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## **'This activity made me see things from different perspectives...'**

*Critical intercultural citizenship through rehearsing teacher-in-role*

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**Abstract:** This study analyses six PSTs' reflections on how teacher-in-role can foster their own intercultural citizenship. It is based on video observations, obligatory assignments, video-stimulated recall dialogues and term papers written throughout their first semester. The study integrates diverse definitions of citizenship (Bellamy, 2008) and intercultural learning (Deardorff, 2006) as well as Byram's (2008) 'savoir' concepts into a new model. The video-recorded rehearsing suggests two findings. First, a clear focus on pre-designed (well-planned authentic dilemmas) and open-designed dimensions (improvisations) and the formation of a multitude of teachable moments (used or lost) may develop the PSTs' intercultural citizenship. Second, the PSTs thought they developed their own sense of intercultural citizenship because they questioned attitudes and beliefs, noticed knowledge and comprehension gaps, decentred and adapted communication and behaviour. This study emphasises the importance of video-stimulated reflection after rehearsing as a method to strengthen critical intercultural citizenship in EFL/ESL teacher education.

*Keywords:* teacher-in-role (TiR), critical intercultural citizenship, intercultural learning, culture, citizenship learning

**Sammendrag:** Studien analyserer seks lærerstudenters refleksjoner rundt hvordan lærer-i-rolle kan utvikle deres eget interkulturelle medborgerskap. Datagrunnlaget består av videoobservasjoner, obligatoriske innleveringer, videostimulerte *recall*-samtaler og semesteroppgaver som studentene skrev i løpet av sitt første semester. Studien integrerer ulike definisjoner av medborgerskap (Bellamy, 2008) og interkulturell læring (Deardorff, 2006), samt Byrams (2008) *savoir*-begreper, inn i en ny modell. Videoopptakene av øvingene antyder to funn. For det første kan vektlegging av predesign (godt planlagte, autentiske dilemmaer) og åpent design (improvisasjon), kombinert med mange (brukte eller tapte) øyeblikk med læringspotensial, ha virket utviklende på studentenes interkulturelle medborgerskap. For det andre opplevde studentene at de utviklet sitt interkulturelle medborgerskap ettersom de stilte spørsmål ved holdninger og forestillinger, oppdaget hull i kunnskap og forståelse og desentrerte og tilpasset kommunikasjon og atferd. Studien understreker betydningen av videostimulert refleksjon etter øvinger som metode for utvikling av kritisk interkulturell medborgerskap i lærerutdanning i engelsk.

*Nøkkelord:* lærer-i-rolle (lir), kritisk interkulturell medborgerskap, interkulturell læring, kultur, medborgerskapslæring

## Introduction

International research (Byram, 2021; Huh & Suh, 2018) has argued for the importance of intercultural citizenship being an integrated element of school and teaching. The drama convention teacher-in-role (TiR), which invites teachers and learners to think together as co-participants in a fictive world, is an instructional approach that can help us understand the development of intercultural citizenship (e.g. Rosler, 2008; Stinson & Winston, 2011). Little research has been conducted on how primary school teacher education (grades 1–7) can use TiR to foster their own intercultural citizenship (Cabot et al., 2023; Heggernes, 2021; Nanda & Susanto, 2021; Piazzoli, 2018).

To remedy this lack of research and raise teacher educators’ awareness about the importance of critical intercultural citizenship in English as a Foreign or Second Language (EFL/ESL), this study aims to elucidate preservice teachers’ (PSTs’) reflections on how TiR can hone their own sense of intercultural citizenship. The reflections were based on their analysis of video recordings after rehearsing on campus, and enactment in the practicum schools.

More specifically, this study asked the following research questions:

1. What reflections did the PSTs articulate about the development of their own intercultural citizenship?
2. What influence did the PSTs think TiR had on their development of intercultural citizenship?

## Theoretical framework and literature review

### What is teacher-in-role?

TiR creates a fictive world in which the teacher takes on an engaging role such as a huntsman who refuses to abide by the Queen’s order to kill Snow White. According to Kao & O’Neill (1998), the students are invited ‘to respond actively, to join in and to extend, oppose or transform what is happening’ (p. 26).

To achieve bodily, emotional, and cognitive experiences, TiR can be a unique way of stimulating spontaneous language use in the classroom (Heathcote & Herbert, 1985; Piazzoli, 2018). Various studies (e.g. Rosler, 2008; Stinson & Winston, 2011) have found that TiR is an effective instructional approach to the development of intercultural citizenship (e.g. Huh & Suh, 2018; Porto et al., 2018). One reason for this is that TiR increases students' motivation for production activities that trigger reflections when they take other people's perspectives (Council of Europe, 2018; Galante & Thomsen, 2017).

