosques	Respect
	Temples	
	Culture	
	Fasting	
<i>group 3</i>	Buddha	Pray 5
	Islam	Respect for others religion
	Jesus	Islam, help poor people
	Allah	7 years of study to be priest, imam
	Haram	
	Christianity	
	Bible	
	quran	
	Jews	
<i>group 4</i>	Jesus	namāz (bønd)
	mosque	koran og bibel
	islam	Mohammed
	God/Allah	Ramadan
	Christianity	Donere til fattig
	Jews	pilgrimsreise
	Church	bønd mot mekka



Table J2, Group 1, Individual reflection papers

<b>Group 1, Reflection papers</b>				
<b>Fictitious name</b>		<b>Before Dialogue Day - Refl. paper 1</b>	<b>After Dialogue Day - Refl. paper 2</b>	
<b>Mike</b>	<i>Ass. Islam</i>	pilgrim		Allah
		praying		the Prophet (M)
	<i>Ass. Christianity</i>	Reading the bible		Jesus
		Jesus		God
	<i>Comm. To statement "I am open and curious ..."</i>	Yes I am very open and i think religions are beautiful to learn about	<i>Did you learn something new</i>	That they have a playstation in the moské
	<i>Prejudices you might have</i>	I might think that what they think is wrong or nonsense	<i>Did anything surprise you</i>	The soft carpet in the moské
	<i>Own religious belief</i>	I don't have a religion at least not yet but i really like Islam	<i>Has the project affected the way you think about other people</i>	I still think all religion is beautiful
	<i>Other thoughts</i>	I'm looking forward to learning more about religions		
<b>Walter White</b>	<i>Ass. Islam</i>	I think about Allah and mohammed. And Saudia-Arabia.		Its one sided, everyone beliefs basically in the same thing
	<i>Ass. Christianity</i>	I think about Jesus, and cross.		Its a little free religion. They have some different belivs sometimes.
	<i>Comm. To statement "I am open and curious ..."</i>	I don't have anything against other cultures.	<i>Did you learn something new</i>	I learnd that chritans go to the church every Sunday or a meeting
	<i>Prejudices you might have</i>	I don't like extremists, but I don't mind normal beliefs.	<i>Did anything surprise you</i>	Not Really
	<i>Own religious belief</i>	I am muslim and yes its okay to share.	<i>Has the project affected the way you think about other people</i>	Yes kinda, I thought chritans beliefs in the same thing, but they dont.
	<i>Other thoughts</i>	No.		Nothing.

<b>Barry MacCockiner</b>	<i>Ass. Islam</i>	Praying		The Quran
		Mosque		Mosque
		Punishment		Imam
		Terrorism		Ramadan
				Fasting
	<i>Ass. Christianity</i>	Pedophilia		God
		The Pope		Jesus
				The holy Spirit
				The Pope
				Cross
	<i>Comm. To statement "I am open and curious ..."</i>	This statement could be mine.	<i>Did you learn something new</i>	I learned a great deal about Islam, how open minded they were
	<i>Prejudices you might have</i>		<i>Did anything surprise you</i>	No, not really
	<i>Own religious belief</i>	No	<i>Has the project affected the way you think about other people</i>	No
	<i>Other thoughts</i>			
<b>Jack</b>	<i>Ass. Islam</i>	Islam is like a worket up Christian		A religion that shows you how to be nice people
	<i>Ass. Christianity</i>	Christianity is a religion that many people "tna"? "tra?" Bilive in		Is a religion that shows how to be nice.
	<i>Comm. To statement "I am open and curious ..."</i>	I would not really judge them and only focus on my own	<i>Did you learn something new</i>	that Islam has more freedom
	<i>Prejudices you might have</i>	I would just not care	<i>Did anything surprise you</i>	that Islams people had chois
	<i>Own religious belief</i>	I do believe in kristinity but difret like sure god exists but other tings sound a litel odd and i belive that some things	<i>Has the project affected the way you think about other people</i>	I have more positive thoughts of other people
	<i>Other thoughts</i>			

