

The educational challenge of oracy - a rhetorical approach: Exploring and articulating the oracy construct in Norwegian schools

Anne-Grete Kaldahl

OSLOMET

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Skriftserien

St. Olavs plass 4,

0130 Oslo,

Telefon (47) 64 84 90 00

Postadresse:

Postboks 4, St. Olavs plass

0130 Oslo

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Summary

The overarching research question of this extended abstract is: How is oracy (defined as speaking and listening competence) perceived in Norwegian schools? This extended abstract attempts to articulate and explore oracy in Norwegian schools through a mixed methods study based on teachers' and students' perceptions. The work with oracy in schools can be placed within the research field of oracy and rhetoric in the educational context. Additionally, this study's findings raise questions of concerns for future curriculum development as it relates to oracy as a key competence tied to health, critical thinking, Bildung, citizenship and democracy.

The question under investigation is researched through three sub-studies all of which aim to identify what oracy entails for teachers and students in the school setting. The first study is a quantitative examination of teachers' cross-disciplinary oracy construct applied for the mandatory final oral exam assessment at the end of 10th grade. An instrument, "SNAKK," was developed to survey 1,033/495 teachers on what they assess for the oral exam. The second study is a qualitative sub-study that scrutinizes how oracy is conceptualized, taught, and assessed through a rhetorical topos analysis of semi-structured interviews with nine teachers. The last sub-study, which is also of a qualitative design, aims to reveal the oracy construct in and across subjects as well as workings with oracy based on the student perspective through a rhetorical topos analysis of 6 focus interviews with 22 tenth-grade students.

In the three sub-studies, the usage and the meaning-making of the term *oracy* is scrutinized. The findings suggest that even though the teachers may assess oracy differently in different disciplines, there exists an overarching pattern for oracy across disciplines, which may be embedded in the teachers' everyday practices and discipline traditions. The oracy construct valued in the educational setting emphasizes logos, but the ethos and pathos dimensions are also important aspects. The work with oracy in Norwegian schools appears to lack a metalanguage and systematic teaching structure, leading students to rely on their common knowledge when demonstrating their oracy competence. Due to the lack of a defined oracy construct, which results in inequities in the assessment of students, the Norwegian education system shows signs of being at risk for reproducing social inequalities. It is argued that rhetoric as a metalanguage for oracy should be incorporated into the everyday work with oracy in the Norwegian classroom as well as in teacher education. In the discussion chapter of this thesis, the findings of the three sub-studies are examined through didactical lenses, existing research in the field of oracy, and an Aristotelian view of knowledge.

This work was completed at OsloMet - Oslo Metropolitan University.

Sammendrag

Det overordnede forskningsspørsmålet til denne avhandlingen er: Hvordan oppfattes muntlighet (definert som tale- og lyttekompetanse) i norsk skole? I undersøkelsen er det blitt utforsket og artikulert hva muntlighet i norske skole kan være. Det har skjedd gjennom kvantitative og kvalitative empiriske undersøkelser basert på læreres og elevers erfaringsbaserte forståelser. Dette arbeidet om muntlighet i skolen kan plasseres innenfor forskningsfelt som «muntlighet» og «retorikk» med en pedagogisk forankring. I tillegg reiser funnene fra denne studien relevante spørsmål for fremtidig læreplanutvikling når det gjelder muntlighet som en grunnleggende kompetanse, knyttet til livsmestring, kritisk tenkning, danning, medborgerskap og demokrati.

Spørsmålet som undersøkes er forsket på gjennom tre delundersøkelser. De har alle tre som mål å identifisere hva muntlighet innebærer for lærere og elever i skolen. Den første studien er en kvantitativ undersøkelse av hva lærere vektlegger når de setter karakter på muntlig eksamen på slutten av 10. klasse i ulike fag. Et instrument, "SNAKK," ble utviklet for å kartlegge 1 033/495 lærere om hva de vurderer til muntlig eksamen. Den andre studien er en kvalitativ delundersøkelse som gransker hvordan muntlighet blir forstått, undervist og vurdert av lærere. Det skjer ved hjelp av en retorisk toposanalyse av semistrukturerte intervjuer av ni lærere. Den siste delstudien, som også har et kvalitativt design, tar sikte på å avsløre muntlighets-konstruktet i og på tvers av fag, samt å forstå arbeidet og vurderingen av muntlighet fra et elevperspektiv. Det er gjort ved hjelp av en retorisk toposanalyse av 6 fokusintervjuer med 22 elever i tiende klasse.

De tre delstudiene undersøker bruken, meningsdannelsen og vurderingen av muntlighet i norsk skole. Funnene antyder at selv om lærerne kan vurdere muntlighet forskjellig i ulike fag, eksisterer det et overordnet mønster for muntlighet på tvers av fag, noe som kan være sedvaneoverført i lærernes hverdagspraksis og fagtradisjoner. Muntlighets konstruktet som er verdsatt i skolen har størst vekt på innholds dimensjonen (logos). Men framvisning av personlig karakter (etos) og mottakerbevissthet (patos) er også viktige deler av det muntlige.

Undersøkelsen viser at arbeidet med muntlighet i norske skole ser ut til å mangle et metaspråk. Lærerne underviser ikke på en systematiske måte, noe som gjør at elevene bruker sin allmennkunnskap når de legger frem muntlig. Mangelen på et definert muntlighets konstrukt, resulterer også i ulikheter i lærernes vurderingspraksis av elevenes muntlige presentasjoner. Derfor står det norske utdanningssystemet i fare for å reprodusere sosiale ulikheter. I undersøkelsen argumenteres det for at retorikk som metaspråk bør innarbeides i det daglige arbeidet med muntlighet i norske klasserom samt i lærerutdanningen. I diskusjonskapitlet blir

funnene fra de tre delstudiene undersøkt gjennom didaktiske tilnærminger, eksisterende forskning på området, og et Aristotelisk syn på kunnskap.

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Part 2: The Articles

Article one:

Kaldahl, A.-G. (2019). Assessing oracy: Chasing the teachers' unspoken oracy construct across disciplines in the landscape between policy and freedom. Contribution to a special issue on Assessing Oracy, edited by Anne-Grete Kaldahl, Antonia Bachinger, and Gert Rijlaarsdam. *L1-Educational Studies in Language and Literature*, 19, 1-24. [doi10.17239/LIESLL-2019.19.03.02](https://doi.org/10.17239/LIESLL-2019.19.03.02).

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Article three:

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² Kaldahl, A.-G. (2020b) (Published). Students' voices on the unspoken oracy construct. "Find out how to do it on your own!" In Tsagari, D. (ed.) *Language Assessment Literacy: From Theory to Practice*. Newcastle upon Tyne: Cambridge Scholars Publishing.

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List of abbreviations

DeSeCo	Definition and selection of competences
KD	Kunnskapsdepartementet [Norwegian Ministry of Education and Research]
LK06	Læreplanverket for kunnskapsløftet [The Knowledge Promotion curriculum reform]
LK20	Læreplanverket for kunnskapsløftet [The Knowledge Promotion curriculum reform]
L1	First language
L2	Foreign or second language
OECD	Organization for Economic Co-operation and Development
PIRLS	Progress in International Reading Literacy Study
PISA	Programme for International Student Assessment
RQ	Research question
TIMMS	Trends in International Mathematics and Science Study
UDIR	Utdanningsdirektoratet [Norwegian Directorate for Education and Training]

Part I

Extended abstract

1. Introduction

This thesis explores the oracy (oral competence) construct in Norwegian education. The purpose of the study is to articulate the meaning of the term *oracy* and to develop new knowledge based on teachers' and students' perceptions of how oracy is conceptualized and assessed in lower secondary schools in Norway. In order to provide a backdrop for the reader, the introduction chapter presents a discussion on various issues connected to the reasons the development of oracy deserves more attention in Norwegian schools. Firstly, oracy, as an individual competence to communicate, is defined as it applies to real life along with its social and civic implications. Secondly, the concepts of oracy and rhetoric are scrutinized, accompanied by a short historical perspective. Further, the role of oracy in school and in Norway, as one of the key competencies¹ (oracy, writing, reading, numeracy, and digital competence) in the curriculum is discussed. Lastly, an outline of the thesis composition and the research questions are presented.

1.1 Oracy as an individual competence to communicate

One of human beings' most essential competences is oracy, which encompasses listening and speaking (Wilkinson, 1965) and is the most elemental, functional, and practiced form of human communication (Tomasello, 2010). Since oral competence is so fundamental in people's lives, it deserves to be given high priority, which it receives in the current study. What makes humans special as a species is the use of speech (making verbal sounds and nonverbal (e.g. gestures)) as a prime function for interaction (Wilkinson, 1965, p. 13; Tomasello, 2010). Listening constitutes an inner physiological and cognitive function in receiving sounds, as well as being a central aspect of the social and relational dimensions of the communication process (Adelmann, 2009). Listening encompasses the ability to leave one's own thoughts in order to participate in the thoughts of others and the attempt to view issues from another's perspective (Otnes, 2007; Børresen, Grimnes, & Svenkerud, 2012, p. 78). For 2,000 years oracy has been a key element of all human existence (Alexander, 2012, p. 10).

Oracy entails the ability to express oneself (produce language) and the ability to listen (the receptive side of oracy) to what the others have to say; hence, oracy involves a dialogic

¹ In this study, and in alignment with the intentions of the Norwegian Curriculum Reform (LK – 06) and the OECD DeSeCo (2003, 2005) work, the term *competence* substitutes for the Norwegian term *ferdighet*, which is usually translated as “skills,” as was done in Hertzberg and Roe (2016).

perspective and the need to be seen and acknowledged by others. According to Wilkinson (1965), oracy is by nature ephemeral, is exercised by almost everyone most of the time, and serves as a means for communicating in culturally and socially situated contexts. Within the process of articulating thoughts, individuals appear to get to know themselves, conceptualize, and realize what they already know or come to know (Jones, 2007, p. 569). Hence, talking out loud is a powerful learning tool for use in transforming implicit thoughts to explicit knowledge (Jones, 2007, p. 569). In addition, oracy is fundamental to the identity development process through the ability to express inner feelings and thoughts. Oracy forms a part of human identity based on the way humans choose to express themselves, through the style in which language is performed, and by the language and dialect used (Jones, 2007, p. 576). By receiving reactions from others, humans can get to know and alter themselves through a mirroring process (Mead, 1964). Wilkinson (1965, p. 13) viewed oracy as being vital to the happiness and well-being of humans, as it was known to be in ancient Greece.

Through speaking with and listening to each other, humans avail themselves to receive each other's expressed inner thoughts, whether through spontaneous talk or planned speech. Simply stated, oracy constitutes individual speaking (monologue) and conversational competence (dialogue). To adjust one's speech for the recipient(s) becomes important in dialogic speech but also in a monologue before an audience (Bakhtin, 1998). This encompasses the ability to read and have knowledge to fit multiple contexts throughout life.

Oracy can be viewed as developing naturally, as learned, or as a combination of both. MacLure, Phillips and Wilkinson (1988) divided oracy into two categories: as a discipline in itself and as a condition for learning across subjects. The current study aligns with this divide. From infancy, we naturally learn to cry and use our voice, eye contact, and gestures, and later words, to relay a message to our parents or others or simply to be seen or acknowledged. Our human nature craves attention: we need to be heard, seen, appreciated, acknowledged, liked, and loved. In close interaction with other humans and the environment, we learn and gradually develop a more complex language. We learn, to different degrees, to communicate more strategically, as we realize that language usage entails power.

There exists empirical research on language as a naturally occurring product of human evolution. Tomasello (2010) argued, based on research findings that originated from chimpanzees and gorillas that had been exposed to attempts to communicate with signs, that one cannot expect animals to understand gestural communication; however, as a tourist in a foreign country, one can be understood or get one's meaning across simply by using gestural communication

(Tomasello, 2010, p. 2). Thus, Tomasello (2010) claimed that humans have, through evolution, developed both language and natural gestures to communicate with each other. Tomasello (2010) was building on Wittgenstein's (1997) work on the "Big Typescript," where what we call meaning must be tied to the primitive language of gestures. This communication is built on a psychological platform with a variety of conventional linguistic forms of communication, thus embodying most of the unique forms of human social cognition and motivation for creating conventional languages (Tomasello, 2010, p. 2). Human communication is cooperative by nature, "operating most naturally and smoothly within the context of 1) mutually assumed conceptual ground, and 2) mutually assumed cooperative communicative motives" (Tomasello, 2010, p. 6).

In order to grasp and conceptualize the psychological and ontological nature of human communication, Tomasello (2010) argued that one must look upon human cooperation in general, both structurally and motivationally. Human communication is structured by *shared intentionality* and is a prerequisite to partaking in joint human goals or intentions in a culture or context (as in money or marriage), where "we all believe and act together as if they do exist" (Tomasello, 2010, p. 7), or as Wittgenstein (1997) expressed, as shared experiences between humans. Motivationally, humans use language either by informing others helpfully or by expecting something from recipients (Tomasello, 2010, p. 10). Conventional languages (first signed and then vocal) "arose by building on gestures or substituting for the naturalness of pointing" (Tomasello, 2010, p. 10). Human communication, according to Tomasello (2010), can serve two purposes. Firstly, humans employ *intentional communication*, for which we use intentional signals to influence and control the behavior of others, while we simultaneously assess the context or situation and purposefully determine what to do as a psychological starting point in conversations (Tomasello, 2010, p. 14). Secondly, humans employ *cooperative communication*, through which we aim to help or share with other human beings through vocal and gestural communication (e.g. as when a person is purposefully pointing for cooperative motives to assist others or to receive attention or help) (Tomasello, 2010, p. 53). The context carries meaning, while the gestures play a simple but natural and powerful role in communicative, sophisticated, species-unique ways (Tomasello, 2010, p. 58). Gestures can complete communicative processes or accompany and support vocal language, as they carry intentions of "what the communicators want the recipients to do, know or feel" (Tomasello, 2010, p. 62). In order to establish an explicit code, humans must rely on preexisting forms of communication; thus, the oral language relies on codes, where "linguistic communication is un-coded communication

in the form of mental attainment” (Tomasello, 2010, p. 58) for which additional cognitive work must be accomplished by the recipients for inference of social intentions (Tomasello, 2010, p. 62). Thus, this study emphasizes the foundation of talk as an essential component of human cognition and social learning and engagement.

1.2 Oracy as an individual competence in social and civic life

It is important for human beings to be recognized by others and this can often take place through oral communication. To make oneself understood is also an important part of being a citizen. The human search for acknowledgement in order to be recognized by others that first occurs through oracy in family and relationships can be viewed as a natural starting point for humans’ need to be heard and recognized as citizens of a democracy with equal rights and opportunities (Johansen, 2019, p. 383). Further, the need to feel acknowledged as unique in a family is linked or transformed through logical reasoning and cognition to the need to be recognized as an equal citizen who receives and gives others universal respect (Johansen, 2019, p. 383). Thus, oracy develops in order to be able to express oneself with dignity and respect and to be able to argue with persuasion.

Through the ability to express oneself in a safe and warm environment like a home, humans develop self-confidence (Johansen, 2019, p. 384). In the same manner, humans develop self-respect through universal respect experienced in citizenship (Johansen, 2019, p. 384). The feeling of self or self-worth is developed through social respect; hence, humans who feel they deserve to be respected and heard by others develop respect for themselves and listen to and give others respect in return (Johansen, 2019, p. 384). This universal respect is key to democracy. Although the possibilities for human social status appear to be individual (e.g., what is success in a professional carrier, is a result of what values groups of people have determined as prominent or most valuable) (Johansen, 2019, p. 384). Therefore, the development of confidence in students, and the ability to seek the attention of and be acknowledged by others as well as the ability to show others respect and acknowledgement, are viewed in this study as vital to working with oracy in school.

Hence, oracy is a constitutive element of participation in civic life. From a theoretical standpoint, rhetorical citizenship is acquired through rhetorical agency, in both the participatory and the receptive dimensions, by how people gain access to and influence civic life (Kock & Villandsen, 2014). This is a mode of public engagement and public subjectivity (Asen, 2004),

where citizenship means to be a citizen among other citizens (Berge & Stray, 2012). In theories of democratic citizenship, democracy is often defined as having equal opportunities and rights and the possibility to participate, regardless of social, cultural, and economic background (Stray, 2012, pp. 26–27). One of the many reasons for this study is the recognition of the importance of oracy in democratic engagement. This study aligns with the growing awareness of the necessity for people to learn to use oracy effectively and argue reasonably (Mercer, Warwick, & Ahmed, 2017, p. 52). In sum, this study acknowledges an educational context that holistically and systematically works with oracy in order to develop students who are motivated by and thrive on being together with others.

1.3 The concepts of oracy and rhetoric

In the British tradition, Andrew Wilkinson (1965) defined the concept of oracy as the ability to communicate effectively by listening in combination with the spoken word ([*inoracy*], orate [*inorate*]). Years later, the concept is still preferred for use in educational settings (Mercer et al., 2017). In 1930, Pear developed the term *euphasic* to refer to being unable to make verbal expressions, thus, only encompassing one part of oral competence, namely, speaking (Wilkinson, 1968, p. 124), where Wilkinson claimed oracy involved both speaking and listening (Wilkinson, 1968, p. 124). “The neglect of the spoken word is forced upon them when one comes to consider the terms in which to describe an ability to use it” (Wilkinson, 1968, p. 123). At the time, Wilkinson made some arguments that still to this day seem warranted. Wilkinson claimed that literacy and numeracy were the main concerns of education and explained why he thought the spoken language was neglected in education:

One is certainly practical—in that it is much more difficult to teach oracy than literacy. These difficulties are connected with such matters as the size of classes, the problem of control, the thinness of walls and the absence of teaching patterns. The second is connected with the structure of society—its attitudes, assumptions and rewards. The third is psychological—lack of knowledge until comparatively recently of the relationships between language and thought. (Wilkinson, 1968, p. 124)

Wilkinson stressed that oracy is so essential that it should not be considered a subsection of writing and arithmetic. He further claimed that the prime function of speech is for humans to interact with each other and that this makes us unique as a species (Wilkinson, 1965). Wilkinson (1968) stated that oracy is not a subject in itself but an underlying condition of learning across disciplines. In alignment with Wilkinson’s work and the work of the Oracy Centre at the

University of Cambridge, Alexander (2012, p. 10) argued that students' abilities to use oracy to express their inner thoughts in order to communicate with others in education and in life in general are crucial for their feeling of mastery and well-being. Alexander (2012) built on Wilkinson's work and argued that oracy, like reading and mathematics, needs to be acquired through systematic learning and teaching. Karen Littleton and Neil Mercer emphasized the spoken language as a tool for humans to think creatively and productively together (Littleton & Mercer, 2013).

Since the time of ancient Greece, dating back to the 5th century BC, the ability to make oneself understood and speak with dignity and respect to different audiences and in multiple contexts has been considered crucial. Indeed, rhetoric as a discipline developed concurrently with democracy. Athens was at that time a democracy, where political and legal issues were decided upon through gatherings of people, and a skilled speaker could only prevail by employing persuasive argument in a convincing manner (Bakken, 2014, p. 17). Since persuasion played such a vital role in these exchanges, people (e.g., Aristotle) began to systematize the art of persuasion; this art became known as rhetoric (Andersen, 1995, p. 11). Aristotle defined rhetoric as the ability to see the possibilities to persuade in every case (Aristotle, trans. 2006, 1.2.1). Hence, Aristotle developed rhetoric as a key issue which spans across disciplines. However, over thousands of years, changes occur in ideas about what a concept such as rhetoric entails, or about what is considered good rhetoric, as well as in what situations or contexts, because what works to persuade at one time or place may not hold true in another time or place. Andersen (1995) stated "that rhetoric becomes hard to identify as a field on its own since it becomes deformed either through reduction or through expansion of the real domain of rhetoric" (Andersen, 1995, p. 13, author's translation). Some scholars define rhetoric only as the spoken word, such as Jørgen Fafner's intentional oracy (Fafner, 2005, p. 18), some define it as the spoken and written word, and some as symbolic communication (Kjeldsen, 2016, pp. 16–17). Jens Kjeldsen (2016, p. 18) made a useful distinction, adapted for this study, between narrow and broad persuasion. In this study the teachers' assessment of the oral exam represents a rhetorical view linked to the orators' conscious attempt to persuade through their utterances (narrow persuasion). The interviews with the teachers and students are also linked to a broader view of rhetorical persuasion connected to "rhetoric as perceived as influence in general" (Kjeldsen, 2016, p. 18, author's translation). Thus, the concept of rhetoric as broad persuasion becomes a crucial concept for the overarching discussion of oracy as the school's mandate for *paideia* (gr.) (*Danning/Bildung*) (nor./germ.). Gadamer outlines the term

Bildung (Bild = form and image/picture) where “Cultivation” is a process of “forming” the self in accordance with an ideal “image” of the human” (Gadamer, 1989, p. xii). Gadamer (1989) defines the concept of Bildung as “self-formation, education, or cultivation” (Gadamer, 1989, p. 8). The classic German thinking about Bildung is united with the rhetorical thinking of paideia in Gadamer’s “Truth and method” (1989). According to the Greek ideal, the purpose of paideia was to create citizens who were able to govern in freedom and practice rhetoric as the ability to utter oneself in accordance with the cultural context (Berge, 2007). In this study the use of the German term Bildung is chosen (see further discussion of Bildung later in the text 4.2). As such, students need to have knowledge about, and be able to use, rhetorical theory. Rhetoric in its original usage described and explained a particular type of language, namely, persuasive speech that would lead to conviction. In order for students to be shaped through the process of Bildung, there is a need to generalize rhetoric to include all modalities (not just oral language) and all communicative purposes (not just persuasion). This is especially important for current and future generations encountering the digital world (see Chapter 7).

In the following section, the broader definition of rhetoric is discussed, followed by a discussion of the narrower definition of the concept. The term *rhetoric* has ambiguous meanings. In its current usage, rhetoric is often connected to negative connotations, like bombastic, empty language without substance (Foss, 2009, p. 3). Rhetoric can also be viewed as “flowery, ornamental speech laden with metaphors or other figures of speech” (Foss, 2009, p. 3). However, on a more positive note, throughout the history of rhetoric, and as a discipline, *rhetoric* has been and still is defined as humans’ usage of symbols to communicate (Foss, 2009, p. 3). Symbols carry meaning connected to the object represented “by virtue of relationship, association, or convention” (Foss, 2009, p. 4). According to Foss, the definition is based on three dimensions: (1) humans as the creators of rhetoric; (2) humans’ use of symbols, which are created and utilized as a medium in the communication process; and (3) communication as the very purpose for rhetoric (Foss, 2009, p. 4), thus, limiting humans as rhetors and creators of messages (Foss, 2009, p. 4). The broader definition of rhetoric is not restricted to written or spoken discourse, but also includes non-discursive and nonverbal symbols found in, for example, music, dance, art, or websites (Foss, 2009, p. 5).

The concept of and purpose for rhetorical communication is often used synonymously with communication depending upon the tradition of scholarly inquiry (Foss, 2009, p. 5). Humanistic perspectives tend to use the term *rhetoric*, while social scientific perspectives focus on symbols seem to prefer the term *communication* (Foss, 2009, p. 5). Rhetoric functions as a

tool for humans for self-discovery and to communicate, persuade, encourage, invite to understanding, offer perspectives, and share thoughts (Foss, 2009, p. 5). Another function of rhetoric is creating reality, where reality is dynamically constructed according to the symbols we use and how things are labeled; thus, reality is not a constant but changes dynamically according to the rhetorical performance (Foss, 2009, p. 5). Foss (2009) described that this does not mean that reality does not exist:

The symbols through which our realities are filtered affect our view...[and] how we are motivated to act. The frameworks and labels we choose to apply to what we encounter influence our perceptions of what we experience and thus the kinds of worlds in which we live....The choices we make in terms of how to approach these situations are critical in determining the nature and outcome of the experiences we have regarding them. (Foss, 2009, p. 6)

In comparison to rhetoric representing broad persuasion (Kjeldsen, 2016, p. 18), oracy is a narrower definition only pertaining to speaking and listening (Wilkinson, 1965), which coincides with the narrower concept of persuasion (Kjeldsen, 2016, p. 18). Aristotle divided the rhetorical status as *rhetorica* (e.g. the discipline (theory)), and as a practice, as the science about how to talk well (*eloquentia*, i.e., the domain) (Andersen, 1995, p. 12). The rhetorical vocabulary has the capability to illustrate qualities in the oral language, thus, making rhetoric the main paradigm for speech. In this thesis a paradigm is viewed as “a set of interrelated concepts which provide the framework within which we see and understand a particular problem or activity” (Gipps, 1994, p. 1). Classical rhetorical pedagogy, or *progymnasmata*, stresses that expressing utterances both in oral and written form in a relevant, good, and sufficient manner is as important as sharing relevant, good, and sufficient content in the utterances (Quintilian, 2004; Berge, 2005, 2007). This argument is used to justify using rhetoric in this project. Additionally, all language development is context sensitive; hence, since there is a strong rhetorical tradition in the Nordic countries (Aksnes, 2016), the work with oracy in this project assumes a rhetorical approach.

In order to have practical and theoretical knowledge in knowing how to express oneself correctly and effectively in a certain context, rhetorical knowledge with *ethos*, *logos*, and *pathos* (Aristotle, trans. 2006, 1.2.2) is crucial. Aristotle’s psychological explanation of how to persuade the listener occurs within the *ethos*, *logos*, and *pathos* modes of persuasion, where all three dimensions might be present at the same time and interplay with each other. *Ethos* is established by displaying character, thus enhancing one’s trustworthiness in the eyes of the

audience (Aristotle, trans. 2006, 2.1.5). Gaining emotional influence on the audience is described through the pathos dimension (Aristotle, trans. 2006, 1.2.5), while logos is established through convincing subject facts and knowledge (logos arguments) (Aristotle, trans. 2006, 1.2.6). Bitzer (1997) described the rhetorical situation as adjusting the speech to the rhetor, the topic, and the context. Thus, simply knowing what to say is not sufficient; it is crucial to know how to deliver the message at the right time for the relevant context (*kairos*) (Andersen, 1995, p. 22). Hence, adjusting the speech to fit the recipients' *doxa* (Andersen, 1995, p. 165) or the circumstances of the situation (Bitzer, 1997) is crucial. In this study *doxa* entails what creates meaning in a culture (Rosengren, 2002, p.68) (see later in the text 4.1).

1.4 The role of oracy in school

Oracy develops naturally as children learn the spoken language at home before they start school and/or in kindergarten, as opposed to writing and arithmetic, which are most often learned in school. The children already have a functional, everyday, oral language when they encounter the school culture. Gee (2012) referred to this as primary discourse. Many children first meet the formal secondary discourse in school (Gee, 2012). It is well documented the focus placed on language consciousness varies across different socioeconomic groups (Bourdieu, 1990; Gee 2010, 2012; Voice 21, 2019). It is accepted among scholars that one of the main functions of education is to assist students in developing effective oracy. Therefore, it becomes essential that teachers know how to support students in developing oracy systematically and know how to assess oracy competence for the betterment of the students' skills in this area (Mercer et al., 2017, p. 51). This study is motivated by finding ways to reach these goals through exploring and articulating oracy in the Norwegian educational context.

Learning scientific terminology (Vygotsky, 1978) or discipline terminology requires exercise and exposure to this kind of academic language, which many students encounter for the first time in school. In order to promote reflections and learning, "conscious planning toward an aim is something that requires a metalanguage because something theoretically is supposed to be communicated to others" (Penne & Hertzberg, 2015, p. 69, Author's translation). The most fitting metalanguage for oral skills is to this day classical rhetoric (Penne & Hertzberg, 2015; Bakken, 2014; Svenkerud, 2013). This is one of the reasons for using rhetoric in this study.

Humans exercise oracy frequently; however, oral competence still appear to be neglected and not worthy of attention (Wilkinson, 1965; Mercer et al., 2017) in school. Over the years

oracy has been neglected and viewed as less important than literacy (writing and reading) and numeracy (mathematical competence) in the educational system; however, oracy is seen by scholars as a precondition to literacy and numeracy (Wilkinson, 1965) as mentioned earlier. Since oracy is so fragmented and interwoven in everyday life and across disciplines in the classroom, the importance of taking oracy seriously as a discipline on its own arises.

Historically and internationally, according to the different cultural contexts, two views of oracy prevail (Kaldahl, Bachinger, & Rijlaarsdam, 2019, p. 3). According to the first view, oracy is a medium for classroom instruction and a guide to individual learning through thinking and content development (Kaldahl et al., 2019, p. 3). In the second view, oracy as an individual competence is a means to communicate thinking (Kaldahl et al., 2019, p. 3), which is tied to concepts and constructs as well as norms for quality. In acknowledging that knowledge is not just the product of individuals but socially constructed and communicated (Vygotsky, 1978), establishing environments for learning, like schools for education, becomes of great importance. The interest in oral competence is, therefore, both politically driven, through educational policies, and pedagogically motivated, through valuing oracy as an essential element of education. Vygotsky (1987) connected speaking and thinking dynamically in all human activities and across educational contexts as:

...the complex movement from the first vague emergence of the thought to its completion in a verbal formulation....Thought is not expressed but completed in the word....Any thought has movement. It unfolds....This flow of thought is realized as an internal movement through several planes. As a transition from thought to word and from word to thought. (Vygotsky, 1987, pp. 249–250)

The Norwegian curriculum (Norwegian Ministry of Education and Research, 2006) adapted the DeSeCo key competencies (DeSeCo, 2005; OECD, 2005), stresses the importance of teaching and assessing oracy across subjects and combines the two prevalent views of oracy in school (see Chapter 2). However, the assessment plan was not revised accordingly, leaving the assessment of oracy as a challenge for each individual teacher (Berge, 2007). The first spoken language (L1) focus on oracy in Norway has an overall responsibility for students' oral, reading, and written competences, where it is assumed that competences practiced in L1 are most likely transferred to and adapted in other disciplines. Berge (2007) claimed that oracy is the forgotten competency in Norway connected to no research center, as opposed to the other key competen-

cies (writing, reading, numeracy and digital competence) in the curriculum (Norwegian Ministry of Education and Research, 2006). The ability to create through the spoken word instead of repeat (Wilkinson, 1965) can be tied to the revision of the current Norwegian curriculum as a “deeper” form of learning or “exploration,” as well as in citizenship, critical thinking, and mental health. Oracy is vital for being able to take care of oneself and for managing to build good and healthy relationships with others, which are both crucial to maintaining good mental health and life management. Oracy is necessary for individuals to become active citizens who can speak up for themselves and others. Hence, the school setting is an arena where students can gain confidence and practice oracy and rhetoric in order to influence and contribute to developing and shaping a future democratic society. As a backdrop, this is creating an urgency to research the status quo of oracy in Norwegian schools. The issues reviewed thus far have persuaded and motivated the current researcher to research oracy through a rhetorical approach.

1.5 Aims and research questions

Underpinning the current study is the position that systematically teaching students how to use oracy effectively and strategically across contexts should be prioritized in school and emphasized on the policy level. In order to do so, there is a need to scrutinize how oracy is assessed, conceptualized, and facilitated in schools. Given the many oral language activities that take place in Norwegian classrooms, we cannot assume that participants, in example, teachers and students, share the same conceptualization of what oracy is or of what they are trying to achieve with oral activities or if there is a shared understanding of what constitutes quality in cross-disciplinary oral competence. The current study explores this area.

The overall mixed methods research question is: How is oracy perceived in Norwegian schools?

To answer the overall question, sub-questions are being asked in the three articles of this dissertation.

Quantitative sub-questions, Article 1:

- 1) To what extent do oracy dimensions vary across school subjects?
- 2) To what extent do teachers who represent different school subjects value oracy dimensions differently?

- 3) What tendencies of a shared oracy construct appear across subjects?

Qualitative sub-questions, Article 2:

- 1) What characterizes the Norwegian tenth-grade teachers' doxa for students' good oral competence and how is it expressed through their ways of talking about teaching and assessing oracy?
- 2) What norm sources do the Norwegian tenth-grade teachers say they utilize when they teach and assess oracy?
- 3) What is the teachers' cross-disciplinary expectations of students' oracy performance and how do these individual variations come to light?

Qualitative sub-questions, Article 3:

- 1) How do tenth-grade, lower secondary Norwegian students perceive the assessment and teaching of oracy and the underlying oracy construct across subjects as a key competence?
- 2) What norm sources do the students refer to in their work with oracy?

In the following, the overarching question is discussed based on the results from three empirical sub-studies through a mixed methods research design.

1.6 An outline of the thesis composition

This thesis consists of three articles and an extended abstract, comprising seven chapters. The extended abstract provides a backdrop for the articles and an opportunity to delve deeper into issues essential to the overall study. Table 1 provides a graphic organizer outlining the thesis.