In Norway, TiR has been used infrequently in education (e.g. Munden, 2010). It is not mentioned in the English subject curriculum, but it could be used to realise the general part of the curriculum, which emphasises that 'the students must learn and develop through sensory perceptions and thinking, aesthetic forms of expressions and practical activities' (NDET, 2019a, p. 8).

Research on process drama and TiR (Hulse & Owens, 2019; Rothwell, 2011) has primarily focused on the students', and not on prospective teachers', outcome of such activities. To fill this research gap, the present case study draws on a PST's perspective to examine how TiR can be used and rehearsed to develop their own awareness of intercultural citizenship.

In this context, it is worth mentioning that TiR presupposes a distinction between open and pre-designed approaches to rehearsing (Grosser-Clarkson & Neel, 2020; Sawyer, 2004). Open-designed approaches instigate the PSTs' creativity, flexibility, and improvisational skills (Kao & O'Neill, 1998; Sawyer, 2004). For example, PSTs learn to spontaneously solve differences in opinion by taking other people's perspectives and showing empathy. However, when a teacher educator asks the PSTs to use authentic dilemmas, rehearsing can be based on a pre-designed approach that offers practicable solutions and helps the PSTs focus attention on certain teaching practices (Kavanagh et al., 2020).

## Unpacking intercultural learning

Culture, in the term *intercultural* learning, is a multifaceted term that is difficult to define. The word is derived from the Latin verb *colere*, which means 'tend' or 'cultivate' in English. Tyler (1920 [1871]) defined culture as a 'complex

whole which includes knowledge, belief, art, law, morals, custom, and any other capabilities and habits acquired by man as a member of society’ (p. 1).

Interestingly, the concept relates to issues both on a large scale, such as cultures of different nations (e.g. voluntary work in the UK vs. *dugnad* in Norway), and on a smaller scale, such as different cultures within the same country (e.g. honesty vs. dishonesty).

To analyse the data of the present study, we draw on Kramsch’s (2006) distinction between ‘big C’ (e.g. history, national institutions, literature, and the arts) and ‘small c’ culture (e.g. everyday life, ways of behaving, talking, and dwelling).

The prefix *inter* (meaning *between* in Latin) in the concept of *intercultural* learning, on the other hand, emphasises that culture is not only about the interaction between people in different countries (i.e. horizontal discourses) but also in a particular context between people in the same country (i.e. vertical discourses). Intercultural learning invokes ‘notions of bidirectionality’, while the prefix *trans* (meaning *across* or *beyond* in Latin) in the broader concept of *transcultural* learning includes ‘a sense of multidirectional movement, flow and mixing’ (Thompson, 2011). The present study focuses on intercultural learning as a stepping stone to transcultural learning, since multidirectionality supposes identifying at least two directions, such as bidirectionality.

Concerning research in Norway (e.g. Casoli-Uvsløkk & Brevik, 2023; Rindal et al., 2020), researchers point out that the students’ cultural affiliations must be integrated more into the teaching, and that a clearer focus on ‘little c’ culture might have been underestimated in Norwegian classrooms.

Most research (e.g. Heggernes, 2019) seems to focus on fiction texts as triggers, while little research (e.g. Munden, 2010) looks into drama as a catalyst for intercultural learning, as well as citizenship, which is under scrutiny in the present study.

## Unpacking citizenship

According to Bellamy (2008), citizenship is based on two types of theory: normative theories, which are based on ‘the rights and duties a citizen ideally ought to have’, and empirical theories, which aim to ‘describe and explain how

citizens came to possess those rights and duties they actually have' (p. 27). In this sense, definitions of citizenship can centre around descriptions that present citizenship as a product (what is good or what is bad?) or a process (how did it develop?). Similarly, Kivisto and Faist (2007) described the distinction between normative and empirical theories as having inevitably 'two dimensions: the normative (what should be) and the empirical (what actually is)' (p. 13).

The present study elaborates on a specific form of citizenship in lower primary school (grades 1–7), namely moral and social citizenship at the microlevel, as opposed to political and legal citizenship at the macrolevel (Bellamy 2008, p. 6).

Norway's most recent curriculum (NDET, 2019a) introduced citizenship as an interdisciplinary topic, and uses both a moral and political sense of the concept when stating that:

They [the students] shall train their ability to... deal with conflicts of opinion and respect disagreement [*moral sense*]. The teaching... shall give the students an understanding of the relationship between democracy and key human rights, such as freedom of speech, the right to vote, and freedom of association [*political sense*]. (p. 16)

On the macrolevel, students learn what characterises democratic societies, while at the microlevel, they experience how citizenship works on an everyday basis.

Indeed, an important task is to follow up the curriculum's (NDET, 2019a, b) values and overall goals regarding citizenship at both the macro- and microlevels (Vold & Myklevold, 2023).

In this article, we acknowledge the importance of reflecting on both the macro- (i.e. political/legal citizenship) and microlevels (i.e. moral/social citizenship). Following this train of thought, we consider that critical thinking is an important prerequisite for the development of intercultural citizenship, which will be examined further in the following section.