<b>Robert</b>	<i>Ass. Islam</i>	Eid		The five pillars of Islam
		Allah		Allah
		Mohamad		Muhammed
		Haram		
		the middle east		
	<i>Ass. Christianity</i>	Most norwegian people		The pope
		Jesus		church
		Jerusalem		Jesus
	<i>Comm. To statement "I am open and curious ..."</i>	This could be my statement, because I am curious on the difference and different religions, cultures, and different views on life	<i>Did you learn something new</i>	I learned that both imam and priest study in 7 years
	<i>Prejudices you might have</i>	I cant really relate with any religion, because I am not religious. I think it may feel good to believe in something, but I also really dont understand that people can belive in a god in these days, when techonology have come so far.	<i>Did anything surprise you</i>	
	<i>Own religious belief</i>	No	<i>Has the project affected the way you think about other people</i>	
	<i>Other thoughts</i>			
<b>Jonny</b>	<i>Ass. Islam</i>	muslims		I think of Pray 5 times of day. Fast, but not if your sick.
		hijab		
		They dont eat pig		
	<i>Ass. Christianity</i>	Jesus		Go to the curch on Sundays.
		God		The Bible.
		pray		
		Wine		
	<i>Comm. To statement "I am open and curious ..."</i>	Yes, I think its important to lurn about religion. Many people around us have different beliefs so its important to know a little bit of everything.	<i>Did you learn something new</i>	I learned more about ISLAM.
	<i>Prejudices you might have</i>	Sometimes when I think of really extrime beliefs when I think of any religion.	<i>Did anything surprise you</i>	That everyone was so open and nice. (I did think they were gonna be nice).

	<i>Own religious belief</i>	I dont have any religious belief, but am not saying it dosent exist. I just dont know.	<i>Has the project affected the way you think about other people</i>	I dont think I think different, but I know more.
	<i>Other thoughts</i>	It would be fun to lurn more about religions. I dont feel like I know that much about it.		Everyone should respect each other.
<b>Flower - symbol</b>	<i>Ass. Islam</i>	Matkulturen: Den unike mattypen de har. Muslimer: hvet ikke hvorfor jeg valkte det.		budda
				mosque
				Dark skin.
	<i>Ass. Christianity</i>	kirke: forde jeg har vert i en kirke. Jesus: historien om han.		God
				Jesus
				Churc
	<i>Comm. To statement "I am open and curious ..."</i>	Yes it could be becaus u can gett to know some one knew and lurn something diffrent.	<i>Did you learn something new</i>	Yes i did i lurnd that if you are from a diffrent religion ur still wellcome
	<i>Prejudices you might have</i>	I think that they are praying every hovur.	<i>Did anything surprise you</i>	yes the carpet and the gayming rom inn the mosque.
	<i>Own religious belief</i>	I dont have a religious belief myself but i dont think that other religios beliefs are bad.	<i>Has the project affected the way you think about other people</i>	Not realy.
	<i>Other thoughts</i>	Another toppik i thing of is about how the Planits whur mayd.		
<b>Ching</b>	<i>Ass. Islam</i>	Strict rules		Ramadan
		Having many kids		the five pillars of Islam
		Girls and boys being raised totally differently		Allah
	<i>Ass. Christianity</i>	conservative people		the Vatican
		Judgemental to non-christians		priests
	<i>Comm. To statement "I am open and curious ..."</i>	I am interested in other's beliefs. It is fascinating that people are so different, yet so similar.	<i>Did you learn something new</i>	I learned a lot, but nothing I can point out.