Table 1: *An outline of the thesis composition*

Study aim	To explore and articulate oracy in Norwegian schools		
Article	Article 1	Article 2	Article 3
Title: Assessing Oracy	Assessing oracy: Chasing the teachers' unspoken oracy construct between policy and freedom	Teachers' voices on the unspoken oracy construct: Oracy - the taken for granted competence	The students' voices on the unspoken oracy construct: "Find out how to do it on your own!"
Research Questions	To what extent do oracy dimensions vary across school subjects? To what extent do teachers representing different school subjects value oracy dimensions differently? What tendencies of a shared oracy construct appear across subjects?	What characterizes Norwegian tenth-grade teachers' doxa for students' oral competence and how is it expressed through their ways of talking about teaching and assessing oracy? What norm sources do Norwegian tenth-grade teachers say they utilize when they teach and assess oracy? What is the teachers' cross-disciplinary expectations of students' oracy performance and how do these individual variations come to light?	How do tenth-grade, lower secondary Norwegian students perceive the assessment and teaching of oracy and the underlying oracy construct across subjects as a key competence? What norm sources do the students refer to in their work with oracy?
Design: Mixed Methods Design/Parallel Convergent Design	Descriptive Statistics Quantitative Approach	Qualitative Approach Rhetorical topos analysis	Qualitative Approach Rhetorical topos analysis
Design in the Extended Abstract	Mixed Methods/Parallel Convergent design		
Mixed methods research question for the extended abstract	How is oracy perceived in Norwegian schools?		
Sample	1033/N=495 examiners/censors/teachers	N=9 teachers	N=22 students
Data	Survey	Semi-structured interviews	Focus group interviews
Data in the Extended Abstract	Triangulation of data Students'/teachers' perceptions both quantitative and qualitative		
Analysis	Rhetoric/Assessment Theory	Rhetoric/Assessment Theory	Rhetoric/Assessment Theory
Analysis in the Extended Abstract	Teachers' professional knowledge and/or experienced-based knowledge		

2. Contextualization

2.1 The Norwegian school system

Norway has a population of approximately five million people. The country maintains an obligatory education, which provides its inhabitants with thirteen years of education free of charge (Hertzberg & Roe, 2016, p. 557). Children aged 6–12 attend primary school, while those 13–16 years old attend lower secondary school; young adults aged 17–19 are enrolled in upper secondary school (Hertzberg & Roe, 2016, p. 557). The students have school exit exams after the 10th and 13th grades that include both written and oral exams (Hertzberg & Roe, 2016, p. 557). Their grade point average (GPA) after 10th grade determines which upper secondary school the students attend, and their GPA after 13th grade determines their line of study or the university to which the students are admitted. Hence, better assessment validity and reliability in these schools are crucial for the students' future possibilities.

2.2 The Norwegian curriculum and policies

The curriculum is an important constituted text that is a result of complex political negotiating processes. The curriculum is guiding, normative, and defining for different interpretative school communities until such time that the curriculum is revised or replaced with a new one. The curriculum consists of three parts: the general part of the curriculum, principles of training and curricula for subjects, and the key competencies (reading, writing, calculating, speaking, and digital competence) that are integrated in the individual subjects' premises (Norwegian Ministry of Education and Research, 2006, p. 9). The competence aims are stated after the 2nd, 4th, 7th, and 10th grade levels within each main subject area (Norwegian Ministry of Education and Research, 2006, p. 9).

Oracy is defined as a key competence in school and, thus, is a competence subject to assessment. As a discipline, Norwegian (L1) has an overall responsibility for students' oral, reading, and written competencies (literacy): “The Norwegian subject has a particular responsibility for developing the students' ability to master different oral communication situations and to be able to plan and deliver oral presentations of various kinds” (Norwegian Ministry of Education and Research, 2006, p. 29). From the perspective of *Bildung*, the main responsibility for developing students' voices to enable them to express themselves from a democratic perspective through cooperation, discussions, argumentations, and communication with others lies in the Norwegian (L1) discipline (The Norwegian Directorate for Education and Training, 2006, p. 29). In LK06 (the current national curriculum), rhetoric is included and

mentioned as an analytical tool for texts and conjoined texts in upper secondary school. According to the current curriculum, following 2013 revisions, students are supposed to be taught rhetoric from level 8 in lower secondary school (8-10) until level 3 in upper secondary school (VG3). In this respect, one might expect students to be trained in presentation techniques and how to participate in oral discussions. Competencies exercised in the school subject Norwegian (L1) are most likely assumed to be transferred to other disciplines. Formal assessment criteria also exist (created by local and central school administrations) for oral examinations at level 10 and VG3.

In November 2019 a new revised version for the LK06 curriculum called *LK20* (Norwegian Ministry for Education and Research, 2019) was released. In *LK20*, the conception of oracy is more explicitly formulated as an oral, linguistic activity. Norwegian (L1) has now a greater and particular responsibility for oracy as a key competency. All curricula now follow the basic skills framework. The curricula that were revised in 2013 (Norwegian, English, mathematics, science and social sciences) implemented then this framework, but there are many other subjects (including foreign languages) that were not revised since 2006. Hence, these subjects did not implement the basic skills framework until recently. The mention of final assessment in Norwegian at grade level 10 and VG3 explicitly states that the oracy grade in Norwegian (L1) should be based on the competence that is shown when the student communicates subject content orally. Thus, there is a direct requirement for oral assessment situations. As a consequence, it is no longer accepted to use oral-written tests, or to use the amount of oral activity per hour as the basis for assessment. Currently, the chapters on rhetoric in Norwegian (L1) textbooks are indicated as being used for written work only in the curricula for level 10. However, in the new and revised curriculum, these chapters are suggested for use for oral language activities as well. Rhetoric now has an even more central part in the curriculum and can be tied to critical thinking, argumentation and the ability to express oneself with confidence, which is tied to acknowledgement and mental health and is key to rhetorical citizenship and democracy. Rhetoric is also related to the concept of sustainability, where young people use critical thinking and rhetorical techniques to develop arguments for creating a more sustainable world to convince older generations who currently possess the power and responsibility to act. A current example that illustrates this is Greta Thunberg, who is internationally recognized through her speeches and campaigning to pressure world leaders to act (see Chapter 7).

2.3 Ideological contextualization of the thesis

In order to grasp the background for the curriculum, it is crucial to have a critical analytical approach to *kairos*, a key concept in rhetoric developed by Gorgias and Isocrates, which describes time, place, actors, and the public. The fact that education is a “central pillar of welfare policy” and “an area of hyperactive policy change” that is often economically driven challenges traditional values of education (Ball, 2008, preface xi). The dominance of benchmarking causes fragmentation of the intact education system, thus, making education a “servant of the economy” (Ball, 2008, preface xi). Ball (2008) understands education as a “crucial factor in ensuring economic productivity and competitiveness in the context of ‘informational capitalism’” (Ball, 2008, p. 1). Therefore, global education policy is crucial to understanding national educational policies, such as curriculums (Ball, 2008, p. 1). The processes emanating from the actual governmental documents through their implementation and enactment by teachers in the school setting are defined as policies in this study (Ball, Maguire, Braun, Hoskins, & Perryman, 2012), where an automatic link between policy and practice might not be detectable. The term *enactment* is utilized in this work in order to interpret and understand policies (Braun, Maguire, & Ball, 2010). Around the millennium, the media and the politicians in Norway perceived the Norwegian students’ achievement as mediocre on PISA, PIRLS, TIMMS. However, these tests did not assess oracy. Global influences on the Norwegian curriculum increased with the flow of international policy discourses.

In order to meet future challenges as a result of globalization, liberal economies, and maintaining and further developing citizenship and democracy of the postindustrial society, the Organization for Economic Co-operation and Development (OECD) developed key competencies (DeSeCo) deemed necessary in order to live a successful life in a well-functioning society (Rychen, 2003). As mentioned, the DeSeCo competencies were adapted into the Norwegian curriculum (LK06) for Grades 1–13 through five key competencies (oracy, writing, reading, numeracy, and digital competence) (Berge, 2007). The Norwegian Minister for Education at the time of the release of the current curriculum (LK06) in 2006, Øystein Djupedal, expressed that he was most satisfied with the introduction of the five key competencies as the very foundation for active participation in a democratic society (Berge, 2007, p. 228). Later, he emphasized that these key competencies serve as tools for attempting to tighten the gap between social inequalities (Berge, 2007, p. 228), which was policy borrowing from the very intentions of OECD.

The ability to communicate is highly valued today, and oracy is one of the key competencies, not only in the LK06 curriculum, but also in economy and enterprise; hence, by redefining knowledge as competence, oracy becomes, from a sociological perspective, a “new form of human capital” (Doherty, Kettle, & Caukill, 2011). The term *competence* is situated and performance-based, i.e., the term is conceptualized differently in different regions as well as in different disciplinary contexts. In the culture for learning (Norwegian White Paper 30, 2003-2004), competence is defined as “the ability to master a complex challenge or perform a complex task” (Norwegian Ministry of Education and Research, 2004, p. 125). The Norwegian definition of competence is, therefore, more holistic in comparison to the one used in the North American context, where the term *expertise* (connected to the world of work) (Illeris, 2012) is preferred over the term *competence* (Røkenes, 2016, p. 32). The European context illustrated by the OECD’s DeSeCo work, competencies can be conceptualized as cognitive skills or abilities. These include “all of the individual’s mental resources that are used to master demanding tasks in different context domains, to acquire necessary declarative and procedural knowledge, and to achieve goal performance” (Weinert, 2001, p. 46). The DeSeCo (2005) key competencies enable the individual to take independent and critical stances in a variety of contexts, which means that the term combines theoretical knowledge with practical knowledge as well as emotional learning and development (Røkenes, 2016, p. 32). DeSeCo’s broad definition of competence has been, as Haugsbakk and Nordkvelle (2011) and Røkenes (2016) interpreted, another possible version of *Bildung*, which, in turn, makes the concept adaptable to the Norwegian educational discourse (Røkenes, 2016, p. 31), where the schools’ mandate is to participate in the *Bildung* of future generations. In alignment with the intentions of the reform and DeSeCo, the term *competence* substitutes for the Norwegian term *ferdighet*, which is usually translated as *skills* (as was done in Hertzberg & Roe, 2016), which represents a narrower understanding of competence (see Fn.1).

The use of the term *oral competence* over *literacy* in this study also has to do with the cultural contexts (i.e., oral competence in Norway versus oral literacy in the UK/US) (Røkenes, 2016, p. 35). The same goes for the term *oracy*, which is British or European, while the term *rhetoric* is more suitable in the North American cultural context (i.e., the United States). These examples illustrate how it becomes vitally important in this oral language study to be sensitive to the cultural context at hand as concepts may vary as well as how they are used and understood.

Wilbergh (2015) argued that using competence as an educational concept is challenging, since it is a concept embedded in political rhetoric that increases the policymakers’ push on

schools for teaching to the test and reproduction of knowledge (Wilbergh, 2015, p. 335). Consequently, part of the educational challenge is the duality, creating a cross-pressure in schools, especially for the teachers, between the system-oriented assessment and the emphasis on the development of a learning-supportive teaching culture.

The implementation of the five key competencies in the core curriculum for compulsory schools represents, “in many ways, a revitalizing of the classical school rhetoric’s pedagogical thinking, where the goal was to educate young people who could be active citizens and express themselves through both oral and written civic utterances” (Berge, 2005, p. 18, author’s translation). This argument is used in order to justify using classical rhetoric concepts in this project. In accordance with the Norwegian core curriculum, the students should be empowered as future active citizens in a democratic society (Berge & Stray, 2012). As in Berge, Evensen, and Thygesen’s (2016) study on the wheel of writing, this study also addresses the construct validity through an ecological approach. This implies that an educational oracy construct, like the writing construct, is defined in relation to oracy both inside and outside the classroom. Compared to earlier Norwegian core curriculums, the LK06 was the first curriculum that introduced an assessment system, which, again, is centered around the five key competencies (Berge, 2007). In the assessment process in each separate discipline, the five key competencies should be included to different degrees, dependent on how central the particular key competence is in the respective discipline (Norwegian White Paper 30, 2003-2004). Based on the curriculum, how the students express themselves through writing, reading, and oral utterances in each subject’s specific rhetoric should be crucial in the assessment process (Berge, 2007, 2009). However, the assessment plan was not revised accordingly, leaving the challenge of assessing oracy up to each individual teacher (Berge, 2007). The ability to use subject terminology and concepts is at the heart of language proficiency in each discipline, so mapping out each discipline-specific description for oral utterances of good quality is necessary (Berge, 2002, 2007).

In the Norwegian framework for the key competencies (Norwegian Directorate for Education and Training [UDIR], 2012), which is a tool for subject curricula groups appointed by the Norwegian Directorate for Education and Training to develop and revise national subject curricula, oracy as a competence is defined. Oral skills relate to creating meaning through listening and speaking. This involves mastering different linguistic and communicative activities and coordinating verbal and other partial skills. It includes the ability to listen to others, to respond to others, and to be conscious of the interlocutor while speaking (Norwegian

Directorate for Education and Training [UDIR], 2012, p. 6). Oral competence is also viewed here as a precondition for participation in contexts where knowledge is shared and constructed (Norwegian Directorate for Education and Training [UDIR], 2012, p. 6). Furthermore, oracy is looked upon as a precondition for “lifelong learning and for active participation in working and civic life” (Norwegian Directorate for Education and Training [UDIR], 2012, p. 6), as in ancient Greece.

There was a change in the use of terms in LK06 from “being able to express oneself orally” to “oral skills” in the Framework for Basic Skills (Norwegian Directorate for Education and Training [UDIR], 2012). From a more dialogical point of view, this is expressed through being able to understand and reflect (Norwegian Directorate for Education and Training [UDIR], 2012, p. 6). The Norwegian Directorate for Education and Training [UDIR] (2012, p. 6) also outlines four sub-categories for the definition of oracy: (1) the ability to understand and reflect (receptive abilities like listening and being able to assess oral texts); (2) the ability to produce as being able to vary oral expressions, formulate utterances, and support both spontaneous and prepared speech; (3) the ability to communicate “expressing opinions, discussing topics and structuring and adapting one’s own oral text according to recipients, content, and purpose”; and (4) the ability to reflect and assess, listening and responding to others, and “expressing one’s own opinion in spontaneous as well as prepared conversations” (p. 6). In sum, this illustrates the importance of providing high quality oracy education in school (as the work with oracy in Britain, Voice 21(2019) ; see section 3.1 later in the text).

2.4 The Norwegian oral exam

This study explores and conceptualizes teachers’ notions of oracy in order to gain an understanding of what dimensions teachers attend to while evaluating oral performance across a number of subjects. The oral exam in Norway is a performance assessment implemented to determine whether students can perform a certain task (Kane, Crooks, & Cohen, 1999). The oral exam in Norway at the tenth-grade level is a summative assessment. Students' final grades from 10th grade determine whether they are to be admitted to a general studies program or various vocational upper secondary education programs. The exams are administered on the local level where no national rating scale exists, so the evaluation is based on locally developed scales (Bøhn, 2016, p. 7). The exam evaluation is based on the curriculum context, which is “intrinsically linked to the teaching-learning” processes in the classroom (Bøhn, 2016, p. 19). Awarded by each subject teacher, the students are given an end-of-the-year evaluation grade based on their level of competence at the completion of the school year (Bøhn, 2016). All students are

randomly selected for written exams in one of the three main subjects, such as Norwegian as a first language, English as a second language, and mathematics. In addition, the students are randomly subjected to one oral exam in seven possible subjects (which are all represented in this study). The randomly assigned subject dictates the content for the oral exam. The subject curriculum is standards-based. The curriculum lists a number of competence aims, which express what the student is to master by the end of the academic year. The Directorate for Education and Training administers the standardized written exam, in terms of format, task, and grading scale (Bøhn, 2016). However, administration of the oral exam is left to each local educational authority, which, again, leaves the responsibility up to each school district and, ultimately, up to each local school. The examination is supposed to last 30 minutes, where a third of the time of the examination should contain prepared material from the student, which is not supposed to be assessed, according to policies (Norwegian Directorate for Education and Training [UDIR], 2019). The time allotted for preparation is now one day at school with possible assistance from the teacher from the randomly assigned subject. According to the Norwegian curriculum (LK06), the content construct is under evaluation in each subject. However, oracy as a medium or as a construct is not to be examined in any subject except for language subjects, such as Norwegian as a first language, English as a second language, or German/French/Spanish as a third language. Grades range from 1 (“pass”) to 6 (“excellent”). Two teachers—one homeroom teacher who functions as an examiner and one external teacher/censor—discuss and agree upon the grade. The external teacher/censor is supposed to ensure an external and neutral second opinion on the students’ performances.

2.5 Rhetorical assumptions in kairos

According to Kjeldsen (2016, p. 33), Aristotle was the first to develop the triangular communication model, which includes the orator, the topic, and the listener. The orator's goal for the speech is to appropriately address the listener or audience (Kjeldsen, 2016, p. 33). Persuasion takes place within this triangular communication model (Kjeldsen, 2016, p. 33). The triangular communication model can be compared to the didactical triangle, where the meaning-making in an educational learning situation occurs between the teacher/speaker, the subject-matter/content, and the student/listener, where in both settings the goal is to have changed the student/listener or to have transmitted new knowledge or *Bildung* as the end product of what occurs in the situation.

In the exam situation, which in this study is the situation of speech or the rhetorical situation (Bitzer, 1997), the student or the orator has subject knowledge and facts (*atechnoi*)

that have to be displayed in an convincing manner through the use of rhetorical skills (*entechnoi*) (Kjeldsen, 2016, p. 32). In Aristotle's ancient theory of the situation of speech, this can be done through three modes of persuasion. First, the student displays his or her personal character through the spoken word in such a way that the examiners view him or her as credible. This mode of persuasion is called ethos.

Aristotle limited ethos to what is manifested in the speech, excluding consideration of preconceived notions that the audience has of the rhetor from status or social class, such as positions held or being wealthy or famous (Jasinski, 2001, p. 229). Scholars have interpreted this as a way for Aristotle to preserve the idea of equality for all in the ancient Greek *polis* (Jasinski, 2001, p. 229). Polis represented a manufactured space of the overall Greek political and civic life framework, where all men were equal despite their social class, wealth, or reputation outside the polis (Jasinski, 2001, p. 229). In the polis, the persuasion can, then, only occur through one's character or ethos relayed through the discursive performance, despite one's identity (i.e., social class, race, gender) (Jasinski, 2001, pp. 229–230). This ideal world is represented in our own idea of democracy (see Chapter 1), as well as in the ideal of an external teacher participating in an exam situation as a neutral external assessor (examiner). In addition, there is also a more principled reason. Aristotle distinguished between technical and non-technical evidence. Ethos is technical, that is, something that is created during the speech. Preconceptions of the speaker are among the non-technical, that is, those given earlier (Aristotle, trans. 2006, 1.2.4).

According to Aristotle, what inspires the audience's confidence in the speaker depends on the speaker's ability to show "proof of good sense (*phronesis* or practical wisdom), good moral character (*arete* or virtue), and goodwill (*eunoia*)" (Jasinski, 2001, p. 229). In other words, according to Burke (1973), who interpreted Aristotle's ethos, it is the orator's ability "to display the appropriate 'signs' of character needed to earn the audience's goodwill" (Jasinski, 2001, pp. 231–232). In this exam situation students must establish their ethos through convincing subject facts and knowledge (*logos* arguments). The students' or orators' ethos has to reflect trustworthiness and gain sympathy. These *atechnoi* facts are available for the student, but as a rhetor these have to be presented in a persuasive way through *entechnoi* or, in other words, rhetorical skills. As such, Aristotle's second mode of persuasion takes place in the utterance itself. The students display persuasive arguments and subject content suitable to the exam assignment. This mode of persuasion is called *logos*. Third, the persuasion may occur through the emotions of the listener. The mode of persuasion used to appeal to the examiners' sense of

emotions is referred to as pathos (Aristotle, trans. 2006, 1.2.5). This pathos mode of persuasion occurs when the audience members, which in this study are the teachers, are set in a special mood. The student can evoke, e.g., sympathetic feelings in the teachers, which will result in a higher grade in the assessment process. In addition, in the exam situation the teachers can set themselves intentionally in a mood, which makes them easily exposed to persuasion. The goal for an exam setting is, in fact, to set a grade for the exam performance. The oral exam situation in this study is linked to a situation where the students demonstrate knowledge through oracy. According to Cicero's ancient theory, persuasion occurs when something has been demonstrated (Andersen, 1995, p. 14). In the situation of speech, the student has to persuade with the content and subject terminology, demonstrate knowledge of the subject at hand, choose how to express himself or herself appropriately with style, and be able to "seize the moment" or, in other words, be able to choose the right expression at the right time (Andersen, 1995, p. 22). Kairos is defined as the rhetorical situation or, in this study, the exam situation. The rhetorical utterances in the exam setting may be delivered through the student's voice, gestures, mimicry, and body language. The audience, which in this study is the teachers, may be influenced by this medium called *actio* (Andersen, 1995, p. 43). The rhetorical community is defined as a specific oracy culture constituted by oracy norms defining what kinds of oral utterances are relevant. Consequently, the teachers in the exam situation as examiners or assessors evaluate the oral utterances based on explicit norms defined by representatives from each specific subject culture (Berge, 2007; Berge et al., 2016, p. 175). These communicative acts are interpreted through historically derived communicative practices, like language resources, norms, and genres (Evensen, 2013).

Rhetoric theory as in narrow persuasion (Kjeldsen, 2016, p. 18-19) has relevance to describe the exam situation, which is an obvious example of how oracy in school is rhetorical, in the sense of persuasive. However, the persuasive part of rhetoric and the relevance of logos, ethos, and pathos are not as obvious in all oral activities in school (e.g., in drama activities, which may be more closely tied to the broader concept of persuasion) (Kjeldsen, 2016, p. 18-19).

To sum up, oracy and rhetoric are intertwined in the Norwegian school context through the key competencies and the concept of *Bildung* in the national curriculum. In this curriculum, oral rhetoric should be considered a potential key in citizenship education. Hence, when the current researcher examines oracy and the assessment of oracy in the Norwegian educational context, the traditions of oracy and rhetoric are merged.

3. Studies of oracy and rhetoric

This chapter provides a critical presentation of literature based on relevance, which includes previous research that the current researcher considers important in the field of oracy and relevant for this project. Although all three articles in the extended abstract include relevant previous research for each research question, a more overarching literature review is presented here. The presentation seeks to identify the “blank spots” in the research field and place the dissertation in its relevant context (Krumsvik, 2016). A literature review is conducted in order to be able to develop arguments, to compare and contrast findings with previous research, and to demonstrate the contributions the current and new research provides to the field (Krumsvik, 2016).

This is a presentation of a more “cyclic” literature review (Krumsvik, 2016), in a way an exploratory way of doing it, broad and eclectic. First, inspired by the systematic literature review process, a literature search was conducted by browsing databases such as Idunn, ERIC (Education Resource Information Center), Web of Science, and Academic Search Premier. In order to see if additional sources could be identified, a Google Scholar search was also conducted. Findings from the international, Scandinavian, and Norwegian context were included. The search yielded 148 sources (14.08.2019) based on search words like oracy* and assessment* and education*. Searches in NORART (Norwegian articles and PhD dissertations), LIBRIS (Swedish articles and dissertations), and the Danish (Bibliotek.dk.) (Danish articles and dissertations) were also conducted. Second, as a doctoral degree student, the current researcher has grown and developed throughout her journey and stopped at different places, picked up on literature tips from reviewers of her articles in journals, collected tips from advisors, peers, colleagues, and her research education, and last but not least, from her own readings as a snowball effect.

In the following, a more general and briefer historical overview of the field is presented, although the field appears to be fragmented. Examples of this fragmentation are articles related to oracy as a tool for reading or writing, oracy in relation to special education, oracy in relation to English as a foreign language (EFL) (L2), and oracy related to presentation and rhetoric (e.g., business or higher education).

3.1 The oracy tradition

In the 1960–70s there was a growing focus on oracy in Britain. The nature of the spoken language was considered dynamic, volatile, and ephemeral (Wilkinson, 1965). Thus, oracy

became challenging to assess without risking damage to what was already being assessed (Maclure et al., 1988). However, oracy becomes more than essential to learning processes. Oracy empowers students by developing their voice so they become capable of ruling their own lives and benefit from relations with other human beings (MacLure et al., 1988, p. x). Another branch of research came from Douglas Barnes and Frankie Todd (1977), who focused on the role of oral language use during learning in subjects other than L1. Barnes and Todd's work was further developed by Neil Mercer and Steve Hodgkinson (2008). Mercer and Hodgkinson (2008) studied ways to improve classroom talk in science classrooms as well as in critical conversations in literature classes. Robin Alexander concluded that there is strong evidence that the quality of the spoken language in classrooms has a tremendous impact on learning outcomes in English, mathematics, and science (Alexander, 2012, p. 1). Hence, it can be interpreted that oracy is an overarching, cross-disciplinary competence interwoven in all classroom activities and that the quality of oracy education is an indicator for success in school (Voice 21, 2019).

Scholars appear to agree that there is a correlation between oracy, social competence, acceptance, and acquired status (van der Wilt, van Kruistum, van der Veen, & van Oers, 2015). Thus, teaching oracy in a specific and systematic way for utilizing speech effectively becomes crucial for students' classroom group interactions as well as for the development of their life-long competence for agency and citizenship. Specific training and teaching of oracy appear to have positive effects on group participation as well as on student learning (Dawes, 2008; Howe & Abedin, 2013). This illustrates the importance of teaching oral competence explicitly and systematically, since oracy is so fragmented and interconnected to other literacies and thinking. The work of Andrew Wilkinson, Neil Mercer and others, for example, at the Cambridge Oracy Centre, is crucial here. Recently, Mercer et al. (2017) developed an oracy assessment toolkit for teachers aimed at assessing the oracy of students at ages 11–12. The toolkit was embedded in a framework based on social and emotional dimensions, physical dimensions, cognitive dimensions, and linguistic dimensions.

A recent literature review, conducted by Wurth, Tigelaar, Hulshof, de Jong, and Admiraal (2019) in order to detect elements in international research on practical good quality L1-oral language lessons in secondary education, presented five key elements:

«A clear oral language skills framework with assessment criteria; the exploration of students' speaking potential by analysis and assessment; self-, peer- and teacher feedback; observations of and discussions about videotaped speakers; and regular practice with various speaking tasks» (Wurth et al., 2019, p. 18).

In order to recognize the value of developing students' communicative competence, School 21 in Stratford, UK, began to focus on amplifying oracy in a whole-school culture in 2012 (Voice 21, 2019). Two years later, Cambridge University became involved, invited by the Educational Endowment Fund for School 21, in order to develop an oracy curriculum as well as assessment tools for schools all over Britain to nurture oracy (Voice 21, 2019). They are currently working in partnership with 1,700 teachers and 350 schools on a national basis in the UK to build an understanding and expertise in oracy through the project titled Voice 21. To support the Voice 21 vision, a national oracy pioneers program for primary and secondary teachers is offered as well as a national oracy leaders program in order to educate and support upcoming experts in oracy to lead the oracy innovation in schools (Voice 21, 2019). The goal is to increase the status of oracy in education and provide tools for oracy activities and assessment in school where the division between learning to talk and learning through talk is created (Voice 21, 2019). On the Voice 21 website, a four-strand oracy framework is presented to provide a conceptualization of the physical, linguistic, cognitive, and social and emotional competencies that enable effective communication (Voice 21, 2019). A hierarchical listening ladder is offered in order to strengthen and nurture students' reflections around their listening skills in communication, for example, discussions and discussion guidelines are developed and included (Voice 21, 2019). In the work done by Voice 21, oracy is viewed as “fundamental in supporting the development of reading and writing” where “oracy is to speech what literacy is to writing and numeracy is to mathematics. Its analogy to literacy and numeracy emphasizes its equal educational significance” (Voice 21, 2019). Further, a systematic approach is taken through “teaching and cultivating a set of core skills” (Voice 21, 2019). Additionally, developing effective speaking skills is seen as key to building confidence in students as well as to maintaining relationships; thus, oracy is being linked to mental health (Voice 21, 2019).

In the Voice 21 project, oracy is as important as numeracy and literacy (Voice 21, 2019). In a recent study, results showed that 50% of the inner city students in the UK entered school lacking crucial oral competence, and these students might otherwise never learn how to use the spoken word effectively; at the same time, the average contribution from a student in a lesson

is approximately four words (Voice 21, 2019). This quote from Voice 21 sums up the importance of oracy: “Children’s spoken language skills are one of the strongest predictors of their future life chances, yet too many disadvantaged children arrive at school with poor communication skills, already behind their more advanced peers. Left unaddressed, this gap grows rather than diminishes” (Voice 21, 2019).

3.2 The rhetorical tradition

In the American educational context, there exists a body of literature related to rhetoric associated with public speech classes and debate teams as well as on verbal communication, oral communication, and communication in the disciplines, especially related to secondary and higher education (Johnson, 1991; Kinneavy, 1990; Kaldahl, 2019). However, since the concept of context-sensitivity is crucial in language studies, the relevance of studies from the European contexts (as previously introduced) and, especially, the Scandinavian contexts (Norway, Sweden, and Denmark) seem to have the most relevance in the following. First and foremost, to provide a context-sensitive background, a short historical introduction is provided for the rhetoric tradition in Norway.

Liv Marit Aksnes (2016) presented a historical backdrop for oracy and rhetoric in Norway, referring to the Latin school in the 1800s, where reading out loud and declamations of poetry and text publicly were considered and defined more or less as oracy. The interest in how to speak well started in the 1700s in Norway, when rhetoric was, at first, primarily considered a discipline related to how to perform and speak well, and where performing in *actio* and rhetoric were considered the same (Aksnes, 2016, p.18). During the 1800s rhetoric was reduced to and considered as *elocutio* (focus on style). In Georg Johannesen’s vocabulary, this was described as minimum rhetoric (Aksnes, 2016, p. 21), which can be related to Kjeldsen’s (2016) concept of narrow persuasion. In the current curriculum rhetoric is more or less described as a study of *Bildung* or maximum rhetoric, according to Johannesen (Aksnes, 2016, p. 21), which can be linked to Kjeldsen's (2016) concept of broader persuasion.

In the 1860s administration of the oral examination was suggested. However, on the basis of doubt concerning oral repetitions and declamations, it was rejected as a form of examination by the Norwegian parliament (Aksnes, 2016, p. 19). In 1883 oral examinations were introduced as traditional examinations in the form of interrogation (the teacher /examiner asked questions and the student answered). Hence, the oral examination was embedded in the written words as in books at the expense of rhetoric, which was virtually absent from all teaching (Aksnes, 2016, p. 19).

Through the 1900s, oracy was included in all Norwegian curriculums, starting with the “Normalplanen” (1939), where the oracy focus was on speaking clearly and naturally without formal mistakes (Svenkerud, 2013, p. 5). The curriculum from 1974 (M-74) provided detailed guidelines on how to work with oracy at all grade levels (Svenkerud, 2013, p. 5). The curriculum of M-87 stressed the importance of building reading and writing skills on each student's previous language experiences and oracy (Svenkerud, 2013, p. 6). In the curriculum of 1997, oracy was encouraged and viewed as an important tool for learning (Svenkerud, 2013, p. 6). In the current curriculum, the Knowledge Promotion (LK06) (Norwegian Ministry of Education and Research, 2006), oracy is viewed as a tool for learning but also highlighted as a key competence in and across all subjects (Svenkerud, 2013, p.6).

There has been and still is an ongoing rhetorical renaissance in the Scandinavian countries, where rhetoric is being reestablished as an academic discipline at several universities, and researchers are arguing for the benefit to students from rhetorical education in upper secondary school (Bakken, 2019, p. 93), as well as in lower secondary school (Hertzberg, 2003; Svenkerud, 2013).

However, the field of oracy appears to lack a central organizing theory, which contributes to fragmenting the field. Most oracy research is connected to L2 (Luoma, 2004; Bøhn, 2016), while L1 research has been less occupied with oracy. To illustrate this gap, this summer the first special issue in *L1 Language and Literature* in over twenty years was published (Kaldahl et al., 2019). In alignment with the vast store of European research, previous research in Norway on oracy reveals challenges with the assessment of oracy (Hertzberg, 1999, 2009, 2012) as well as little systematic work with the teaching and development of oracy compared to that of writing and reading (Berge, 2007); the same may be the case in all Scandinavian countries. The Scandinavian research can be divided into two categories. The first category is research on classroom dialogue (Dysthe, 1993, 1995; Nystrand, 1997; Matre, 1997; Danielsen, 1997; Dam, 1999; Haugsted, 1999, 2003; Sahlström, 2009, 2011, 2012; Andersson-Bakken, 2013). The second category is research on oral presentations in the classroom (Penne, 2006; Hertzberg, 1999, 2010; Svenkerud, Hertzberg, & Klette, 2012), where oral presentations are the dominating form for practicing oracy (Hertzberg, 2003; Svenkerud, 2013). To add nuance to this picture, Hertzberg (2003) did not include whole class dialogues in her research (Müller, 2019). There are indications that the prepared part of the oral exam keeps teachers motivated to work with oracy and presentations in the classroom (Hertzberg, 2012). Thus, the teachers reacted adversely when the Norwegian

Directorate for Education and Training suggested removing the prepared part of the oral exam in 2013. Consequently, the Norwegian Directorate decided to keep the prepared part (Penne & Hertzberg, 2015). Runa B. Müller's (2019) master's thesis indicates that the fact that the prepared part of the oral exam is not supposed to count has led some teachers at the upper secondary level to down prioritize oral presentations. This can be seen as a threat to rhetorical competence.

Although assessment of oracy is politically emphasized and important for students, there is limited knowledge on teacher's assessment of oracy. There appear to be no systematically developed assessment practices (Hertzberg, 2003; Brostigen, 2016) and no systematic structure for providing feedback (Hertzberg, 2003; Svenkerud, 2013). Frøydis Hertzberg (2003) and Sigrun Svenkerud (2013) researched oracy in lower secondary education in Norway, and both found evidence of a substantial amount of practice with oral presentations; however, the teachers provided little support and brief, positive, and overly general feedback due to the teachers' lack of competence in assessing oracy. Ida Fiske (2014), in her master's thesis, also found that students received brief and minimally concrete feedback from their teachers. The students worked hard on their presentations for a long time; consequently, the limited feedback provided from the teachers was considered by the students as anticlimactic (Fiske, 2014). In addition, the teachers also suppressed the possible dialogic potential with the students during feedback (Fiske, 2014). Hertzberg (2003) stated that the field of oracy assessment lacks communities of practice where a metalanguage and meta-knowledge of oracy is a prerequisite (as supported by many scholars, e.g., Fiske [2014] and Svenkerud [2013]). Thus, educational researchers have argued that rhetoric has a vocabulary, which describes qualities of oral language and is a helpful tool for working with oracy in the classroom (Bakken, 2008; Haugsted, 1999; Olsson Jers, 2010; Lyngfelt, 2015; Penne, 1999; Svennevig, Tønnesson, Svenkerud, & Klette, 2012).