## Critical intercultural citizenship

More recent scholarship (e.g. Beaman, 2016) suggests that citizenship and intercultural learning have clear intertwining elements, which may explain the coining of the umbrella term *intercultural citizenship* (Huh & Suh, 2018).

Citizenship relates to the rights and duties a citizen ideally possesses or ought to have. However, it is not solely based on laws, but also on socially agreed norms, practices, meanings, and identities, which could be regrouped under the superordinate term culture.

In other words, citizenship is ‘a marker of difference in society’ and should thus be considered ‘as cultural’ (Beaman, 2016, p. 849).

Citizenship and intercultural learning are of particular importance in teacher education. The concept citizenship may primarily refer to a result or competence, while intercultural learning relates to a process.

For example, PSTs can develop the ability to analyse a situation from a perspective other than their own (decentring) when they are in different intercultural situations. However, in the middle of a discussion, PSTs may discover that they do not know enough about other cultures and societies and thus are unable to intervene or adjust themselves to a certain situation (result or competence).

To avoid ‘final vocabulary’ (Rorty, 1989, p. 73), we favour the notion of end-in-view instead of result or competence, because citizenship can represent a lifelong, never-ending process. Both lines of thought (process, and end-in-view) can be brought together when using the term *critical intercultural citizenship* (Huh & Suh, 2018). Indeed, the new model of the Reference Framework of Competencies for Democratic Culture (CoE, 2018) and the Norwegian curriculum (NDET, 2019b) emphasise the importance of critical understanding.

Little research (e.g. Huh & Suh, 2018; Rothwell, 2011) integrates the three previously mentioned approaches, that is, TiR (Kao & Neil, 1998; Piazzoli, 2018), intercultural learning (Kramsch, 2006; Dypedahl & Lund, 2020), and citizenship (Bellamy, 2008; Huh & Suh, 2018), into primary teacher education.

To fill this research gap, the present study examines PSTs’ reflections on how TiR can promote their own sense of intercultural citizenship.

## Design and methods

### Study design and procedures

This qualitative, small-scale case study examines PSTs' reflections on their use of TiR. The TiR activities were conducted as part of the research project 'Rehearsing Teaching Professionally' (ReTPro), funded by the Norwegian Research Council.

The project draws on four different student engagement phases, both at university and during practicum: (1) studying and modelling, (2) repetitive try-outs and simulations, (3) enactments in the classroom, and (4) analysis and reflections on the enactments (McDonald et al., 2013).

### Participants

Informed consent was procured from the participants. All information collected was treated confidentially (NSD 619149).

The participants were recruited in person from a university in Western Norway that offers EFL/ESL courses for PSTs. Table 12.1 provides an overview of the participants.

**Table 12.1**

#### *Profile of study participants*

Participants	6 PSTs (3 males/3 females) with the pseudonyms Claire, Eva, Ruth, Jim, Ken and Tim
Specification of PST's studies	4 students of 'GLU 5-10' (lower upper secondary school); 2 students of 'GLU 1-7' (elementary school)
Age	18-23 years
Teaching experience	None
Participants' L1	Norwegian (4); English (1); Other (1)
Academic qualifications	Upper secondary certificate

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As Table 12.1 illustrates, the selection of participants can be qualified as typical sampling (Dörnyei, 2007), because each participant had no EFL/ESL teaching experience.

Indeed, the participants were novice PSTs in their first semester, who were exposed to a novel method at a Norwegian teacher training institution.

All participants had to do their practicum at elementary school (years 1–7).

## Data collection methods

As shown in Table 12.2, the study’s data were derived from both oral and written sources, more specifically from enactments of TiR and (video-stimulated and non-video-stimulated) reflection dialogues, as well as obligatory learning assignments and term papers.

**Table 12.2**

### *Data overview*

Rehearsing phases 1–4	Relevance for RQs 1–2	Data source	Data type	Amount and detailed data description	Number of participants
Phase 1	RQ 1	VAC	EoTiR	33 short + 1 long video-recordings of the process drama ‘Black Bird’ on Rosa Parks (11 different sequences)	2 campus teachers – 6 PSTs
Phase 2	RQ 1	VAC	EoTiR	6 long video-recordings	1–2 campus teachers – 6 PSTs
Phase 3	RQ 1	VAC	EoTiR	5 long + 14 short video-recordings	1–2 campus teachers – 6 PSTs
	RQs 1 + 2	DOC	OLA	6 first-draft papers + 6 final-draft papers	1–2 campus teachers – 6 PSTs

