

MASTER'S THESIS

Using Film as a Tool to Promote Intercultural
Competence in a Norwegian English Language
Classroom

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Foreword

Writing this thesis has been a long journey, which has reinforced my confidence in teaching English as a second language. The implementation of the research project has contributed to develop me as a teacher, because it has required me to invest much time in investigating students' working process and results, and also to reflect and conclude on the learning process at a larger scale than what I normally do. It has given me great pleasure to see the students embrace my teaching project and that they eagerly accepted the challenges of the tasks they were given. I hope that this teaching project with its good components and possibilities for improvements could apply as a model for teachers who want to promote intercultural competence among their students.

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Abstract

This thesis seeks to answer the question of how film may be used to promote intercultural competence in students in a Norwegian English language classroom. Our multicultural world calls for efficient ways to implement this competence in students' basic education, and, consequently, so does the national curriculum. However, intercultural competence is easily omitted, as other parts of the English subject are more clearly defined and treated in the available textbooks. Theory on specific themes such as how to use film as a tool, intercultural competence, and assessment of the latter is considered. The theoretical framework includes among others: Brislin, Byram, Eschenbach & Björk and Krashen. A survey method is applied to collect qualitative and quantitative primary material from students during their work with the project. The findings show that the students in general find it motivating and liberating to work with film to learn about and practice intercultural competence, and they claim to have had extensive gain from working with film compared to traditional teaching methods.

Keywords: intercultural competence, stereotypes, film, roleplay

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1 Introduction

Film as a medium has for decades now been used in Norwegian schools more or less deliberately to teach students and/or to entertain them. However, in this thesis, the use of film in the classroom is considered first and foremost as a method to teach students about central aspects of intercultural competence, such as stereotypes and attitude. The entertainment value, students might enjoy by watching a film used for teaching, may then be considered a bonus that could lead students to a higher level of engagement in the target topic than what the use of traditional textbooks would. Further, film may address students' emotions and thereby also lead to engaging them at a higher level than their textbooks.

Intercultural competence is a difficult aspect of language learning and it is often omitted by English as a second language (ESL) teachers or dealt with only briefly as the Norwegian classroom setting does not easily facilitate promotion of this competence within traditional frames. Byram, Gribkova & Starkey (2002) elaborate on this, stating that a change in teaching is needed "from the information based approach to an approach which involves analysing cultural products" (p. 17). They further state, that by teaching analytic skills which are flexible, the students will be able to "keep up with [the] constant cultural change" in the world, as opposed to teaching them facts about different cultures, which only will be valid temporarily (p. 17). Byram et al. suggest different ways of changing the traditional view on teaching intercultural competence, based on their cooperation with other teachers (p. 7). Additionally, it is stated by Cunico (2005) that there is a "relative lack of focus on intercultural competence in mainstream textbooks" (p. 21). She argues that traditional teaching through textbooks often denies students the possibility of exploring nuances of foreign culture, conflict situations and emotions, something that is crucial to develop intercultural competence (p. 21).

The Norwegian Ministry of Education (Utdanningsdirektoratet, 1997) states that "[t]he aim of education is to furnish children, young people and adults with the tools they need to face the tasks of life and surmount its challenges together with others" (p. 2). Thus, when considering today's globalization, the education includes helping students to understand the complex world in which they live. Students need to be internationally orientated and they need to learn how to behave among people from other cultures, which will help them to become interculturally competent.

Culture and cultural patterns are important parts of our identity, parts we take for granted and value highly. However, only a small percentage of culture is visible to strangers. Therefore, misunderstandings, conflicts and stereotyping between people from different cultures tend to occur frequently. To picture the gap between the visible and the invisible part of culture one can imagine an iceberg as presented by Hall (1976): An iceberg shows only one tenth of its entirety above sea-level, and the rest is hidden under the surface. Culture appears in a similar way to the human eye. This accentuates the importance of teaching students intercultural competence to become good communicators of our time in an increasingly multicultural world.

Much research has been published on *how* to teach English as a foreign language, and the curriculum says *what* to teach. However, there is little research on how film can engage students and arouse their interest in understanding and interacting with people from other cultures than their own. Therefore, in this thesis I will explore if and how film can be used in the Norwegian ESL classroom to promote intercultural competence. Currently the Norwegian Ministry of Education and Research signals clearly through compiled examination tasks that intercultural competence has high priority. In recent years' written examinations for English after year 10, intercultural competence has proved to be an indispensable competence. The examination tasks have required a certain level of intercultural competence for the students to well. In 2015 the theme of the examination was "Challenges" and in 2016 it was "Around the World", thus both treated encounters between cultures (Utdanningsdirektoratet, 2017). This indicates the importance that Norwegian school authorities place on intercultural competence in the Norwegian ESL classrooms.

1.1 Research Question

The central research question in this thesis is: **To what extent may film be used to promote students' intercultural competence in the Norwegian ESL classroom?**

As this research question is rather open, a sub-question has been formulated, seeking to better explore if and how students acquire intercultural competence through the use of film. Firstly, it is here considered important that students manage to convey what they have learned. Secondly, each student's competence needs to be assessed in order to determine if they have acquired the target competence and to what extent. Therefore, the sub question reads as follows: **To what extent may film be used to assess learners' intercultural competence?**

An attempt to answer these questions is made by carrying out a research project in a Norwegian 10th grade English class, where film is the central tool to teach intercultural

competence and also one of the tools to assess the students' level of intercultural competence by the end of the project. Furthermore, central to answer the two questions is the analysis of students' responses by using data from questionnaires and student evaluations of the project.