As a result, research in the Scandinavian countries is, therefore, preoccupied with how rhetoric, as a metalanguage to oracy, can be used in education (Bakken, 2014, 2019). Rhetoric has also been a source for didactics, as in the research from Lennart Hellspång (2002), Maria Wolrath Söderberg (2011), and Martin Wedby (2005), and in Aslaug Nyrnes' doctoral dissertation "The Didactical Room" (2002). Additionally, there is a large body of literature on rhetoric and education in the Scandinavian countries (Bakken, 2014; Beronius & Nilsson, 2014; Eriksson, 2017; Gunnarson, 2012; Haugsted, 1999; Olsson Jers, 2010; Kjeldsen, 2016; Sigrell, 2008). Hence, it can be interpreted that rhetoric is viewed as having

significant potential for strengthening the work with developing oracy in the classroom as well as being a tool for assessing oracy. However, there are challenges connected to rhetoric as a metalanguage, which are discussed in the following.

According to a recent article by Jonas Bakken (2019), the research and literature on rhetoric in education seem to be normative in nature in explaining why rhetoric is crucial in schools. Hence, Bakken (2019) scrutinized what happens to language arts when rhetoric is introduced as well as what happens to rhetoric itself when it is introduced into textbooks in L1 secondary education. By performing a qualitative analysis of how four textbooks introduce rhetoric, Bakken (2019) found that the authors may have distanced the presentation of rhetoric far from traditional and established L1 practices and knowledge (Bakken, 2019, p. 95). Rhetoric as an academic discipline may not be the same as what is introduced in school textbooks to upper secondary students (Bakken, 2019). Furthermore, Bakken (2019) claimed that Aristotle's three forms of psychological persuasion appear to define what is considered good oral communication. Some master's theses have dealt with rhetorical forms of appeal as a metalanguage for assessing oracy at the secondary level in L1 (e.g., Fiske, 2014; Brostigen, 2016; Kjønnrud, 2016) and at the lower secondary level (e.g., Mjøen, 2013). The findings indicated that some upper secondary L1 teachers may have misconceptions of rhetoric (Kjønnrud, 2016). The teachers see rhetoric as a potential metalanguage for teaching and assessing oracy; however, they may not have sufficient or accurate knowledge of how to use rhetoric (Kjønnrud, 2016). Nevertheless, there appear to be an increasing and positive interest in using rhetoric for educational purposes as well as for researching oracy (Bakken, 2019).

The brunt of the research on oracy and rhetoric appears to focus on the upper secondary and higher education levels; less research on these topics exists for primary education. However, one recent Norwegian study, from Atle Skaftun and Åse K. H. Wagner (2019), has captured one of the many blind spots in Norwegian language (L1) education research on oracy focusing on the first grade in elementary school. The study looks at the possibilities for students' participation through oral speech based on 24 lessons from 6 different classrooms. The results indicated that circle time is nourishing for student talk, whereas strong teacher involvement and discipline, even more so when two teachers are present, appear to reduce student talk and exploration through talk. Skaftun and Wagner's (2019) study illustrated the importance of students' oral participation in exploration through talk in a learning situation as well as the importance of establishing a good classroom atmosphere that nurtures student talk through dialogic education. Skaftun and Wagner's (2019) study is recent and relevant, since it can be

interpreted that the teacher's ability for classroom management, no matter the students' grade level, is closely linked to the challenges of developing such a nurturing classroom environment for oracy.

Of relevance for the current study, three Swedish doctoral dissertations and the most recent Norwegian dissertation on rhetoric and oracy are presented in the following. In Marie Gelang's (2008) doctoral thesis, she studied *actio* by analyzing video recordings of four university lectures and conducting qualitative focus group interviews with Swedish students in order to detect what influenced the students' interpretations of the lectures. Through the recipients' interpretations, Gelang (2008) found that the perceived quality of the university lectures was influenced by qualitative aspects that the students referred to as qualities of *actio* through its nuances of energy (intensity of body movements), dynamism (variations of gestures and posture), and tempo (speed, timing, and rhythm) (Gelang, 2008, p. 3). Additionally, Gelang (2008) studied literature and research to find crucial theoretical aspects of *actio*, which are *ethos*, *pathos*, *decorum* (propriety), and *kairos*. Gelang (2008) introduced a new theoretical model of *actio* capital closely tied to sociological conventions. The rhetorical situation with the recipients' understanding and expectations was found to be decisive for whether the audience perceived the performance as successful or not (Gelang, 2008). An audience's evaluation and interpretation of the quality of *actio* are influenced by how the speaker's different modalities of *actio* simultaneously interact, in example, powerless gestures can be counterbalanced by a pleasant voice (Gelang, 2008). Another factor, that seem to influence the audience's perception of quality, is to what extend the tempo and the intensity of speech are adapted to the audience's preconceptions such as social norms (Gelang, 2008).

Anne Palmér's work with oracy, her dissertation in 2008 and her research on the assessment of the oral exams in Swedish (Palmér, 2010; Palmér & Mark, 2017; Mark & Palmér, 2017), showed that the oral exam component functions well and is viewed positively by the teachers. Palmér found, by examining conversations between teachers as assessors, close agreements on the assessment of the students' oral presentations. The teachers' epistemological stands seem to form the assessments and the basis of the teaching (what kind of oral competence the students work with in the classroom) (Palmér, 2008).

Cecilia Olsson Jers (2010) studied, based on observations, tape and video recordings, and qualitative interviews, how 29 first year upper secondary Swedish students built and established their *ethos* as well as how they developed their oracy during oral presentations in social studies classes. Olsson Jers (2010) found that students built their *ethos* as an

ongoing process preceding the performance, while the process of establishing ethos occurred during the oral presentation. The results indicated that the feedback was most often related to actio, while argumentation and disposition seldom received a reaction (Olsson Jers, 2010). In order to provide constructive feedback, teachers need to have a metalanguage on oracy, where rhetoric is the key (Olsson Jers, 2010). Olsson Jers (2010) also found that the students had previous good experiences with oracy and especially with oral presentations in school and showed positive attitudes toward learning more about becoming good speakers.

Sigrun Svenkerud (2013) wrote the most recent doctoral thesis on oracy in Norway, in which she scrutinized the education of oracy in ninth grade at the lower secondary level. Within a sociocultural perspective as well as a rhetorical perspective, Svenkerud (2013) claimed that language activities are tied to certain social and cultural contexts, where language is practiced for and adjusted to fit these contexts. If we take the sociocultural perspective to the classroom, each subject discipline has its own subject-specific language and subject terminology, which is viewed as central to developing subject-specific oracy (Svenkerud, 2013, p. 66). In this continuum, Svenkerud (2013) suggested, as an implication for further research, the need to develop knowledge for the oracy genre within each subject discipline as well as researching norms or standards for good quality oracy within each subject category. The current study attempts to answer this inquiry for further research and attempts to find patterns of a cross-disciplinary key oracy construct at the tenth-grade level in lower secondary school in Norway.

To summarize, the research on oracy is quite fragmented, and numerous challenges and gaps exist in this field of research. First, a metalanguage for oracy is lacking. Second, rhetoric as a metalanguage might also cause challenges. Third, there is a lack of studies on the assessment of oracy. Fourth, students do not receive sufficient or appropriate feedback on oracy. Fifth, teachers appear to be challenged by assessing oracy. Sixth, the brunt of the research seems to have been conducted on upper secondary or higher education based heavily on qualitative research methods. Seventh, cross-disciplinary research on oracy is scarce. This current study addresses some of these gaps by exploring and articulating oracy in lower secondary education across disciplines by conducting mixed methods research. Thus, a larger quantitative study can reinforce the findings of smaller qualitative case studies.

To the best of the current researcher's knowledge, little or no such research exists, making this project unique in its cross-disciplinary approach; as well as in its methodologically, by

being based on mixed methods research; and theoretically, by combining rhetoric and assessment theory. The only other similar work and approach that the current researcher has come across is not on oracy but on writing (“The Wheel of Writing,” Berge et al., 2016²), which provided very helpful insights, but does not answer this project’s research questions.

²There is no ability to elaborate do to space constraints. The Wheel of Writing is a model that presents a « [...] theoretically valid and coherent definition and description of writing, as a basis for teaching and assessing writing as a key competence in school» (Berge et al., 2016, p. 172) (see Berge et al., 2016 for more information).

4. Conceptual framework

The conceptual framework, which is the underlying structure this extended abstract is embedded in, is presented in this chapter. In this research endeavor, the work is aligned with Sonja K. Foss's (2009) definition of theory:

Theory is a tentative answer to a question we pose as we seek to understand the world. It is a set of general clues, generalizations, or principles that explains a process or phenomenon, and thus helps to answer the question we asked. (Foss, 2009, p. 7)

This is the idea of context (Maxwell, 2013, p. 41) that explains “the key factors, concepts or variables, and the presumed relationship among them” (Miles et al., 2014, p. 20), which supports and informs the research endeavor (Maxwell, 2013, p. 39).

The conceptual framework for oracy in this work is rhetoric, which has a vocabulary to describe qualities in oral language usage. The teachers’ professional assessment of oracy is presumed to be based on standards. Hence, in this work it has been assumed that the teachers’ professional assessment of oracy is different from the public judgment of oracy. Thus, rhetoric alone is insufficient. Therefore, it becomes necessary to combine classic rhetoric with assessment theories as a critical resource to complement the theoretical framework (Kaldahl, 2019).

In the conceptual framework, several theories have been combined, which makes the conceptual framework eclectic, which is beneficial for studying such a complex phenomenon as the meaning-making of oracy in the classroom. During this selection process some theories are omitted while others are prioritized, which indicates that the conceptual framework for this thesis acknowledges and conceals conceptions and contents; hence, it becomes crucial to be aware of what nuances could be included and excluded (Røkenes, 2016, p. 27).

According to Tellings (2011, p. 11), the combination of theories defined as eclectic theories can be combined by reduction, synthesis, and horizontal as well as vertical addition; however, in this study the combination of the chosen theories is achieved through a “horizontal addition.” Thus, the articles’ theories are aligned next to each other to better shed light on different aspects and phenomena of the meaning-making of oracy in school, in comparison to what only one theory could reveal (Tellings, 2001). The following synthesis of the theories is provided to show how these theories are interconnected, since they may have roots in or be linked to the ancient rhetoric tradition.

4.1 The meaning-making of oracy through rhetoric and sociocultural theory

Since Parmenides, almost 2,500 years ago, philosophers have pondered on issues linked to the nature of knowing and the relationships between language and thought as well as the construction of meaning through experience (Evans & Jones, 2007, p. 557). Hence, there exist overlapping definitions, like oracy and rhetoric, and theories on the relationship between thought and language as well as on how language is acquired. Thoughts and theories have been handed down throughout history, thus creating hybrid or synonymous theories.

A central function of rhetoric is creating reality, where reality is dynamically constructed according to the symbols we use and how things are labeled; thus, reality is not a constant but changes dynamically according to rhetorical performance (Foss, 2009, p. 5). This can be related to constructivism, in the sense of humans constructing their own world view or pictures or maps of the world. This social construction of reality is real for many, where humans construct their own images of the world. According to Mats Rosengren (2002, p. 68), *doxa* is a concept for what creates meaning in a culture or in a discipline, hence, creating a “sociologically colored *doxa* concept” (Gelang, 2008, p. 33, author’s translation). Humans become socialized through participation in different social groups and their *doxes* (Gelang, 2008, p. 33). In turn, these *doxes* form people’s perceptions (Gelang, 2008, p. 33). Bourdieu’s (1990) concept of *habitus* describes both group and individual dispositions, which involve expressions in body movements, mindsets, and language habits (Gelang, 2008, pp. 33–34). Bourdieu’s (1990) concept of *symbolic capital* refers to the ability to speak in a certain manner within a certain context and can be attributed to the capital term in a sociological context (Gelang, 2008, pp. 33–34).

This can also be aligned for the school culture or classroom culture and for each subject discipline. This understanding of reality, or the *doxa*, is important for collective practices, such as teaching practices, and for communication between people in these groups or “communities of practice” (Fish, 1989). The culture, or community of practice, has an overall *doxa* that can be studied through rhetoric. Hence, from a rhetorical perspective, *doxa* incorporates individuals and community knowledge, which illustrates how we, as humans, come to see and understand the world. Through a deeper analysis of the rhetoric of individuals, within these communities of practice, *topoi* represent places in “the landscape of human consciousness” (Togebly, 2009) where humans create new knowledge from undertaking new and different perspectives in constructed “mind-maps,” and these *topoi* provide insights into a culture’s knowledge or

structures or “mind-maps” on which the knowledge is founded. An argument cannot simply be isolated and judged; it must always be understood through a perspective based on the relevant culture's doxa (Hellspang, 2002, p. 130). Thus, a topos analysis is the tool to understand doxa (see methods section and topoi analysis).

These communicative abilities assist us in creating knowledge individually and collectively as a practical knowledge that assists humans in comprehending how to live our lives in a social world, which, then, provides humans with structures for knowledge and references within a certain discourse or community of thought or worldview (Jasinski, 2001). According to Aristotle, knowledge of the world is to be part of existing structures of thoughts within existing discourses, which entails power (Jasinski, 2001). Furthermore, Aristotle viewed learning through *topic* as associating, asking new questions, finding new knowledge, solutions and meanings and similar acts, or, in other words, by thinking together and learning and sharing thoughts with others.

This thesis focuses on the meaning-making of oracy from the teachers’ and students’ perspectives in schools, and it further discusses how oracy is conceptualized, assessed, and even taught and learned in everyday classroom activities. This practice is understood on the basis of a sociocultural view, which coincides with the rhetorical epistemological and ontological view, where language creates and constructs our understanding of the world (ontology-constructivism) and where all knowledge (epistemology-sociocultural) is embedded in and occurs through language, thus creating a revival of rhetoric through social constructivism and social cultural theory (Jasinski, 2001). This can be interpreted almost as a neo-rhetorical paradigm for oracy in education, where truth and knowledge are constructed as a shared reality through intersubjectivity (Brummett, 1976). This creates meaning through agreement in shared participation (see chapter 5 for a deeper discussion of the dissertation’s ontological, epistemological, and axiological embeddedness).

Learning from this perspective can be expressed through Vygotsky's theories of learning and development (Vygotsky, 1978). The basis of Vygotsky’s theory is that cognitive development has its origin in social relationships, where knowledge is developed in communities of learning (Vygotsky, 1978, p. 57). It is this view of learning that permeates this thesis, where the interactions, which occur in the proximal developmental zone, i.e., between the teacher and the students, and among the students as well as among the teachers, are crucial in the learning process. Vygotsky explained this as “The distance between the actual developmental level as

determined by independent problem solving and the level and potential development as determined through problem solving under adult guidance or in collaboration with more capable peers” (Vygotsky, 1978, p. 86). In accordance with Vygotsky’s theory on the proximal developmental zone, good oracy education occurs when teachers identify each student's level of competence and facilitate the student's progress to his or her individual level of mastery (Matre & Solheim, 2015, p. 3). This is a challenging task for the teacher, which requires a nuanced understanding of oracy and reasonable knowledge of oracy proficiency for the different grade levels, as with other competencies (Matre & Solheim, 2015, p. 3). In addition, in this study, learning occurs in the classroom not only for the students, but also for the teachers, by developing assessment competence through experience working with students as well as within communities of practice for teachers as professional development.

As with theories on the mediation of learning, it is also crucial to have a rationale for developing oracy based on informed key theories (Jones, 2007, p. 570). The mediational means, like tools for learning, such as models and patterns, are crucial (Wertsch, 1998, p. 17). The term *mediational means* is derived from an understanding that the world is mediated through tools embedded in different cultural and social perspectives, thereby coinciding with rhetoric, where the tools and cultures influence how humans come to see and understand the world. In this thesis, learning occurs through language usage and the mastery of language and the ability to read cultural contexts, where the appropriation of rhetoric as a tool can enhance students’ and teachers’ learning of oracy. Language provides a strong foundation for learning in rhetoric and in sociocultural theories, where language and thought are interconnected, and where language is tool for the interaction between members of a learning community, like a school or a community of practice (between the teachers). Karen Littleton and Neil Mercer (2013) stressed the importance of teachers’ language through instruction, guidance, and questions raised as a tool for student learning as well as for reflective and productive thinking. Thus, in sociocultural theories as well as in rhetoric, language is a tool for exploration through the interplay of thought and language (Foss, 2009; Littleton & Mercer, 2013; Vygotsky, 1978). However, Vygotsky’s view of learning has been criticized for being too individualistic. Wegerif and Mercer (1997) claimed it is time to move beyond these limitations:

...and allow the social perspectives of anthropology, linguistics, and certain kinds of educational research to have a more profound influence on theory and empirical analysis. Education could then be studied critically as a process for enabling children to use

language more effectively as a means for carrying out joint, social intellectual activity. (Wegerif & Mercer, 1997, p. 51)

This study acknowledges the importance of developing each individual's oral competence in assessing a variety of communication areas and accounts for the collective, societal, and democratic side of oracy. Central in these learning processes becomes the ability to speak, listen, explore, and reflect through language with oneself and others in communities of learning (Jones, 2007, p. 570).

4.2 The teacher's role in rhetoric and sociocultural theory

Since ancient times, the role of the teacher has been compared to the role of a speaker, and there has existed common grounds for rhetoric, the ability to speak well, and the ability to teach (Hellspong, 2002, p. 7). In sociocultural theory the teacher's role is staged through speaking and listening by, e.g., explaining and providing examples, through “dialogic teaching, developing metacognitive awareness, planning and assessing” (Jones, 2007, p. 570). While most classrooms are characterized by the initiation-response-feedback (IRF) pattern for dialogues (Jones, 2007, p. 570), Alexander (2003) developed dialogic teaching to counteract the IRF for classroom dialogues since it has been critiqued as being centered around questions asked by the teachers in order to receive a “correct” answer from the students (Jones, 2007, p. 570). Dialogic teaching is designed to enhance students' participation and reflection with a focus on exploratory talk in class, with a collective focus on learning through talk in groups or among the whole class, by finding alternative viewpoints and building on each other's ideas in a supportive and safe classroom environment (Jones, 2007, p. 570). Jones (2007) stressed the importance of planning for oracy-based activities according to the social, communicative, cultural, and cognitive aspects of talk. In effective teaching, the teacher plays a central role in developing the students' metacognitive awareness (the students' awareness of their own thinking and reflections about the task at hand) (Jones, 2007, p. 570). According to Vygotsky (1978), talk is essential in making implicit thoughts explicit and thereby making the students aware of their own thoughts during learning, thus assisting the students in gaining increased control of their own learning (Jones, 2007, p. 570).

In rhetorical didactics, knowledge is shared between the speaker and the recipient, but also Bildung, power, and ways of thinking are shared through language (Nyernes, 2002, p. 15). From a rhetorical didactical perspective, in the dissemination of knowledge, logos (as being concerned only with facts) cannot be divided from pathos, because if the facts are relevant to

the students' and teachers' lives, they will have an emotional influence on them (Hellspong, 2002, p. 13). Through their teaching, teachers attempt to awaken the students' interests, senses, and emotions in order to make the content relevant to the students' lives (Hellspong, 2002, p. 13). If the student experiences the teaching as personally relevant or meaningful, learning, or a deeper form of learning, occurs (Hellspong, 2002, p. 13). The teachers must fit the recipients', that is, the students', doxa (Hellspong, 2002, p. 14; Andersen, 1995, p. 144). The modern teacher focuses on participating in good and meaningful dialogue with students in order to develop trust (*pistis*) and avoids the more traditional persuasive speech (Hellspong, 2002, p. 9). The teacher has to deal with, for example, different subject and textbook doxa while attempting to interpret these for the students (Hellspong, 2002, p. 14). In turn, the students try to understand and navigate within these multiple doxes. Democratization of students becomes the goal for rhetorical didactic, where the students are empowered to voice their own opinions with agency through rhetorical citizenship (Kock & Villandsen, 2014).

This study aligns with rhetoric and sociocultural theory by viewing teaching and learning oracy as part of the teachers' teaching and the students' learning. Didactics is not defined simply as the art of teaching, but also involves the art of revealing something new or the art of discovering something new, i.e., the students' learning (Aristotle, trans. 2006; Gundem, 2008, p. 5). This view agrees with the rhetorical didactical view that by finding new topos and being able to view things from new perspectives, teaching and learning occur.

In research, it is a well-established fact that the teacher is the factor that has the most substantial effect on student learning (Hattie, 2008; OECD, 2005). Hence, students' learning and achievements evaluated through formative assessment (defined as informing learning and teaching processes) are closely tied to the teacher's capability to teach the subject matter through didactical competence (Svanes & Skagen, 2016, p. 3). Therefore, the teacher's ability to teach and give feedback according to the student's level of performance and within the proximal developmental zone becomes essential (Svanes & Skagen, 2016). Providing such feedback is a didactical act to enhance student learning and is connected to assessment theory as a formative assessment (Svanes & Skagen, 2016, p. 2). There are three basic elements to didactics (Künzly, 2000): the teacher, the students, and the subject matter; however, the didactical process can be complex and is intertwined with the classroom context.

Hence, the didactical experience emerges from a complex process as didactical subject matter, which includes the teachers' teaching practices as well as the meaning that the students construct and the development of each student's individuality (*Bildung*) (Hopmann, 2007) and

can be related to the concept of paideia in rhetoric. First, Klafki (2001) defined Bildung as a process where teaching “opens the world for the pupil thus opening the pupil for the world” (Klafki, 2001, p. 192). Second, “Bildung is a concept beyond mere knowledge and skills, but it is forming of the individual through active participation in the cultural assets and their productive acquisition” (Künzli, 2000, p. 46). According to Klafki and this line of German didactical theory, the agenda in school nurtures the development of the student through the student's own interpretations of the content and contexts in school. Third, this German didactical theory stresses that the ongoing processes of meaning-making within the teachers and the students are autonomous (Hopmann, 2007). The teachers are making professional judgments based on their content knowledge, didactical knowledge, and the classroom context in an interplay, whereas the students’ construction of the meaning-making is difficult to predict (Hopmann, 2007). Hence, Klafki (2000) described Bildung, as a “qualification for reasonable self-determination ...for autonomy, for freedom, for individual thought, and for individual moral decisions” (Klafki, 2000, p. 87), which are ongoing Bildung processes within the students as well as the teachers (Gustavsson, 2001, pp.34-36), again, closely linked to the rhetorical concept of paideia.

The didactic concept of corresponding autonomy in teaching and learning processes seems not to match the process-product-inspired processes in feedback theories (Svanes & Skagen, 2016, p. 3). Since the didactic process is so complex, many scholars question the assumption that teaching can be divided and studied in small parts to measure elements such as achievements effects in students, hence, reducing teaching and learning to an input-output model of an evidence-based practice (Svanes & Skagen, 2016, p. 3). What impact this evidence-based practice has on teachers’ everyday professional practice as well as the influence on teachers’ autonomy has been questioned by many scholars as well (Svanes & Skagen, 2016, p. 3). Thus, the importance of understanding more of what happens in the relations between teachers’ teaching and students’ learning and their meaning-making of oracy emerges.

The teacher often relies on teaching from textbooks; however, the textbooks or the material may be inadequate; hence, the teachers’ interpretations of the material presented orally is through *kairos* adapted to the speech in time and circumstances (contexts). *Kairos* is, therefore, interpreted through the teachers’ intuition and hunches, and the material is adapted accordingly to fit the context and the students’ needs (also an example of the teachers’ *phronesis*). The teacher can teach by using *logos* arguments (facts and subject terminology) or *logos* appeal but at the same time build his or her *ethos* through *delectare* (display of character through

gaining, e.g., respect and admiration) in relation to the students; the teacher may also use pathos to move or affect the students (*movere*) (Høisæter, 1997, p. 88). In order to make the material more concrete for the students, teachers often use real or hypothetical examples (Høisæter, 1997, p. 88). In a way, while the culture for writing conveys knowledge in order, tables, figures, or lists, the oral culture associates knowledge with human action (Høisæter, 1997, p. 92). “The nature of oral culture or the being of communication promotes and celebrates the struggle for life and understanding by choosing sides, engage in or against” (Høisæter, 1997, p. 97, author’s translation).

The teacher's doxa or the students’ doxes are closely linked to “tacit knowledge,” their everyday knowledge. As a prerequisite, it is assumed in this study that the knowledge on oracy exists, since teachers have arranged oracy exams since 1883 (Aksnes, 2016) and students have taken these exams. Michael Polanyi (1958, 1967) developed the term *tacit knowing* and *the act of knowing* in order to explain scientific developments. Later, Thomas Kuhn (1962) elaborated on the term *tacit knowledge*, moving it from a subject term to a static size. It is a tendency still to use *tacit knowledge* within the teaching occupation and within pedagogy as a collective term for formalized and instrumentalised knowledge. Tacit knowledge is also related to the personal, experienced knowledge connected to people's life stories (Kuhn, 1962). Tacit knowledge is often based on practice, learned through first hand experiences, often in a preexisting or existing community of participants in a culture. This kind of knowledge is usually articulated through practice. It is situated knowledge (Kuhn, 1962). Tacit knowledge is often seen as opposed to formalized knowledge, which is available for verification, critique, and falsification as decontextualized knowledge (Berge, 1986). It involves a more mathematical understanding of reality, for example, sociocultural or cognitive phenomena are translated into logical mathematical sizes as objectifications of knowledge (Berge, 1986).

Tacit knowledge is semiotic-oriented and must be understood as a process where meaning is created and negotiated through exchanges, as in a transaction (Berge, 1986). The creation of meaning occurs in cultures (Berge, 1986). The current researcher utilized tacit knowledge to create a potential meaning for oracy, since tacit knowledge can be reflected over through everyday language. A scientist's role is to be intuitive and show awareness, as well as to be engaged and committed, where scientific ways of researching and knowing can function as tools to thematize, systematize, and make explicit a kind of knowledge that otherwise would have been silenced (Berge, 1986). The produced knowledge can, therefore, be accessible for reflection,

critique, and reliability processes (Berge, 1986) b. Since oracy is seen as closely linked to writing and reading and generally not as a means of its own, oracy loses value in itself. The challenge becomes describing this phenomenon more precisely.

Aristotle's three intellectual virtues are utilized in this extended abstract as analytic tools to discuss and explore the findings. The epistemology of Aristotle is embedded in three intellectual virtues: episteme, techne, and phronesis (Aristotle, trans. 2006). Flybjerg (2001) interpreted Aristotle's concept of phronesis as practical wisdom. Phronesis becomes something more than episteme (analytic and scientific knowledge) and techne (know-how knowledge). These considerations are necessarily included in the discussion on the analysis of the data and the results in this thesis. Polyani's (1958) conception of the tacit dimension helps to explain why teachers in their educational practices make sense of such tools as assessments through intuition and hunches.

4.3 The role of assessment

The role of assessment in a teacher's work is closely related to ontological and epistemological assumptions as the values and ideologies he or she undertakes while assessing (Bøhn, 2016, p. 2). Assessment has traditionally been divided into formative and summative categories, referred to as two assessment paradigms (Bøhn, 2016, p. 3). Formative assessment represents a paradigm of assessment for monitoring learning, which is more or less a method for teaching and a function for giving continuous feedback during the learning process to enhance student learning (Black & Wiliam, 1998). Summative assessment is viewed as measuring an end product of learning in order to inform society of the level of the students' competence, as in certification or reporting (Black & Wiliam, 1998). The latter commenced from the field of psychology in the 19th century connected to a positivistic epistemology (Bøhn, 2016, p. 3), where an individual's competence was viewed as more or less fixed and measurable through quantifications and where knowledge was viewed as separated from the student (Baird, Hopfenbeck, Newton, Stobart, & Steen-Utheim, 2014; Bøhn, 2016, p. 3). The latter is considered a psychometric measurement paradigm (Bøhn, 2016, p. 3). As a reaction, the formative assessment paradigm originated in the 20th century, based on the view of knowledge constructions as developing in the students, strongly linked to the learning contexts (Bøhn, 2016, p. 3). Hence, the assessment for learning approach in Norway relates to the sociocultural, social-constructivist, and cognitive theories of learning (Bøhn, 2016).

Extensive research on assessment, especially the work done by Black and Wiliam (1998), has informed assessment practices, regardless of the curricular area: "assessment should be

continuous...assessment should be curricular...assessment should be supportive to the child...[and] assessment should be communicative” (Jones, 2007, pp. 574–575). The classroom culture needs to be established by linking to these perspectives.

Furthermore, Alexander (2012) emphasized the importance of the use of oracy as a means for formative assessment. Formative assessment or evaluation includes a variety of ways for teachers to assess the learning processes in their classrooms. Many of the formative assessment procedures include oral feedback, which can be both formal or informal. Alexander argued that the reason oracy is used for formative assessment is that “talk is embedded in teaching rather than separate from it” (2012, p. 3), corresponding with the rhetoric didactical perspective (Hellspong, 2002). Thus, it can be used as a criterion-based feedback tool to improve learning. Formative assessment should lead to a modification of teaching and learning activities. In that way, formative assessment can be distinguished from summative assessment, which focuses on outcomes.

The assessment of oracy and self-assessment are viewed as especially sensitive fields (Jones, 2007, p. 576), especially since the style of talk or ways of speaking and expressing ourselves, or the use of dialects, are important parts of the human identity; therefore, students are in a vulnerable position when their oracy is assessed (Jones, 2007, p. 576). In spite of this, it is important that students and teachers take the risk since there is a lot to gain from the formative assessment of oracy, like expanding repertoires of talk, being able to communicate more effectively, becoming aware of one's own talk through metacognition, becoming able to master new contexts, and increasing self-esteem (Jones, 2007, p. 576). In this way, students are learning about talk but also how to talk, and they are beginning to recognize that language use entails power, thereby becoming “powerful learners, teachers and citizens” (Jones, 2007, p. 576). Closely linked to self-assessment is peer-assessment, where students evaluate each other's work and provide feedback; in this endeavor, the development of democratic processes through which children learn to respect and acknowledge the work of others is fundamental (Jones, 2007, pp. 576–577).

According to the sociocultural and rhetorical perspectives, assessment should, for the students, be meaningful in how they perceive themselves as learners and should be closely connected to the context as well as dynamically connected to learning as well as enhance learning (Silseth & Gilje, 2019, p. 26-27). This, too, can be tied to the rhetorical didactical view, where everything that occurs in the learning process must be relevant for the student's life.

Students benefit from becoming part of the assessment, understanding assessment criteria, possibly developing criteria, and being exposed to norms and standards of good quality through a variety of examples (Sadler, 1998).

The assessment for learning movement in Norwegian schools was a reaction to the PISA results in 2001, when research projects were initiated to identify why Norwegian students did not perform better (Bøhn, 2016, p. 4-5). Those projects revealed challenges with assessment in Norwegian schools, such as unsystematic feedback practices not related to learning objectives; these findings led to the conclusion that Norwegian teachers did not possess sufficient assessment competence (Bøhn, 2016, p. 5). On a positive note, the report of the eight-year Norwegian initiative “Assessment for Learning” (2018) documented progress among teachers in educational assessment competence.

In the current study, assessment within the educational context is defined as “the planned and systematic process of gathering and interpreting evidence about learning in order to make a judgment about that learning” (Isaacs, Zara, Herbert, Coombs, & Smith, 2013). What the teachers are trying to form an assessment opinion about is called a construct (Kane, 2006). A construct is abstract and, therefore, needs to be operationalized in order to be assessed (Fulcher & Davidson, 2007, pp. 369–370). A construct refers to a reference, such as a theory of language or “a frame of reference” (Bachman & Palmer, 2010). Today, many scholars question the increased assessment system in schools and the role of formal summative assessments as a controlling practice (Doherty et al., 2011, p. 31). Curriculums and assessment plans are complex and, therefore, open to interpretation (Doherty et al., 2011, p. 31). What is really taught in school might not be supported by the curriculum, referred to as “hidden curriculum,” and what is assessed in school might be expressed as the “hidden assessment,” referring to teachers assessing content or skills that are not addressed in the curriculum (Doherty et al., 2011, p. 31).

This study explores the oracy construct in Norwegian lower secondary schools. Oracy in this study consists of meaning and context. These utterances represent both the cultural context and the cultural history, similar to how all academic cultures are represented through their subjects (Berge, 2007, 2016). Oral utterances have the function of making the content understandable for the addressee (Bakhtin, 1998). What understanding teachers have of the construct of oracy or of students’ verbal competence is, therefore, important to map out. The concept of “oracy text norms” refers to the quality of an oral utterance, or its “well-formedness” (Berge, 1990, p. 2). These oral text norms are tied to sociocultural conventions, which exist in contexts such as the teaching community. These norms can be categorized as representing

collective awareness (Berge, 1990, p. 2), and they can be changed or influenced by such factors as an authorial act (Berge, 1990, p. 2). Thus, one can study different conventions in different subject disciplines as well as conventions across disciplines.

A common tacit conception of the oracy construct as a key competency is crucial as a basis for teaching and assessing oracy in school. The current study utilizes some of Kane's (2006) ideas on test theory and Borgström's (2014) ideas on how to find the Swedish writing construct, and the development of the Norwegian wheel of writing from Berge et al. (2016). Concepts from the test theory, such as construct and target domain, are utilized with a sociocultural approach to oracy. The purpose is to find the oracy construct through the teachers' operationalization and conceptualization of the construct in an exam situation.

The construct is “the specific definition of an ability that provides the basis for a given assessment or assessment task, and for interpreting scores derived from this task” (Bachman & Palmer, 2010, p. 43). The very definition of the construct is crucial for the assessment process. “The definition in the core curriculum is implicit based on theories and ideologies” (Bachman & Palmer, 2010, p. 213). In direct performance assessment the evaluation of complex responses requires human examination; consequently, human errors or inconsistency in the scoring may occur (Mehrens, 1992). The evaluation is based on how well the tasks are performed, and the assessment is valid if the interpretations are supported by appropriate evidence (Kane et al., 1999). According to Kane: “The interpretation involves interferences from the performance actually observed to some wider domain of performances. We will refer to the full range of performances included in the interpretation as the target domain” (Kane et al., 1999, p.7).