	<i>Prejudices you might have</i>		<i>Did anything surprise you</i>	I don't think so.
	<i>Own religious belief</i>		<i>Has the project affected the way you think about other people</i>	It gave me more/a bigger perspective.
	<i>Other thoughts</i>			

Table J3, Group 1, Evaluations

<b>Group 1, Evaluations</b>		
<b>Fictitious name</b>		
<b>Mike</b>	<i>Hva var det beste med dagen?</i>	Moskeen
	<i>Noe som overrasket?</i>	Hvor mykt teppet i moskeen var.
	<i>Hva vil du huske fra kirken:</i>	orgelet
	<i>Moskeen:</i>	Playstation
	<i>Lokal ideell organisasjon:</i>	Alt er gratis
	<i>Workshopen:</i>	
	<i>Noe du skulle visst mer om?</i>	
	<i>Andre kommentarer?</i>	
<b>Walter White</b>	<i>Hva var det beste med dagen?</i>	Vi fikk gratis vafler
	<i>Noe som overrasket?</i>	Kristene trodde litt selv og ikke bare på biblen.
	<i>Hva vil du huske fra kirken:</i>	De hadde søndags møter hver uke.
	<i>Moskeen:</i>	De hadde 5 søyler de måtte følge. Fredags bønn hver uke.
	<i>Lokal ideell organisasjon:</i>	De hadde gratis mat, De hjelper folk
	<i>Workshopen:</i>	NN fortalt om seg selv også snakket om hva folk trodde om han når dem møtte han for første gang.
	<i>Noe du skulle visst mer om?</i>	Det er ikke noe mer informasjon jeg trenger.
	<i>Andre kommentarer?</i>	ikke noe spesielt.
<b>Barry MacCockiner</b>	<i>Hva var det beste med dagen?</i>	Besøket i moskeen
	<i>Noe som overrasket?</i>	Få overraskelser
	<i>Hva vil du huske fra kirken:</i>	Kateketens svar på spørsmålene
	<i>Moskeen:</i>	Sangen
	<i>Lokal ideell organisasjon:</i>	Vaflene
	<i>Workshopen:</i>	NN

	<i>Noe du skulle visst mer om?</i>	Nei ikke egentlig
	<i>Andre kommentarer?</i>	Det var hyggelig å ha en litt annerledes skoledag og jeg lærte mye nytt.
<b>Jack</b>	<i>Hva var det beste med dagen?</i>	The best thing was walking on a trip.
	<i>Noe som overrasket?</i>	There were some things that i did not know about was som of the religion's rules.
	<i>Hva vil du huske fra kirken:</i>	In the Church it was very big and alot of nice people.
	<i>Moskeen:</i>	There was a lot of room and a lot of freedom to do things.
	<i>Lokal ideell organisasjon:</i>	It was a plesent place and good food.
	<i>Workshopen:</i>	It was fun and got to write.
	<i>Noe du skulle visst mer om?</i>	Nothing really
	<i>Andre kommentarer?</i>	
<b>Robert</b>	<i>Hva var det beste med dagen?</i>	Det beste med dagen var å få besøke moskeen. Jeg har aldri før og jeg vet ikke om jeg senere vil få sjansen til å besøke en moske, så det var en interessant opplevelse jeg ikke tror jeg vil glemme.
	<i>Noe som overrasket?</i>	Mannen som viste oss rundt i moskeen kunne hele Koranen utenat, noe jeg synes var veldig imponerende. Han viste oss også hvordan de brukte musikk, til å fortelle fra koranen, gjennom sang.
	<i>Hva vil du huske fra kirken:</i>	Himmelen og helvete, tro og tvil blant ansatte i kirken, og debatten om homofile bryllup i kirken
	<i>Moskeen:</i>	Visste lite om religionen, så lærte mye. Imponerende hvor stor kunnskap og respekt imamen har blant medlemmene i moskeen.
	<i>Lokal ideell organisasjon:</i>	Fine og sentrale lokaler, interessante kurs for ungdom, og hyggelige ansatte.