1.2 Thesis Outline

This thesis ties together intercultural learning, film in the classroom and the Norwegian English subject curriculum. First, the theoretical framework is centred around intercultural competence, what it is and why it is important to teach. Second, film is presented as a tool in teaching intercultural competence and assessment of intercultural competence is considered. Then follows a description of the project and how it fits the national curriculum.

In the chapter about method and material there is a presentation of the participants of the project and some ethical considerations. Furthermore, there is a description of how the project was conducted and what materials were used to answer the research questions. Then follows the chapter with results and the discussion of these, and finally the thesis ends up in conclusion answering the research questions.

2 Theoretical Framework

As a basis for investigating the research questions, this chapter presents a theoretical framework that has played a central role in forming the research questions, and has provided fundamental guidelines in the project, its materials and methods.

This chapter introduces the basic concepts used in this project — the most important ones being intercultural competence and stereotypes. Then, it illuminates how film may be used to promote intercultural competence. Also, students' motivation to communicate in English is dealt with, and lastly, the way in which students' intercultural competence may be assessed is presented.

2.1 Intercultural Competence

Intercultural competence is defined by Byram et al. (2002) to be our “ability to ensure a shared understanding by people of different social identities, and [our] ability to interact with people as complex human beings with multiple identities and their own individuality” (p. 10). Byram et al. add that the important “components of intercultural competence are knowledge, skills, and attitudes complemented by [...] values” (p. 11). Values are the things that determine how you want to live your life, and their importance help you prioritise.

Furthermore, Byram et al. (2002) explain intercultural speakers to be people who can interact with people of other languages and cultures, respect their individuality and be aware of their own (p. 9, 13). In other words, the intercultural speaker possesses intercultural competence. Additionally, to become an intercultural speaker, one needs critical cultural awareness (p. 11-13). This means that one first must become aware of one's own values and perspectives. Then, one must pay attention to other people's perspective to understand the values, skills and attitudes involved in intercultural relationships. Furthermore, according to Witte (2014), intercultural competence includes several elements of language learning, among others communicative competence (p. 289-290), which is "the ability to apply the L2 [second language] flexibly and appropriately in a range of pragmatic speech situations pertaining to the authentic sociocultural context of the L2" (p. 15). Therefore, learning a second language (L2) is a complex matter, which requires much from the learners in order for them to become interculturally competent human beings. One's first language (L1) is influenced by the cultural setting in which one is raised and the experience of social interactions. Therefore, the L1 has great impact on L2 acquisition and imagination, detachment and creativity have to be involved in order to open up for intercultural competence (p. 289-290). Intercultural competence is one of many challenges in teaching a foreign language, one that often might be bypassed quite simply because of its complexity, insufficient treatment in textbooks (Cunico, 2006, p. 2), and lack of visibility in the classroom where everyone more or less follows the same cultural patterns established for the social environment in the classroom. Byram et al. (2002) therefore underline that "[t]he role of the language teacher is [...] to develop skills, attitudes and awareness of values just as much as to develop a knowledge of a particular culture or country" (p. 13). The necessary skills would be to be able to discover and interpret elements of other cultures and relate them to one's own, and to perform interaction applying one's intercultural knowledge.

There are of course many skills involved in intercultural competence, and Brislin (2006) gathers these to call them the intercultural set of skills. He explains that this set of skills consists of both emotional and social intelligence, where the first allows for "self-awareness, impulse control, self-efficacy, empathy and social deftness" (p. 47) and the latter is concentrated on the ability to get along with and relate to other human beings. Here observation and humbleness are important elements. Together, says Brislin "[t]he cultural intelligence set of skills allows for better cross-cultural respect, recognition and reconciliation or adaptation" (p. 53). He also claims that "one of the best ways to gain insights into cultural differences is to interact frequently with people from other cultures" (Brislin 2000, p. 196).

Witte (2014) agrees to this, saying that “the basic mechanisms of understanding the second language and culture are fundamentally the same as understanding the first language and culture” (p. 286). Within the classroom it becomes difficult to obtain these mechanisms, as one has to live within a culture to feel its values, norms and ways to acquire the specific cultural patterns. As explained by Hall (1976) through the iceberg metaphor, there is much under the surface that forms the visible part of a culture. However, students can be encouraged to adopt an open mind and be equipped with knowledge and tools which they can apply in the meeting with new cultures.

Intercultural competence becomes increasingly important the higher degree of language proficiency one holds. Fitzgerald (1999) claims that a native speaker will not expect a high level of insight into the target culture from a non-native speaker with a low proficiency. However, if the proficiency is high, the native-speaker’s expectations of the non-native speaker’s cultural awareness are also high. It is then assumed that the non-native speaker has knowledge of the target culture’s values, attitudes and ways of life. Misunderstandings thus tend to occur when someone with high language proficiency and low intercultural competence meets native speakers of the target language (p. 136). Fitzgerald furthermore points out that the transfer of the non-native speaker’s own cultural features, such as behaviour, values and attitudes to fit the target language, represents the majority of problems in intercultural communication and the transfer is done “because these features of language use are far more difficult to master than features such as syntax and vocabulary” (p. 136). This only highlights the necessity of teaching intercultural competence and to educate intercultural speakers.