Rehearsing phases 1–4	Relevance for RQs 1–2	Data source	Data type	Amount and detailed data description	Number of participants
Phase 4	RQs 1 + 2	VAC	RD	2 video-recorded and video-stimulated reflection dialogues	1 campus teacher – 6 PSTs
	RQs 1 + 2	VAC	RD	2 audio-recorded reflection dialogues	2 practice-, 1 campus teacher – 6 PSTs
	RQs 1 + 2	VAC	RD	2 video-recordings of oral feedback on term papers	1 campus teacher – 6 PSTs
	RQs 1 + 2	DOC	TP	6 term papers	6 PSTs

*Note:* Short video-recordings = under 5 minutes; long video-recordings = longer than 5 minutes

VAC – (Oral) video/audio recordings:

*EoTiR* – enactment of *TiR*

RD – (video stimulated and non-video stimulated) reflection dialogues

DOC – (Written) Documents:

OLA – (Written) obligatory learning activities (assignments)

TP – (Written) term papers

For reasons of research scope and limited word count in the present article, the main data presented here focused primarily on the term papers and video-stimulated reflection dialogues in phase 4 of the research project because – as shown in Table 12.2 – the findings seemed relevant for both research questions.

## Analysis of term papers and reflection dialogues

For data analysis of term papers and reflection dialogues, a qualitative codebook using NVivo 11 was developed. In our narrative research, we used a combination of inductive and deductive coding (Saldaña, 2015). Care was taken, as Silverman (2014) recommends, to avoid either imposing prior categories of analysis, or prematurely forming such categories.

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The codes ‘teachable moments’ (Table 12.3), as well as ‘moments used’ and ‘moments lost’ (Table 12.4), were added inductively, as they emerged directly from the data. We defined teachable moments as meaningful, critical decision-making moments in relation to topics that stimulated more (moments used) or less successful (moments lost) in-depth discussions based on the number of follow-up questions asked by the PSTs.

However, in relation to research question 2, the use of theories such as the intercultural learning cycle (see Figure 12.1) qualified the coding as predefined and theory-driven. Even though Byram’s (2008) approach has been criticised for illustrating fairly static phenomena and overemphasising ‘the reconciliation of conflicting views’ (Hoff, 2014, p. 514), we integrated Byram’s *savoir* (a French verb meaning either ‘to be able to’ or ‘to know’) concepts and diverse definitions of *intercultural competence* (e.g. Deardorff, 2006) into the following new model.

**Figure 12.1**

*The intercultural learning cycle (adapted from Cabot et al., 2023; based on Byram, 2021; Deardorff, 2006; Dypedahl, 2018)*



As illustrated above, the intercultural learning cycle contains four essential elements: (1) communicative language competence (*savoir communiquer*) and attitudes (*savoir devenir*); (2) knowledge development (*savoir*), expanded understanding (*savoir comprendre*), and skills such as listening, observing, evaluating, analysing, interpreting, and relating (*savoir apprendre; savoir faire*); (3) internal metacognitive outcome (*savoir apprendre à apprendre*), such as critical thinking, intercultural awareness, empathy, and strategy development (*decentring*); (4) the ability to get involved (*savoir s'engager*) or adapt communication (*savoir s'adapter*) to an intercultural situation (Byram, 2021; Deardorff, 2006, p. 256; Dypedahl & Bøhn, 2020, p. 83).

Interestingly, decentring, that is, 'the ability to conceptualise multiple perspectives simultaneously or being capable of observing a situation from more than one point of view' (Fincher, 2012, p. 6), was a predefined code that seemed to play a central role in the present study.

## Findings

Before enactment at the practicum schools, the six PSTs used peers to rehearse and enact TiR in two scenarios with the following opposing characters: (1) an unannounced classroom inspection with a strict principal recommending only behaviourist learning methods, in contrast to a friendly teacher using reform-oriented learning theories; (2) a car auction in which a salesperson commits fraud by showing a new car to a potential customer and eventually selling him an old one, in contrast to a buyer who wants to find a solution.

The findings suggest that integrating such contrasts into TiR activities facilitated the development of intercultural citizenship. Using illustrative examples, the following section presents the PSTs' perceptions of the use of TiR to promote their own sense of intercultural citizenship.

## The PSTs' reflections on the development of their own intercultural citizenship

The findings on the first research question are twofold: First, intercultural citizenship was a result of (a) pre-scribed and (b) open-designed approaches to rehearsing and enactment, according to the PSTs. Second, the PSTs reported on a multitude of teachable moments that were created to stimulate intercultural citizenship.

### Intercultural citizenship instigated through pre-scripted and open-designed approaches

The PSTs considered the rehearsing and enactment of TiR as *pre-scripted* (NVivo code in the analysis) because the course instructor had asked them to use authentic dilemmas as a starting point for their TiR activities. Indeed, the PSTs created diverse types of culture-clashes. In the first TiR, they simulated a classroom inspection adapted from a famous scene in the novel *Matilda* (Dahl, 2010). Here, a sweet teacher, Miss Sunny (Miss Honey in the novel), used creative teaching (i.e. a friendship tree), whilst the severe headmistress Miss Grump (Miss Trunchbull in the novel) wanted all teachers to focus on reading and rote memorisation. In the second TiR, the PSTs simulated a dialogue between a buyer and a salesman who sold an old car at an auction. The buyer used disparaging words such as fraudster and stupid, while the salesman used polite language.