	<i>Workshopen:</i>	Gøy å tenke på hva andres førsteinntrykk på deg er, hyggelig å bli kjent med NN.
	<i>Noe du skulle visst mer om?</i>	Hadde vært fint om guiden i moskeen hadde svart på flere av spørsmålene vi hadde forberedt.
	<i>Andre kommentarer?</i>	En veldig interessant og annerledes skoledag!
<b>Jonny</b>	<i>Hva var det beste med dagen?</i>	Det beste med dagen var at jeg fikk lære masse nytt om religion.
	<i>Noe som overrasket?</i>	Vet ikke om det var noe som overrasket meg, men det var fint at alle var så imotekommende.
	<i>Hva vil du huske fra kirken:</i>	7 år for å bli prest, gudstjeneste hver søndag.
	<i>Moskeen:</i>	De ber fem ganger om dagen, Vil hjelpe fattige uten å ha noe igjen for det.
	<i>Lokal ideell organisasjon:</i>	Et tilbud for ungdom og de med lite penger. Kan jobbe der, være med venner og andre aktiviteter.
	<i>Workshopen:</i>	Vi fikk lære om å ikke dømme noen ut ifra det du ser. Lær deg å bli kjent før du eventuelt dømmer.
	<i>Noe du skulle visst mer om?</i>	Jeg skulle gjerne visst mer om andre religioner også.
	<i>Andre kommentarer?</i>	Synes det var bra, og gøy at vi fikk dra dit og ikke bare lærte det på skolen. Tror ikke vi hadde vært like engasjerte om vi bare lærte det på skolen.
<b>Flower-symbol</b>	<i>Hva var det beste med dagen?</i>	Det beste med dagen var å lære om de forsjelene imellom kirken og moskeen.
	<i>Noe som overrasket?</i>	Nei det var ikke noe som overrasket meg.
	<i>Hva vil du huske fra kirken:</i>	glasbildene, Atmosferen, orgelet
	<i>Moskeen:</i>	Tepene, ikke ha på sko inne, Romene
	<i>Lokal ideell organisasjon:</i>	Gode vaffler, Mange steder i Norge, Hygelige folk
	<i>Workshopen:</i>	skjeles (kjeks?), folkene, oppgaven
	<i>Noe du skulle visst mer om?</i>	Nei ikke noe jeg kommer på



	<i>Andre kommentarer?</i>	Veldig fin tur til nye steder.
<b>Ching</b>	<i>Hva var det beste med dagen?</i>	Jeg syntes besøket hos moskeen var veldig spennende
	<i>Noe som overrasket?</i>	Jeg kommer ikke på noe som overrasket meg
	<i>Hva vil du huske fra kirken:</i>	Orgelmusikken
	<i>Moskeen:</i>	Buen i veggen. Teppene
	<i>Lokal ideell organisasjon:</i>	At det er aktiviteter der.
	<i>Workshopen:</i>	Bøkene vi lagde.
	<i>Noe du skulle visst mer om?</i>	
	<i>Andre kommentarer?</i>	Jeg likte dagen veldig godt.
<b>Saul Goodman</b>	<i>Hva var det beste med dagen?</i>	Vaffel
	<i>Noe som overrasket?</i>	Playstation i moske
	<i>Hva vil du huske fra kirken:</i>	stolene
	<i>Moskeen:</i>	playstation
	<i>Lokal ideell organisasjon:</i>	vaffel
	<i>Workshopen:</i>	kjeks
	<i>Noe du skulle visst mer om?</i>	nei
	<i>Andre kommentarer?</i>	niks
<b>Nody</b>	<i>Hva var det beste med dagen?</i>	lære mye nytt
	<i>Noe som overrasket?</i>	div med religion
	<i>Hva vil du huske fra kirken:</i>	stor kirke (alt vi ble fortalt - gjelder alle fire)
	<i>Moskeen:</i>	åpent
	<i>Lokal ideell organisasjon:</i>	Vafler
	<i>Workshopen:</i>	innteressant
	<i>Noe du skulle visst mer om?</i>	nei
	<i>Andre kommentarer?</i>	fint opplegg
<b>Piggie</b>	<i>Hva var det beste med dagen?</i>	at vi fikk lære mye om kristendomen og Islam, og at vi fikk svar på spørsmål vi lurte på

	<i>Noe som overrasket?</i>	at eid ikke er så strengt som man tror, og at selve religionen ikke er så streng på en måte
	<i>Hva vil du huske fra kirken:</i>	når orgelet spilte
	<i>Moskeen:</i>	teppene på gulvet, lysekronen, bønnetider og høre han fortelle om Islam
	<i>Lokal ideell organisasjon:</i>	hyggelige mennesker og et kult sted å henge
	<i>Workshopen:</i>	god stemning
	<i>Noe du skulle visst mer om?</i>	om det er lov å være homofil i islam
	<i>Andre kommentarer?</i>	Jeg synes dagen var veldig innholdsrik og spennende