To acquire intercultural competence is complicated and takes both time and effort as stated by Brislin & Yoshida (1994, p. 116). However, it is difficult to interact in our increasingly multicultural world without intercultural competence. Teachers therefore need to teach their students the “specific behaviour that will improve their chances of intercultural success (Brislin & Yoshida, 1994, p. 29). Witte (2014) emphasizes this by saying:

Meaningful intercultural learning [...] presupposes the ability to transform elements of the self which is not possible when the L2 learning process remains at a superficial level, for example, when limited to focusing on learning grammar or communication in pragmatically limited situations. (p. 333)

This implies, according to Witte (2014), that meaningful learning for students is not only done through cognitive teaching to fulfil the demands of the curriculum, but also through

practical implementation of new knowledge that needs to be done in order for the students to test its relevance and its “practical application in action” (Witte, 2014, p. 323). An example of such an application could be for students to roleplay different situations and settings to *feel* and *embody* the difference in attitudes and cultures and communicate according to these. Roleplay as a practical application in action is part of the teaching plan for this research project.

According to Brislin, Worthley & MacNab (2006) people, who are interculturally competent, have the critical skill of expecting misunderstandings in meeting with cultures other than their own (p. 48). Brislin & Yoshida (1994) claim that “[t]he best of intentions can lead to misunderstandings if individuals are not aware of the culture of the people with whom they are interacting” (p. 85). However, as Brislin et al. (2006) say, cultural competence, which “refers to people’s success when adjusting to another culture” (p. 40), can be developed with practice and “a positive attitude toward lifelong learning” (p. 42). This implies that training is crucial in gaining intercultural competence. In fact, it is not uncommon, according to Brislin & Yoshida (1994), that individuals may possess good intercultural knowledge but lack the ability to put this knowledge into practice and show it in their actions as an acquired competence (p. 85).

Stereotypes can also be sources to misunderstandings and they may furthermore function as hindrances to good intercultural communication. In practice this means that stereotypes hinder development of awareness both of one self and of others, which again means that they hinder development of intercultural competence. United Nations Educational, Scientific and Cultural Organization (UNESCO) therefore underlines that “[i]ntercultural competence shall prevent reproduction of stereotypes and promote ‘an essentialist perspective on culture’” (UNESCO, 2013, p. 7). We tend to judge and categorize people who are different from ourselves as an easy way to provide answers to an otherwise chaotic world. Brislin (2000) claims that this is an “important cognitive process, part of normal human thinking” (p. 198). He elaborates on this by explaining that it is humanly impossible to respond to all the information one is exposed to (p. 198). Thus, categories are formed and we react to those as units. Among these categories are stereotypes, which are categories about people. A stereotype holds general assumptions and information about a group of people that seldom fit the individual of the group in question. Witte (2014) explains that:

Stereotypes are socially and discursively constructed and serve, like frames and schemata, as an orientation in an otherwise chaotic world. However, stereotypes can

gain the status of an independent and sometimes prescriptive reality [...and] they are not normally challenged, but taken for granted. (p. 314)

Additionally, Brislin (2000) claims that stereotypes function as a shortcut to thinking, which does not allow for personal observations and reflections (p. 199). By making use of stereotypes one disregards the individual differences between people, which makes it difficult to recognize individuals for their personality and the culture they represent. Stereotypes can in other words be a hindrance to intercultural learning, which is why students need to become aware of the concept and understand how much this controls their thinking about and perceptions of other people. Self-awareness and open-mindedness are necessary qualities to possess in order to become an intercultural speaker and avoid stereotyping.

It can be assumed that learning to understand stereotypes, as a part of intercultural competence, also needs practice and practice over time. Witte (2014) assumes that teaching of intercultural competence – thus also the teaching about stereotypes – has to be promoted in a collective and co-constructed way aimed at the particular group of students and facilitated at their pace and conforming to their interests (p. 322). Therefore, it is important to activate their interest beforehand, for example by watching a film and steer the students towards discussing the specific content of the film that is relevant for the teaching plan at hand. Here the students will have a shared experience, which Sturm (2012) points out, gives them much to talk about (p. 248). Additionally, scenes from a film can safely be discussed as none of the students are subject to discussion.

2.2 Film as a Tool to Promote Intercultural Competence in Students

Film is generally part of every student's life and something they enjoy both as a pastime activity and as a means of input of interesting topics. Film is an easily accessible medium for the students and largely preferred by the majority compared to books. By watching a film, much is handed to the viewer both visually and auditory. Also, a large amount of information is provided over a short period of time, whereas reading a book often is time consuming, further, a traditional book may provide pictures but not sound. Truong & Tran (2014) go as far as to say that textbook material for teaching language and intercultural competence is insufficient and inappropriate, whereas film contributes with a sense of reality of the target culture (p. 208 – 210). Film additionally caters to students' emotions and feelings and depending on the repertoire of experience they each have, they will be able to engage in and relate to the plot at some level. Sturm (2012) states that "film, like all art forms, evokes a

variety of emotional and intellectual responses” (p. 255) in its audience. Curiosity will arise and questions will take form to fill the gap between acquired knowledge of intercultural characteristics and not yet acquired knowledge of these. Here the teacher occupies an important role as facilitator to help the students fill those gaps.