In order to achieve high validity in the assessment process from a sociocultural perspective on language and oracy, the construct and the target domain should be closely connected. Oracy, as with the act of writing, involves participation in cultural norms, where certain aspects of the target domain are within the construct (Borgström, 2014, p. 5), as in the wheel of writing (Berge et al., 2016), where writing is a key competence defined through the relation to the Norwegian core curriculum through purposes for writing (Borgström, 2014, p. 5). This work represents an attempt to reconstruct Norwegian teachers' oracy construct through the operationalization of the oracy construct in the target domain. This is done based on the classical oracy theory of rhetoric, in which becoming a good orator is valued and necessary in order to function as an active and competent citizen in a culture.

5. Methodology

The methods chapter discusses the overall methodology for this research project. It incorporates more pragmatic methods for data collection with the ontological, axiological, and epistemological perspectives of the extended abstract. In this chapter, the ontological, axiological, and epistemological stances are presented and the research design of the dissertation is outlined, followed by an account of the data as well as the analytical approach taken in the three research studies. Furthermore, the study's research credibility, as expressed by reliability, validity, trustworthiness, generalizability, and ethical considerations, is presented. Lastly, the researcher's reflexivity is discussed.

5.1 A synopsis of the ontological, axiological, and epistemological embeddedness

Epistemology justifies why some knowledge claimed as truth is validated through its philosophical orbits and underpinnings, i.e., scientific truth, thus not focusing, as in psychology, on why humans hold the truths we do (Hamlyn, 1967, pp. 8–9). Classic rhetoric is often affiliated with relativistic epistemology, as Protagoras claimed and expressed in his *Homo Mensura*, where humans are the measurement for everything in the world and the world itself (Andersen, p. 165). The critique of this relativistic epistemology has been linked to subjectivism, therefore, undermining the truth (Trippstad, 2009, p. 8). This can be compared to Plato's constant critique of the sophists and rhetoric as an assemblage of discursive tricks, thus creating a dualism of rhetoric, which is centered around doxa (unreliable opinion) and human subjectivity, as opposed to philosophy, which is occupied with episteme as absolute truths or knowledge (Trippstad, 2009, p. 8). The conflict was and still is centered around the dualism of episteme (knowledge) and doxa (opinion) or objectivist and relativist (Bernstein, 1983, p. 8). Plato's opinions on rhetoric formed the foundation in Western culture for the perception of rhetoric as not producing reliable knowledge, thus, leaving rhetoric without an epistemic status (Jasinski, 2001, p. 221). The new rhetoric gained its revival through the development of social constructionism, creating a middle ground, formed between opposites on a continuum as truth through objective reality (scientific) versus truth through subjectivity, where the individual creates the truth and reality (Jasinski, 2001, p. 221). The middle ground was established as intersubjectivity through Brummett (1976), defined as shared reality and conventional meanings through participation in society (Jasinski, 2001, p. 221): "A worldview in which truth is agreement must have rhetoric at its heart, for agreement is gained in no other

way” (Brummett, 1976, p. 35 in Jasinski, 2001, p. 221).

Brummett's assertion transitions us into the ontology (world view) of this dissertation. As embraced by Fish (1989), along with many other language scholars, the constructivist understanding of language as social reality is composed through rhetorical practice or humans partaking in the ongoing (re)construction of the world. From this point of view, language allows us to understand and access the world (Fish, 1989). Fish introduced the terms *interpretive communities* and *interpretive conventions*, where individuals are restricted in their interpretations of the world or constrained through cultural norms, contexts, and institutional structures (Fish, 1989); therefore, an outrageous or strange interpretation will provoke sanctions or fear thereof (Jasinski, 2001, p. xxvii). The theory developed in this thesis accounts for knowledge sharing processes, where knowledge is shared and (re)constructed by humans partaking in communities of knowledge (Vygotsky, 1978). Thus, the current researcher positioned her research and herself as a researcher within a constructivist worldview and sociocultural epistemology. She agrees that knowledge is not just the product of individuals but is socially constructed and communicated (Vygotsky, 1978).

The ongoing political and educational importance of assessing students and the international comparison of the scores can be related to scientific or technical rationality, where some people recognize the results as scientific and absolute truth. If these tests could be scored by a machine substituting for humans and, therefore, eliminating human error, the score, according to assessment theory, would be defined as a *true score*, thus, from a psychometric understanding representing assessment with a perfect or high inter-reliability (Borgström & Ledin, 2014, p. 134). This is a form of assessment that restricts assessment grounded in human intuition and hunches. However, assessment for which teachers rely on their professional judgment through intuitions and hunches represents hermeneutical rationality (Moss, 1994). Hermeneutic rationality constitutes Fish's (1980, 1989) interpretative community (Borgström & Ledin, 2014, p. 144).

Hermeneutical rationality can, therefore, be related to Aristotle's epistemology, through one of his intellectual virtues, *phronesis*, describing practical wisdom with the ethical dimension of valuing what is right or wrong. From a scientific point of view, the technical rationality can be represented through Aristotle's episteme. In this thesis the teachers' *doxa* for assessing oracy is chased through a statistical hunt for the cross-disciplinary oracy construct. The common critique of quantitative surveys is that teachers are restricted to responding through ready-made answers. To counter this critique, the article 2 presents a *topos* analysis of

qualitative interviews with some of the participating teachers, where the method produces variation in the teachers' answers (see discussion of reliability).

As noted previously, the continuing debate between what knowledge is and how to come to knowledge or truth dates back to ancient Greece in the debates between Socrates and Plato and the sophists (Johnson & Christensen, 2017). Plato's search for the absolute truth in understanding "forms" can be interpreted as influenced by "natural philosophy" or science but also interpreted as proto quantitative research (Johnson & Christensen, 2017), whereas the sophists (i.e., Protagoras and Gorgias) can be said to value truth as multiple and relative; thus, Protagoras' "man is the measure for everything" can be interpreted as proto qualitative research (Johnson & Christensen, 2017). Aristotle expressed an understanding of the knowledge tension and became the founder of deductive syllogism as well as discussing inductive logic and being committed to science and empirical research in multiple disciplines, such as physics and biology, along with politics (Johnson & Christensen, 2017). Simplified, Johnson and Christensen (2017) interpreted Aristotle as representing a middle ground, where he located parts of the truth in the senses *doxa* (proto qualitative) and parts in *endoxa* (reputable opinions) (proto quantitative); hence, Christensen (2017) argued that it can be interpreted that Aristotle took a mixed methods approach. At the same time, Aristotle distinguished between different knowledge domains and placed *doxa* and rhetoric in those domains where it is not possible to obtain secure knowledge, as in law and politics.

Thomas Kuhn (1962) claimed that people in different intellectual communities of practice share the same paradigms or live in the same "worlds" and have the same world view (Johnson, 2017). A research paradigm is, therefore, defined as "a world view or perspective held by a community of researchers that is based on a set of shared assumptions, concepts, values, and practices" (Johnson & Christensen, 2017, p. 31). From a rhetorical perspective, this can be viewed as "the realm of values, to the loci of the preferable, which play a role analogous to presumption" (Perelman, 1982, p. 29). The loci communes or communities of practices have general loci of what is of value in a hierarchical order within these communities, which brings us to the axiology (what values a researcher holds) of this research. For example, if the researcher addresses colleagues within her discipline, they will probably recognize what constitutes the core of the discipline inclusive in the values (Perelman, 1982, p. 31).

Mixed methods research is a result of the "paradigm-war" that instigates mixing on three levels: method (method of data collection), methodology (research method and theoretical framework), and paradigm (Johnson & Christensen, 2017, p. 31).

Thus, by selecting a research paradigm, the researcher comes to share a world view held by a community of researchers (Johnson & Christensen, 2017, p. 31). The quantitative research paradigm is primarily occupied with the collection of quantitative data (numerical data), whereas the qualitative paradigm is concerned with the collection of qualitative data, while the mixed methods approach takes a middle ground stance and mixes quantitative and qualitative data (Johnson & Christensen, 2017, p. 33). The current researcher prefers to use multiple lenses as a way of understanding and values examining phenomena in many ways and, combined with her experiences teaching in many disciplines, thus finds herself to be interdisciplinary in nature. This researcher takes a holistic position, a position that is held in the mixed methods research community, where shared assumptions, as well as concepts, values, and practices, can be found (Johnson & Christensen, 2017, p. 31). Mixed methods research is in this study defined as follows: “Mixed methods research is the type of research in which a researcher or team of researchers combines elements of qualitative and quantitative research approaches for the broad purposes of breadth and depth of understanding and corroboration” (Johnson et al., 2007, p. 123).

By defining herself as a mixed methods researcher, the current researcher benefits from and provides both “subjective insider and objective outsider viewpoints; presentation and integration of multiple dimensions and perspectives” in research (Johnson & Christensen, 2017, p. 35). However, it is challenging to learn about and conduct qualitative and quantitative research within the period of pursuing a doctoral degree. This is one of the many reasons why mixed methods researchers tend to be either pro-qualitative or pro-quantitative (Johnson & Christensen, 2017). The current researcher takes a pro-qualitative stand, since two of the articles in this study are qualitative and theoretically rely heavily on rhetoric, where people seem to see, comprehend, and construct their world through their own lenses (Johnson & Christensen, 2017, p. 36). Figure 1 illustrates the coherence in the extended abstract (idea based on Røkenes, 2016, p.12), and how the many parts of the dissertation are linked together.

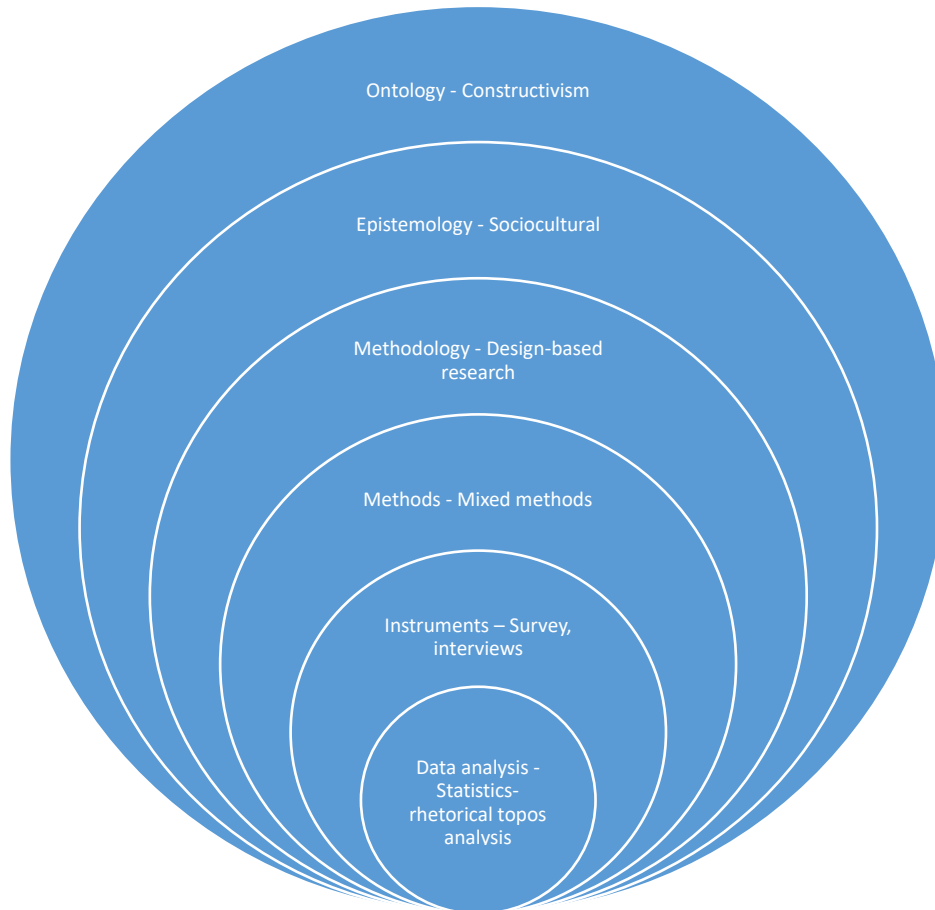


Figure 1: Coherence in the extended abstract

5.2 The research design of the dissertation

One purpose of this chapter is to provide an overview of this dissertation’s research design (see Figure 2). This part complements and supplements the methods sections for each of the three individual articles. First, the rationale for choosing a mixed methods approach is presented, in addition to discussing the epistemological concerns for combining qualitative and quantitative methods. Second, the outline of the design is presented, as well as the positioning of the approach as parallel and convergent (Creswell, 2014, p. 56). Further, the challenges connected to timing, weighting, mixing, and theorizing are briefly discussed. Finally, a thorough presentation of the procedures connected to the sampling, data gathering, data analysis, and production of the results is presented.

5.2.1 The mixed methods approach

The mixed methods design has been established as a third research paradigm or a formal discipline since 2000 (Lund, 2012, p. 155). According to Polit and Beck (2004), there have been three movements within the research field of social and behavioral sciences during the last

century, starting with a quantitative research paradigm, moving to a qualitative paradigm around 1970, and merging in the development of a new, third paradigm of mixed methods research. The combination of quantitative and qualitative research is often pragmatic, selected in order to be able to answer the research questions in a better fashion (Lund, 2012, p. 156). The chosen design for this study is a mixed methods design based on the assumption that a mix of quantitative and qualitative approaches in combination can contribute to a better understanding of the issue under study (Creswell & Clark, 2011). One can view qualitative methods as valuable for hypothesis generation and for obtaining greater depth, while quantitative methods are beneficial for hypothesis testing (Lund, 2012, p. 156). Therefore, a mixed methods approach provides opportunities to both generate theories and to test them out at the same time, in addition to developing a better and more exhaustive overall picture (Lund, 2012, p. 157). By combining the qualitative and quantitative methods, their respective strengths are enhanced and their respective weaknesses are downplayed (Lund, 2012, p. 156). The purpose of the extended abstract is to shed light on the research question through different research focal points and methodological approaches by collecting and analyzing both quantitative and qualitative data separately, and then merging the two. Both forms of data provide different insights, and the merging provides opportunities to view the research problem from multiple perspectives (Creswell, 2014). With this background in mind, a parallel convergent design, which combines both quantitative and qualitative data when data were collected concurrently, was chosen. Figure 2 outlines the research design (based on Creswell, 2014, p. 56)

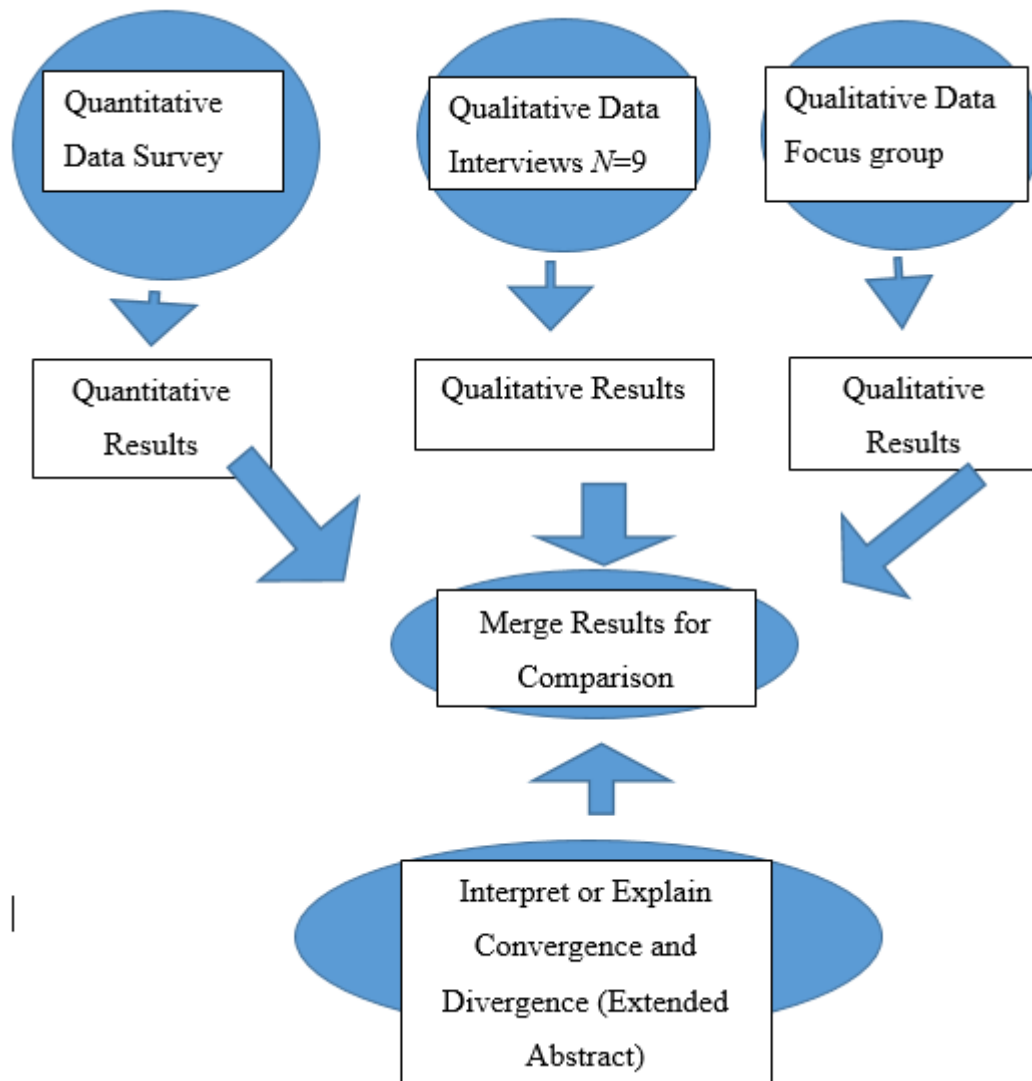


Figure 2: Research design of the study: Parallel Convergent design

The research question for the extended abstract is:

How is oracy perceived in Norwegian schools?

This parallel, convergent, mixed methods study involved separate quantitative and qualitative data collections and data analyses. The results are merged together and analyzed in the extended abstract (see Chapter 7). The order of the presented sampling and data gathering in a parallel, convergent design is not important; what is important is the idea is that they are separate (Creswell, 2014) as presented in the extended abstract.

5.3 Sampling and data gathering

Three methods for collecting data were used in this thesis: surveys (Article 1), semi-structured interviews with individual teachers (Article 2), and semi-structured focus group interviews with students (Article 3). These methods are described in more detail in this section.

5.3.1 Article 1, a quantitative approach

The term external validity refers to “the extent to which the results of a study can be generalized to and across populations” (Johnson & Christensen, 2017, p. 293) of interest; in this study the population of interest comprises Norwegian teachers who were examiners on the final, national oral exam. To strengthen the external validity of the research, the researcher randomly drew from a pool of all municipalities (of 428, 20 were drawn) in order to end up with a list of school districts from a variety of locations in Norway (Kaldahl, 2019, p.7). Then the superintendent of each school district was contacted to request permission for the district to participate in the study. After obtaining the necessary permission, each participating school was contacted to collect email addresses for the potential study participants. In order to answer the research questions, teachers were surveyed with a digital questionnaire, which tapped into their conceptions of oracy. The teachers were all examiners for the 10th grade final oral exam in the spring of 2016. The questionnaire was sent to 1,033 teachers as examiners via their digital email addresses. Partly answered questionnaires (302) were removed from the sample. The final sample included 495 participants who completed all survey questions, which reflected a response rate of 47.82%, which is considered acceptable. The digital questionnaire was completed anonymously. The “data were gathered in the spring of the academic year 2015–2016 continuing into the fall of 2016” (Kaldahl, 2019, p. 7) with three reminders. The surveys from which the data were gathered represented teachers from across various subjects; no discipline was over or under represented, which was good for both the internal and external validity of the study.

5.3.2 The instrument

Since questionnaires that investigate teachers' conceptions of oracy were lacking for the Norwegian context, a new instrument was developed (Kaldahl, 2019, p.7). This lack of a previously existing tool to measure oracy in the Norwegian context and the need for the researcher to develop a new instrument herself could pose a major threat to the internal validity of this study. The questionnaire developed was called “SNAKK,” which means talk in Norwegian. This survey was tested as a new instrument for measuring what teachers emphasize when assessing oracy through the teachers' self-reporting. Self-reporting creates a bias in itself, representing a limitation to the study, as well posing as a threat to the internal and the external validity of this research. The questions in the survey were developed using the basic categories from Aristotle’s classic rhetoric. Using the core curriculum as a point of departure, questions

were organized according to the categories of logos, ethos, and pathos (Kaldahl, 2019, p.8). In order to develop the questions, the curriculum was examined for verbs connected to the assessment of oracy (Kaldahl, 2019, p.8). These verbs were categorized into logos-, ethos-, and pathos-related verbs. In the final stage, a core question was developed (Kaldahl, 2019, p.8). The verb in the core question was different in each question (Kaldahl, 2019, p.8). The questions were designed like this: How much does the ability to reflect count in the assessment process on the oral exam? (see attachment in article 1). In order to capture the concept of logos, ethos and pathos, questions about the ability to, for example, clarify (see table 2) were asked (Kaldahl, 2019, p. 8):

Table 2: *Overview over the logos, ethos and pathos dimensions*

To capture the concept of logos:	To capture the concept of ethos:	To capture the concept of pathos:
«Fifteen questions about content, knowledge, professionalism, content terms, vocabulary, communication, independence, structure, and the ability to clarify, explain, justify, argue, see relationships, reflect, and analyze were used to capture the concept of <i>logos</i> » (Kaldahl, 2019, p.8).	«Ten questions about creativity, originality, body language, voice, intonation, eye contact and the ability to show engagement, visualize, dramatize, and speak freely without a manuscript were used to capture the concept of <i>ethos</i> » (Kaldahl, 2019, p.8).	«Five questions about the ability to show situation awareness, receiver awareness, motivation, persuasion, and engagement were developed to measure the concept of <i>pathos</i> » (Kaldahl, 2019, p.8).

One colleague went through the categorization of questions used to capture these concepts in order to strengthen the reliability (Kaldahl, 2019, p.8). This qualitative evaluation supported the initial grouping of the logos, ethos, and pathos (Kaldahl, 2019, p. 8). The questions were rated on a five-point scale that included descriptors for all numbers, “ranging from 0-4, as follows: 0 (not even evaluated), 1 (of little importance), 2 (of average importance), 3 (important), and 4 (very important)” (Kaldahl, 2019, p. 8). The questionnaire consists of 30 items (Kaldahl, 2019, p. 8). The questionnaire was not piloted in order to retrieve statistics and feedback; however, it “was piloted on a small sample of teachers in lower secondary school in an informal setting” (Kaldahl, 2019, p. 7). This helped to strengthen the internal validity of the study.

5.3.3 Article 2, a qualitative approach

To answer the research questions, data were gleaned from the teachers’ experience-based knowledge and reflections. Nine interviews, conducted in the spring of 2016, supplied the primary data. The goal was to describe the teachers’ experienced reality with the assessment of oracy across subjects and its underlying construct (Brinkmann & Kvale, 2015) based on the

information provided by the teachers during the interviews. In order to be able to grasp the teachers' immediate perceptions of the assessment of oracy as a key competence, the semi-structured interview guide was not given to the participants in advance. Nine tenth-grade teachers from two larger urban lower secondary schools in Norway were interviewed through semi-structured interviews, which allowed for follow-up questions. The teachers were selected on the basis of voluntarism. The interviews provided insight into the teachers' doxa knowledge, which is an important source of the teachers' understanding of norms. The participants were four female and five male teachers, ranging in age from the mid-twenties to the mid-sixties (Kaldahl, 2020a). The teachers ranged in experience from novice teachers to well experienced teachers (Kaldahl, 2020a). In order to find the teachers' notion of oral competence as a key competence, teachers from all subject disciplines were targeted (Kaldahl, 2020b). Almost all teachers at the lower secondary level in Norway teach several subjects; hence, the teachers represented almost every discipline at the lower secondary level (Kaldahl, 2020a).

5.3.4 Article 3, a qualitative approach

The purpose of the qualitative study with students was to provide insights into the students' doxa knowledge and norms for oracy in the classroom. On a voluntary basis, twenty-two (22) students of some of the teachers who participated in the survey in article one and in the interviews in article two, were interviewed in focus groups (Brinkmann & Kvale, 2015). Due to practical limitations, the focus groups varied in group-size from two to six students, with a mix of genders. The interviews endured from 20-60 minutes. The interviews were based on a semi-structured interview guide, which had room for follow-up questions. The participants all came from two larger urban lower secondary schools in Norway. At the time of the interview, which were conducted in the spring of 2016, the students had not yet participated in the final oral exam, but they were all accustomed to formative assessment of oracy.

5.4 Analysis

Articles 1, 2, and 3 provide complete descriptions of each article's respective analysis. The data were analyzed separately: quantitatively in Article 1 through descriptive statistics, and qualitatively through a rhetorical topos analysis in Articles 2 and 3. The separate quantitative and qualitative data provided opportunities to view the research problem from additional and multiple perspectives as well as strengthen the internal validity of the study (Creswell, 2014). Therefore, the aim of the following overview is to show how the mixed methods parallel and

convergent design influenced the analyses. The analytical concepts that are used in each of the three articles are presented. These are central to the analyses conducted in the research presented in Articles 1, 2, and 3, based on the literature research presented in Chapter 2 and the conceptual framework presented in Chapter 4.

5.4.1 Analysis of Article 1, quantitative approach

The survey data in article one were analyzed utilizing IBM SPSS Statistics 24. Descriptive statistics were used to map out what characteristics of the oracy construct were positioned under each of the three aspects of logos, ethos, and pathos (Kaldahl, 2019, p. 9). To analyze the answers, the means and standard deviation were calculated. In order to measure the internal consistency of informants' responses to the instrument “SNAKK,” reliability analyses were completed by measuring the Cronbach’s coefficient alpha (Kaldahl, 2019, p. 9). The teachers' empirical oracy construct was also examined by comparing the means and standard deviations of the three dimensions of oral competency across subjects. As a critical part of the research and in line with Brantmeier (2004), the researcher conducted appropriate statistical procedures driven by the research questions.

There were no data missing from the respondents (given the nature of the sample selection). A full case analysis was completed to examine the dimensions of oral competence and the consistency of the items used to determine if an item belonged to the assumed dimension of oracy. The results did not support the original assumption that the 15 questions could capture logos. Two items, communication and vocabulary, had a negative association with the other items measuring logos. These two items were, therefore, removed, and the logos analysis ended up with 13 items (Cronbachs alpha $\alpha = 0.87$)³. Further, the results indicated that ethos was measured with the 10 predefined items (Cronbachs alpha $\alpha = 0.89$), and pathos was captured with the 5 predefined items (Cronbachs alpha $\alpha = 0.85$).

5.4.2 A common analytical process for Articles 2 and 3: Topoi analysis

A topoi analysis is a rhetorical analysis for which “rhetoric is the means and doxa is the goal” (Gabrielsen, 2008, p. 65, author’s translation; Kaldahl, 2020). In the topoi analysis, rhetoric can be understood in a cultural context, closely connected to the rhetoric used by individuals in

³ Information from Article 1, which was removed in the reviewing process; however, due to the importance for the discussion, the information is included.

collective practices in communities of practice (Hellspong, 2002; Fish, 1989). Hence, topoi incorporate the cultural context and the communities' rhetoric in which knowledge structures are embedded, as well as the close relation to their doxa. Topoi offer an opportunity to view phenomena from different angles simply by shifting perspectives (Hellspong, 2002). They also provide the researcher with a tool with which to examine and analyze how the speaker creates meaning, knowledge, or a sense of what is said (Hellspong, 2002; Togeby, 2009). Simultaneously, new knowledge is created; thus, topoi also become theories of knowledge as well as methods (Togeby, 2009).

Before the hypotheses were developed and before the research questions in Article 2, concerning the teachers' text norms for oracy, were answered, the researcher analyzed what she could find in the material about content, specifically, stylistic and compositional features of students' oracy (Bakken, 2006; Kaldahl, 2020b). The material was scrutinized for implicit topoi in the utterances in which a topos became the "explicit and implicit propositional content" (Tønnesson, 2000; Tønnesson, 2004, in Tønnesson & Sivesind, 2016, p. 208; Kaldahl, 2020b) by plainly asking: "What is said here regarding, for instance, the assessment of oracy?" (Kaldahl, 2020b). The material was searched for content topoi in the teachers' responses; this was followed up by developing topoi lists. In the attachments of Articles 2 and 3, completed topoi lists are included; for every topoi examples are provided in the form of quotations. In order to make the content topos analyses as reliable as possible, clear and concrete content criteria were developed. In sum, to begin, an abductive qualitative rhetorical topos analysis (abductive strategy 1) (Berge, 1996; Svennevig, 2001; Kaldahl, 2020b) was conducted. The data were continuously searched for patterns in the quantitative distribution of the different types of topoi (abductive strategy 2) (Kaldahl, 2020b). To increase the methodological transparency of the research, some examples of how the analytical readings were carried out for the various data sources (see Articles 1 and 2) were presented. Another researcher validated the analysis.

5.4.3 Analysis of Article 2, qualitative approach

An interview guide with 28 open questions provided the basis for the interviews with the teachers. The interview guide was not piloted. The interviews took place at the respective teachers' schools; the duration of the interviews varied between 19-60 minutes. First, the interviews were recorded and then transcribed verbatim. In Article 2, the aim was to uncover the distribution of topoi in qualitative interviews with teachers and the formation of content and meaning associated with teachers' conceptualization and assessment of oracy. The topoi associated with the conceptualization and assessment of oracy the teachers included were

explored. In order to reveal the topoi in the material, an abductive qualitative rhetorical topos analysis (abductive strategy 1) was conducted. Accordingly, the analysis included a search for patterns in the quantitative distribution of the different types of topoi (abductive strategy 2). The same strategy and topos analysis was used in the third article when analyzing the students' perceptions and metacognitive awareness on oracy.

5.4.4 Analysis of Article 3, qualitative approach

An interview guide with 12 open questions provided the basis for the interviews with the students. The interview guide was not piloted. The duration of the interviews varied between 20–60 minutes, and the interviews were conducted at the students' respective schools. First, the interviews were recorded and then transcribed verbatim (Kaldahl, 2020b). Second, textual units, relevant for researching the study objectives, were identified, coded, and placed in groups. The categories were oracy definition; assessment of oracy (in quality and frequency); assessment of oracy in logos, ethos, and pathos; and students' norm sources. Quotations supporting particular categories are presented in the results section. Third, a common meaning was generated from the content of the textual units. Throughout the analytic process, findings were validated by systematically comparing categories and content (Kaldahl, 2020b).

5.5 Analytical Concepts

The analytical concepts that were used across and within the articles were the teachers' oracy construct, teachers' norms and doxa, and students' metacognitive awareness. As illustrated in Table 3, all three articles were designed to capture and reveal the teachers' oracy construct and tap into the teachers' norms and doxa. In the third and final article, the students' perceptions of oracy assessment and metacognitive awareness were scrutinized

Table 3: *Overview of analytical concepts used for each analysis in the three articles and data sources.*

Data:	Article one:	Article two:	Article three:
	The teachers' oracy construct	Teachers' norms & doxa & oracy strategies	Students' perceptions of oracy assessment and meta cognitive awareness
Quantitative survey (N=1033/495)	Rhetoric: Aristotle's three modes of persuasion (logos, ethos, pathos) Assessment theory (Kane, 2006) Descriptive statistics	Rhetoric: Aristotle's three modes of persuasion (logos, ethos, pathos) Assessment theory (Kane, 2006)	Rhetoric: Aristotle's three modes of persuasion (logos, ethos, pathos) Assessment theory (Kane, 2006)
Qualitative interviews with teachers (N=9)		Rhetorical Topos Analysis	
Qualitative focus group interviews with students (N=22)			Rhetorical topos analysis

As defined in Chapter 2, the teachers' oracy construct refers to their comprehension and conceptualization of what aspects they draw on while rating students' oracy (Kane, 2006). Oracy strategies refer to what is taught by the teachers and/or utilized by the students. This analytical concept includes how teachers teach oracy and/or what didactical approaches they employ. As previously mentioned, the teachers' norms and doxa refer to how teachers give meaning to oral competence (the teachers' doxa), and the assessment of oracy (the teachers' norms) (Searle, 1969; Sundby, 1974; Bartsch, 1987; Berge, 1990). In rhetoric, doxa is a concept that means knowledge or what creates meaning within a culture or discipline (Rosengren, 2002, p. 68), and it is important for collective practices and communication within groups (Andersen, 1995, p.165; Kaldahl, 2020a). In the third article, metacognitive awareness (as defined in Chapter 2) includes the "why" aspect of oracy conceptualization, where students reflect on and express their understanding of what is good oracy and what strategically might contribute to enhancing and developing the students' own oracy, as well as being reflected in a better oracy grade awarded by the teachers. It also includes the "where to" aspect of analyzing whether the students reveal a personal purpose for strategy use. Through the students' perceptions of the teacher's oracy construct, norms and doxa are also revealed in the final stage in Goodlad's (1979) description of the journey of the curriculum's five stages.

Methodologically, all three article capture several oracy constructs, norms, and doxa among both teachers and students. The data analyzed were the teachers' survey results in Article

1 and the teachers' interviews in Article 2. The focus interviews with the students on their perceptions of oracy assessment and metacognitive awareness were analyzed through a rhetorical topos analysis in the third article.