The PSTs reported that the *open-designed* approach (NVivo code) to rehearsing and enactment seemed to be more prominent than the pre-scripted approach. Indeed, this was shown in situations where the PSTs utilised improvisation. This phenomenon occurred both on campus, and in the practicum schools.

The participant Jim provides a concrete example of an on-campus improvisation in his term paper:

*While acting the scene, we suddenly understood that we lacked empathy in relation to the fraudulent car salesman and added spontaneously a line about his mother being sick. After the enactment, we started arguing in our group. Some wanted to back the*

*fraudster and others only wanted to back the victim. This was a particularly important learning moment.*

In this case, the PSTs instigated intercultural citizenship when dealing with differences in opinion.

In contrast, Ken describes the need for improvisation at the practicum school.

*In the car auction, I had to talk with the students and try to sell them a car. I was asked questions such as 'How fast does the car go?'. I had to improvise specifications about the car. ...Someone [a student] bid 1 million dollars right away. I had to improvise and ask the student 'Do you have enough money for that?' because I knew that he was lying.*

As shown in this excerpt, the PST felt the need to improvise because intercultural citizenship was challenged morally.

### **Intercultural citizenship stimulated by a multitude of teachable moments**

The data analysis of the reflection dialogues identified six dichotomous topics, presented below in Table 12.3.

**Table 12.3**

*A dichotomous multitude of teachable moments*

US private health care system	Norwegian health care system
Truth	Lies
Poverty	Wealth
British unannounced classroom inspections	Norwegian announced classroom inspections
Loyalty	Disloyalty
Modern teaching	Old-fashioned teaching

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Indeed, when conducting TiR activities, the PSTs created a myriad of teachable moments, in which one of the PSTs commented:

*I was really amazed by the fact that one single TiR activity could create so many different topics that are important for citizenship. The fact that we unpacked these topics as dichotomies during the video-stimulated dialogue shows that I could have focused my attention much more on the conflict between the topics, that means the ‘inter’ of intercultural learning.*

All PSTs stated that they were surprised to discover how many interesting teaching possibilities had been created. One student wrote all the different topics on Post-its. Her face revealed a real moment of surprise in the video recording of the reflection dialogue.

## **The PSTs’ self-perceived influence on their development of intercultural citizenship**

The second research question relates to the question of what influence the PSTs thought TiR had on their own development of intercultural citizenship when rehearsing and enacting.

In the following subsections, we dive into different possible explanations that can be grouped into intrapersonal processes, and interpersonal end-in view approaches to intercultural citizenship.

### **TiR made PSTs question attitudes and beliefs in challenging situations**

The PSTs reported on the importance of becoming aware of their own attitudes towards the different dilemmas in the TiR sequences. For example, the PST Claire questioned her beliefs (intrapersonal process) when comparing Norway to the UK in relation to typical school and management structures in her term paper:

*This is where the thought about this unspoken hierarchy in the UK schools came to me. In the UK, there is often a strict principal that has more control that creates a more superior feeling towards the other staff. However, control is perhaps a good thing. Perhaps we need more severe teachers and headmasters in Norway?*

Interestingly, the participant questioned her own belief in non-hierarchical management structures in Norway.

Similarly, the participant Jim provided some reflections that facilitated changes in his own attitude:

*The car sale highlighted the question [of whether] it's ever OK to lie or not. ... This got me to think a little extra by myself. I have probably the tendency to call a person 'a liar' right away without thinking too much of the situation and good reasons that may lie behind 'lying'. Are there good reasons for using white lies?*

As shown in the excerpts from the term papers, fixed patterns of beliefs or attitudes were questioned during the PSTs' first term.

### **TiR made them notice gaps of knowledge and comprehension**

In the video-stimulated dialogues after rehearsing and enactment, the PSTs noticed gaps in knowledge, comprehension, and skills.

Indeed, they expanded on teachable moments and distinguished between moments used and lost, that is, moments that were used more or less satisfactorily in their teaching.

**Table 12.4**

*Moments used and lost in teacher-in-role activities (TiR)*

TiR activities	Moments used	Moments lost
The car auction	Truth vs. lies	US private health care system vs. Norwegian health care system

‘This activity made me see things from different perspectives...’

TiR activities	Moments used	Moments lost
The car auction	Poverty vs. wealth	
A classroom inspection	Loyalty vs. disloyalty	Unannounced British vs. announced Norwegian classroom inspections
A classroom inspection	Modern teaching vs. old-fashioned teaching	

*Moments used* were coded as topics that triggered in-depth classroom discussions and had more than two follow-up questions. For example, the PSTs used several questions to discuss truth vs. lies, or good reasons for using white lies, such as in the case of the fraudulent car salesman who had to pay the hospital bills of his ill mother.