Table J4, Group 1, Questions for church and mosque visits

<b>Group 1, Questions for church and mosque visits</b>		
<b>Group</b>	<b>Questions for the church visit</b>	<b>Questions for the mosque visit</b>
<b>1</b>	Hvordan tror du at folk som er kristne har det i dag i forhold til på 2000 tallet.	
	Har alle kristne et likt syn på samfunnet.	
	Tror du/dere at jorda ble skapt på seks dager.	
	Hva tenker du/dere om vitenskapen.	
	Tror du/dere at Jesus var en ekte persjon.	
<b>2</b>	Ble du kristen, eller har dere alltid vært det?	Er dere redde etter Manshaus-hendelsen?
	Tror dere på skapelsen?	Deres tanker om seksualitet?
	Hva er meningen med livet?	Hva er meningen med livet?
	Deres tanker om seksualitet?	
	Hva tenker dere om andre religioner? (f.eks. islam, buddisme)	
<b>3</b>	Tror kristne på Satan?	Hvordan reagerer du på kritikk fra folk med fordommer?
	Synes du religion kan være flaut?	Hvordan er det å snakke med folk med en annen religion?
	Kommer du til helvete hvis du ikke er kristen?	
<b>4</b>	Når pleier dere å møte i kirken?	Hva gjør dere i moskeen?
	Hva tror du skjer etter døden?	Hva tror du skjer etter døden?
	Hva tenker dere om andre religioner?	Hva tenker dere om andre religioner?
	Hvis du får hat, hvordan takler du hatet?	Hvis du får hat, hvordan takler du hatet?

Table J5, group 1, Selection of texts from presentation task

<b>Group 1, Selection of texts from presentation task</b>	
<b>Statements</b>	Everyone is worth the same no matter what religion you have! Love is important. Be yourself! Believe in yourself and if you want to, religion!
	<b>How to overcome prejudice</b> Teach children not to judge other people by there religion. Do not think of what they believe in.
<b>Statement linked to drawing of mosque</b>	
	You can be ur self.
	Dont be afreyd to be ur self.
	You can diside if you want to come or not.
	Dont be afreyd to beliv inn ur owne riligion.
	Diffrent atmosfire in both the churc and mosque.
<b>Comment on poster linked to information given by teacher</b>	I thought it was sad to hear that the mosque wanted to be anonymous because of people coming there and disrupting their peace.

## Appendix K. Group 2, Material for analysis

Table K1, Group 2, Individual mind maps on "Islam" and Christianity

<b>Group 2, Individual mind maps</b>				
<b>Learner</b>	<b>Christianity</b>		<b>Islam</b>	
	<b>Before</b>	<b>After</b>	<b>Before</b>	<b>After</b>
1	food	The bible	Food	a good smell
	God	cross	small round white hats	Many different colours
	Jesus		The color white	Clean people
	Church		The color blue	Tepper
				å be
2	Traditions	10 commandments	quran	Pray
	Church	vegetarianere	Mosque	allah=Gud
	Jesus		Hijab/Niqab	pork
	bible		Miswak	
3	Christ	Diverse	same	Diverse
	Apple	Kirke	Allah	Alle har samme verdi
	Same	prat	Koran	spiseregler
	Believe			
4	church	Then comands	Miswak	Prey
	Jesus		Mosque	Allah is god
	bibel		bibel	can't eat all food
			Hijab	
5	Jesus	Vegetarians	mosque	allah
	Traditions	Bible	quran	pray
	Church		miswak	Pork
			Hijabs	
6	Hallelujah	Holy Water	Hijab	muslim
	Church	bible	nicab	Quran
	Jesus	God	Allah	pray
		Pray		
7	church	Jesus	Pray	Mekka
	cross (drawing)	testament	moskee	Quran