Discussing a film all the students have seen creates a good point of departure for the students to gain new intercultural knowledge. There are several reasons for this: One is that all students can participate in the discussions, as they have all seen the film. Another reason is that they may have interpreted sequences of the film differently, which opens up for asking questions and listening to one another. In addition, as already stated, it is nonthreatening for everyone to discuss a film where none of the students are involved in the plot. Troung & Tran (2014) note that it is of growing importance for students to develop “the ability to engage and perform in an intercultural[ly] appropriate manner” (p. 209). They point out that students need to become competent communicators, or intercultural speakers as Byram et al. 2002 put it, in their L2 and to achieve that they need to develop the ability to interpret the values and social norms that influence intercultural communication. This includes emotional tone variations, and other non-verbal codes, which carry meaning in the target language (Troung & Tran, 2014, p. 209). If the focus in language teaching is aimed at proficiency alone, Troung & Tran predict that the students most likely will experience misunderstandings and miscommunication in real-life communication with native speakers (p. 210). Therefore, students’ interest in the target language’s cultures needs to be encouraged and they need to be reminded of the intercultural elements they witness every day in order to make them wonder, ask appropriate questions and seek understanding. Sturm (2012) argues that “[f]ilm in the target language is an efficient and effective link to the target culture(s) in that it is highly visual” (p. 246). She also points out that “film is a useful and effective way to promote language learning, increase exposure to L2 cultures, and furthermore interest students in the L2 and its cultures” (p. 247). Thus, according to Sturm, film is an excellent tool for language teachers to engage their students.

Björk & Eschenbach (2014) argue that film makes abstract values concrete in the sense that film offers concrete situations and sheds light on specific cultural aspects of life such as traditions and ways of socialising. They point out that people from different cultures meet as individuals in film, and abstract cultural aspects are here shown in action. They also emphasize, like Sturm (2012), that film caters to students’ emotions and may trigger their perceptions of reality, which is a good point of departure for discussions that may lead to the expansion of students’ cultural horizons.

According to Björk & Eschenbach (2014), some values, such as family values, are fundamental and affect us from early life. When such fundamental values clash, they may cause serious intercultural conflicts in the multicultural world of today. Values are therefore, as pointed out by Björk & Eschenbach, central to address when teaching a foreign language. Furthermore, they refer to Egan who says that “imagination builds on something known; it is impossible to imagine something completely unknown” (in Björk & Eschenbach 2014), which is why students use their life narratives combined with their imagination to draw conclusions about what for them is strange behaviour. Aitken (1994) says that film “cannot only provide an important teaching resource [...], it may even be used as the basis for teaching” (no page). As language professionals, teachers must try to equip students with the ability to meet other cultures with an open mind and teach them to ask questions rather than jump to conclusions or make use of stereotypes to provide an answer to their ignorance. This research project will further explore to what extent film could be a good tool to facilitate this learning.

Not all films can be used though, as Björk & Eschenbach (2014) point out. However, a carefully selected film — or film fragments may evoke or trigger students’ emotions and elicit students’ life narratives. The film, or the fragments “need to ‘speak’ to the students, to intrigue and challenge them” (2014). Thus, preparations prior to showing a film and/or film fragments are crucial for the quality of students’ learning outcome. Students need to be focused on the theme they are to investigate and discuss. One needs to awaken an interest in the subject at hand and steer the students’ attention to the target topic before watching the film.

In the teaching project of this thesis film is used as described by Björk & Eschenbach to activate discussions and reflections in the student group about intercultural competence and stereotypes. Furthermore, film will be used to open up for more communication than textbooks do, in order to seek better development of intercultural competence.

2.3 How to Facilitate Development of Communicative Competence

Krashen (1982) sets forth the affective filter hypothesis as a way of explaining language learners’ resistance to producing outcome and communicating in the L2. “Research during the [1970’s] has confirmed that a variety of affective variables relate to success in second language acquisition” (p. 31). Krashen describes these varieties to be motivation, self-confidence and anxiety. Students need to feel motivation and confidence to engage openly and unrestrained in L2 communication, which, as stated by Witte (2014), is a prerequisite for developing intercultural competence. Krashen (1982) clarifies that teachers need to facilitate a

nonthreatening learning environment for students to gain competence and not only knowledge, as knowledge is only one aspect of intercultural competence. His argument is “that we acquire via input, what we read and hear, and not via output, actual talking and writing” (p. 57). He also distinguishes between language acquisition and language learning, saying that acquisition leads to competence and learning leads to knowledge not yet implemented into unconscious use and fluency. However, he does state that “[e]ngaging in conversation is probably much more effective than ‘eavesdropping’ for language acquisition” (p. 60-61). That is to say that one can learn a language without talking, but one cannot acquire it without performance. Throughout this thesis the concepts of learning and acquisition will be used as defined by Krashen.