5.6 Research credibility

The *credibility* of research is an indicator of defensible research (Johnson & Christensen, 2017, p. 298). The following sections shed light on the accuracy and transparency needed for replication of this research (reliability) as well as the inferences drawn from the data (validity) (Johnson & Christensen, 2017). These terms have traditionally been tied to the quantitative research tradition, while qualitative studies tend to be described as defensible on the grounds of plausibility, trustworthiness, or credibility, among other qualities (Johnson & Christensen, 2017, p. 298).

5.6.1 Reliability

Reliability refers to whether the results of a particular study can be reproduced in another study with the same type of participants or at another time (Johnson & Christensen, 2017). In this study the quantitative data in Article 1 were gathered right after the oral exam in the spring, at the end of the school year, with the intention of capturing the teachers' initial and "fresh" thoughts in a timely fashion from the assessment of the oral exam. However, reminders were sent twice in the fall as well, in order to increase the number of participants. By this time, the assessment may not have been as fresh in the teachers' minds. The qualitative data in Articles 2 and 3 were gathered at the end of the spring semester as well. To what extent another researcher (observer, interviewer) would have observed and interpreted the material differently can be discussed. For example, an experienced teacher at the same level might have interpreted the data differently than a researcher with a different background or who had another type of conversation with the teachers and the students (see discussion of reflexivity). Although, as mentioned previously, Norwegian teachers have assessed oracy through arranged oral exams since 1883 (Aksnes, 2016), if the data had been gathered under another curriculum, the material might have shown patterns of a different oracy construct. Another issue to consider is that if the data had been viewed and interpreted through a different theoretical lenses, the results may have varied.

5.6.2 Validity

Validity does not refer to the data (Creswell & Miller, 2000) but to whether the interpretation of the data and the inferences drawn from the data are plausible and trustworthy, in other words,

whether another researcher can validate the material. According to Patton (1990) the instrument is the researcher in qualitative data. Validity is, therefore, closely linked to the researcher's professional judgment (Brevik, 2015, p.47). Hence, a description of the researcher's competence, rigor, experience, education and training provides background information for the reader to establish investigator credibility (Patton, 1990, p. 472, Kaldahl, 2020a) (see 5.6.5 Reflexivity). Validity infiltrates the whole research investigation; it is not connected to only part of the research process (Brinkmann & Kvale, 2015). The advantage of mixed methods research is that throughout the process multiple validities are integrated and addressed: triangulation, emic-etic, communicative, and external audit.

Triangulation provides the researcher with the opportunity to draw on different data sources and enables the research phenomenon to be viewed from a variety of perspectives, which, in turn, promotes identifying nuances and establishing consistency (Brevik, 2015, p. 51; Johnson & Christensen, 2013).

Triangulation contributes to *emic-etic validity* since the teachers' and the students' perspectives contribute insider views of the current school situation (*kairos*) and the communities of practice for students and teachers (*emic*), which the researcher combined with her outsider view (*etic*) (Johnson & Christensen, 2017; Brevik, 2015, p. 51) (as displayed in Figure 3 (based on Brevik, 2015, p. 48)). The emic-etic validity strengthens the research validity, since it provides different perspectives and nuances. The topos analysis and quotes from the participants support the fact that the researcher's interpretation of the data stayed as close to the teachers' and students' utterances as possible. As a researcher, the author of this study cannot claim to have completely avoided misinterpretation of the material; however, every attempt was made to present and interpret the research as accurately as possible. This was especially challenging since the interviews were completed in Norwegian and had to be translated into English. In this work the validity is weakened since some nuance frequently gets lost in the translation process. However, again, every attempt was made to stay as close to the original utterances as possible.

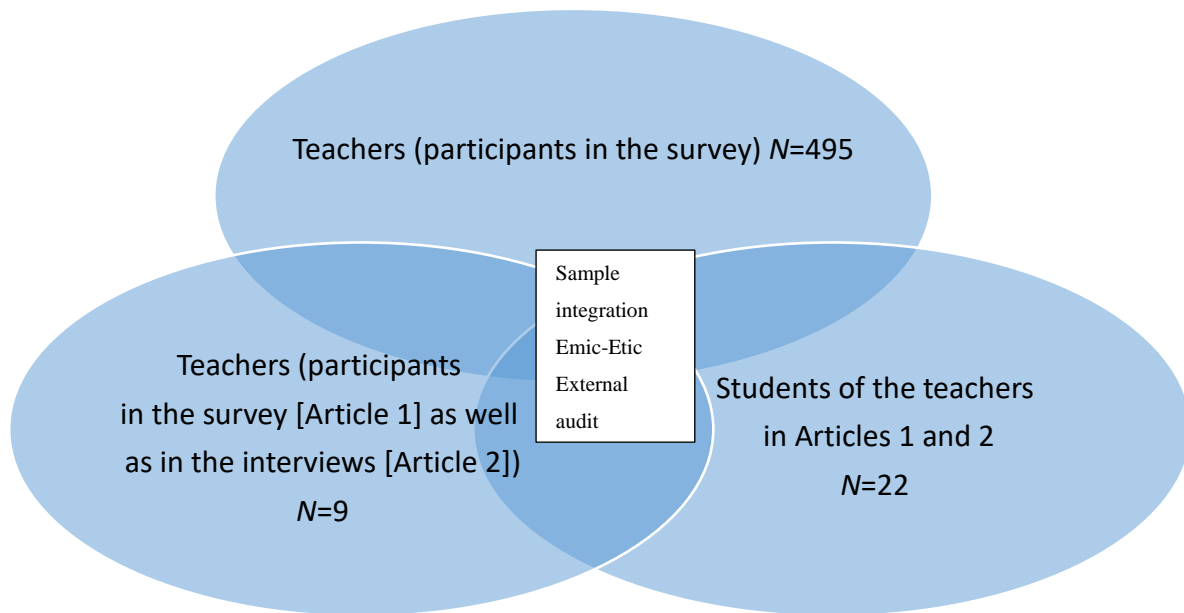


Figure 3: Participants' data triangulation and multiple validities

Construct validity refers to what extent a “higher-order construct is accurately operationalized and measured in a particular study” (Johnson & Christensen, 2017, p. 297). An already developed measurement instrument for the oracy construct with reliability and validity data would have been best to use and would have presented a lesser threat to the validity of the study. In the case of this study, the researcher could not find a suitable instrument already in existence to measure oracy in the Norwegian educational setting. Therefore, the researcher developed a tool by operationalizing Aristotle’s three modes of psychological persuasion that might occur during talk. The three dimensions of logos, ethos, and pathos are in an interplay and may all be present at the same time; therefore, it was difficult to operationalize them. Another researcher may have achieved this goal differently; however, a colleague of the researcher reviewed the operationalization developed and agreed on the divisions made. For a novice and beginning researcher, developing such a measurement instrument to empirically measure the oracy construct was challenging. Therefore, the instrument named “SNAKK” (which means *talk* in Norwegian) needs to be further developed. Several factors are involved in order for an instrument to be valid. First, an analysis to examine dimensions of oral competency was conducted (see development of instrument). As mentioned earlier, the logos analysis was determined to have a Cronbachs alpha $\alpha = 0.87$.⁴The analysis of ethos resulted in a Cronbachs alpha $\alpha = 0.89$. Pathos was measured with a Cronbachs alpha of $\alpha = 0.85$. The

⁴ Information from Article 1, which was removed in the reviewing process; however, due to the importance for the discussion, the information is included.

Cronbach alpha measurements are high, indicating the instrument measured what it was intended to measure and supporting the decision to use rhetoric to assist in mapping out the patterns of a possible educational oracy construct.

From a critical qualitative research standpoint, the definitions of the different parts of the constructs of logos, ethos and pathos must be addressed as well. What is defined in the oracy construct as logos, ethos, and pathos is outlined in article one (Kaldahl, 2019, p. 8) as well as in Table 2. However, the operationalization of the three forms of appeal do not completely harmonize with traditional understandings classical rhetorical theory. Much of what is operationalized as logos corresponds to the phronesis part of ethos in classical rhetoric. "Engagement" under ethos could also corresponds to pathos. "Receiver awareness" is placed under pathos, but it may also be an adaptation of the recipient's doxa (e.g., logos). Furthermore, several of the subcategories may have aspects of all three forms of appeal, such as dramatization. The categories were developed from the curriculum and conversations with teachers. They were then grouped into three main categories, which are named ethos, pathos, and logos. The grouping is based on statistics, not necessarily directly responding to rhetorical theory.

Validity of external audit indicates if the research is checked with the participants (e.g., teachers and students) for perceived resonance (Johnson & Christensen, 2017). The preliminary findings and results were presented to 170 teachers once for a sequence of three hours. As part of this sequence, the teachers were placed in groups representing each discipline. The researcher discussed the construct for each discipline in each group as well as in the plenary session. This was not intended as a systematic means of validation. However, the teachers found the findings reasonable and relevant as well as reflective of current practices (Brevik, 2015, p. 52). A similar process could not be followed with the students, since the data were collected in the spring just prior to their graduation from 10th grade, and they were subsequently enrolled in several high schools, depending on their line of study.

Communicative validity, also called *peer-debriefing* (Creswell, 2013; Johnson & Christensen, 2013), was achieved through guidance, discussions, feedback on readings, conference contributions, and attendance at text seminars at Oslo MET and in the NAFOL research school that took place during the researcher's doctoral studies. The researcher found these resources valuable for her research. The conversations and feedback provided nuances and new insights into the research work, which, in turn, assisted in efforts to provide enhanced transparency and accuracy in the research work, making it easier for readers of the work to judge whether the inferences drawn from the data are sound and reasonable. The researcher

found that discussing her research with research peers and senior readers and professors in academia, as well as with people outside academia, provided and generated new ideas and motivation for the work and thereby enhanced the communicative validity of the research process.

5.6.3 Generalizing validity or external validity

Within the concept of generalization, an inherent idea is how the results can “be generalized to and across populations of persons, settings, times, outcomes and treatments variations” (Johnson & Christensen, 2017, p. 293). One can generalize from a single research study to an identified and similar group (target population); this process is called *population validity* (Johnson & Christensen, 2017, p. 294). This study has both quantitative and qualitative generalizability (Silverman, 2013).

Quantitative generalizability. “Quantitative data often uses what we might call a 'narrow-angle lens' because the focus on one or a few causal factors at the same time” (Johnson & Christensen, 2017, p. 35). In order to generalize to a reference population, the sample must be representative for the population. From surveying $N= 495/1033$ tenth-grade teachers across disciplines in Article 1, it is reasonable to believe, but cannot automatically be assumed, that the results can be generalized to the reference teacher population (target population) in 10th grade classrooms in Norway across disciplines, although the results seem representative and transferable to similar contexts as well. The term *ecological validity* refers to “the ability to generalize the study results across settings” (Johnson & Christensen, 2017, p. 295). In order to achieve population validity by generalizing from a single study, randomized sampling (see sample and data gathering) was utilized. External validity also refers to generalizations across subpopulations (Johnson & Christensen, 2017, p. 294). In Article 1, the oracy construct was researched within each discipline; this allowed the researcher to generalize and to see patterns of an oracy construct across disciplines. However, caution was taken with regard to generalizing, as the researcher is aware that the context and situation might differ and change.

Qualitative generalizability. “Qualitative researchers view human behavior as being fluid, dynamic, and changing over time and place, and they are usually not interested in generalizing” (Johnson & Christensen, 2017, p. 35). Qualitative data are not generalizable in a direct sense, although they may convey a reasonable and relevant portrayal or description, which might be transferable to a targeted population (Brevik, 2015, p. 52). Hence, the findings in Articles 2 and 3 cannot be directly generalized to tenth-grade Norwegian lower secondary school. However, the findings might be transferable to these settings and populations. The goal

for Articles 2 and 3 was to provide insight into the teachers' and students' perspectives of the assessment of oracy as well as the meaning-making of oracy at this level. Additionally, the aim for this work was also to provide a reasonable description of possible aspects of teaching and learning oracy in school that might also be transferable to these populations.

5.6.4 Ethical considerations and confidentiality

In terms of ethical considerations, detailed characteristics of the participants are not included, the materials have been handled anonymously, and the study was approved by the Norwegian Centre for Research Data (NSD).

To what degree the participants or informants involved in the study are identifiable to the public or to the other participants are matters of concern for confidentiality. With regard to the survey (Article 1), the respondents are only identified as sensors/examiners of the national oral exam at the lower secondary school in the spring of 2016 by the school discipline (subject taught). The gender, age, education, years of teaching experience, and school affiliation are not provided. Therefore, the researcher considers the confidentiality of the survey participants as preserved. The drawback is that differences in the assessment of oracy based on gender, education, or years of teaching experience were not examined; however, this seemed unnecessary since the similarities and differences on the assessment of oracy between subjects were in focus.

Regarding the in-depth interviews with the nine teachers (Article 2), the teacher participants represented two schools in the same county. The schools and the county are not identified, but the description of the teachers from each school might reveal their identity to the other informants from the same school. Another ethical challenge is that even though the researcher promised confidentiality, there is no way to control what the participants from the focus interviews (Article 3) shared with each other or others from the focus interviews afterwards. This, in particular, is a problem since only two schools were involved.

5.6.5 Reflexivity

Reflexivity is a concept that refers to researchers' personal awareness of their role and position undertaken while conducting research, interpreting data, and creating new knowledge in the field of research (Alvesson & Skölberg, 2009). The current researcher is aware that one can never be completely neutral, even if attempts are made to be. Scientific research liberates values and ideals (Habermas, 1974). Research in cultural sciences is fueled by an interest in maintaining and expanding understanding between people (Habermas, 1974). As a researcher,

this means explicitly recognizing personal interest in the research and the topic at hand, which extends beyond curiosity of what oracy in 10th grade in Norwegian schools entails. In this case, the researcher is firstly curious about the oracy phenomenon as a basis for all human thinking, speaking, and interaction. Secondly, this work is sparked by the significance of raising the status of critical oracy in a rhetorical sense, not only in education but also in society in general, for the importance of oracy for humankind and for the development of rhetoric, critical thinking, health, citizenship, and democracy.

For Habermas (1974), the driving force for the researcher is to give people insight into each other's opinions and intentions, which is necessary in order to achieve rational interaction. Further, Habermas (1974) expressed that social interest in changing the world is not possible without challenges. For this researcher, the driving force and challenges are to find the meaning-making of oracy through the teachers' and students' perceptions, but also to inform a critical view on policies and previous national and international studies of oracy. According to Habermas (1974), all researchers have an inner dialectic relationship between their scientific recognition of ontology and epistemology and their social interest. Hence, all science correlates with values, and it is by nature inherently political (Lyngdal & Rønning, 1975, p. 67). However, the researcher maintained some ideological roots from the field of critical theory through her approach to the field.

In critical theory, scientific work represents emancipation of the individual from structural compulsion (Habermas, 1974). Habermas (1974) believed that one should use one's own ideology as a starting point for revealing ideologies. In other words, the researcher's preconceived notions of experiences made as a teacher nourished the development of the questions examined in this study. As a scholar, this current researcher possesses an ideological position and a moral purpose for the work being conducted, which is to develop a clearer projection of oracy as an empirical field, thus, attempting to raise the status of oracy in society and to influence the Norwegian school system to develop a better culture for oracy. Through a critical examination of the field, the current researcher attempted to reveal underlying ideologies for assessment in school. If these manifest irrational social structures, implementations of this study might lead to a liberation for the people bound by them (the teachers and the students) (Habermas, 1974), hence, resulting in an abolition of irrational power relations that might result in exploitation (Habermas, 1974; Lyngdal & Rønning, 1975, p. 67).

During the research process, this scholar constantly recreated and doubted herself while taking on multiple research perspectives (Fylkesnes, 2019, p. 58). This was an ongoing process

during triangulation of the analyzed data (Fylkesnes, 2019, p. 58). The researcher continuously considered the following questions: is it actually the concept of oracy being researched, or the teachers' understanding of the oracy concept? What do the students' voices contribute, or do the students really answer how teachers assess oracy? As part of the investigative process, the researcher regularly interrogated her own research production, questioning whether conclusions were based solely on the analysis or through the theoretical lenses (Fylkesnes, 2019, p. 58) or whether the claim can be made that the oracy constructs were identified. The researcher continues to ponder these issues. However, the feeling of uncertainty further motivated the search and drive for understanding in the inquiry process.

As a previous teacher with 13 years' teaching experience (8 in elementary and 5 in lower secondary education) and 11 years spent in teacher education, there is a risk of "putting on the teacher hat" and being too accepting and non-critical of teachers' and students' perspectives, which was the reason for using first-order interpretations (Mausethagen, 2013, p. 61). On the other hand, it becomes less challenging to fit in and be accepted and trusted by the participants in the educational setting when they are aware that the researcher has herself been a teacher in lower secondary education. Another asset attributed to the researcher's teaching experience is her comfort level with students and being accustomed to talking to teenagers, which facilitated their acceptance and openness during the interview process. Additionally, as the researcher is a mother of teenagers herself, it felt natural to be around the students, so limited time was needed to get to know the field as such. These issues also relate to the emic-etic validity (Johnson & Christensen, 2017), where the researcher is an insider, teacher, but at the same time an outsider looking into other teachers' classrooms and students. In order to find balance between these positions and improve the validity, a theoretically informed discussion as well as analytical tools in the analysis process and discussions with colleagues in the field have been helpful (Mausethagen, 2013, p. 61).

When researching language, it is extremely important to be sensitive to the interview objects as well as attempting to show rhetorical awareness and sensitivity to power relations. Further, it is crucial that the person asking the question, that is the researcher, understands that in the task of asking the question, one is at risk of taking a position of power. For example, questions are formulated according to one's world view; hence, the person who is to answer the question (the participant) can easily assume a subordinate position.

6. Summary of the articles

Through the previous chapter, the researcher attempted to discuss the main methodological challenges of the thesis in order to reveal considerations taken to prove that this study is reliable, valid and ethically sound (Johnson & Christensen, 2017; Brevik, 2015, p. 55). In this chapter, a short summary, which highlights the findings, of the three sub-studies is presented.

6.1 Article 1

Kaldahl, A.-G. (2019). Assessing oracy: Chasing the teachers' unspoken oracy construct across disciplines in the landscape between policy and freedom. Contribution to a special issue on Assessing Oracy, edited by Anne-Grete Kaldahl, Antonia Bachinger, and Gert Rijlaarsdam. *L1-Educational Studies in Language and Literature*, 19, 1-24. [doi:10.17239/L1ESLL-2019.19.03.02](https://doi.org/10.17239/L1ESLL-2019.19.03.02).

In the first article, the Norwegian teachers' oracy construct is in focus. The article presents a quantitative investigation through a survey on how 495 teachers across disciplines assess and define oracy across subjects on a 10th grade final, national oral exam. The aim of this article was to gain insight into what constitutes the teachers' conceptualization and assessment of oracy for the tenth-grade national mandatory oral exam.

The article concerns the challenges tied to the implementation of oracy as a key competence in the current curriculum (LK06) across disciplines. In this sub-study, what teachers across subjects value when they assess oracy is scrutinized. Additionally, patterns of a common and more overarching and cross-disciplinary construct were detected and investigated.

The findings and contributions indicated that within each subject discipline, oracy dimensions were valued to different extents when oracy was assessed. It is, therefore, possible to determine one or more aspects of oracy assessment for each subject. However, the teachers' assessments tended to group into three categories: the first group consisted of the Norwegian (L1) and English (L2) teachers, the second group included the foreign language (L3) teachers, and the teachers from the four subject groups of mathematics, religion, social sciences, and sciences comprised the third group. Norwegian and English teachers valued logos highly and most, but at the same time ethos and pathos were deeply appreciated. Foreign language teachers valued all dimensions to a lesser degree; however, logos, ethos, and pathos were evenly distributed. The mathematics, science, social sciences, and religion teachers were logos oriented and limited in their ethos and pathos appraisal. The question arises whether this logos orientation might be tied to the presentation and proclamation of syllabus content. In spite of

specific characteristics for each individual subject assessment, there existed an overarching construct of oracy. The cross-disciplinary construct placed emphasis on logos, but ethos and pathos still were valued.

The quantification, categorization and operationalization of logos, ethos and pathos can be considered a methodological contribution. Another methodological contribution, is the survey instrument “SNAKK”, which was developed in order to be sensitive to the Norwegian context when aiming at understanding teachers’ assessment of oracy.

6.2 Article 2

Kaldahl, A.-G. (2020a). (accepted (with major revisions), resubmitted 20.02.2020). Teachers’ voices on the unspoken oracy construct. The taken for granted competence. The article is currently under review for *L1-Educational Studies in Language and Literature*.

The second article explores the teachers’ oracy construct qualitatively. In the second article, nine teachers across subjects were interviewed about their work with oracy. The interviews were examined through a rhetorical topos analysis in order to provide multiple explanations for the teachers’ conceptualization, teaching, and assessment of oracy. This article differs in its methodological approach from the first article, where the participants were limited in their answers to alternatives in a survey.

This article contributes with knowledge about how teachers conceptualize, teach and assess oracy. This article revealed that the teachers were occupied with oracy and that they used a variety of didactical approaches; however, a metalanguage on oracy is lacking. As intended in the LK06 curriculum, the Norwegian (L1) teachers seemed to utilize the chapter on rhetoric in their textbooks for text analysis rather than as a resource for oracy instruction. The teachers were left with little or no time to discuss oracy or the assessment thereof in meetings with cooperating teachers. In their work with oracy, teachers found themselves in a challenging position, where they had to be sensitive to students and where the parents might be critical of the teachers’ assessment of oracy, sometimes accusing the teachers of assessing students’ personalities. On other occasions the teachers themselves felt that assessing oracy was like assessing the students’ personalities or the students’ ethos, especially when assessing introverted students, which requires sensitivity, patience, and care for the individual. Teaching and assessing oracy in schools requires demanding work, including the development of a warm classroom atmosphere where students feel safe and secure enough to participate in oral activities. At the same time, the teachers find the work with students’ oracy rewarding since, for them, it is closely connected to the bigger picture or the overarching purpose of education

as Bildung of students. The teachers find themselves feeling very fulfilled at the moment of students' mastery; moreover, the teachers' ethos is aroused when they witnesses students' development as individuals. This becomes the very core of the teachers' vision or function in school.

Theoretical and empirical contributions are the cross disciplinary oracy construct based on the teachers' summative and formative assessment of oracy in the classroom as well as an operationalization of what oracy can be in the classroom.

6.3 Article 3

Kaldahl, A.-G. (2020b). (accepted for publication). Students' voices on the unspoken oracy construct. "Find out how to do it on your own!" In Tsagari, D. (ed.) *Language Assessment Literacy: From Theory to Practice*. Newcastle upon Tyne: Cambridge Scholars Publishing.

The third and final article views the meaning-making of the work with oracy in the classroom from the students' perspectives. Six focus group interviews with a total of 22 students were analyzed through a rhetorical topos analysis. The article contributes with knowledge on the students' experiences with the conceptualization, teaching and assessment of oracy, which appear to vary from teacher to teacher and from subject to subject. The students were found to be strategic in finding ways to navigate in the world of what teachers prefer an oral presentation to entail. Students indicated that they value the work with oracy as a tool for empowerment, agency, and rhetorical citizenship in their future and in the world at large. Many students reported being self-motivated and wanting to achieve learning outcomes and experience assessment situations that are authentic and create meaning or purpose for them. For the students, oracy is universal and context-situated at the same time; hence, they are future-oriented and view oracy as a key to Bildung.

When the metalanguage on oracy was lacking, some students become resourceful and found information on and role models of good quality oracy. Hence, students relied on their common sense or experience-based knowledge. However, socioeconomical differences between students were amplified, subjecting students to the reproduction of social inequalities. The students wanted to know what to produce and how to produce oracy with high quality.

The article contributes with what an operationalization of what oracy can be for the students as well as a theoretical and empirical cross disciplinary oracy construct from the students' perspectives.

7. Discussion and concluding remarks

This chapter provides a discussion of the three articles and the overall contributions of the thesis as well as some concluding remarks and suggested avenues for further research. This work has been conducted to provide an understanding of oracy as a cross-disciplinary key competence in today's schools in Norway from teachers' and students' perspectives on oracy. The purpose of the investigation is to provide empirical evidence of the aspects of assessment of oracy across disciplines, which is an under researched area. In this endeavour, the cross-disciplinary nature of oracy is viewed both as a resource and as a challenge. Part one of this thesis discussion provides a glimpse of the status quo of work with oracy in Norwegian schools through teachers' and students' perspectives related to previous research. Additionally, rhetoric theory has become relevant for practical oracy in schools, especially since the current curriculum revisions state that rhetoric should also be used for practical oracy at the tenth-grade level (Norwegian Ministry of Education and Research, 2019). Part two of this discussion illustrates what this entails for education.

7.1 Part one: Discussion and synthesis of the articles

This project is embedded in the belief that oracy and rhetoric in education contribute to Bildung. This connection was revealed to be even stronger through this research endeavor. This research has provided deeper insights into the potential of oracy and rhetoric to educate and empower students in developing into healthy, self-confident human beings who are capable of reaching mastery through learning, reflections, critical thinking, argumentation, and agency through citizenship, hence, able to participate in further developing and sustaining democracy.

The main finding in this study is that the individual oracy constructs representing seven subjects (Article 1), as well as three overarching oracy constructs across disciplines (Article 1, 2 & 3), can be developed to achieve a more valid, reliable, and fair assessment of oracy across disciplines and can possibly be further developed for use for didactical purposes in school. These oracy constructs represent a broad register of creative, reflective, and exploratory oracy activities (see tables for topoi in Articles 2 and 3). This multifaceted approach to oracy invites functional oracy in meaningful contexts, which, in turn, introduces possibilities to develop these constructs further to "custom fit" each discipline as well as to develop oracy as a key construct across disciplines.

The data reveals that teachers utilize a variety of ways to promote oracy in the classroom through activities but also through teaching throughout the school year something, which is

supported by Wurth et al., (2019) as one of the key elements in good quality oral education. The teachers use a great repertoire of formative assessment approaches to oracy (see tables for topoi in Articles 2 and 3), and the teachers assess regularly at an individual level (also supported to strengthen oracy education by Wurth et al., 2019). In this work the teachers appear to encounter challenges with assessing oracy, and some even wonder if they are competent to assess oracy. These findings coincide with those reported internationally by Mercer et al. (2017) and nationally by Hertzberg (1999, 2003, 2012) indicating that teachers encounter challenges when assessing oracy. However, the teachers claimed that they were tasked with assessing oracy with no formal academic background or possibilities for professional development or courses in oracy to prepare them to do so (in alignment with Berge, 2007). Furthermore, the teachers indicated that the assessment of oracy was not discussed with fellow teachers at meetings in which assessment was a topic to the same extent as the assessment of writing in Norwegian (L1) and English (L2) as well as mathematics. Nor do the teachers have an oracy skills framework to rely on, which could have enhanced their metacognitive awareness (Mercer et al., 2017; Wurth et al., 2019). The teachers also expressed that the students' textbooks contained chapters about rhetoric but that they often used these chapters as a guide for the students on writing rhetorical analysis of texts (as indicated in the LK06 curriculum), but on a positive note, highlighted for use with practical oracy in the revised curriculum, The National Curriculum for Knowledge Promotion 2020 (LK20) (Norwegian Ministry of Education and Research, 2006, 2019). The students support this.

The students expressed that the assessment of oracy was different from subject to subject but also within the same subject depending on the teacher. The students know that they have to be strategic when addressing the audience (i.e., the teacher who is assessing). The students aim to please by providing information that the individual teacher expects and personally prefers: "If the teacher likes politics, it is smart to include something to do with politics in the oral presentation in order to please the teacher and get a better grade" (according to students in Article 3). However, the students appear to value good oral communication as a requirement for leadership positions in the world of work as well as in governmental positions. For the students, the educational system plays an essential role in preparing future generations for democracy as well as preparing them for their field of work. The students demonstrated positive attitudes towards systematically learning more about oracy and rhetoric (as in Olsson Jers, 2010), and several of the students perceived rhetoric as a potential theory for improving their oracy, and viewed public figures as the former US President Barack Obama as a role model for

being an excellent rhetor. In sum, the students have a rather complex and clear understanding of oracy as oral rhetorical Bildung.

This study has been an attempt to find an understanding of oracy as a key competence in school from the teachers' and students' doxes. On a conceptual level, this study has operationalized what oracy can be from the students' and teachers' perspectives in school. The results indicate that oracy in the classroom is more multifaceted than what is tried for on an oral exam (e.g., raising your hand in the classroom is an indicator of students' engagement and participation and will most likely be reflected in a higher grade). The findings show that assessing oracy summatively in an oral exam is very challenging for the teachers (Article 1). However, it is as challenging or even more so to assess oracy formatively in the classroom (Article 2 & 3). Article 1 provides insights into what teachers view as good quality oracy across disciplines and indicates a pattern of an oracy construct across disciplines. The cross-disciplinary oracy construct is also found in Article 2 from the teachers' perspectives as well as from the students' perspectives in Article 3. Article 1 provides new knowledge on the summative assessment of oracy from the teachers' perspectives. Article 2 provides insights on how oracy is perceived in the classroom, examples of didactics used to teach oracy, and knowledge on both summative as well as formative assessment of oracy from the teachers' perspectives. In Article 3, new knowledge on how students perceive oracy and the work with oracy in the classroom is presented as well as the students' insights on the formative assessment of oracy (since these students had yet to take the final national oral exam at the time of the interviews).

It is unclear whether the three articles contain the same ethos, pathos, and logos measures, since in Article 1 the subcategories were given in advance in the questionnaire. Articles 2 and 3 classify everything the informants contributed, so they may encompass more categories than Article 1. For obvious reasons the findings are not directly comparable since different methods were used to elucidate teachers' and students' understanding of oracy, and summative and formative assessments are not comparable concepts (Table 4).

Table 4: *Findings and non-comparable percentages*

<p>Article 1 From the teachers' perceptions</p>	<p>Findings:</p> <ul style="list-style-type: none"> • Summative assessment standards for the oral exams across disciplines • Operationalizes what good quality oracy can be on the oral exams • Empirical and theoretical oracy constructs in seven disciplines as well as a cross disciplinary oracy construct • A new instrument "SNAKK" 	<p>Percentages based on: Graded scales</p>
<p>Article 2 From the teachers' perceptions</p>	<p>Findings:</p> <ul style="list-style-type: none"> • Teaching and formative and summative assessment of oracy (including the oral exam) • Operationalizes what oracy can be in the classroom 	<p>Percentages based on: Proportion of replies in interviews</p>
<p>Article 3 From the students' perceptions</p>	<p>Findings:</p> <ul style="list-style-type: none"> • Students' experiences with formative assessment • Operationalizes what oracy can be for the students 	<p>Percentages based on: Proportion of replies in interviews</p>

However, there are still important findings suggesting that even though the teachers might assess oracy differently in their disciplines, there exists an overarching pattern for assessing oracy across subjects, which seems to be embedded in the teachers' everyday practices and subject traditions. This was discovered through the results from the quantitative chase for the teachers' oracy construct (see tables and figures in Article 1), as well as from the results of the second sub-study, described as the qualitative chase for the teachers' oracy construct (see figure Article 2). The valued oracy construct places emphasis on logos, while the ethos and pathos dimensions are also important aspects. The teachers' (recipients') assessments of their perceptions of the students (speakers) in a rhetorical situation (Bitzer, 1997) seem to be based on a holistic perspective (Gelang, 2008). As supported by Gelang (2008), the audience (teachers) assess the orators (students) by how the different modalities of actio interplay. Hence, how the students are committed in actio appear to need to be adjusted to the teachers' preconceptions

and expectations that are present in the rhetorical situation (Bitzer, 1997; Bourdieu, 1990; Gelang, 2008).

Based on the analysis of the survey data as depicted in Table 1.1 (Chapter 1), the content of the utterance (logos) is the part of oral competence most valued by teachers, except in foreign languages. That is, logos is more valued than ethos and pathos. Foreign languages oracy assessment indicated more balance in the value placed on the three dimensions, which, as indicated in Article 1, may be related to the fact that the students only received instruction in these languages for a limited time, thus utilizing methods (e.g., gestures) to a greater extent in order to make themselves understandable. Ethos and pathos were more crucial in the language disciplines in comparison to what was reported for the science and social sciences disciplines. The students' qualitative oracy construct is very close to the teachers' qualitative oracy construct (see overall oracy constructs in Article 2 and 3).

Furthermore, the results of the in-depth interviews with the students and the teachers show that a metalanguage for oracy is missing. This observation confirms other studies on oracy teaching (Fiske, 2014; Haugsted, 1999; Hertzberg, 1999, 2003, 2012; Olsson Jers, 2010; Lyngfelt, 2015; Penne, 1999; Svenkerud, 2013; Svennevig et al., 2012). Many lower secondary level teachers received little or no knowledge of oracy and rhetoric in their formal education. This finding coincides with the finding that rhetoric as a metalanguage on oracy has proven to be challenging due to misconceptions among the teachers in L1 (Kjønnrud, 2016). Additionally, Bakken (2019) found, when scrutinizing L1 school textbooks in upper secondary education, distanced presentations of rhetoric far from L1 traditional practices as well as presentations of rhetoric as an academic discipline that deviate from classical understandings of rhetoric, which in return create even greater challenges for the teachers. To summarize, it can be reasonable to state that more knowledge on oracy and rhetoric, as well as on assessment, is urgently needed in teacher education as well as in updated courses.

In order to assess oracy in a qualified way, it becomes necessary to know what indicates student competence at the different grade levels, as this determination is now based on the teachers' hermeneutic assessment competence developed through their experience and knowledge from working with students and knowledge developed in teaching communities. A metalanguage is a prerequisite for observing, communicating, grading, and giving feedback on students' performances and levels of mastery. This study's findings indicate that the teachers still provide brief and less informative feedback after, for example, oral presentations (Hertzberg, 1999, 2010, 2012; Svenkerud, 2013), which Fiske (2014) described as an

anticlimactic experience for students who have invested a lot of time and effort in their oral presentation. The assessment of oracy seems to be based on holistic impressions that might leave the teachers with an unclear conceptualization of what to expect.