	Bibel	IDK	Middle east	Imam
8	Church		Mekka	allah
	Jesus		Moskee	Peace
	Bibel		quran	
9	statu	one God	quran	sunne, sjia
	Jeses	belivers	belivers	1 god
	pray	diverse	pray	5 sybols
	church		realigen (religion?)	
	bibel		imam	
	belivers		beutful	
			profeter	
			profet Muhamed	
			5 prays	
			Alah (gud)	
			hijab	
			Moske	
10	Religious	Bible	Religious	
	church	Those colored glass windows	muslim (I think or Jews)	
	Jesus/God	songs	Moske	
	Christians			
11	Jesus	Diffrent sects	Allah	Mecca
	Bible	Church	Muhammad	Fast
	trinity	Priest	Quran	Peace
	Diciples		Mosque	
			Prayer	
			hijab	
12	bible	Jesus God	hijab	qibla
	Church	The old Testament	quran	Halal
	Jesus	The New Testament	Hatit	Haram
	palestina		Mosque	
			Jahanna (heaven)	
			Muhammed saw	
			Jahanam (hell)	
			Allah sult	
13	The Trinity	Bible	muhammad	El hadj

	Jesus	10 commandments	Allah	de fem søyler
	Gabriel	Abraham	mosque	Quran
	Church		Gabriel	
	Prayer		kaaba	
14	Jesus	bible	Mohammed	Quran
	church	old testament	mosque	daily prayers
	easter	new testament	5 main pillars	Profets
	the cross		Eid	
			angels	
15	Jesus	old testament	peace	Quran
	God	cathic?	mekka	in the past
	Church	othdox?	lovely people	angels
	nun		5 prayer	
	priest		prophet Muhammed	
			God	
			allah	
			Imam	

Table K2, written observation log of class talk prior to Dialogue Day. Table shows chosen bulks of conversation and related topic.

Written observation log, Group 2, lessons 1 and 2			
Topic	Context	Speaker	Speech log
Minority / Majority	The words "minority" and "majority" are written on the blackboard, learners are encouraged to share thoughts about what the words mean.	a	I am a minority because I am black, in a country a white person is the majority.
		b	The minority is a small part of the percentage, the majority is the big part.
		Teacher	(To learner a) In Norway you are a minority, because the majority are Norwegians with light skin, and the minority are those with a different color on their skin, but if I moved to Somalia, I would be the minority, so it depends on the whole.
		Teacher	What minorities do we have in Norway?
		c	IS – er det ikke noen fra (name of local area)?
		b	Somaliere

		Teacher	<i>(Writes this on the blackboard)</i> People from Somalia.
		d	People with other religions than Christianity.
		Teacher	Yes, because most are Christians, or maybe not, but it might be the biggest religion, but maybe the majority is non-religious?
		c	Refugees
		Teacher	Yes <i>(Writes "Refugees" on the blackboard)</i> . Do you understand now? Other minority groups?
		a	Biracial
		b	Det heter faktisk mulatt.
	<i>A short discussion arises about whether the word "mulatt" is ok to use or not.</i>		
<b>Stereotypes in general</b>	<i>Teacher writes the word "stereotypes" on the blackboard.</i>	Teacher	What is a stereotype?
	<i>The teacher actively invites new learners to take part in the conversation.</i>	e	Something typical or that people think is typical about someone.
		b	Black people love chicken.
		f	Arabere og kurdere har mye hår.
		g	Men det er ikke stereotypi, det er sant.
		a	Asians can't see, they are good in math, they are smart.
		Teacher	Stereotypes can be both positive and negative.
		h	Men <i>NN (teachers name)</i> , ser asiatere godt eller ikke, seriøst?
		Teacher	De ser helt normalt!
		b	Men alle bruker briller – science says so.
		Teacher	Where do you have that from?
	<i>A short discussion on Wikipedia as a source of knowledge arises.</i>		
<b>Stereotypes related to religion</b>	<i>The teacher comments that they are now «on thin ice», but the point is to share in a safe space the stereotypes they are aware of, and that what is shared are not our own statements but statements in gåseøyne/quotation marks.</i>	Teacher	When you think about other religions, what stereotypes do you know?
		e	Christians force their religion upon others.
		a	Jøder elsker penger.
		b	Muslims are terrorists.