Conversely, the PSTs mentioned that one of the reasons for using some teachable moments unsatisfactorily (moments lost) could be related to their lack of knowledge. For example, all students performing the unannounced classroom inspection admitted that they did not know enough about how such inspections were perceived and conducted in the UK. They were mostly interested in discussing whether it is right or wrong to carry out classroom inspections in Norway. Similarly, the PSTs in the TiR ‘car auction’ did not know enough about the US private and Norwegian public health care systems. They discussed advantages and disadvantages of both systems, without focusing on the why and how during the discussions.

### **TiR made them develop the ability to decentre**

All PSTs developed strategies to *decentre*, which seemed to epitomise intercultural citizenship as a metacognitive internal outcome. We can find examples in Tim’s term paper:

*The TiR exercise required me to be able to see both sides of the argument and be able to argue with and against both sides. It required me to use my intercultural competence and be able to understand different ways of thinking.*

Interestingly, Tim relates decentring to the phenomenon of intercultural competence. In contrast, Ruth relates decentring more to empathy.

*Throughout this TiR activity, I was able to empathise with both the kind teacher and the strict principal....Indeed, I asked myself and the students in the classroom: Is it fair that Mrs. Grump rejected Ms. Sunny's idea? Is it fair that Ms. Sunny went behind the principal's back?*

As we can see from both examples above, the ability to change perspective seemed to be of particular importance. This was confirmed by all participants in the dialogues.

### **TiR made them adapt communication and behaviour**

One interesting example from the data that describes the enacted adaptation of communication during a TiR activity involving several co-participants (interpersonally) can be found in Ken's term paper:

*It is very important to adjust our teaching when communicating with the students. For example, difficult words such as 'white lies' had to be explained and adjusted.*

On the other hand, adapting behaviour was equally important. Tim described the adaptation of behaviour in the following words.

*I had to work with different types of mindsets..., for example, the moral dilemma, which required me to work with people that thought that lying was OK and people that thought the opposite. Some students were lying right before me, and I had to deal with the situation.*

Unexpectedly, Tim had to adapt to a culture in which lying – that is, showing a new car at the auction and selling an old one – was acceptable and ask good questions to make the students think critically.

To sum up, the term papers and dialogues showed what the PSTs did and why they thought they succeeded in fostering intercultural citizenship. Indeed, our data suggest that TiR helped the PSTs to

- change attitudes in communicatively challenging situations (inspired by dilemmas),
- notice gaps in knowledge and comprehension (‘big C’ vs. ‘small c’ culture),
- develop the ability to decentre (internal outcome),
- use predesigned approaches that can lead to open-designed situations in which they can develop improvisational skills effectively (external outcome),
- distinguish between intrapersonal processes and interpersonal end-in-view approaches to intercultural learning, and
- find and reflect on a good balance between empirical and normative, as well as moral/social and political/legal, approaches to citizenship (critical intercultural citizenship).

## Discussion

This study’s purpose was to elucidate PSTs’ reflections on how TiR can hone intercultural citizenship after rehearsing and enactment.

In the following subsections, we will discuss the findings by linking them to intercultural learning (Deardorff, 2006), theories on ‘big C’ and ‘little c’ culture (Kramsch, 2006), empirical and normative approaches to citizenship (Bellamy, 2008), and theories on critical intercultural citizenship (Huh & Suh, 2018).

## **Intercultural learning and the underuse of ‘big C’ culture when rehearsing and enacting**

The intercultural learning cycle (see Figure 12.1) distinguishes four phases: (1) attitudes and communicative language competence; (2) knowledge, comprehension, and skills; (3) internal metacognitive outcome; and (4) external outcome. First, the PSTs’ attitudes were questioned in two TiR situations – that is, a classroom inspection and car auction – in which they had to face different dilemmas (e.g. truth vs. lies, creative teaching vs. rote memorisation). These dilemmas resembled what Butterfield et al. (2005), Haseman and O’Toole (2017), and Dypedahl and Bøhn (2018) qualified as ‘critical incidents’, meaning situations that are based on contrasting and conflicting views.

Second, the PSTs developed knowledge and comprehension by observing, evaluating, analysing, and interpreting different ‘cultures’ at both macro- (e.g. unannounced [British] or announced [Norwegian] classroom inspections) and microlevels (e.g. white lies). This led to internal outcomes such as cognitive and metacognitive intercultural awareness (e.g. decentring) and language awareness (e.g. use of hedging expressions instead of the adjective ‘stupid’). In doing so, the PSTs eventually learned to adapt themselves to challenging situations.