Krashen (1982) states that two conditions need to be fulfilled to acquire an L2, and those are comprehensible input and a low affective filter (p. 33). If these two conditions are fulfilled, students will be able to acquire an L2 communicative competence. Consequently, Krashen presents the effective language teacher to be “someone who can provide input and help make it comprehensible in a low anxiety situation” (p. 32). This “implies that [teachers’] pedagogical goals should not only include supplying comprehensible input, but also creating a situation that encourages a low filter” Krashen says (p. 32). In other words, teachers need to provide comprehensible input and facilitate the conditions around the students in such a way that they feel comfortable to perform and communicate orally in their L2. This way, students may develop intercultural competence and also become more engaged in the subject at hand. Krashen adds that “[i]f the topic being discussed is at all interesting, and if it is comprehensible, much of the ‘pressure’ normally associated with a language class will be ‘off’, anxiety will be lowered, and acquisition will result” (p. 74). In a more recent work, Krashen (1998) points out that the majority of students do not like having to speak the target language in front of their peers. Students report that being pushed to do so is unpleasant (p. 179). Krashen also states that it would be interesting “to see how students will do if their classes are filled with comprehensible input, if they have access to a great deal of very interesting reading and listening materials (films, tapes), and if the acquisition is genuinely free of anxiety” (p. 181). The challenge then becomes to find tasks that capture the interest of the students group at large and methods that can lower students’ performance anxiety and give way to communicative competence as an important part of intercultural competence.

Students today were born (and have grown up) in a technological society where they have handled electronic devices from a very early age. Through these modern, digital devices and media such as computers, Internet, social media, games etc., the students are used to a

high level of action, and thus traditional teaching through textbooks may appear boring to them. It therefore becomes important for teachers to include modern technology and bring the students' daily lives into the classroom and make use of what appears to be interesting for the students to work with. Mueller, Jones, Ricks, Schlegelmilch & Deusen (2001) support the idea of information communication technology (ICT) in the classroom saying that when ICT is used for teaching purposes, it helps increase students' interest in the topic at hand (p. 24). Additionally, "students are much more likely to understand concepts better when ICT is used in the classroom" (p. 25). These statements about applying ICT resources to teaching support both the idea of engaging the students and of a good learning outcome. Can the use of ICT resources in teaching also contribute to facilitate motivating and confident learning environments for the students, so they will engage actively and unstrained in L2 communication?

Film scenes can be analyzed and roleplayed by the students for them to embody the experience of a culturally determined situation, and when students are roleplaying they often put aside anxiety to play the role of someone else (Cunico, 2007, p. 28). By using props or simple costumes like a hat, the situation may become even less intimidating for the students. They then play the role of someone else and they *are not themselves*. Troung & Tran (2014) suggest that: "role-playing activities require [...] students to imagine themselves to behave, act and 'live' through a different culture, though for only a short time" (p. 221), and can in this way be an efficient method to learn about or even acquire intercultural competence. If the students additionally film the roleplays, they can re-record the scenes until they are satisfied and they will not have to worry about remembering their lines when the outcome has to be "performed" in class. They can then sit with the rest of the class and enjoy their own performance. Krashen (1982) underlines that "methods and materials should not be a test of the student's abilities or prior experiences, should not merely reveal weaknesses, but should help the student acquire more [competence]" (p. 73). The use of roleplay as a tool to promote intercultural competence may contribute to embody students' intercultural knowledge and help them gain understanding of a different culture. Making film of students' roleplays may additionally be a way both to motivate students, facilitate a safe learning environment and to help them think and act in interculturally appropriate ways. A bonus of using film this way could perhaps also be an increased linguistic acquisition and thereby develop communicative competence, as the students will speak the target language unencumbered by inhibitions.

2.4 Assessing Intercultural Competence

Intercultural competence cannot be tested traditionally as, for instance, mathematics can. Assessment of intercultural competence demands time-consuming activities in the classroom. Of course, certain parts of intercultural competence, such as knowledge can be assessed rather easily. For students to develop intercultural competence they first need knowledge of intercultural issues, but to be able to discuss such issues students need a certain vocabulary. As underlined in the English subject curriculum (Utdanningsdirektoratet, 2013), “we need to develop a vocabulary and skills in using the systems of the English language” (p. 2). Additionally, it is clear, as Lund (2008) comments, that “for students to have anything to report about, the teacher needs to provide them with input related to [the topic at hand]” (p. 7). That is to say, that students need to understand the meaning and implementation of different concepts that are often used in connection with cultural encounters and conversations about such. Some key words could be *attitude* referring to an open mind, respect and tolerance along with different ways of showing this, and *stereotype* meaning general assumptions about and categorizations of people, and the impact these have on intercultural meetings with them. When students have a vocabulary related to intercultural competence, they will more easily be able to express their knowledge adequately.

Knowledge of other cultures and of how to behave can, just as language proficiency, be assessed efficiently in different kinds of oral and written tasks. However, the ability to ensure a mutual understanding between people and to interact with people from cultures different from one's own is difficult to assess in the classroom. One reason for this is that the classroom setting usually consists of shared cultural patterns by the students. That is to say, that even though students may come from different cultural backgrounds, they construct and share cultural patterns within the classroom, which does not give them the challenge they need to practice the above mentioned ability in a real-life setting. People demonstrate their intercultural competence while interacting with other people in everyday life, when reactions come automatically.