<b>Stereotypes related to LGBTQ+</b>		Teacher	What kind of stereotypes are related to LGBTQ+?
		i	Gutter liker å gå i jenteklær og smykker og blir sett som gay men kanskje ikke er det – boys who dress in a certain way is seen as gay or feminine.
		j	Alle LGBTQ+ er Emo.
		c	De er Emo og triste, når de bytter kjønn blir de glade – jeg vet det.
		Teacher	Det er en sterotypi som du har, flere?
		f	At de bare er opptatt av sex.
		a	Gay folk får aids.
		b	På 80- og 90-tallet var det mye hat mot homser pga det.
<b>Being "in between"</b>		Teacher	Let's leave it at that. OK: You picked up some minorities, and you shared some stereotypes that exist, no let's go a little bit deeper.
			We recently talked about love and relationships, we all had individual conversations and we talked about homosexuality for instance, and homosexuality and Islam, and in our midterm, what was the topic? "In between".
			The funny thing was that we could intertwine them, because we talked about being in love and relationships, and we talked about forbidden love, and we talked about being in between: What could we be in between:
		b	In between two cultures.
		c	In between friendships.
		a	In between race.
		Teacher	And we talked about how difficult it could be.
			We went personal, for example, I asked: "You are a Muslim, how did it make you feel to see a film about gay people?", and I asked you why it is important that we show a film like that. Why do I ask these kinds of questions?
		j	To maybe see different perspectives.
		Teacher	What does the Quran say?
		c	Homosexuality is not allowed.
		Teacher	What does the law in Norway say? It is allowed. Not before, but it is now. So, you could be in between being a Muslim and living in Norway, right? The Quran says it is not ok, Norway says it is ok, so where do I stand?



		c	I Koranen står det om Lot, alle var gays, han sa «Stopp, det er dårlig, Allah har lagd gutter og jenter.» Ingen hørte på han, så han dro, og engelen til Allah slippa hele byen så alle døde.
		Teacher	And this is in the Quran? So, you are taught this. And then in school, by me, you are told that homosexuality is accepted. On the other side: What kind of hate do Muslims get? “All Muslims are terrorists.” Is it true?
		j	<i>(in a humorous tone)</i> På vei til å bli, en dag, det ligger i blodet ...
		Teacher	There are many Muslims in this classroom, none of you are terrorists and none will be either.
	<i>Someone (learner not identified by observer) says: Insha Allah (God willing)</i>	Teacher	How does it feel to be a Muslim and have prejudice against you?
		j	Det er gøy innimellom.
		Teacher	<i>(Teacher gives j a hug.)</i> Nå prøver du å være tøff, dette er jo litt vanskelig. Føler du at du blir mer satt i bås jo mer vi snakker om det? <i>(No audible response from j, shrugs shoulders.)</i>
		k	Det er dumt, for IS og terrorister dreper mennesker i Allahs navn, når Allah egentlig sier det motsatte, men folk som ikke vet mer tror da at det er det muslimer står for og at religionen islam er dårlig, det her er ikke frekt ment, men det er litt rart hvis noen sier til en muslim at du er terrorist, for det største terrorangrepet i Norge er gjort av en etnisk norsk mann.
		Teacher	Ja, og terrorister fins av alle slag.
		c	De som kaller muslimer terrorister tenker på IS og Taliban, og noen mener noen står bak dem for at de skal vise at islam er en dårlig ting, IS dreper folk, sier Allahu Akbar og ber.