This fourth and last phase demonstrated important elements of intercultural learning because the PSTs adapted their communication and behaviour (e.g. improvising and asking good questions when a student is lying). In other words, all four phases were – according to the participants’ reflections – visible in the PSTs’ learning process.

Learning is the most prominent word in the concept of intercultural learning. As such, a key finding of this study is that learning seemed to be elicited through predesigned and open-designed approaches. Indeed, the findings may suggest that the use of predesigned approaches (e.g. use of dilemmas) led to open-designed situations in which the PSTs used improvisational skills. For example, during the car auction one of the PSTs had to improvise and ask the student ‘Do you have enough money for that?’ because he knew that the student was lying. In other words, TiR seemed to instigate the PSTs’ creativity, flexibility, and improvisational skills (Kao & O’Neill, 1998; Sawyer, 2004).

Concerning the word *intercultural* in the concept of intercultural learning, Rindal et al. (2020) warned against an overuse of Kramsch’s (2006) notion

of 'big C' culture. The PSTs in this study, however, seemed to focus predominantly on concepts of 'small c' (e.g. truth vs. lies in Table 12.3). This may be due to the fact that the PSTs had their practicum at elementary school (GLU 1–7). Indeed, a focus on 'little c' culture may be adapted for lower grades because 'little c' culture concerns students' everyday lives, and can be an important building block for 'big C' culture.

The present case study suggests that finding a good balance between 'big C' and 'little c' culture can be a real challenge for PSTs.

Generally, intercultural learning can be addressed by focusing more clearly on the 'inter-' of intercultural learning, that is, 'the intricate, complex and dynamic relationships between ourselves and various others' (Brown & Habegger Conti, 2022, p. 63). Indeed, one participant emphasised the benefits of unpacking topics as dichotomies during the reflection dialogue, which showed that he could have focused his attention 'much more on the conflict between the topics'.

The 'inter-' in this study somehow was predefined because the PSTs were asked to integrate dilemmas into their TiR activities. According to Dudley et al. (1999), dilemmas are a suggested way to teach critical citizenship because the students are given the opportunity to deconstruct culturally and historically situated conceptions through the exploration of such dilemmas.

Most importantly, the PSTs wrote about the phenomenon of decentring (Fincher, 2012) in their term papers. They understood the need to increase empathy for the fraudster, as one PST noted:

*We somehow understood that it was necessary to create some empathy for the fraudster to instigate a good and interesting classroom discussion in relation to white lies. How could we do that?*

Indeed, the PSTs developed metacognitive strategies to increase empathy. They added a short conversation on the phone about the fraudster's mother being sick at the hospital. In this context, it seemed as if the PSTs understood the importance of well-planned critical incidents (Butterfield et al., 2005) because this predesigned element seemed to create empathy and, thus, instigate (critical) intercultural citizenship during rehearsing.

## (Critical) Intercultural citizenship as a result of rehearsing and enactment?

The concept of citizenship is difficult to describe and define. There are broad and narrow approaches to the concept (Bellamy, 2008; Kivisto & Faist, 2007). The present study revealed primarily narrow dimensions, namely moral and social citizenship at the microlevel (e.g. loyalty vs. disloyalty), as opposed to political and legal citizenship at the macrolevel (e.g. health care systems). This is in accordance with Norway’s curriculum (NDET, 2019a).

More importantly, the study suggests that TiR can facilitate critical intercultural citizenship. Based on this study, it is possible to advocate that being aware of your own (normative, and/or empirical) citizenship, and intercultural (attitudes, knowledge, skills, internal, and external outcome) learning approaches are part and parcel of critical intercultural citizenship. This is illustrated in Figure 12.2.

**Figure 12.2**

*Theoretical dimensions of critical intercultural citizenship (inspired by Huh & Suh, 2018)*

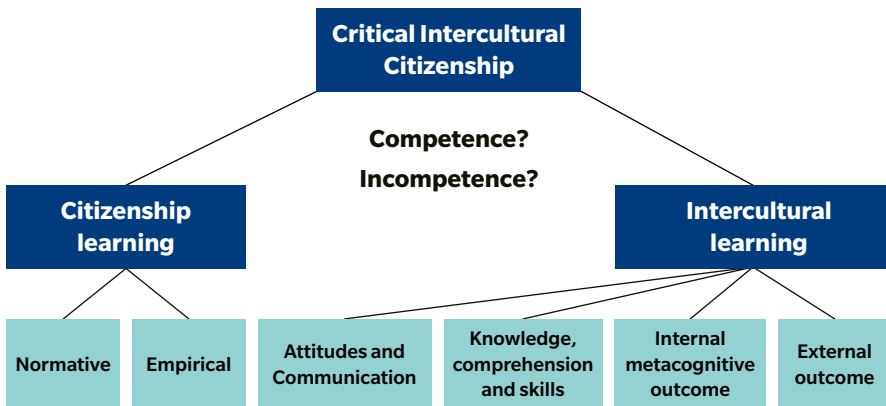


Figure 12.2 shows theoretical insights from the data. Paradoxically, a learner can show critical intercultural citizenship in the very moment of uncovering that (s)he is incompetent in an intercultural situation. Indeed, uncovering your own intercultural (in)competence can be of particular importance in

learning situations (such as rehearsing and enacting of TiR in the present case), especially in teacher education. The discovery of imbalances plays an essential role in the descriptions of critical intercultural citizenship.