Students acquire an amount of knowledge of a culture other than their own when learning about a country's or culture's historical events, watching its people interact, when discussing their behaviour and reading and hearing about their social norms and etiquettes. UNESCO (2013) states that “[k]nowledge of the other [...] can reduce the chance of perceiving ‘others’ only in terms of broad and inaccurate stereotypes” (p. 39). Knowledge can be taught in a diversity of ways and may also be acquired unintentionally as students are

exposed to a great amount of input via a diversity of channels such as different media. However, these sources may present people in a stereotypical way and thus contribute to the reproduction of stereotypes. “Individuals are not born intercultural competent, they become competent through education and life experiences” (UNESCO, 2013, p. 38). Therefore, teachers have the responsibility as language professionals to assess students’ intercultural competence to assure them that they are on the right path. There are different ways to assess intercultural competence, and throughout this sub-chapter some methods by which to do so will be accounted for.

It is, according to Byram (1997), important to assess intercultural learning as assessing learning outcome functions as a reassurance for both the teacher and the students working towards a goal (p. 111). In 1997 Byram wrote that foreign language teaching was concerned mainly with communication as exchange of information, but that times had changed and foreign language teaching needed to be concerned with cultural context too (p. 3). This has not become less important since 1997. On the contrary, it is crucial for students and their future lives to be able to connect with people around the world through work or leisure, and there is much to learn. As explained and defined earlier, intercultural competence is a complex matter, consisting of communicative competence and a set of other intercultural skills. Additionally, Byram explains the importance of non-verbal communication, such as facial expression, gestures and non-verbal aspects of speech (p. 13). These are dimensions that are difficult for the teacher to assess in a classroom setting. However, it is possible to make students aware of the importance and power of these dimensions and let them practice the dimensions in roleplays. The activity of roleplaying to some extent fulfils the criterion set forth by UNESCO (2013), that practice of interculturalism must become part of a daily social life and not just be demonstrated (p. 32).

The teacher needs to facilitate activities that enable students to discuss and draw conclusions based on what they have heard and read about the target culture and their own life narratives. Roleplay is a way in which to activate students’ schemata and knowledge about other cultures (Byram et al., 2002, p. 14). Learners learn from each other as well as from the teacher and other sources. Thus, it becomes important to challenge generalisations and stereotypes and present different viewpoints of these as part of developing intercultural competence (p. 25). However, “[t]he teacher’s task is to develop attitudes and skills as much as knowledge” (p. 12), “and awareness of values” (p. 13). Troung & Tran (2014) also state that one can, “[develop] intercultural competence through teacher guidance and embodied experience” and by “breaking stereotypes” (p. 221). For this project, Troung and Tran’s views

are implemented through creating situations for the students to build intercultural competence and furthermore to apply this competence in roleplays for them to develop interculturality. The student roleplays are then together with interviews, used for assessing the students' intercultural competence.

According to Wang & Kulish (2015), locally based projects including interviews can have a positive impact on intercultural competence (p. 52). They state that in interviews students "make imaginative use of whatever cultural resources are available [to them]" (p. 53). Thus, in an interview there is a good potential for the teacher to be able to reveal and assess students' attitudes to, and knowledge of, cultural norms and values as well as their awareness of self and others. However, the assessment of interviews and roleplays is, of course, based on the teacher's subjectivity and not on numbers and scores in a measurable test.

Byram and Brislin & Yoshida agree that assessing intercultural competence is both important and time consuming, and they highlight different methods of assessing this competence. Brislin & Yoshida (1994) mention observation, questionnaires and interviews as appropriate ways to assess intercultural competence. They also prefer what they call a "key consultation" to compare interviews with. The key consultation is an interview with a much experienced and well-travelled person who possesses the target competence and in the given situation functions as a control for good quality of the assessment (p. 13-20). In this thesis, the teacher functions both as the assessor and the key consultant. Byram (2009) suggests autobiography of intercultural encounters written in portfolios (p. 228). This is a type of self-assessment, and is based on the individual's former encounters with someone different from herself. Lund (2008) explains that portfolios can function well if the progress of the portfolios is recorded and the teacher is involved in feedback and guidance, because then the self-assessment and critical reflections will be documented (p. 12). Such on-going documentation makes it possible to visualise the progress and the actual development in attitude, and thus intercultural competence may be assessed to some extent.

Byram et al. (2002) argue that one needs not only to assess learners' acquisition of information, knowledge and understanding but also "the ability to make the strange familiar and the familiar strange" (p. 29), which means the ability to disregard perspectives taken for granted and "act on the basis of new perspectives" (p. 29). Here they agree that a portfolio is a good tool, because it facilitates self-assessment in the way that it leads students to better self-awareness and to become conscious of what they learn and the abilities they already possess (p. 30). Byram et al. underline that the role of assessment here is exactly that: to make students aware of their intercultural abilities (p. 32). A portfolio is also a subjective

assessment and has its pitfalls or quality limits as Brislin & Yoshida (1994) explain: Intercultural knowledge and understanding do not necessarily lead to good intercultural behaviour. In fact, there are individuals who are well informed on the matter, yet “unable to demonstrate their knowledge in their actions” (p. 87). In other words, assessing intercultural competence is difficult. For this project the students’ answers to questionnaires 1 + 2 (1 before and 2 after the project) are used to see whether they develop their intercultural competence during the project and may this way be considered to function as a less extensive version of a portfolio.