Overall, the process of assessing oracy is time consuming, challenging, and complex (all categories are represented) for everyone involved. The teachers experience multiple pressures, from policies and a constant focus on assessment on the one hand, and from the need to ensure the development of each child, which requires time and sensitivity to each student's individual needs, on the other as well as from parents. What worries the students the most in an oral assessment situation is not presenting in front of their classmates, but having a teacher present in the classroom who is ready to assess the quality of their performances. At the same time, teachers feel pressured by the need to sufficiently document the oral grades.

The results of this study further reveals that oracy as an important cognitive and sociocultural dimension of the students' learning processes lacks priority in Norwegian schools. The empirical findings of the patterns of a cross-disciplinary oracy construct need to be further developed as a theoretical construct for teaching and assessing oracy. A construct embedded in the students' and teachers' practices may be more sustainable in further curriculum development.

7.2 Part two: Overarching discussion

With the three article summaries and the extended abstract as an aim to explore and articulate oracy in the Norwegian school context, the findings are also discussed here at a more overarching level. A part of the ideas or considerations behind this study has been to participate in the conversation of developing a neo-rhetorical paradigm for oracy in education. In this work, oracy is used as a critical resource. Basically, oracy is positioned in a rhetorical sense. An attempt has been made to contribute to warrant oracy in a manner that constitute in developing a position for oracy that gives it meaning as a key competence in the Norwegian curriculum as well as raising the status of oracy in schools. This places oracy in an overarching position as a new paradigm that may be evolving through the power of key competencies in school, a paradigm that draws on other traditions that meet in order to develop new knowledge. The assessment of oracy cannot have validity nor reliability before oracy as a key competence in the curriculum can be constituted as an explicit and comprehensible construct. Thus, this study contributes to and participates in the discussion of curriculum development, ideology, policy, and enactment as it relates to oracy as a key competence, hence, raising questions of concern for future curriculum development and educational sustainability.

The current debate on assessment belongs to a concept of accountability grounded at the

policy level that does not seem to be owned by the teaching profession (Ball, 2008; Ellis, Steadman, & Trippstad, 2018). The system around us seeks simple solutions for assessment; but the debate should be owned by the professionals in the field (Ball, 2008; Ellis et al., 2018), which in this work is defined as the teachers and to some extent the students. The Global education reform movements taking place as a result of among other factors such as international assessments, i.e., PISA & TIMSS, have constructed problems with the intact educational systems as well as with their professionals (Ellis et al., 2018).

Many countries strive to create better policies for education, as the ideal intention of the world of education seems to be coordinating current, new, or revised curricula and assessment systems with the school textbooks as well as with the instructional practices of the teachers. However, this may limit teachers from employing their professional judgment. In their teaching, teachers must follow the lead of those who develop the curriculum. Thus, teachers have to teach and assess in a manner that falls somewhere between assessment for learning and an increasing testing system.

The oral exams are a result of adaptations and revisions of the tradition of academic examination as well as through the administration for this type of exam. Hence, the oral exam is not empirically embedded in oracy research (as with writing, see for example/CF. Berge, 2019). In assessment research there are certain criteria for a construct (Kane, 2006), which entail an explicit oracy construct tied to the subject tradition developed and based on empirical research (Borgström, 2012; Berge et al., 2016). According to a psychometric understanding, this is how oracy can be tested with high reliability. In the absence of an oracy construct, the teachers will take a hermeneutical approach for oracy assessment based on common sense norms for good quality oracy. Hence, the intentions of the governmental offices to test oracy with competence goals and aims, if not accompanied by a clear definition of an assessment construct for oracy, will still be based on the teachers' customary transferred assessment doxa. The critique has been on teachers who deviate from the norm; these cases reduce and harm the trustworthiness or reliability of an assessment community of interest (here represented by different subject disciplines) (Skar & Aasen, 2018; Berge, 2019). Consequently, the teachers become oral text norm managers (Berge, 2019) or carriers of cultural norms for good quality oracy. Berge (2019) assumed an either/or a middle ground position, where he combined a hermeneutic rationale for assessment with the more technical form of assessment inspired by psychometric measures. These positions can be combined without swaying the community's oral text norms or the interpretation managed by the community (Berge, 2019). Thus, the

current researcher believes that this middle ground approach may be a good strategy for oracy as well. This can be accomplished by further developing the researched constructs from teachers' and students' perspectives.

What is revealed with a high number of participants and quantitative statistics (Article 1), is that the teachers accomplish to some extent collective professional judgment, especially considering the lack of standardization through policies. However, in the qualitative studies in this dissertation (Articles 2 & 3), with fewer participants, the differences in the assessment of oracy are amplified to a greater extent. Thus, the findings from the three studies illustrate the strengths of seeing patterns from a mixed methods approach to research.

The results indicate that the Norwegian teachers have developed a more or less experience-based oracy construct. The construct seems to be in alignment with and accepted within the boundaries of the national curriculum. From an overall perspective, Aristotle's triangular communication model, with the speaker, the topic, and the listener (Kjeldsen, 2016), seem to be an underlying assumption for the national curriculum. In comparison to the curriculum, the teachers' oracy construct might be a more complex, functional, and sustainable construct, which "introduces an intellectual complexity that mirrors the complexity of a real-life phenomenon" like oracy (Evensen et al., 2016, p. 242). The teachers show evidence of Aristotle's concept of phronesis as practical wisdom (Flyvbjerg, 2001). In Goodlad's (1979) terminology, the teachers implement their own understanding of the curriculum through their practical teaching and assessment. In other words, through the teachers' enactment (Braun et al., 2010), they produce their own take on policies. Historically, in Norway there has been a long tradition of respecting teachers' phronesis. The teachers' professional judgment has been given freedom to develop and exercise through vague policies. Teachers at the local level, down to each school district and local school, have been empowered to make their own assessment standards through vague policies. The teachers have through their traditions and practices enacted policies.

The kairos for the current national curriculum is resulting in economic concepts that frame education, thus, enabling a comparison of how much money each country spends on education, but also measuring the return on investment for those funds based on students' achievement scores. At the same time, the OECD's intentions, as adapted by the Norwegian curriculum, encourages the teachers to revolutionize the education system and become the solution to better schools and teaching for excellence. The teachers are left to teach and assess oracy without a clear assessment construct, thus, creating room for cross-pressure for the

teachers between teaching to the tests and achievement measures versus time and attentiveness needed to address the individual needs of the students. By placing the responsibilities on the teachers, politicians seem to disown responsibility for education, perpetuating the ideology where previously and historically the teachers appeared to have monopoly on knowledge. As a product of this ideology, students are subjected to a testing system, where many students are exposed to anxiety brought on by assessment situations, including grading and tests. Consequently, the students might experience a focus on external motivational factors, such as test results (e.g., grades). A consequence for the teachers appear to be an increased pressure to document the grades through more testing, which in return takes time and attentiveness with students.

This study seems to present evidence of a lopsided view of knowledge, which might be influenced by a common trend in our society, that logos, as representing scientific knowledge, is more valued than the ethos and pathos dimensions of oracy. The logos dominance appears to represent the “knowledge” focus in the Knowledge Promotion Reform (Norwegian Ministry of Education and Research, 2006). The question is how knowledge comes to be expressed in the classroom, as students’ reflections and analytic thinking or through simple repetitions of facts measured and assessed are based on how much the student is able to memorize from the textbooks. The knowledge view of rhetoric is, to a large extent, based on the formation of meaning through the use of topoi. “Topoi are “places” where the speaker can find arguments or argumentation patterns” (Trippstad, 2009, p. 19, author’s translation). Hence, knowledge tested as fact memorization from, for example, only a chapter in a textbook measured with logos arguments seems like a very limited view of knowledge, albeit cost-effective and easy to test. However, this approach may risks students becoming bored and demotivated and consequently might increase the school drop-out rate.

Furthermore, the students’ abilities to display ethos and pathos are crucial in how the students are accepted when they encounter the world’s many different contexts, cultural arenas, and dimensions. According to classic as well as the new rhetoric (Perelman, 1982), knowledge of the audience is an important condition for effective communication and success. However, according to Perelman (1982), knowing what the audience's views and feelings are turns out to be complicated and challenging. Indeed, practice and social competence cannot be underestimated as a very crucial and important competence to develop for students. Obtaining the right mental meeting between the rhetor and the audience cannot be taken for granted (Trippstad, 2009). The current and future audiences, for example, on electronic devices, may

not be or seem real because of the digital distance or simply appear more real in cyber space. However, it is important to keep in mind, when working with oracy from a rhetorical point of view that there is always an audience (Bakhtin, 1998). These competences are crucial when facing cyberspace with, for example, right-wing extremism on the net, in order to understand consequences of utterances and how easy it can be to partake in, and indirectly or directly substantiate, events such as unfortunate happenings like 22.07.11.

The underestimation of students' ethos and pathos dimensions can be viewed as almost contradictory to the curriculum's mandate for Bildung as these dimensions are crucial for developing tolerance, which is seen as a very important competence for the future with a more culturally diverse population. These competencies are important to develop in school to counter right wing extremism and xenophobia. It becomes crucial for students to learn how to use language and comprehend that language is built on structures of knowledge and that knowledge entails power. Greta Thunberg is a good example of a young environmental activist who has managed to capture the attention of world leaders on environmental issues through her speeches. Greta Thunberg has received international recognition through her actions by utilizing the power of oral rhetoric. Hence, Thunberg manages to get her young voice heard. In return, this illustrates the importance of giving young people a voice.

The ethos dimensions in how students display their character as well as the pathos dimensions in having emotional influence on others are key elements in the development of the "whole student" (personal, social, and intellectual development), that is, the students' Bildung. Additionally, logos, ethos, and pathos are highly relevant for the participatory aspects of work, democracy, and living a successful life and are crucial for the unknown future.

From an enactment perspective, the results of this study indicate that the teachers' assessment knowledge may be based, to a very limited degree, on the curriculum. However, leaving their knowledge on assessment of oracy up to their intuitions and hunches. The consequences of the lack of an assessment construct for oracy, which simply using a metalanguage for oracy such as rhetoric could provide, are contradictory to the testing system Norway has decided to embrace. The results indicate that the teachers have to rely on their intuitions and hunches, taking a hermeneutical approach to assessment. An increased and intentional balance between technical and hermeneutical rationality for assessment may be more sustainable in developing future curriculums.

The current variations of the many patterns of the oracy construct across disciplines may be very challenging for the teachers to conceptualize as well. The question arises whether the

assessment of oracy in schools can withstand a psychometric control. An unclear and undefined oracy assessment construct might lead to biased and unfair assessment practices. In formative assessment situations throughout the school year and in the teachers' everyday work in the classroom, when providing feedback for continuous learning, the development of the “whole student” (personal, social, and intellectual development) and not just assessing for test scores is central for the teachers' attentiveness with students. The increasing testing system in the classroom might distract the teachers' work and time from the very core of being a teacher, their ethos, or their own view of *Bildung*.

According to the findings from the student interviews, from a student enactment perspective, the students are exposed to a variety of expectations in how oracy is being assessed across subject disciplines. Hence, assessment may favor students coming from families with a higher socioeconomic status who have been exposed to contexts in which language is viewed as important, which also entails the power of knowledge structures (Article 3). Thus, the Norwegian school is at risk of reproducing social differences, contradicting the very purposes of OECD's intentions with the key competencies that serve as tools in attempting to tighten the gap between social inadequate (Berge, 2007, p. 228).

The students have to orientate themselves differently in each subject discipline and adjust their speech to the context and the assessment situation (Article 3). In return, the students are exposed to external motivational factors for learning instead of having an intrinsic focus on such an important life-long competence as oracy. The logos orientation in school might leave the students with a short-term focus on memorizing facts for tests, and, therefore, a distorted picture of what learning and knowledge really is.

7.3 Empirical contributions

The main empirical contribution of this thesis is increased knowledge about the meaning-making of oracy in tenth-grade lower secondary school in Norway based on teachers' and students' doxes. This findings of this study has provided three empirical articles which have attempted to concretize and operationalize the obscure but important phenomenon of oral communication in the classroom. The results also provide insight into the type of language that teachers seem to value. This knowledge can contribute to assisting teachers in assessing oracy in a more reliable and valid manner. This research has developed knowledge about how oracy is conceptualized by teachers and students in specific disciplines as well as oracy as an overarching key competence construct. This study provides an empirical survey and an overview of what teachers consider important when assessing oral exams across subjects in

tenth-grade. The results provide new insights and important knowledge, which can function as a foundation for further developing oracy as a key competence in school. Knowledge about the current state of oracy can assist teachers in becoming better and more systematic teachers and assessors of oracy and, thereby, acknowledge oracy as a powerful learning tool. In order to take oracy seriously, the differences in assessing oracy in different disciplines should be acknowledged.

A noticeable finding is that even though the teachers claim that they lack education in teaching and assessing oracy as well as lacking assessment standards for assessing oracy, the teachers also seem to have an embedded understanding of oracy as a construct through their everyday collective practices. The mixed methods approach shows patterns of the teachers' assessment when measured quantitatively on a larger scale, while the qualitative interviews with the teachers show how the teachers' assessment criteria differ within a smaller population. On the national level, this oracy construct seems to be empirically rooted in teachers' accumulated experience. In the future, the key might be to build on the existing construct among teachers in the curriculums, thus, bridging the gap between theory and practice and developing a more sustainable construct as well as reducing the top-down political influence on the educational framework. Undefined assessment constructs lead to inequality. By making a construct explicit instead of implicit, there is a greater chance for reaching equality, thereby avoiding the reproduction of structures of inequality. A clear and transparent construct will increase the number of students who know how to demonstrate their oracy competence and decrease the number of students who unknowingly remain in the dark. The work on the oracy construct can have its outspring in the functions of oracy. A construct may be built on such elements as a theory of language or "a frame of reference" (Bachman & Palmer, 2010), where rhetoric seems to be key to a metalanguage on oracy. The challenges with the assessment of oracy seem to be linked to the fact that oracy is ephemeral and must be observed directly (Wilkinson, 1965; Mercer et al., 2017). This study has uncovered how the oracy assessment seems to be a very cognitive and psychological complex process for the teachers. This may be due to the development of oracy and the ability to speak is closely linked to the students' personalities, creating a situation that needs to be resolved sensitively on the part of the teachers. This sensitivity is closely connected to the holistic development of the student (Bildung). The ideological and functional conceptions of oracy are illustrated in Figure 4.

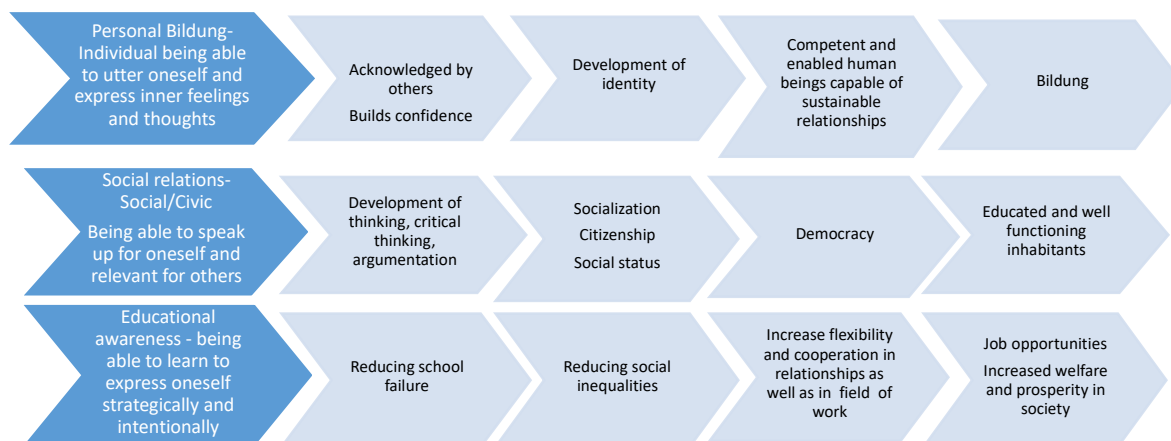


Figure 4: Ideological and functional conceptions and functions of oracy

7.4 Theoretical contributions

The established doxa where the teachers' doxa and the students' doxa meet is a didactic space, a space where teachers can foster students' learning and development. In this space, teachers present to the students' knowledge, often in the form of logos. These presentations are transformed through the teachers' knowledge of didactics (e.g., the assignments, the material taught, and the questions asked didactical in order to fit the students' capabilities for comprehending new knowledge). This is a complex process, which requires that the three forms of Aristotle's knowledge are accessible for the teacher in order to manage the classroom teaching complexity. First, scientific knowledge in the form of logos knowledge (e.g., facts as epistemic knowledge) is involved. Second, phronesis is present, as the teacher is constantly making ethical judgments and valuing what to do, for example, when making decisions about the level at which knowledge should be presented. One level might be too difficult for a group of students, while another group of students may need the material to be at a higher level of difficulty. This example also shows how phronesis, the ethical dimension, is also closely linked to didactical knowledge in the form of techne. Hence, the teachers have to make a final ethical and didactical decision on how to present the material by differentiating. According to Ohnstad (2015), a Norwegian teacher makes 700 ethical decisions a day. On an everyday basis in the classroom, the teachers appear to need to make decisions built on such factors as the individual needs and abilities of the students in the classroom, what is to be taught, how much time is set aside for this assignment, what books are available, and how the work should be organized. Therefore, the teachers' didactical and ethical challenges are all about considering what to practically do in preparation for that moment of time, rather than strictly following theories. This kind of knowledge is linked to phronesis as practical knowledge that is connected to

Bildung (Gustavsson, 2001, p. 34-36). As a result, the teachers themselves are formed through Bildung in order to find links between the known and the unknown for the students and to discover the connection between each individual student and the world (Gustavsson, 2001, p. 34-36).

Both from the assertions from the students as well as the teachers, there appears to be evidence of this shared didactical space as a space for Bildung, where the students in this shared space are formed in the teachers' more overarching visions for education, Bildung. The teachers do this by showing and giving attention to each student, by recognizing the uniqueness of each individual student, and by assisting the students in reaching their potential. When students learn in a warm and safe atmosphere, as in a classroom, they can practice taking stands and expressing themselves, possibly even changing their opinion and creating new opinions in argumentative discussions or debates, especially on themes connected to values; thus, the students are formed through Bildung. The students appear to view certain competencies in school like oracy as a key element in Bildung and as a springboard to their future through rhetorical citizenship and agency.

From a rhetorical perspective, "the realm of values, to the loci of the preferable, [...] play a role analogous to presumption" (Perelman, 1982, p. 29). The loci communes or communities of practices for teachers have general loci of what is of value in a hierarchical order within these communities. An example of this is didactics, where what is thought and expected of a student has different hierarchical ranking, (e.g., as described in Bloom's taxonomy as the ability to reason and argue). The abilities to reason and argue have higher value than to be able to remember a fact or describe an item. Teachers will probably recognize, if their utterances are interpreted sensitively enough, what constitutes the core of the discipline. It is not just episteme (scientific knowledge); it is also didactical knowledge in the form of *techne*, in how to practically teach and manage many students in a classroom (classroom management), inclusive of the values presented through *phronesis* (Perelman, 1982, p. 31) with the decisions teachers constantly make as well as decisions made on practices such as assessment, both formative and summative. As for Aristotle, the teachers' *phronesis* becomes something more than episteme (analytic and scientific knowledge) and *techne* (know-how knowledge).

Figure 5 below provides an illustration of this shared space where knowledge transference occurs. The overarching aim for education within both the teachers and the students' *doxa* is Bildung, but episteme as scientific knowledge does not hold a superior position. Episteme plays one essential part of what students are supposed to learn in school.

However, *techne* is as important and *phronesis* is something more, the data shows that the concept of *Bildung* is the overarching aim.

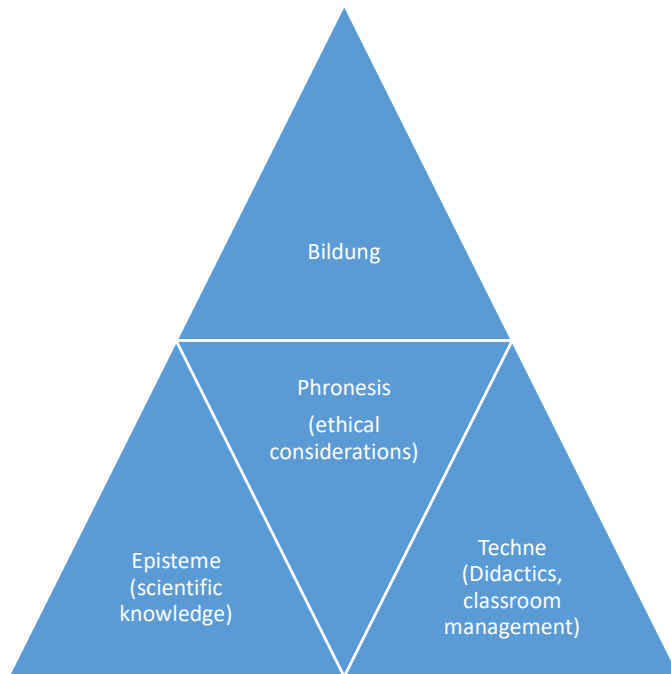


Figure 5: Display of shared space where knowledge transference occurs, where the overarching aim for education within both the teachers' and the students' doxes is *Bildung*

Figure 6 was developed in an attempt to illustrate how the complex oracy phenomenon is conceptualized, by students and teachers, in school as well as in a variety of situational and cultural contexts. Figure 6 display the teachers' and students' overarching oracy construct with the acts and purposes for oracy. The acts of oral rhetorical competence with the distribution of *logos*, *ethos*, and *pathos* (see contents of *logos*, *ethos* and *pathos* in Table 2) can be varied according to the researcher's oracy constructs in Article 1, 2 and 3. The figure attempts to define oracy as a key competence in relations to challenges tied to oracy inside and outside of school (as in Berge et al., 2016) such as enablement for the field of work, critical thinking, health and life competencies, democracy, citizenship, practical and political agency as well as in *Bildung*. As with Berge et al. (2016) with writing practices in school, oracy in education is viewed in relations to the variety of oracy practices as a tool for, in example, learning through critical thinking, interactions, listening and creation of new knowledge. In order to be able to express oneself, understand others, invite to interaction or in order to participate (as in Berge et al., 2016), the oral utterances are mediated through both oracy (speaking and listening) and nonverbal communication (e.g., gestures). The oral utterances are viewed as intentional oracy

(Fafner, 2005), which is performed in a rhetorical situation (Bitzer, 1997). There is always an audience (Perelman, 1982; Bakhtin, 1986), which again, has preconceptions and expectations (cultural norms and doxa) (Bitzer, 1997; Bourdieu, 1990; Gelang, 2008), which in return will influence the recipients’ holistic evaluation of the interplay between the different modalities of actio (Gelang, 2008). “Utterances that were not formed according to these norms were not considered relevant contributions to public debate” (Berge et al., 2016, p. 177). Hence, by teaching students rhetorical patterns for communication and argumentation, all students will have a repertoire that enable agency and participation in civic life.

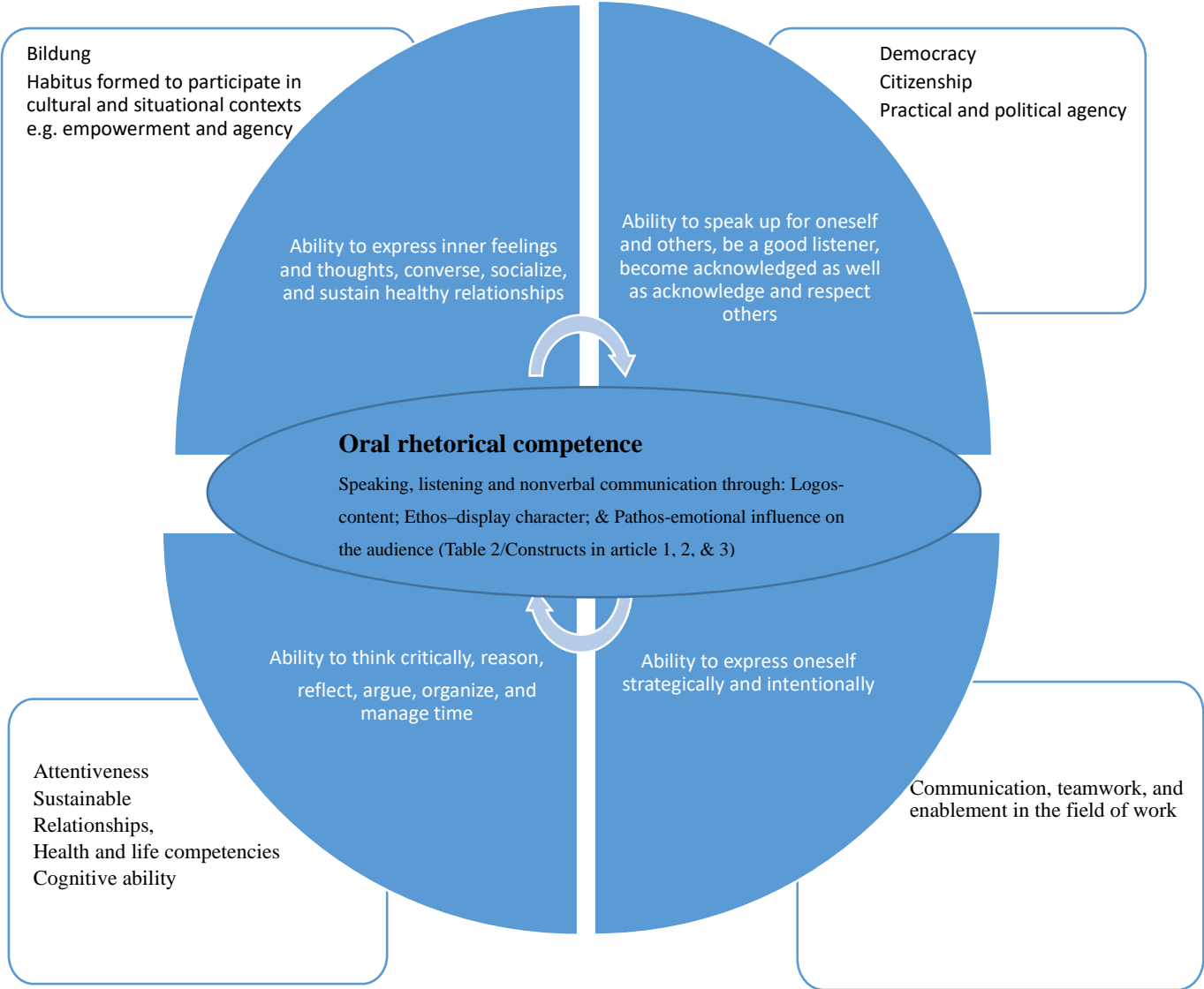


Figure 6: The teachers’ and students’ overarching oracy construct

7.5 Methodological contributions

The transparency in the methods used and described in this thesis might be considered a methodological contribution. Detailed descriptions of how data has been collected and analyzed are presented as well as details about the context. In doing so, there is provided enough information for other researchers to be able to replicate the different sub-studies (see discussion of transparency in the methods section). Another methodological contribution is the quantification of rhetorical concepts (logos, ethos & pathos) which can be utilized in further studies.

The instrument “SNAKK” from Article 1 could be further developed. The instrument was developed to support a context-sensitive approach to developing the conceptualization of oracy as well as an understanding of how teachers assess oracy. This information can, in turn, be utilized to develop content criteria in each subject on oracy, thereby enhancing the sustainability and closeness of the curriculum to real, practical life in classrooms.

The combined use of rhetoric (Aristotle, trans. 2006) with assessment theory (Kane, 2006) as a critical source with mixed methods research (Johnson et al., 2017) in this thesis can be considered a methodological contribution. In particular, rhetoric has been an asset in this work, since it contains a language to describe oracy and what constitutes good talk or norms for what is considered good quality oracy. By combining a rhetorical analysis, such as the topos analysis, with quantitative methods, which are often accused of overgeneralizing from a group to an individual, the methods complement and strengthen each other. The combination of theories and methods in this thesis may constitute a creative and original asset to the world of educational research. When different worlds of knowledge meet, new knowledge can be created.

7.6 Practical implications

The focus on the summative assessment in Article 1 is on the assessment of the oral exam across disciplines. As previously mentioned, the presentation, which according to the policies (Norwegian Directorate for Education and Training [UDIR], 2019) are not supposed to count towards setting the grade for the oral exam, appear to count, since the teachers in Article 2 state that they are “only humans” and are influenced by the presentation that endures for the first ten minutes of the oral exam. This part seems to set the stage for the level of difficulty of the questions the students receive; thus, the teachers’ expectations may be influenced. First and foremost, the professional conversation is supposed to count. However, through the interviews

with the teachers in (see Article 2), it became clear that the presentations, which 85%⁵ of the time were multimodal with the use of PowerPoint, counted in the assessment process. Since what is made during the preparation period should not be considered, there are indications that this has led teachers in upper secondary schools to prioritize the professional conversations and decrease the importance of the prepared presentations when working with oracy in the classroom (Müller, 2019). This is a threat to rhetorical competence, because the prepared oral presentation of the exam is not considered; thus, this may lead the teachers away from prioritizing the work on the oral presentation as a crucial practice of oracy in the classroom. Like Hertzberg (2012), the current researcher found that the final oral exam keeps the teachers motivated to work with oracy in the classroom. The part of the students' presentation that involves the prepared material, which is not supposed to count, may also explain why teachers are logos oriented and emphasize knowledge in assessment. Dramatization and debate are activities, which there is seldom room to explore in the exam situation. Naturally, this may not be something the teachers consider important for the exam format. However, it can still be an important part of the oral activities in the classroom. An advised practical implication of this work is, therefore, to keep the national oral exam and to keep the prepared part of the exam and make it count in the assessment process.

Practical implications of this study are to facilitate a new and formative exam system, and the challenge will be to think creatively about the type of oracy teachers should stimulate through their teaching, including using oracy as a critical competence in a rhetorical sense. Consequently, this contradicts the current exam system as it is and at the same time assessment for learning is highly emphasized. The assessment system needs to be revised to be better able to capture oracy as a critical resource, as stimulated throughout teaching.

Evidence that this research is needed is the fact that Hertzberg (1999, 2003, 2012) claimed that teachers thought that it was almost impossible to assess oracy. Over twenty years later, teachers still struggle with the assessment of oracy. This study also shows that the process of evaluating oracy for the teachers is complex, challenging, and time consuming (Hertzberg, 2012; Mercer et al., 2017; Svenkerud, 2013). This issue must be addressed for the teachers, especially since oracy and rhetoric have become even more central in the new and revised curriculum. The teachers need explicit education in rhetoric and the assessment of oracy (where rhetoric is the tool). In the future, oracy and rhetoric need to be emphasized and strongly

⁵ Information from Article 1, which was removed in the reviewing process; however, due to the importance for the discussion, the information is included here.

incorporated into the curriculum of teacher education. This assertion is supported by the fact that the teachers in this study expressed that they never learned about oracy during their teacher education and they have not been offered courses since where they learn and discuss oracy assessment. Further, teachers do not discuss oracy assessment with colleagues in the same manner as, for example, assessment of writing and mathematics. Oracy through rhetoric needs to be theoretically as well as didactically developed in teacher education as well as in continuing education courses in order to empower and enlighten teachers' competence for teaching and assessing oracy across the curriculum as well as in each discipline. If this achieved, it could be possible to increase oracy beyond the classroom. Moreover, the status of oracy needs to be raised throughout the Norwegian educational system, both as a rhetorical tool to learn and to develop how to speak as a discipline, as well as in the use of talk as an exploratory and critical tool in learning.

Teachers claim that there are chapters about rhetoric in the students' textbooks, but that they often use these chapters as a guide for the students on writing rhetorical analyses of texts, as suggested in the curriculum. These rhetorical resources would be beneficial to utilize when learning to talk as a discipline for successful communication and the improvement of speaking and listening as well as for analyzing speech (as will be suggested in LK20 (Norwegian Ministry of Education and Research, 2019)). Indeed, rhetoric should serve as a practical competence, not just solely used for more or less analytical language analysis; this will be especially important as time goes on since citizenship and democracy have entered the curriculum (Norwegian Ministry of Education and Research, 2019). However, there is still a need to develop an oracy curriculum with assessment tools that are culture sensitive to the Norwegian context (as done through Voice 21 in Britain) (Voice 21, 2019).

To sum up, the Norwegian school system needs a sustainable change with an increased focus on oracy and rhetoric to increase the students' knowledge and awareness about communication and the power of persuasion. This need centers on societal norms (e.g., politeness) and what is considered acceptable within certain borders of a community to be able to fit in, which requires the ability to read contexts and to use language as expected and accepted within the knowledge cultures. Norms for professionalism either as a teacher or as a student are expressed through language, both verbally and through gestures and body language in an interplay. Students will benefit from increased awareness about what is communicated through non-verbal communication, which is necessary to understand how body language (e.g., rolling the eyes) impacts on others and the messages it sends, thus, playing an important role in

developing, for example, tolerance and empathy in students and developing respectful contexts for communication. Rhetorical awareness enables reflection on one's own language use, verbal and non-verbal. Rhetorical awareness can contribute to a better classroom environment, discourage bullying, and create future citizens who recognize and will be able to counteract negative forces such as xenophobia. Rhetorical awareness includes knowledge of how language and power are interconnected and how to use different types of language, which provides power to some and for others power is taken away. Language is a means of communication, while rhetorical awareness is about choices we make in conversations and in communication in general. Therefore, knowledge about the relationship between language and power is important for future generations.