For example, our findings show occurrences of Kivisto and Faist's (2007) and Bellamy's (2008) notion of normative (what should be) dimensions to citizenship, which stand in contrast to empirical (what actually is) theories. Indeed, the PSTs discovered that they primarily focused on normative issues in relation to loyalty vs. disloyalty, truth vs. lies, or modern vs. old-fashioned rote memorisation, and less on empirical issues concerning the US private and Norwegian public health care systems (see Table 12.4).

Moreover, the internal metacognitive outcomes, such as decentering, may enhance critical intercultural citizenship. Indeed, some examples from the data showed how important it was for the PSTs to develop this ability. The challenge is to describe decentering as an intrapersonal phenomenon (phase 3) and to distinguish it from the interpersonal (phase 4) sphere in the intercultural learning cycle (see Figure 12.1).

This study suggests that PSTs must be able to decentre themselves in their head (intrapersonally) before they can enact empathy (interpersonally) in a situation between people. Huh and Suh (2018) described this phenomenon poignantly as an 'active consideration of missing perspectives' (p. 532). The fact that the participant Tim in the TiR 'car auction' finally managed to ask the student 'Are you sure that you have so much money?' can (interpersonally) represent an external outcome after having (intrapersonally) identified the moral dilemma and left his role of a salesman who wants to sell at all costs.

Similarly, this instance of intrapersonal and interpersonal decentering can be found in the other TiR (i.e. the classroom inspection) when the participant Ruth writes 'I asked myself and the students in the classroom: Is it fair that Mrs. Grump rejected Ms. Sunny's idea? Is it fair that Ms. Sunny went behind the principal's back?'

Both lines of thought (i.e. intrapersonal process and interpersonal end-in-view) in intercultural situations are difficult to distinguish but can be brought together when using the term critical intercultural citizenship (process + end-in-view). Indeed, the Reference Framework of Competencies for Democratic Culture (CoE, 2018) emphasises the importance of critical understanding, which is a pivotal concept in teacher education. The present study suggests that rehearsing facilitates the development of critical intercultural citizenship.

## Limitations and strengths

To confirm the findings, the term papers were triangulated with the reflection dialogues and the video recordings showing the enactment in the practicum schools. Considering that video recordings were used in all four phases of the research project, the stimulus of the recall in the dialogues and term papers can be qualified as strong (Gass & Mackey, 2017, p. 52).

Two assistant researchers peer-checked the validity of the codes. Only one single course with one teacher educator and six PSTs underwent scrutiny. Thus, the study does not provide an exhaustive picture of Norwegian teacher education in general, or, more specifically, all perceptions of PSTs' own intercultural citizenship.

However, to a certain degree, the present enquiry establishes theoretical validity by relating the study to Bellamy's (2008) distinction between normative and empirical approaches to citizenship, Deardorff's (2006) and Byram's (2021) intercultural learning cycle, and McDonald et al.'s (2017) four phases of reflections in a rehearsal 'cycle for collectively learning to engage in an authentic and ambitious instructional activity' (p. 382).

## Conclusion

Intercultural citizenship is a polysemic concept that needs to be concretised and translated into effective classroom teaching. Rehearsing TiR can be an efficient method for stimulating and facilitating intercultural citizenship.

Pointing at research on process drama, intercultural learning, as well as citizenship, our study contributes to the existing body of knowledge. It represents interdisciplinary research that generated both an overview of intercultural learning practices, and a list of possible factors that shape intercultural citizenship, the latter of which might be a particularly valuable outcome.

Our data showed that TiR can enable PSTs to change attitudes in communicatively challenging situations, to notice gaps of knowledge and comprehension, to develop the ability to decentre, and to use both predesigned and open-designed approaches efficiently. Most importantly, TiR seemed to

‘This activity made me see things from different perspectives...’

elicit critical intercultural citizenship because the PSTs learnt to reflect on a good balance between ‘big C’ and ‘small c’ culture as well as empirical and normative approaches to citizenship.

Our results can be used productively in teacher education. First, at a conceptual level, the study provides teacher educators and PSTs with evidence of a varied range of elements that can foster intercultural learning. Second, from a didactic perspective, the study may broaden discussions on how to hone teaching quality in relation to citizenship by distinguishing between moral/social and political/legal citizenship, as well as intrapersonal processes and interpersonal end-in view approaches, and focusing more clearly on critical intercultural citizenship.

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