As mentioned earlier, intercultural competence is made visible during interaction between people of different cultural backgrounds. To assess such a competence with a high level of accuracy the individual must ideally be observed over time in real-life situations and settings. It is hardly possible for an L2 teacher to accomplish this type of assessment of students in a classroom. Further, Lund (2008) points out that attitude, should not be part of the assessment criteria as it has to do with very sensitive issues such as students’ personalities. Others are of the opinion that attitude can, and therefore should, be assessed through the portfolio method (p. 11). However, it is possible to assess intercultural knowledge, and reflections, which are revealed during interviews, discussions and statements both orally and in writing. This means that students’ diaries, homework, group work and evaluations during a cultural project may show their development; written and/or recorded tasks on cultural matters may show their knowledge and reflections, while discussions and interviews may display aspects of attitude and critical cultural awareness.

3 The Project

This chapter presents the teaching project. It explains how the project was conducted and how it relates to important aims in the curriculum. The chapter is thus divided into three sub-chapters: “The film *Invictus*”; “Curriculum and Common European Framework of Reference for Language” and “Teaching Plan”. The project is based on a previous work of mine (Mortensen, 2016), and includes a slightly altered teaching plan, expanded by two additional weeks to suit the purpose of this thesis. The material collected during the project is used to investigate whether film, here *Invictus* (Eastwood, 2009), can be used in combination with student made films as an approach to promote intercultural competence in the classroom and further as a tool for assessment of students’ intercultural competence.

3.1 The Film *Invictus*

The plot of *Invictus* is Nelson Mandela's struggle and persistent aim to unite the South African people. It tells Mandela's story of when he becomes the first black president of South Africa and how he manages to see the people that surround him as individuals, to look past the established stereotypes and forgive what has been, despite what he himself has had to endure. He is determined and stands strong in his battle for a future where people respect each other, a future where people have an open attitude towards each other and where cooperation between races is a matter of course.

Mandela has spent many years studying his enemies while imprisoned and has learned the value of cooperation, hence as president he studies his people and finds that they have an interest and common denominator in rugby. He uses the sport of rugby as a tool, among many others, to start a new era for South Africa: An era without apartheid, with a common interest and joy in competition and where the people stand together as they work together to achieve a common goal. The film serves to teach the students about stereotypes, about this important epoch of South African history, about apartheid and about Nelson Mandela, who also emerges as a good role model in relation to intercultural competence.

In the project, carefully selected film fragments from *Invictus* are discussed and analysed by the students in the light of stereotypes and intercultural competence. This work will serve as a point of departure for their final product (the roleplays described in Appendix A), the aim of which is to teach them not always to "judge a book by its cover" but to reflect on and consider both own and others' behaviour and make them more aware of themselves and others.

Fragment one (*Invictus* 0:11:38 – 0:14:08) shows the confrontation between Mandela's black bodyguards and his recently hired white bodyguards. The black bodyguards have asked for more men to do the job and they are given more men, but they did not expect white men as colleagues and their reaction is negative. Their reaction is based on established stereotypes and what they have learned to think about white people. The students are to discuss the situation: Why do the black bodyguards behave as they do? Could they have behaved any differently? What is necessary for individuals from different cultures to achieve mutual understanding and cooperation? The aim here is for the students to realise how differently a situation may develop depending on the attitudes and presumptions involved.

Fragment number two (*Invictus* 0:63:06 – 0:64:10) is when the rugby team is asked to learn the new¹ South African national anthem and not just mouth the words when the anthem is played before a match. The South African rugby team consists of only white players except for one black player. The black player is not in focus, but all the white players reject the proposal, both orally and through their body language. They are extremely dismissive and do not understand how the song can be of any importance at all, until they learn that the words in isiXhosa mean “God bless Africa”. Then, their expressions change and they look surprised, embarrassed and ashamed. The students are to discuss this situation: Why do the players react as they do in the first place, and what happens when they learn the meaning of the words? The intention is for the students to see how wrongly one can judge things or people based on stereotypes and preconceived attitudes towards others; that it is important to invest time in asking questions and being open-minded, which means keeping an open attitude, to make up one’s own opinions and get to know people on actual terms.

The last fragment (*Invictus* 1:41:35 – 1:58:43²) shows a poor, black boy wishing to follow the world cup final by listening to the car radio of two white policemen. In the beginning the policemen are hostile and try to scare him away, but as the game develops they slowly become friendly towards the boy and in the end they are all three joined in happiness when South Africa wins the final. The students will discuss what happens in the relationship between the boy and the policemen and why it happens. The aim of the discussion is for the students to reflect on people’s common goals and joys in life despite their differences in social affiliations and cultures.

Additionally, William E Henley’s poem “Invictus” from 1875 is included as a literary component, as the poem is referred to frequently throughout the film, and has been claimed to be paramount to Mandela during this fight for a new South Africa (Mortensen, 2016). The purpose of using the poem is to develop independent thinking in the students and let them understand how hardship and oppression can be endured and even conquered.

3.2 Curriculum and Common European Framework of Reference for Language

For this project the *English subject curriculum* (Utdanningsdirektoratet, 2013) and the *Framework for Basic Skills* (Utdanningsdirektoratet, 2012) are, of course, relevant. Additionally, the *Common European Framework of Reference for Language: Teaching*,

¹ A new national anthem was adopted when Nelson Mandela was president of South Africa (1994-1999). This new anthem combined the two former ones: the white South Africans’ anthem, “Die Stem” and the black South Africans’ anthem, “Nkosi Sikelele” (Bos, 2009).