Rhetoric also encompasses theories of argumentation, which can be learned and utilized for critical thinking, arguing for a standpoint taken, and arguing for choices of value for meaning in life. Hence, rhetoric is also linked to being able to express oneself by setting boundaries and respecting the boundaries of others (as in health and life competencies in LK20 (Norwegian Ministry of Education and Research, 2019)). Rhetoric can also serve as a tool for communicating feelings and voicing one's opinions, thereby enhancing one's ability to express feelings and develop healthy relationships. This is very closely linked to the three central pillars in the revised curriculum: health and life competencies, democracy and citizenship, and sustainable development, as well as critical thinking (Norwegian Ministry of Education and Research, 2019).

The key lies in understanding the importance of oracy through teacher education, which permeates school culture. As a result, each school's culture will benefit from its teachers having expertise on oracy. The new guidelines for teacher education in Norway now require a master's degree and developing a master's program in oracy and rhetoric will help amplify an oracy culture in schools (as the teacher experts on oracy in Britain, in the Voice 21, (2019). In an ideal world having teachers with a Masters degree in oracy and rhetoric would be preferable, however this current researcher would minimally like to see that there are teachers with in-depth courses in their master program focusing on oracy and rhetoric.

7.7 Implications for further research

The tradition seems to be that oracy has been overshadowed by research on reading and writing, appreciated as a naturally developed competency that serves as a necessary tool for writing and reading development. However, what has emerged in this work is the need to view oracy as a competency that needs to be developed on its own. The focus has to be on oracy as a discipline,

where further development from primary discourses through secondary discourses need to be seen as a must for strategic teaching in order to promote the development of oracy as a competency in itself. In doing this oracy can become a tool for reducing social inequality in society as all students regardless of background will have the ability to develop their communicative capacity.

Teaching and assessment of oral rhetorical competence requires knowledge of what can be expected of students at different age levels. Thus, research needs to be conducted to develop age specific oracy frameworks, which are sensitive to the Norwegian context.

Much of what is currently produced as written communication in the future might be produced via oral speech: for example, speech to text conversion is widely available on smart telephones, through which written messages can be produced orally rather than by typing in text. The influences of these new technologies on speech production have, to the current researcher's knowledge, been neglected by researchers on L1 education and pedagogy (Kaldahl et al., 2019). Oral and written cultures may have become more similar over the years, since writing is so interwoven in our society. Since Norway will become one of the first Nordic countries to receive speech to text programs from Microsoft (with this function being incorporated into both Word and Outlook), research on oracy pertaining to these new developments is needed. Additionally, we need to keep abreast of research on what happens in the everyday classroom from the students' and the teachers' perspectives.

To conclude, it has been a formidable undertaking to attempt to articulate oracy from a Norwegian context, as well as to provide adequate descriptions and build coherent theories on the subject. In the future, the oracy construct needs to be pursued further to guide classroom practice according to grade levels and inform policymakers on curriculum development and assessment.

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Appendices

Appendix 1: Confirmation letter from NSD

Appendix 2: Information letter to the principals and the teachers

Appendix 3: Information letter to the parents and the students

Appendix 4: Survey

Appendix 5: Interview guides

Anne-Grete Kaldahl

Institutt for grunnskole- og faglærerutdanning Høgskolen i Oslo og Akershus

Postboks 4, St. Olavs plass

0130 OSLO

Vår dato: 01.02.2016

Vår ref: 46415 / 3 / AGL

Deres dato:

Deres ref:

TILBAKEMELDING PÅ MELDING OM BEHANDLING AV PERSONOPPLYSNINGER

Vi viser til melding om behandling av personopplysninger, mottatt 05.01.2016. All nødvendig informasjon om prosjektet forelå i sin helhet 29.01.2016. Meldingen gjelder prosjektet:

46415*Didaktikk som redskap for muntlige ferdigheter*

Målet med prosjektet er få en forståelse av hva muntlighet på ungdomstrinnet kan være. Jeg ønsker å finne ut om hvordan lærere tilrettelegger undervisningen når målet er faglig læring gjennom bruk av muntlige ferdigheter, og hvilke sammenhenger det er mellom lærerens didaktikk og elevers forståelse av muntlige ferdigheter. Den overordnede problemstillingen er: Hvordan fortolker og praktiserer lærere og elever muntlighet i fag på 10.trinn? Prosjektets primære empiriske grunnlag vil være klasseromsobservasjoner og utdypende informasjon vil bli hentet inn gjennom fokusintervjuer med et strategisk utvalg elever og lærere på 10.trinn. Prosjektet har som ambisjon å dekke opp noe av mangelen på studier av hvordan det faktisk arbeides med muntlige ferdigheter i grunnutdanningen.

*Behandlingsansvarlig**Høgskolen i Oslo og Akershus, ved institusjonens øverste leder**Daglig ansvarlig**Anne-Grete Kaldahl*

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

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

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

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

Personvernombudet vil ved prosjektets avslutning, 31.01.2020, rette en henvendelse angående

Dokumentet er elektronisk produsert og godkjent ved NSDs rutiner for elektronisk godkjenning.

Avdelingskontorer / District Offices:

OSLO: NSD, Universitetet i Oslo, Postboks 1055 Blindern, 0316 Oslo. Tel: +47-22 85 52 11. nsd@uio.no

TRONDHEIM: NSD, Norges teknisk-naturvitenskapelige universitet, 7491 Trondheim. Tel: +47-73 59 19 07. kyrre.svarva@svt.ntnu.no

TROMSØ: NSD, SVF, Universitetet i Tromsø, 9037 Tromsø. Tel: +47-77 64 43 36. nsdmaa@sv.uit.no

status for behandlingen av personopplysninger.

Vennlig hilsen

Vigdis Namtvedt Kvalheim

Audun Løvlie

Kontaktperson: Audun Løvlie tlf: 55 58 23 07

Vedlegg: Prosjektvurdering



Utvalget informeres skriftlig og muntlig om prosjektet og samtykker til deltakelse. Informasjonsskriv til elever og foreldre mottatt 29.01.2016 er godt utformet, informasjonsskrivet til lærere og rektorer må revideres likedan, slik at dette også inneholder informasjon om prosjektslutt 31.01.2020. Videre anbefaler ombudet at det legges til en setning om at datamaterialet vil slettes/anonymiseres innen 30.06.2026.

Foreldre samtykker for sine barn. Selv om foreldre/foresatte samtykker til barnets deltakelse, minner vi om at barnet også må gi sin aksept til deltakelse. Barnet bør få tilpasset informasjon om prosjektet, og det må sørges for at de forstår at deltakelse er frivillig og at de når som helst kan trekke seg dersom de ønsker det. Dette kan være vanskelig å formidle, da barn ofte er mer autoritetstro enn voksne. Frivillighetsaspektet må derfor særlig vektlegges i forhold til barn, og spesielt når forskningen foregår på eller i tilknytning til en organisasjon som barnet står i et avhengighetsforhold til, som for eksempel skole. Forespørselen må derfor alltid rettes på en slik måte at de forespurte ikke opplever press om å delta, gjerne ved å understreke at det ikke vil påvirke forholdet til skolen hvorvidt de ønsker å være med i studien eller ikke. Videre bør det planlegges et alternativt opplegg for de som ikke deltar. Dette er særlig relevant ved videoopptak i skoletiden.

Personvernombudet legger til grunn at du behandler alle data i tråd med Høgskolen i Oslo og Akershus sine retningslinjer/regler for datasikkerhet.

Forventet prosjektslutt er 31.01.2020. Ifølge prosjektmeldingen skal innsamlede opplysninger da oppbevares med personidentifikasjon fram til 30.06.2026 for oppfølgingsstudier/videre forskning, samt for undervisningsformål.

Vi gjør oppmerksom på at bruk av materialet til annet enn forskning, kan medføre konsesjonsplikt til Datatilsynet - dette gjelder eksempelvis dersom materialet skal brukes til undervisningsformål. Vi legger til grunn at Datatilsynet kontaktes dersom dette blir aktuelt.

Datamaterialet skal anonymiseres/slettes innen 30.06.2026. Anonymisering innebærer å bearbeide datamaterialet slik at ingen enkeltpersoner kan gjenkjennes. Det gjøres ved å:

- slette direkte personopplysninger (som navn/koblingsnøkkel)
- slette/omskrive indirekte personopplysninger (identifiserende sammenstilling av bakgrunnsopplysninger som f.eks. bosted/arbeidssted, alder og kjønn)
- slette lyd- og videoopptak.

Oslo 04.01.2016

Til rektorer og lærere

Forespørsel om å delta i forskningsprosjektet ”Didaktikk som redskap for muntlige ferdigheter”

Målet med prosjektet er få en forståelse av hva muntlighet på ungdomstrinnet kan være. Jeg ønsker å finne ut om hvordan lærere tilrettelegger undervisningen når målet er faglig læring gjennom bruk av muntlige ferdigheter, og hvilke sammenhenger det er mellom lærerens didaktikk og elevers forståelse av muntlige ferdigheter. Den overordnede problemstillingen er: **Hvordan fortolker og praktiserer lærere og elever muntlighet i fag på 10.trinn?** Prosjektets primære empiriske grunnlag vil være klasseromsobservasjoner og utdypende informasjon vil bli hentet inn gjennom fokusintervjuer med et strategisk utvalg elever og lærere på 10.trinn. Prosjektet har som ambisjon å dekke opp noe av mangelen på studier av hvordan det faktisk arbeides med muntlige ferdigheter i grunnutdanningen.

Våren 2016 ber jeg om å få gjøre studier av undervisningen ved deres skole. Studiene gjøres i noen utvalgte uker hvor muntlighet er i fokus. De vil bli gjort i samråd med skolens ledelse og lærere. Jeg vil benytte meg av videoopptak i klassesituasjonen. Sammen med læreren vil også elevene komme inn på opptakene. Opptakene vil bli brukt for å analysere ulike undervisningssituasjoner. Det foreligger lite kunnskap og forskning om undervisning og forståelse av muntlige ferdigheter, er det også ønskelig å kunne få benytte enkelte gode sekvenser/opptak i forbindelse med undervisning og forskningskonferanser. Det vil ikke bli gjort opptak som stigmatiserer enkelt elever. Forskningen vil bli brukt i et doktorgradsarbeid som belyser arbeid med muntlige ferdigheter i skolen.

Deltagelse i undersøkelsen er frivillig. De som samtykker kan til enhver tid trekkes tilbake. Enkelt personer vil ikke kunne gjenkjennes i publikasjoner fra undersøkelsen. Videoopptakene vil bli lagret ved Høgskolen i Oslo og Akershus sitt datalagringsarkiv frem til 30.06.2026. Videoopptakene vil bli benyttet i videre forskning og analysering av undertegnede. De vil også kunne bli benyttet i konferanse og undervisningsøyemed av undertegnende. Prosjektet er meldt til Norsk samfunnsvitenskapelig datatjeneste (NSD).

Jeg bidrar gjerne med mer informasjon på enten e-post: anne-grete.kaldahl@hioa.no eller på mobil **48066221** .

Med vennlig hilsen

Anne-Grete Kaldahl (sign)
Doktorgradsstipendiat ved Høgskolen i Oslo og Akershus

Oslo 04.01.2016

Informasjon til elever og foreldre på 10. trinn

Kjære elever og foreldre

Forespørsel om å delta i forskningsprosjektet ”Didaktikk som redskap for muntlige ferdigheter”

Målet med prosjektet er få en forståelse av hva muntlighet på ungdomstrinnet kan være. Jeg ønsker å finne ut om hvordan lærere tilrettelegger undervisningen når målet er faglig læring gjennom bruk av muntlige ferdigheter, og hvilke sammenhenger det er mellom lærerens didaktikk og elevers forståelse av muntlige ferdigheter. Den overordnede problemstillingen er: **Hvordan fortolker og praktiserer lærere og elever muntlighet i fag på 10.trinn?** Prosjektets primære empiriske grunnlag vil være klasseromsobservasjoner og utdypende informasjon vil bli hentet inn gjennom fokusintervjuer med et strategisk utvalg elever og lærere på 10.trinn. Prosjektet har som ambisjon å dekke opp noe av mangelen på studier av hvordan det faktisk arbeides med muntlige ferdigheter i grunnutdanningen.

Våren 2016 vil jeg gjøre studier av undervisningen ved deres skole i noen utvalgte uker hvor muntlighet er i fokus. Alt dette gjøres i samråd med skolens ledelse og lærere. Jeg vil benytte meg av videoopptak i klassesituasjonen. Sammen med læreren vil også elevene komme inn på opptakene. Opptakene vil bli brukt for å analysere ulike undervisningssituasjoner. Det foreligger lite kunnskap og forskning om undervisning og forståelse av muntlige ferdigheter, er det også ønskelig å kunne få benytte enkelte gode sekvenser/opptak i forbindelse med undervisning og forskningskonferanser. Det vil ikke bli gjort opptak som stigmatiserer enkelt elever. Forskningen vil bli brukt i et doktorgradsarbeid som belyser arbeid med muntlige ferdigheter i skolen.

Deltagelse i undersøkelsen er frivillig. De som samtykker kan til enhver tid trekkes tilbake. Enkeltpersoner vil ikke kunne gjenkjennes i publikasjoner fra undersøkelsen. Prosjektsslutt er satt til 31.01.2020. Videoopptakene vil bli lagret ved Høgskolen i Oslo og Akershus sitt datalagringsarkiv frem til 30.06.2026. Videoopptakene vil bli benyttet i videre forskning og analysering av undertegnede. De vil også kunne bli benyttet i konferanse og undervisningsøyemed av undertegnende. Prosjektet er meldt til Norsk samfunnsvitenskapelig datatjeneste (NSD).

Det er gjort lite forskning på dette feltet. Jeg ønsker derfor at flest mulig støtter gjennomføringen av dette prosjektet ved at dere fyller ut samtykkeerklæringen og snarest returnerer denne til kontaktlæreren.

Jeg bidrar gjerne med mer informasjon på enten e-post: anne-grete.kaldahl@hioa.no eller på mobil **48066221** .

Med vennlig hilsen

Anne-Grete Kaldahl (sign)
Doktorgradsstipendiat ved Høgskolen i Oslo og Akershus

Vennligst returner svarslippen nedenfor til kontakt læreren **innen**

Jeg/vi har mottatt informasjon om prosjektet: *Didaktikk for muntlige ferdigheter*

- samtykker
at min sønn/datter
deltar i videoundersøkelsen

Jeg/vi har også mottatt informasjon om at deler av video-opptakene kan bli benyttet til undervisning, forskningspresentasjon eller videre forskning og

- samtykker
i at video-opptak av min sønn / datter
blir benyttet som undervisningsmateriale, forskningspresentasjon eller videre forskning fram til 2026.

Dato og underskrift: _____

Fastsetting av karakter på muntlig eksamen i 10. klasse vår 2016

Det er 10 spørsmål i denne undersøkelsen.

Fastsetting av muntlig karakter på eksamen i 10. klasse vår 2016

[]

Kryss av for hvilket fag du har vært muntlig sensor i (om du har vært sensor i flere fag, velg ett) *

Velg kun en av følgende:

- Norsk
- Engelsk
- Matematikk
- Samfunnsfag
- KRLE
- Naturfag
- Fremmedspråk (f.eks. spansk, fransk, tysk)

[]

I hvilken form blir muntlig eksamen hovedsaklig gjennomført? *

Velg kun en av følgende:

- Individuelt uten hjelpemidler
- Individuelt med hjelpemidler
- Individuelt med forberedelsesdag på skolen uten hjelpemidler
- Individuelt med forberedelsesdag på skolen med hjelpemidler
- Gruppe uten hjelpemidler
- Gruppe med hjelpemidler

[] Hvilke hjelpemidler har vært brukt i presentasjonen? *

Svar kun på dette hvis følgende betingelser er oppfylt:

----- Scenario 1 -----

Svaret var 'Individuelt med hjelpemidler' ved spørsmål '2 [b1]' (I hvilken form blir muntlig eksamen hovedsaklig gjennomført?)

----- eller Scenario 2 -----

Svaret var 'Individuelt med forberedelsesdag på skolen med hjelpemidler' ved spørsmål '2 [b1]' (I hvilken form blir muntlig eksamen hovedsaklig gjennomført?)

----- eller Scenario 3 -----

Svaret var 'Gruppe med hjelpemidler' ved spørsmål '2 [b1]' (I hvilken form blir muntlig eksamen hovedsaklig gjennomført?)

Vennligst velg alle som passer:

- Powerpoint eller Prezi (digitale hjelpemidler)
- Manus eller notater
- Poster
- Tavle
- Annet:

[]

Hvor stor grad av betydning har kandidatens evne til å: *

Vennligst velg passende svar til hvert alternativ:

	Avgjørende betydning	Stor betydning	Middels betydning	Liten betydning	<i>Ikke vurdert</i>
Gjøre rede for	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Forklare	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Begrunne	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Argumentere	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Se sammenhenger i stoffet	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Reflektere	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Analysere	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

[]

Hvor stor grad av betydning har følgende punkter for karakteren: *

Vennligst velg passende svar til hvert alternativ:

	Avgjørende betydning	Stor betydning	Middels betydning	Liten betydning	<i>Ikke vurdert</i>
Innhold	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Kunnskap	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Faglighet	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Bruk av fagbegreper og faguttrykk	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Selvstendighet	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Struktur	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

[]

Hvilken betydning for karakteren har kandidatens evne til å: *

Vennligst velg passende svar til hvert alternativ:

	Avgjørende betydning	Stor betydning	Middels betydning	Liten betydning	<i>Ikke vurdert</i>
Vise originalitet	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Vise engasjement	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Vise kreativitet	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Visualisere	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Dramatisere	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Ta i bruk Power Point, Prezi eller andre hjelpemidler	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

[]

Hvor stor grad av betydning har følgende punkter for karakteren: *

Vennligst velg passende svar til hvert alternativ:

	Avgjørende betydning	Stor betydning	Middels betydning	Liten betydning	<i>Ikke vurdert</i>
Mottakerbevissthet	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Bruk av øyekontakt	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Frigjøring fra manus	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Kroppsspråk	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Stemmebruk	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Intonasjon	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Ordforråd	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Kommunikasjon	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

[]

Hvor stor betydning har kandidatens evne til å: *

Vennligst velg passende svar til hvert alternativ:

	Avgjørende betydning	Stor betydning	Middels betydning	Liten betydning	<i>Ikke vurdert</i>
Engasjere	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Motivere	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

[]

Hvor stor betydning har kandidatens evne til å: *

Vennligst velg passende svar til hvert alternativ:

	Avgjørende betydning	Stor betydning	Middels betydning	Liten betydning	<i>Ikke vurdert</i>
Vise situasjonsbevissthet	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Vise mottakerbevissthet	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

[]

Hvor stor betydning har kandidatens evne til å: *

Vennligst velg passende svar til hvert alternativ:

	Avgjørende betydning	Stor betydning	Middels betydning	Liten betydning	<i>Ikke vurdert</i>
Overbevise	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Tusen takk for svaret ditt. Ha en god og velfortjent sommerferie.

Send undersøkelse.

Takk for at du fullførte denne undersøkelsen.

Under utarbeidelse: Tett på en realistisk forståelse av muntlighet

Intervjuguide for lærere

Den institusjonelle rollen:

- 1) Muntlige ferdigheter er en grunnleggende ferdighet; hvordan er dette vektlagt på din skole?
- 2) Hvilke utfordringer er det at muntlige ferdigheter har blitt en grunnleggende ferdighet?

Forståelse av muntlige ferdigheter

- 3) Hvordan definerer du muntlige ferdigheter?
- 4) Hva er muntlige ferdigheter i ditt fag?
- 5) Hvilke muntlige generer bruker du i ditt fag/dine fag?
- 6) Hva vil det si å ha gode muntlige ferdigheter?
- 7) Hvilken oppfatning har du om hvor samstemte lærerne er på hva muntlige ferdigheter er?
- 8) Hvilke utslag gjør dette?

Tilrettelegging av muntlige ferdigheter

- 9) Når du tilrettelegger for muntlige ferdigheter; hvordan planlegger du det?
- 10) Langtidsplanlegging?
- 11) Hvordan prioriterer du muntlige ferdigheter i forhold til andre aktiviteter?
- 12) Hvor stor andel av undervisningen fokuserer du på muntlige ferdigheter?
- 13) Krever det individ fokus?
- 14) Hvordan sikrer du at alle deltar i muntlige aktiviteter?
- 15) Hvilke utfordringer har arbeidet med muntlige ferdigheter?

Didaktikk/Metode

- 16) Hvordan underviser du muntlige ferdigheter?
- 17) Undervisningsmetoder?

Retorikk/Fagspråk

- 18) Hvilket «fagspråk» bruker du når du underviser i muntlige ferdigheter?
- 19) Hvilket fokus har muntlige ferdigheter i teoribøkene du bruker?
- 20) Hvordan bruker du retorikk?
- 21) Hvordan får du elevene til å reflektere på meta nivå?

Formell kompetanse i muntlige ferdigheter

- 22) Kan du beskrive din egen kompetanse i muntlige ferdigheter?
- 23) Hvordan har du lært å undervise i muntlige ferdigheter?
- 24) Har kursene/utdanningen vært relevant?

Vurdering av muntlige ferdigheter

- 25) Hvordan vurderes kompetanse i muntlige ferdigheter?
- 26) Hvilke vurderingskriterier bruker du? Kvalitetskriterier?
- 27) Hvilken oppfattelse har du av enigheten blant lærerne på disse kriteriene?
- 28) Hvilke utslag gjør dette?

Intervjuguide for elever

Den institusjonelle rollen

- 1) Muntlige ferdigheter er en grunnleggende ferdighet; hvordan er dette vektlagt på din skole?

Tilrettelegging av muntlige ferdigheter

- 2) Hvor viktig er muntlige ferdigheter i forhold til andre ferdigheter det legges vekt på i faget?
- 3) I hvilken grad er det forskjell på vektleggelsen fra fag til fag?
- 4) Hvor stor andel av undervisningen bruker dere på muntlige ferdigheter?

Forståelsen av muntlige ferdigheter

- 1) Hvordan definerer du muntlige ferdigheter?
- 2) Hva er muntlige ferdigheter i fag?
- 3) Hva vil det si å ha gode muntlige ferdigheter?

Didaktikk/Metode

- 4) Hvordan underviser læreren i muntlige ferdigheter?
- 5) Undervisningsmetoder?

Retorikk/fagspråk

- 6) Hvilket «fagspråk» bruker læreren når det undervises i muntlige ferdigheter?
- 7) Har du noe fagspråk i muntlige ferdigheter?
- 8) I hvilken grad er det teori om muntlige ferdigheter i teoribøkene?

Kompetanse

- 9) Kan du beskrive din egen kompetanse i muntlige ferdigheter?
- 10) Hvor og hvem har du lært muntlige ferdigheter av?

Vurdering

- 11) Hvordan vurderes kompetanse i muntlige ferdigheter av læreren?
- 12) Hvordan oppfatter du at det vurderes i de ulike fagene?

Article one:

Kaldahl, A.-G. (2019). Assessing oracy: Chasing the teachers' unspoken oracy construct across disciplines in the landscape between policy and freedom. Contribution to a special issue on Assessing Oracy, edited by Anne-Grete Kaldahl, Antonia Bachinger, and Gert Rijlaarsdam. *L1-Educational Studies in Language and Literature*, 19, 1-24. [doi10.17239/L1ESLL-2019.19.03.02](https://doi.org/10.17239/L1ESLL-2019.19.03.02).

ASSESSING ORACY: CHASING THE TEACHERS' UNSPOKEN ORACY CONSTRUCT ACROSS DISCIPLINES IN THE LANDSCAPE BETWEEN POLICY AND FREEDOM

ANNE-GRETE KALDAHL

Oslo Metropolitan University, Norway

Abstract

The aim is to capture teachers' implicit oracy construct across disciplines through surveying 495 teachers on a high-stakes oral national exam in the 10th grade. The survey and the results were interpreted with concepts and ideas from rhetorical theory and tradition. The results of the study show that teachers value a complex oracy construct. The teachers' genre expectancy for oracy seem to be a balance between the three modes of persuasion: logos (i.e., subject specific content), ethos (the ability to display character), and pathos (the ability to have an emotional influence on the audience). The constructs have specific discipline characteristics as well as features that are consistent within disciplines. For teachers, a pattern of a unified oracy construct is developed from, and embedded in, their collective everyday practices, culture, and traditions. The discussion raises issues related to future curriculum development and educational sustainability.

Keywords: oracy assessment, curriculum development and educational sustainability, oral competence, rhetoric, teachers' doxa and norms

Kaldahl, A.-G. (2019). Assessing oracy: Chasing the teachers' unspoken oracy construct across disciplines in the landscape between policy and freedom. Contribution to a special issue on Assessing Oracy, edited by Anne-Grete Kaldahl, Antonia Bachinger, and Gert Rijlaarsdam. L1-Educational Studies in Language and Literature, 19, 1-24. <https://doi.org/10.17239/L1ESLL-2019.19.03.02>

Corresponding author: Anne-Grete Kaldahl, Oslo Metropolitan University, P.O. Box 4 St. Olavs plass, 0130 Oslo, Norway, 47-48066221, email: annekal@oslomet.no
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1. INTRODUCTION

Oral competence (oracy) allows humans to express themselves clearly and understandably and to exercise their rights in a democratic society as well as in their personal lives. Oracy is related to rhetoric and as Burke (1973) argues, rhetoric enables people to navigate through life. Likewise, oral competence is to productively collaborate and think together in creating new knowledge at work (Littleton & Mercer, 2013) and at school (Rychen & Salganik, 2003). Moreover, in school systems such as the Norwegian one, oracy plays an important part in high stakes examinations because school certificates of completion are partly based on oral exams in school disciplines.

Despite the importance of oral competence, our knowledge about how teachers define and assess oracy in schools is quite lopsided (Mercer, Warwick, & Ahmed, 2017). When oracy has been studied in test situations, previous research has tended to focus on language disciplines (Luoma, 2004), and the oracy construct has especially been under scrutiny in several L2 (English as a second language) settings (Bøhn, 2016). Thus, we know little about how oracy is conceptualized and assessed by teachers in other disciplines apart from language disciplines, and whether an overarching construct of oracy exists.

With this challenge in mind, I seek to explore what teachers understand as good quality oracy in assessment (*teachers' qualifying norms*) (Berge, 1990), and whether patterns for an oracy construct across disciplines can be detected. This will be achieved by conducting an abductive quantitative investigation on teachers' perceived assessment on a national, oral exam in the 10th grade¹ in Norway².

The debate on how to assess oracy is ongoing (Mercer et al., 2017). In my interpretation, two main paradigms of oracy testing research have been established in the educational setting. One paradigm is the rhetorical tradition, where rhetoric and oracy in the American educational context are more or less the same and where public speech classes and debate teams in school are prevalent (Johnson, 1991; Kinneavy, 1990). At the level of higher education, a large body of research on verbal communication, oral communication and communication in the disciplines also exists (Johnson, 1991; Kinneavy, 1990).

The other paradigm is in the British context, based partly on the work of Andrew Wilkinson, Neil Mercer and others. The term *oracy* is used to explain how children can use their first spoken language and listening skills in a variety of contexts (Mercer et al., 2017; Wilkinson, 1965). The term oracy was coined by Wilkinson in the 1960's and 1970's and is recently used in the work at the Cambridge Oracy Centre in an attempt to develop an oracy assessment toolkit for children ages 11–12 in L1 (Mercer

¹ Note that the 10th grade is the last grade of compulsory education in Norway. This final exam will in part determine students' final grade point average.

² This article is a part of a mixed methods study with a parallel convergent design (Creswell, 2014) based on three separate articles.

et al., 2017) based on a framework which consists of physical dimensions, cognitive dimensions, linguistic dimensions, and social and emotional dimensions.

The present study bridges the two paradigms by taking the best of the two worlds. The term oracy, from the European tradition, is selected for this article since it is a helpful term for educational purposes (Mercer et al., 2017). From the other paradigm, rhetoric is embraced for this study, since rhetoric has a vocabulary to describe qualities in oral language use and is known as the art of speaking (*rhetorica*/the discipline) as well as the science about how to speak well (*eloquentia*/the domain) (Andersen, 1995; Aristotle, 2006).

Initially, Mercer et al. (2017) identified a mismatch between the knowledge we have about oracy, the assessment of oracy in schools, and the political importance of oracy (Mercer et al., 2017). Building on the earlier work of Howe (1991) and Barnes (1980), Mercer et al. (2017) point out three reasons for this mismatch: the oral language is ephemeral, it is time consuming to assess each individual student's spoken language, and each speech situation requires a specific assessment. Moreover, Mercer et al. (2017) refer to Oliver, Haig and Rochecouste (2005), who also stress that teachers believe that it is challenging to assess oracy and they do not feel that they have the skills to assess the spoken language. Additionally, the spoken language has been considered part of a conversation with others, since there is always a speaker and a receiver; making it hard to assess at an individual level (Wilson, Neja, Scalise, Templin, William, & Torres Irriharra, 2012, in Mercer et al., 2017).

In the Nordic countries, many studies have investigated classroom dialogues (Andersson-Bakken, 2014; Dam, 1999; Danielsen, 1999; Dysthe, 1993, 1995; Haugsted, 1999; Matre, 1997; Nystrand, 1997; Sahlström, 2009, 2011, 2012; Solem, 2016) focusing on the interactional patterns of classroom talk itself. Some studies have investigated instructional and feedback practices on oral presentations in the classroom (Hertzberg, 2010; Penne, 2006; Svenkerud, Klette, & Hertzberg, 2012). Other researchers have examined the assessment conversation between teachers after (L1) oral national exams in Sweden (Mark & Palmér, 2017; Palmér, 2010; Palmér & Mark, 2017) and found that teachers are generally in agreement about the final grade. Some Nordic studies have found that classic rhetoric has a vocabulary that describes the qualities of oral language and that it is a helpful tool in working with oracy in the classroom (Gelang, 2008; Olsson Jers, 2010; Svenkerud, 2013; Svennevig, Tønnesson, Svenkerud, & Klette, 2012). As noted in the introduction, despite this research, further exploration is needed in some areas. First, little is in fact known about oracy across disciplines. Secondly, there is limited knowledge about whether a joint implicit empirical oracy construct across subjects exists where students and teachers act in the actual social and cultural reality, their *kairos*. The present study occupies this niche.

2. ORACY AND POLICY IN THE NORWEGIAN CONTEXT

A curriculum can be viewed as a top-down educational and political framework since assessment and teaching are of political importance (Evensen, Berge, Thygesen, Matre, & Solheim, 2016). For teachers' understandings and interpretations of the policies acted out in a school setting, the term *enactment* is useful (Braun, Maguire, & Ball, 2010). Policies in this study are defined as a process stemming from the actual governmental documents through their implementation and enactments by teachers in the school context (Ball, Maguire, & Braun, 2012), where no automatic link between policy and practice seems to be observed.

The term *norm* in this article refers to qualifying or constitutive norms, which represents the rules, regulations and framework for a type of behavior, for example, what is meant with good oral competency in one culture (Berge, 1990; Matre et al., 2011; Searle, 1969; Sundby, 1974). The type of knowledge I seek to find from the teachers might be based on a *doxa* knowledge, a type of knowledge that is not closely connected to theory or testable, but a type of knowledge based on accumulated experience through everyday life (Matre et al., 2011; Polanyi, 1958, 1967). Polanyi's conception of the tacit dimension helps to explain why teachers in their educational practices, for example, make sense of assessments through intuition and hunches, referring to knowing how to do an assessment but not really understanding why. The knowledge I seek to discover in this study is best expressed as implicit knowledge or the teachers' *doxa*. In the context of the survey, parts of the teachers' implicit knowledge can be brought to the surface and transformed through the teachers' reflections in the process of completing the survey (Gilje, 2017).

In a broader context, this study is related to an increasing global focus on education, common standards and competencies in alignment with educational policies; that is, the Organization for Economic Co-operative and Development's (OECD) Definitions and Selection of Competencies (DeSeCo, 2005). More specifically, the project is prompted by an educational reform in Norway that attempts to make oracy a cross-curricular competence (Knowledge promotion, 2006). In 2006, five key competencies³ (oracy, writing, reading, numeracy, and digital competence) were introduced in the national curriculum (Knowledge promotion, 2006). The idea of the five key competences was drawn from the OECD's work with the DeSeCo documents (Berge, 2007; Knain, 2001; Rychen & Salganik, 2001). These competences were integrated and adapted in each subject, placing the responsibility for teaching and assessing oracy on the individual teacher (Jølle, 2014). Consequently, the Norwegian curriculum reform challenges the traditional conceptualization of teaching and assessing (Jølle, 2014) oracy as previously belonging to language subjects (L1, L2, L3).

³ In this article, and in alignment with the intentions of the reform, the term *competence* substitutes the Norwegian term *ferdighet*, which is usually translated as "skills" as was done in Hertzberg & Roe (2016).

One cannot take for granted that the teachers have developed a good understanding of what oracy is and how it can be assessed. In spite of the fact that oracy is one of the five key competences in the national curriculum (LK06), it was initiated without a clear oracy construct (Hertzberg, 2009) and the assessment system was not revised accordingly (Berge et al., 2017). However, according to Aksnes (2016), Norwegian teachers have assessed oracy since 1883. Thus, there is a long tradition for teaching and assessing oracy without standard-driven policies. Therefore, one can assume that an implied empirical oracy construct exists in the teachers' experienced knowledge base.

The national oral exam has a long tradition in Norway. Traditionally, it has been assumed that the oral exam has been a test in which knowledge (logos) is in focus, and not so much the pathos and ethos of the rhetorical competencies (Penne & Hertzberg, 2015). After the introduction of the key competencies in the new core curriculum in Norway in 2006, it was assumed that all parts of rhetorical competency would be included in the assessment procedure (Penne & Hertzberg, 2015). Consequently, the oral exam has been a subject for change and dispute (Penne & Hertzberg, 2015).