			We dropped out of English, but I like what you are saying. NN and NN ( <i>learners k and c</i> ) both try to explain that this is the reason why someone thinks Islam means terrorism, but it doesn't, and you want to explain because you want people to know you are Muslim, but nothing like that, and that is hard, that can be hard, right? I think that what we need to do is we have to see both sides, there are more sides to the story, right? So, when Norway says homosexuality is ok, then Muslims somehow have to accept that in Norway right, even though the Quran says something else, and people in Norway should understand that Muslims are not terrorists. These are the prejudices we have to work against.
		Teacher	
		k	Koransen sier man må følge reglene til landet du bor i så lenge det ikke går imot din religion.
		f	We don't support them, but we have to accept them as human beings.
<b>4 corners</b>	<i>Claim: It is easy to be young and gay in Norway.</i>	<i>A majority of learners (12 out of 16 participants) choose the option "I disagree", 3 "I don't know" and 1 "maybe". Reasons mentioned for disagreeing with the claim were bullying, religion, norms, slemme folk (bad people).</i>	
		f	Almost everyone has negative comments on it, so it is hard to take it when you are young.
	<i>Limited response, some discussion on whether ignoring is ok or not.</i>	Teacher	So, the majority think it is hard, so what do you do to make it easier for people: Do you see this, you say it is hard, so what do we do to make it easier: "Kan jeg personlig gjøre noe?"
	<i>Claim: It is easy to be young and multicultural in Norway.</i>	<i>A majority of learners (10 out of 16) choose the option "I disagree", 5 choose "I don't know", 1 "I agree".</i>	
		e	Du føler at du ikke hører til noe sted, noen ganger.
		Teacher	Kan dere på «I don't know» relate?
		Unidentified	Nei, ikke helt, ikke på den måten. Men stakkars NN ( <i>learner j</i> ).
		Teacher	What can we all do to make people feel at home?
		Unidentified	Be warm and welcoming.
		Teacher	And it started before and can continue in this classroom.
		Unidentified	Det er bra her.

		Teacher	At uansett hvilken hudfarge, hvilken legning, hvilke fordommer vi har, hvilke minoriteter vi er, så er vi alle en del av klassen.
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Table K3, written observation log of class talk after Dialogue Day. Table shows chosen bulks of conversation and related topic.

Written observation log, Group 2, lesson 3			
Topic	Context	Speaker	Speech log
<b>Dialogue Day</b>	<i>Teacher asks learners to share experiences and new learning from Dialogue Day.</i>	I	In the mosque I knew everything before, the free church, they talk about churches in ( <i>name of city</i> ), I learned most in ( <i>workshop location name</i> ), I learned Christianity is not just faith but also personality, and that is Islam too, hvis du ber i kristendommen er det bra, men det viktigste er at du har bra personlighet.
		II	Jeg lærte at det fins en annen kirke hvor man går i kirken på lørdag og er vegetarianer.
		Teacher	I have seen people pray but I didn't know the meaning, like the hands up, do you remember what that means, and Allahu Akbar – Allah er størst, men ikke for å få andre til å føle seg mindre.
	<i>Teacher asks learners to think about lessons 1 and 2 in relation to Dialogue Day.</i>	III	We talked about terrorists – and NN in the mosque fleipa med terrorisme, at Allahu Akbar ikke betyr at du må gjemme deg.
	<i>Teacher asked for new knowledge gained about Islam</i>	IV	Ja, det at når man går inn i moskeen skal alle ha lik verdi, og om man har noe vanskelig i livet så møtes man i moskeen og minner hverandre på troen og så videre.
		Teacher	Ja, og det med å løfte henda og kaste alt bak seg når man gikk inn der.
		Teacher	Do you know people that you would like to take to the Mosque to learn more?
		V	<i>Mentions name of Norwegian politician</i>
	<i>Comment refers to a public demonstration in the learner's city</i>	VI	Nå kom jeg på at SIAN snart kommer – i dag.
		Teacher	I think about a neighbor, and he said I was positive because I was in school. My neighbor is a racist but he denies it. I asked him, "Tell me one person that you know that belongs to another religion or another culture," and he knows no one. And I said, "If you have someone you know like that, then we can have a conversation."

		Teacher	You teach me about culture, family traditions, how you live, so I learn all the time, and it opens my eyes. And you learn from everyone in this classroom. Har dere tenkt over det? Nei? But you do, because this is a very diverse class.
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