The oral exam in Norway is a performance assessment (Kane, Crooks, & Cohen, 1999) to find out whether the student can perform the task at hand. The oral exam at the 10th grade level is based on a summative and final assessment and is mandatory for all students. The students are randomly assigned to one oral exam out of seven possible disciplines, all of which are represented in this study: Norwegian (L1), English (L2), German/French/Spanish (L3), mathematics, science, social sciences, and religion and ethics. The content for the oral exam is drawn from the randomly assigned subject. The preparation time for students is currently one day at school with possible assistance from the teacher of the specific discipline.

The oral exam is administered by each local educational authority, leaving the responsibility up to each school district and up to each local school in the end (Bøhn, 2016). As a result of this policy, there is no standardization in terms of task on the oral exam (Bøhn, 2016). Yet, the format is partly standardized. The examination is supposed to last for 30 minutes, whereby a third of the time should contain prepared material from the student and where the remaining twenty minutes are left for questions, related to the prepared material, from the examiners for the students to answer. The prepared part was included in the oral exam after the introduction of the school reform and the new core curriculum in 2006. In 2013, the Norwegian Directorate for Education and Training suggested removing the prepared part of the oral exam. However, due to adverse reactions from the teachers, the Norwegian Directorate for Education and Training decided to keep this part (Penne & Hertzberg, 2015). The national assessment study about the implementation of the core curriculum (LK06) in Norway shows that the national oral exam keeps teachers motivated to work with oracy in the classroom (Hertzberg, 2012).

Marks range from 1 (poor achievement) to 6 (excellent achievement). Two teachers are involved: one homeroom teacher who functions as an examiner and

one external teacher/examiner. Both teachers discuss and must agree upon the grade. The external teacher/examiner is supposed to ensure an external and neutral second opinion on the students' performances. In the present study, teachers and external examiners answered the digital survey separately. In order to gain insight into how different aspects of oracy are valued across subjects, three main research questions are posed:

- 1) To what extent do oracy dimensions vary across school subjects?
- 2) To what extent do teachers representing school subjects value oracy dimensions differently?
- 3) What tendencies of a shared oracy construct appear across subjects?

Question 2 is a specification of question 1: to what extent do the dimension found in question 1 differ between school subjects. Question 3 should be read as to what extent dimensions overlap between school subjects, thus combining question 2 and 3: to what extent are dimensions subject specific.

3. METHODS

3.1 Participants

To answer the research questions in this study, 495 teachers were surveyed with a digital questionnaire, which tapped into their conceptions of oracy. The teachers were all examiners on the final oral exam in 10th grade in the spring of 2016. For the distribution of teachers from various subjects, see Table 1.

Table 1. Type and percentage of participants

Type of teacher	N (invited)	N (responded)	Percentage responded	Percentage of responding sample
Norwegian L1		92		18.6
English L2		80		16
Foreign Languages (German/French/Spanish) L3		68		13.8
Mathematics		76		15.4
Science		68		13.8
Social Sciences		62		12.6
Religion and Ethics		49		9.9
All	1033	495	47.9	

3.2 Data collection

Sampling. Since the oral exams are administrated locally, each individual school's principal was contacted for email addresses of teachers who were examiners. Information of teachers from specific subjects was not specifically requested and therefore was not known beforehand which subject each participant represented. To have a robust sample, the goal was to reach 1000 participants; 1033 participants were reached. The survey respondents represented a broad range of teachers from all subjects. Superintendents and principals all around the country were contacted, but many were reluctant to participate during the exam period (in the spring term) since the teachers have a heavy workload at that time of the year. Each local community was randomly drawn from a pool of all municipalities (of a total of 428 possible communities, 20 communities were drawn) in Norway. As an invitation, the survey was sent electronically to 1,033 teachers as examiners. Partially answered questionnaires (302) were removed from the sample, and the final sample included 495 participants who completed all the questions. This equals a response rate of 47.9%. The digital questionnaire was completed anonymously. All data were gathered in the spring of the academic year 2015–2016 continuing into the fall of 2016. Three reminders were sent.

In terms of ethical considerations, the detailed characteristics of the participants were left out, the materials were handled anonymously, and the study was approved by the Norwegian Centre for Research Data (NSD).

3.3 The instrument

Because instruments for tapping into teachers' conception of oracy were lacking in the Norwegian context, a questionnaire called "SNAKK," which means "TALK" in Norwegian, was developed. This instrument was tested out as a new instrument for measuring what teachers say they emphasize when assessing oracy. The instrument was piloted on a small sample of teachers in lower secondary school in an informal setting.

"SNAKK" is based on the triangular communication model in rhetorical theory and tradition. Aristotle was the first to discuss the triangular communication model, which included the speaker, the topic, and the listener (Kjeldsen, 2006). In all classic rhetoric, speech is communicated to the listener. The communicative goal of speech (*telos*) is to reach the audience and the meaning making occurs within this triangular communication model (Kjeldsen, 2006). Oracy, in this article, is *intentional oracy* (Fafner, 2005), where rhetoric creates the very foundation for the ability of knowing how to express oneself well and intentionally. In the exam situation, *kairos* equals the situation of speech or the *rhetorical situation* in this article (Bitzer, 1997) and the students or the *rhetor* has subject knowledge and facts (*atechnoi*) that have to be displayed in a convincing matter with the use of rhetorical skills (*entechnoi*) (Kjeldsen, 2006).

The core curriculum was used as a point of departure. The curriculum was examined for verbs that might be connected to the assessment of oracy from competence aims for 10th grade across the curriculum. Additionally, it was important to include the teachers' opinions. A few teachers were asked if they would accept or disregard the suggested verbs from the curriculum as well as if they would like to add verbs used in the assessment of oracy. The results of the process ended up in a few added verbs such as the ability to have eye contact, being independent of notes, and the tone of voice. In the end, a core question was developed. The verb in the core question changed from each question to the next. An example of the type of questions is, "How much does the ability *to reason* count in the assessment process on the oral exam?" The verb in the question sentence varied from question to question (see Appendix).

Table 2. Developing the instrument

Quotes from the Curriculum (in Norwegian):	Translation to English (my translation):	Verbs:	Comments from teachers:	Operationalized into Aristotle's categories in the analyzing process:
L1: "Delta i diskusjoner med begrunnende meninger og saklig argumentasjon" (p.38)	Be able to participate in discussions with valid arguments and reasoning	-argue -reason	Accepted verbs as argue and reason	Both verbs represent Aristotle's logos category

Fifteen questions about content, knowledge, professionalism, content terms, vocabulary, communication, independence, structure, and the ability to clarify, explain, justify, argue, see relationships, reflect, and analyze were used to capture the concept of *logos*.

Ten questions about creativity, originality, body language, voice, intonation, eye contact and the ability to show engagement, visualize, dramatize, and speak freely without a manuscript were used to capture the concept of *ethos*. Five questions about the ability to show situation awareness, receiver awareness, motivation, persuasion, and engagement were developed to measure the concept of *pathos*.

To control the reliability of the categorizations, one colleague looked through the questions, verified, and supported the categorization of questions used to capture these concepts. This qualitative judgment supported the initial categorization of the questions belonging to logos, ethos, and pathos categories. The questions were rated on a 5-point scale, and the questions had descriptors for all the numbers, ranging from 0 to 4: 0 (not even evaluated), 1 (of little importance), 2 (of average importance), 3 (important), and 4 (very important). The questionnaire contained 30 items in total.

3.4 Data analysis

In analyzing the data, the verbs were categorized and operationalized into Aristotle's basic three categories of persuasion: *logos*, *ethos*, and *pathos* verbs. In Aristotle's ancient theory of the situation of speech, this can be done through three modes of persuasion (ethos, logos, and pathos). To understand the analyzing process, it is necessary to briefly explain the exam situation related to rhetorical concepts. In the exam situation (*kairos*), the student displays his or her personal character through the spoken word in such a way that the examiners think of him or her as credible. This mode of persuasion is called ethos (Aristotle, 2006). However, the students' ethos is not previously established with the external examiner/teacher as the student has to establish his ethos through convincing subject facts and knowledge (logos) or the other two modes of persuasion. The mode of persuasion is referred to as pathos, which appeals to the examiners' sense of emotions (Aristotle, 2006). This pathos mode of persuasion occurs when the audience members, who are the teachers in this study, are set in a special circumstance or mood, such as when the teacher becomes sympathetic toward a nervously performing student. Additionally, the three modes of persuasion interplay with each other and might be present at the same time.

To indicate the internal consistency of informants' responses to the SNAKK instrument, reliability analyses were completed by calculating Cronbach's coefficient alpha for each of the three dimensions. After the initial analysis, 13 items were kept for logos, 10 items for ethos, and five for pathos. These are shown in Appendix.

The quantitative data were analyzed using SPSS Version 24. No data from the respondents were missing (given the nature of the sample selection).

4. RESULTS

4.1 The three dimensions related to the subjects

To answer the first research question, descriptive statistics presenting the teacher's value of the dimensions and the patterns of the three rhetorical dimensions are presented in Table 3. The information is presented for the subjects that the teachers are referring to in their answers. This includes number of participants, means, standard deviation, and standard error. In addition, a bivariate correlation analysis was performed to find the level of significance between the scores and value of the rhetorical dimensions within subjects.

Although all subjects seem to share the same construct of oracy, what the teachers value seem to differ between subjects. Logos is the dimension with the highest scores and the most important aspect for teachers in the assessment process of oracy (see Table 3). Logos was most valued for Norwegian ($M = 3.4$). In Norwegian (L1), a significant correlation is apparent between logos and ethos (Pearson's $r = .38$) and a more moderate significant correlation between logos and pathos (Pearson's $r =$

.23). In English (L2), there is a significant correlation between logos and ethos (Pearson's $r = .30$), logos and pathos (Pearson's $r = .34$), and pathos and ethos (Pearson's $r = .63$). In foreign languages (L3), a significant correlation is evident between logos and ethos (Pearson's $r = .39$), logos and pathos (Pearson's $r = .63$), and pathos and ethos (Pearson's $r = .68$). Within the subject of mathematics, there is a strong significant correlation between pathos and ethos (Pearson's $r = .70$). Science has a moderate significant correlation between logos and ethos (Pearson's $r = .27$), between logos and pathos (Pearson's $r = .24$), and a relatively strong significant correlation between pathos and ethos (Pearson's $r = .73$). In social sciences, there is a moderate significant correlation between logos and pathos (Pearson's $r = .25$), and a relatively strong significant correlation between pathos and ethos (Pearson's $r = .70$). In religion and ethics, an apparent strong correlation is evident between pathos and ethos (Pearson's $r = .70$).

In order to explore the variations in approaches to oracy across subjects, Cohen's d was calculated (online using M and SD) within disciplines and indicated for Norwegian a large effect size between logos and ethos ($d < .8$), and between logos and pathos ($d < .8$), and a medium effect between pathos and ethos ($d < .5$). For the subject of English, there is a large effect size between logos and ethos ($d < .8$), logos and pathos ($d < .8$), and a small effect between pathos and ethos ($d < .2$). In foreign languages, there is a small effect size between logos and ethos as well as between logos and pathos ($d < .2$). Mathematics has a large effect size between logos and ethos, and also between logos and pathos ($d < .8$); however, a small effect size between pathos and ethos ($d < .2$). Science has a large effect size between logos and ethos as well as between logos and pathos ($d < .8$). Social science has a large effect size between logos and ethos in addition to between logos and pathos ($d < .8$), and a small effect size between pathos and ethos ($d < .2$). Religion and ethics has a large effect size between logos and ethos and the same goes for the relation between logos and pathos, and a small effect size between pathos and ethos ($d < .2$) (see Table 3).

TEACHERS' UNSPOKEN ORACY CONSTRUCT

Table 3. Subject characteristics of the oral construct

	Logos				Ethos			Pathos			Correlations			Effect					
	N	M	S.D.	S.E.	M	S.D.	S.E.	M	S.D.	S.E.	L-E	L-P	P-E	L > E		L > P		P > E	
														d	r	d	r	d	r
Norwegian	92	3.4	0.4	0.04	2.1	0.7	0.07	2.5	0.7	0.07	.39**	.23*	n/s	2.28	.75	1.58	.62	-.57	-.27
English	80	3.2	0.4	0.05	2.2	0.6	0.06	2.4	0.6	0.07	.31**	.35**	.63**	1.96	.70	1.57	.62	-.33	-.16
Foreign Languages	68	2.5	0.7	0.08	2.2	0.6	0.08	2.2	0.8	0.10	.39**	.63**	.68**	.46	.22	.40	.20	0	0
Mathematics	76	3.1	0.4	0.04	1.6	0.6	0.07	1.8	0.8	0.09	n/s	n/s	.70**	2.94	.83	2.06	.72	.28	.14
Science	68	3.1	0.5	0.06	1.5	0.7	0.08	1.6	0.8	0.10	.27*	.24*	.73**	2.63	.80	2.24	.75	.13	.07
Social Science	62	3.2	0.4	0.06	1.8	0.6	0.08	2.1	0.8	0.10	n/s	.25*	.71**	2.75	.81	1.74	.66	.42	.21
Religion and Ethics	49	3.3	0.4	0.06	1.7	0.8	0.11	1.9	1.0	0.14	n/s	n/s	.71**	2.53	.78	1.84	.68	.22	.11

**Correlation is significant at the 0.01 level (2-tailed) (Pearson correlation)

*Correlation is significant at the 0.05 level (2-tailed) (Pearson correlation)

4.2 *The three dimensions related between disciplines*

To gain further insights in how the three dimensions of oracy varies between disciplines, Cohen's d was calculated (online using M and SD) between subjects and indicated between Norwegian and English a medium effect on logos ($d < .5$) and a large effect on ethos ($d < .8$). Between Norwegian and foreign languages, there is a large effect on logos ($d < .8$), and a small effect on pathos ($d < .2$). Between Norwegian and mathematics, there is a medium effect on logos and ethos ($d < .5$), and a strong effect on pathos ($d < .8$). The relation between Norwegian and Science have a medium effect on logos ($d < .5$), and a large effect ($d < .8$) on pathos and ethos. Between Norwegian and social science, there is a medium effect on logos and pathos ($d < .5$), and a small effect on ethos ($d < .2$). Norwegian and Religion and Ethics have a small effect on logos ($d < .2$), and a medium effect on pathos and ethos ($d < .5$). English and foreign languages have a large effect on logos ($d < .5$) and a small effect on pathos ($d < .2$). English and Mathematic have a small effect on logos ($d < .2$) and a large effect on pathos and ethos ($d < .8$). English and science have a small effect on logos ($d < .2$), and a large effect on ethos and pathos ($d < .8$). English and social science have a medium effect on ethos ($d < .5$), and a small effect on pathos ($d < .2$). English and religion and ethics have a small effect ($d < .2$) on logos, and a medium effect on ethos and pathos ($d < .5$). Foreign languages and mathematics have a large effect on logos and ethos ($d < .8$), and a medium effect on pathos ($d < .5$). Foreign languages and science have a large effect on logos and ethos ($d < .8$), and a medium effect on pathos ($d < .5$). Foreign languages and social science have a large effect on logos ($d < .8$), a medium effect on ethos ($d < .5$), and a small effect on pathos ($d < .2$). Foreign languages and religion and ethics have a large effect on logos ($d < .8$), medium effect on ethos ($d < .5$), and a small effect on pathos ($d < .2$). Mathematics and science have a small effect on pathos ($d < .2$). Mathematics and social science have a small effect on logos, ethos and pathos ($d < .2$). Mathematics and religion and ethics have a medium effect on logos ($d < .5$). Science and social science have a small effect on logos ($d < .2$), and a medium effect on pathos and ethos ($d < .5$). Science and religion and ethics have a small effect on logos, ethos and pathos ($d < .2$). Social science and religion and ethics have a small effect on logos and ethos ($d < .2$) (see Table 4).

Table 4. Subject characteristics of the oral construct and how the three dimensions of Logos, Ethos and Pathos relates to each other between disciplines

	Effect					
	Logos		Ethos		Pathos	
	<i>d</i>	<i>r</i>	<i>d</i>	<i>r</i>	<i>d</i>	<i>r</i>
Norwegian-English	.50	.24	.87	.40	.15	.08
Norwegian –Foreign Languages	1.57	.62	-.15	-.08	.40	.20
Norwegian-Mathematics	.75	.35	.77	.36	.93	.47
Norwegian-Science	.66	.31	.86	.40	1.20	.51
Norwegian –Social Science	.50	.24	.46	.22	.53	.26
Norwegian-Religion/Ethics	.25	.12	.53	.26	.70	.33
English-Foreign Languages	1.23	.52	0	0	.28	.14
English-Mathematics	.25	.12	1.00	.45	.85	.40
English and Science	.22	.11	1.07	.47	1.13	.49
English-Social Science	0	0	.67	.31	.42	.21
English-Religion/Ethics	-.25	-.12	.70	.34	.61	.29
Foreign Languages-Mathematics	-1.1	-.47	1	.45	.50	.24
Foreign Languages-Science	-.98	-.44	1.07	.47	.75	.35
Foreign Languages-Social Science	-1.2	-.52	.67	.32	.13	.06
Foreign Languages-Religion/Ethics	-1.4	-.57	.71	.34	.33	.16
Mathematics-Science	0	0	.15	.08	.25	.12
Mathematics-Social Science	-.25	-.12	-.33	-.16	-.38	-.18
Mathematics-Religion/Ethics	-.50	-.24	-.14	-.07	-.11	-.06
Science-Social Science	-.22	-.11	-.46	-.22	-.63	-.30
Science-Religion/Ethics	-.44	-.22	-.27	-.13	-.33	-.16
Social Science-Religion/Ethics	-.25	-.12	.14	.07	.22	.11

4.3 The three dimensions related between subjects

To complement the Cohens *d* analysis a one-way analysis was conducted with a subsequent post-hoc test. A one-way between-group analysis of variance (ANOVA) was conducted to explore the variance between the three group dimensions (logos, ethos, and pathos) between subjects. Participants were divided in groups according to their subjects. There was a statistically significant difference at the $p < .05$ level between the groups: $F(6,488) = 26,4, p < .05$. Despite reaching statistical significance, the actual difference in mean scores between the groups was quite small. The effect size, calculated using eta squared, was .24. Post hoc comparison using the Bonferroni test indicated that there were statistically significant mean differences at the $p < .05$ level between the following school subjects related to logos: foreign languages ($M = 2.50, SD = 0.70$) and Norwegian ($M = 3.36, SD = 0.40$), foreign languages ($M = 2.50, SD = 0.70$) and religion and ethics ($M = 3.26, SD = 0.43$), foreign languages ($M = 2.50, SD = 0.70$) and English ($M = 3.24, SD = 0.43$), foreign languages ($M = 2.50, SD = 0.70$) and mathematics ($M = 3.10, SD = 0.38$). Related to ethos, there are apparent strong statistically significant mean differences between the following school subjects: science ($M = 1.49, SD = 0.65$) and foreign languages ($M = 2.20, SD = 0.63$), English ($M = 2.19, SD = 0.56$) and science ($M = 1.49, SD = 0.65$), Norwegian ($M = 2.11, SD = 0.65$) and science ($M = 1.49, SD = 0.65$), English ($M = 2.19, SD = 0.56$) and mathematics ($M =$

1.59, $SD = 0.63$), English ($M = 2.19$, $SD = 0.56$) and religion and ethics (.51), Norwegian ($M = 2.11$, $SD = 0.65$) and religion and ethics ($M = 1.68$, $SD = 0.76$), foreign languages ($M = 2.20$, $SD = 0.63$) and social sciences ($M = 1.83$, $SD = 0.65$) and English ($M = 2.19$, $SD = 0.56$) and social sciences ($M = 1.83$, $SD = 0.65$). Within pathos there is a strong statistically significant mean differences between: Norwegian ($M = 2.46$, $SD = 0.71$) and science ($M = 1.64$, $SD = 0.82$), English ($M = 2.39$, $SD = 0.63$) and science ($M = 1.64$, $SD = 0.82$), Norwegian ($M = 2.46$, $SD = 0.71$) and mathematics ($M = 1.84$, $SD = 0.83$), science ($M = 1.64$, $SD = 0.82$), and foreign languages ($M = 2.20$, $SD = 0.63$), Norwegian ($M = 2.46$, $SD = 0.71$) and mathematics ($M = 1.84$, $SD = 0.83$), English ($M = 2.39$, $SD = 0.63$) and mathematics ($M = 1.84$, $SD = 0.83$), English ($M = 2.39$, $SD = 0.63$) and religion and ethics ($M = 1.91$, $SD = 0.95$), social sciences ($M = 2.07$, $SD = 0.78$) and science ($M = 1.64$, $SD = 0.82$). The results are presented in Table 5.

Table 5. How the three dimensions of Logos, Ethos and Pathos relate to each other between different disciplines expressed in mean score differences

	Logos	Ethos	Pathos
Foreign Languages and Norwegian	.86*		
Foreign Languages and Religion/Ethics	.77*	.53*	
Foreign Languages and Science	.58*	.72*	.56*
Foreign Languages and English	.74*		
Foreign Languages and Mathematics	.60*		
Norwegian and Science	.28*	.62*	.82*
Norwegian and Mathematics	.26*	.52*	.63*
Norwegian and Religion/Ethics		.44*	.56*
English and Mathematics		.60*	.55*
English and Social Sciences		.36*	
English and Religion/Ethics		.51*	.48*
English and Sciences		.70*	.75*
Foreign Languages and Social Sciences		.37*	
Social Sciences and Sciences			.44*

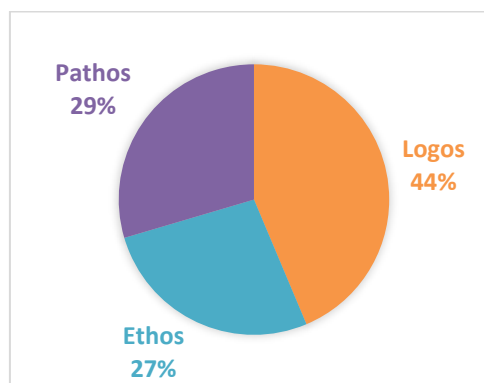
*The mean difference is significant at the 0.05 level

4.4 Tendencies of a shared oracy construct appear across subjects

Based on the results from the analysis of the survey, the content of the utterance (logos) is the most valued part of oral competence, except in foreign languages. Logos is more valued than ethos and pathos as expressed in Table 3. Foreign languages tend to have a more balanced value of the three dimensions. Rhetorical skills—such as the ability to display the personal character of the speaker (i.e., ethos), to emotionally influence the audience/teachers (i.e., pathos)—are valued less than the ability to display content through content terminology, discussions, and argumentation (i.e., logos) (except for foreign languages). It seems that ethos and pathos are more important in the language subjects compared to what is reported for the science and social sciences subjects. The relations between the dimensions

show a pattern in the different subjects (except for foreign languages). Through the statistical methods, a survey and an analysis of the dimensions of oracy, a new hypothesis of the teachers' more or less experienced-based conception of oracy on the oral national test in Norway can be developed. The material shows us a pattern of the teachers' cross-disciplinary oracy construct (Figure 1.).

Figure 1. The teachers' doxic expectancy for oracy



4. DISCUSSION

This article has addressed how teachers report on their own concept of assessment of oral competence. The first research question was about the valued oracy dimensions used to measure oral competence in different subject domains. The teachers in the subject of Norwegian (L1) weighted logos highly, but also appreciated ethos and pathos relatively high. The correlation between logos and ethos is relatively low, but relatively small between logos and ethos. This might be due to that ethos and pathos seem to capture various elements in the teachers' understanding of oracy. The English teachers' scores indicate a very similar pattern to the one found amongst the Norwegian teachers.

When it comes to the foreign languages (Spanish, French, and German), they show the lowest logos score, but ethos and pathos still play significant roles in the assessment pattern in these (L3) subjects. This might be explained by the very fact that students have only studied these subjects for a limited time (8th to 10th grade compared to other subjects that are studied from 1st grade). Thus, teachers might not expect students to have developed an advanced vocabulary in L3. Instead, teachers seem to value the students' abilities to show an eagerness to be understood through their limited communication abilities. With limited vocabularies, the students might use mimic, gestures, and body language to express themselves and to

better be understood by the teachers as recipients. This could explain why the foreign language subjects valued all three dimensions almost most equally. A nervously performing student with a limited vocabulary and weak competency in the language and with an eagerness to perform and communicate might evoke sympathy in the teachers (audience). In the language subjects (L1, L2, L3), student oracy seems to be assessed as more or less as how effective student communication is.

In sciences, social sciences, religion and ethics, and mathematics, logos is valued most. In all these subjects, there is a high correlation between pathos and ethos, which might be due to the teachers seeming to agree on valuing these oracy dimensions less. The teachers in these subjects seem to value student comprehension of curriculum (logos) content most when assessing oracy. In these subjects, the value of student oracy seem to be related to the students' communication abilities to display and demonstrate content knowledge.

The second research question focused on how the three dimensions relate between school subjects. The school subjects seem to be divided into three groups. The first group consist of Norwegian and English, where logos has the highest score, but at the same time ethos and pathos are valued strongly. Teachers in Norwegian and English seem to value highly all three dimensions of the oracy construct, which might be due to the fact that the students have had L1 and L2 since first grade and master both languages relatively well. The second group consists of the teachers representing foreign languages (L3). They value the three oracy dimensions of logos, ethos and pathos more equally. The third group consists of social sciences, sciences, religion and ethics and mathematics. This group of subjects tend to weigh logos more in their assessment approach, which might be due to their content-oriented subject tradition, where the ability to display facts and know the right answer is most crucial. Ethos and pathos are valued in sciences and social sciences, but to a lesser degree. In a subject such as mathematics, it is not just the right answer that matters, but also the way the candidates deliver the answer through a persuasive display of personal character and emotional influence on the audience/teacher. The fact that the oral exam in Norway has a long tradition in all subjects might have influenced the way the science and social science teachers evaluated oracy in a broader sense.

The third research question is oriented towards common patterns in a possible oracy construct across disciplines. It is challenging to explain these correlations. Some of them make sense, but some are hard to explain. The students' abilities to display established knowledge with fair and unprejudiced argumentation and discussions through the speech itself seem to persuade the teachers across disciplines the most (logos). The teachers found logos, which appeal to the students' abilities to logical reasoning, to be crucial. This might be due to what has traditionally been assumed (according to Penne & Hertzberg, 2015), based on previous documents and curriculums, that the oral exam has been a test in which knowledge presentation (logos) is prominent, but not so much the other two rhetorical performance dimensions (pathos and ethos). After the introduction of the key competencies in the new core curriculum in Norway 2006, my study might demonstrate that the rhetorical

qualities of ethos and pathos as effective communication factors do matter in the assessment process of oracy across subjects, albeit to a various extent within different subject disciplines. As noted earlier, we know little about the teachers' oracy construct across disciplines, which in return provides few or no previous comparative results.

Ethos has been shown to be the least valued oracy dimension but nevertheless crucial. The students' abilities to appear credible through portraying their personal character during their performance (*actio*) in the exam situation (*kairos*) were valued across all subject domains. This may be due to the teachers' more or less experience-based knowledge and their different taste domains, which again could explain the spread on the assessment of oracy, especially with the wide spread within ethos and pathos. The teachers' consistency of consistency across subject domains indicates common denominators of the construct of oracy. The dimensions in the Norwegian teachers empirical oracy construct might be compared to the developed dimensions of oracy in Mercers and colleagues' toolkit (Mercer et al., 2017). This toolkit of the physical dimensions (voice and body language) can be compared to the ethos dimension. The cognitive dimensions (content, clarifying and summarizing, reasoning, and self-regulation) and the linguistic dimensions (vocabulary, language variety, and structure) might be compared to the logos dimension. The expressive and relational dimensions (working with others, listening and responding, and confidence in speaking) are closely linked to the pathos dimension. The Norwegian teachers' experienced-based implicit oracy construct seems to be in accordance with Mercer and colleagues' researched-based toolkit. However, the presented Norwegian teachers' construct might be more sustainable, since it seems to be embedded in the teachers' own practices.

In summary, teachers across subjects value students who argue personally and authentically when they are engaged. Teachers appreciate student abilities to express themselves in relevant and persuasive ways. The oracy construct seems to be tied to cultural traditions that do not challenge established doxa. This might be one of the explanations for the teachers' common denominators of the oracy construct across disciplines. Another reason could be that the teachers at the lower secondary level in Norway teach more than one subject, and their oracy construct might therefore have a more "fluid" character and be more cross-disciplinary in nature. Additionally, the three modes of persuasion interplay with each other and could be present at the same time.

The results of the study indicate that there are patterns in the approach teachers have in assessing oracy, although subject-specific characteristics are apparent. This is particularly interesting given that limited standardized assessment policies exist for this kind of exam. The findings thus suggest that teachers seem to develop a fairly coherent and consistent oracy construct in their collective everyday professional practices as well as when formal policies are vague. Through teachers' own initiative (Braun et al., 2010), they produce their own take on policies. In the teachers' *kairos*, the landscape between academic freedom and the reality of educational policies

that limit the teachers' actions, they develop their collective knowledge, standards, and professional judgment through their ethos, traditions and culture. However, there is a need for a clear oracy construct in such formal policies; these policies carry such educational importance that they should be developed through a bottom-up approach from the teachers' own oracy construct. The presented oracy construct hypothesis seems to have its origins, foundations, and intellectual orbits embedded in the teachers' collective professional everyday practices (Evensen et al., 2016). The results also challenge the traditional top-down approach to educational curriculum development and raise issues related to future curriculum development and educational sustainability (Evensen et al., 2016).

One shortcoming of this research is that the results are based on teachers' self-reported assessment questionnaires. Such self-reporting instruments can be biased in themselves and, at the same time, the teachers are limited in their answers to the questions in the survey. However, it is important to understand that in spite of this, the teachers are giving individual answers, and they represent collective practices as professional teachers.

5. CONCLUSION

This article has presented a theoretical framework for a construct of oracy as a key competency across school subjects. The construct has an exploratory aspect because it emerges from a self-reporting survey instrument completed by teachers. By developing this construct further, it might be possible to arrive at a clearer sense of how oracy is or can be assessed across disciplines. Such clarity might in turn contribute to more explicit and transparent assessment practices that will benefit students. In this work, the rhetorical vocabulary has been valuable.

At the same time, however, this construct seems to be in alignment with the national curriculum at a more general level. Aristotle's triangular communication model, with the speaker, the topic, and the listener (Kjeldsen, 2006), can be said to be an underlying assumption for the national curriculum and the teachers in this survey seemed to draw on this model when they reported on their assessment criteria. In fact, in comparison to the curriculum, the teachers' oracy construct might be a more complex, functional and sustainable, which "introduces an intellectual complexity that mirrors the complexity of a real-life phenomenon" (Evensen et al., 2016, p. 242).

Given the lopsided nature of oracy research, more research on oracy is still needed focusing on specific subjects across disciplines. This research might contribute to providing teachers with a common language on oracy, thereby improving their awareness of oracy. At the same time, this study has not gained insights into the reasoning and judgment behind teachers' oracy construct; this will be explored qualitatively in an upcoming article based on interviews with participants from this study. Another future study will investigate qualitative interviews of students of some of

the participants from this study, on the students' perceptions on the conceptualization, teaching and assessment of oracy.

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APPENDIX

Grading of the National Final Oral Exam in 10th Grade in the Spring of 2016

Check which subject you have been oral examiner for (if you have been an oral examiner in several subjects, choose one)

Choose one of the following:

- Norwegian (L1)
- English (L2)
- Mathematics
- Social Sciences
- Religion
- Sciences
- Foreign Languages (i.e. German, French, Spanish) (L3)

What is the main form of the oral exam?

Choose one of the following:

- Individually without aids
- Individually with aids
- Individually with preparation day at school without aids
- Individually with preparation day at school with aids
- Group exam without aids
- Group exam with aids

If aids have been used, please check which one:

- PowerPoint or Prezi (digital aids)
- Manuscript or notes
- Poster
- Black board or white board
- Other:

How important is the candidate's ability to:

	Very im- portant	Important	Of average importance	Of little im- portance	Not even evaluated
Explain					
Justify					
Reason					
Argue					
See connec- tions					
Reflect					
Analyze					

How important is the candidate's ability to:

	Very im- portant	Important	Of average importance	Of little im- portance	Not even evaluated
display content					
display knowledge					
be professional					
use content terms					
be independent					
be structured					

How important is the candidate's ability to:

	Very im- portant	Important	Of average importance	Of little im- portance	Not even evaluated
show originality					
show engage- ment					
be creative					
visualize					
dramatize					
use aids					

How important is the candidate's ability to:

	Very im- portant	Important	Of average importance	Of little im- portance	Not even evaluated
show recipient awareness					
use eye contact					
be independent of notes					
use body lan- guage					
use voice effec- tively					
use intonation effectively					
use varied vo- cabulary					
communicate effectively					

How important is the candidate's ability to:

	Very im- portant	Important	Of average importance	Of little im- portance	Not even evaluated
engage					
motivate					

How important is the candidate's ability to:

	Very im- portant	Important	Of average importance	Of little im- portance	Not even evaluated
show situa- tional aware- ness					
show receiver awareness					

How important is the candidate's ability to:

	Very im- portant	Important	Of average importance	Of little im- portance	Not even evaluated
be persuasive					

Article two:

Kaldahl, A.-G. (2020a) (submitted 18.08.2020). Teachers' voices on the unspoken oracy construct. The taken for granted competence. The article is currently under review for *Acta Didacta Norden*.

[Article not attached due to copyright]

Article three:

Kaldahl, A.-G. (2020b) (accepted for publication). Students' voices on the unspoken oracy construct. "Find out how to do it on your own!" In Tsagari, D. (ed.) *Language Assessment Literacy: From Theory to Practice*. Newcastle upon Tyne: Cambridge Scholars Publishing.²

[Book chapter not included due to copyright]

² Kaldahl, A.-G. (2020b) (Published). Students' voices on the unspoken oracy construct. "Find out how to do it on your own!" In Tsagari, D. (ed.) *Language Assessment Literacy: From Theory to Practice*. Newcastle upon Tyne: Cambridge Scholars Publishing.