² In this fairly long fragment only short sequences are in focus. These are: 1) 1:41:35 – 1:41:45, 2) 1:42:47 – 1:42:53, 3) 1:44:06 – 1:44:10, 4) 1:14:25 – 1:45:28, 5) 1:51:55 – 1:55:58, 6) 1:57:20 – 1:57:25, 7) 1:58:38 – 1:58:43

Learning, Assessment (CEFR) (Council of Europe, 2013) has been consulted, especially regarding the aim of developing students' intercultural competence.

3.2.1 The Framework for Basic Skills

The *Framework for Basic Skills* is issued by the Norwegian government as a tool to develop and revise National Subject Curricula. It defines five basic skills considered essential for learning in school, work and social life. These are oral skills, writing, reading, digital skills and numeracy (Utdanningsdirektoratet, 2012, p. 5). The oral skills are related to how we create meaning by listening and speaking and “[i]t includes being able to listen to others, to respond to others and to be conscious of the interlocutor while speaking” (p. 6). Furthermore, the *Framework for Basic Skills* states that “[o]ral skills are a precondition for exploring interactions in which knowledge is constructed and shared” (p. 6) and that to communicate includes “adapting one’s own oral text according to recipients, content and purpose” (p. 6). This means that students should develop skills “connected to subject-related content, terminology and modes of expression” (p. 6). These quotes relate and connect to this project and their content play a role in teaching intercultural competence as they accentuate the preconditions for good communication and outline how intercultural competence should be developed.

Reading is defined in the *Framework for Basic Skills* as creating meaning “from text in the widest sense” (Utdanningsdirektoratet, 2012, p. 8), and text is defined as “everything that can be read” (p. 8). Reading means to engage in text, to understand and apply what has been read and to reflect on it. Furthermore, the *Framework for Basic Skills* states that “the functional ability to read is developed through knowledge about and experience with different subject-related texts” (p. 8). This justifies how non-traditionally defined texts, such as film, can be used as a point of departure in teaching English.

3.2.2 The English Subject Curriculum

The *English subject curriculum* states that “English is a universal language” and that “we need English for communication” (Utdanningsdirektoratet, 2013, p. 2). Furthermore, it underlines that “when using the language for communication we must also be able to take cultural norms and conventions into consideration” in order to “succeed in the world where English is used for international [and interpersonal] communication” (p. 2). The focus on intercultural skills in the curriculum, signifies that additional to language learning, being speaking and writing skills, the English subject must provide “insight into the way people live in different cultures where English is the primary or official language” (p. 2). Knowledge of

how people live in different cultures may contribute to the students acquiring a fundamental understanding of the world in which they live. Also attitude is dealt with in the curriculum, however rather vaguely, saying that “[d]evelopment of communicative language skills and cultural insight can promote greater interaction, understanding and respect between persons with different cultural backgrounds” (p. 2). Despite the vagueness, the extracts presented here clarify that the objectives of the curriculum call for dealing with intercultural matters to educate intercultural speakers.

Furthermore, the curriculum emphasizes that film (among other types of texts) can “instil a lifelong joy of reading and a deeper understanding of others and one self” (Utdanningsdirektoratet, 2013, p. 2). As an important element in English language learning, the *English subject curriculum* suggests that working with film(s) may lead to an understanding of essential parts of intercultural competence, amongst other things. Additionally, the curriculum emphasizes that literary texts in the widest sense may contribute to a “lifelong joy of reading and a deeper understanding of others and oneself” (p. 2).

Furthermore, it is accentuated in the section called Culture, society and literature that it “is essential to develop knowledge about and understanding of and respect for the lives and cultures of other people” (Utdanningsdirektoratet, 2013, p. 4). The section focuses on how social issues and cultural forms of expressions are core aspects of developing intercultural competence. The Core curriculum (Utdanningsdirektoratet, 1997), which forms the basis of the individual subject curriculum (treated above), states that students’ “increasing exposure to mass media” (p. 32) contributes to conflicting values, and that may lead to establishment of different stereotypes. The Core curriculum underlines that interaction with others forms a person’s identity and attitude (p. 30). Therefore, it is important to facilitate situations where intercultural competence can evolve side by side with social responsibility. In other words, teachers must help students to develop an open attitude and a “practical capability for their future roles as adults” (p. 32).

The *English subject curriculum* lists the competence aims for English under the subject areas: Language learning, Oral communication, Written communication, and Culture, society and literature. Each aim is clearly connected to one or several of the basic skills. For this project the students are in year 10, thus the “Competence aims after year 10” (Utdanningsdirektoratet, 2013, p. 8-10) are the aims in focus. Many of the aims listed there can be related to the project, but here are the most relevant ones:

- Discuss and elaborate on the way people live and how they socialise in Great Britain, USA and other English-speaking countries and Norway
- Describe and reflect on the situation of indigenous peoples in English-speaking countries
- Demonstrate the ability to distinguish positively and negatively loaded expressions referring to individuals and groups
- Express and justify own opinions about different topics

(Utdanningsdirektoratet, 2013, p. 8-9)

The emphasis on intercultural competence in ESL teaching is expressed repeatedly in the aims of the curriculum, but in different ways. Intercultural competence is referred to through aspects such as: understanding, reflection, respect, verbalism, body language, facial expressions and humbleness.

The learning goals for the students in this project take their point of departure in the parts of the curriculum that deal with culture, society and literature but the aims are broken down into smaller parts and are as follows: Students should be able to

- explain what intercultural competence is
- explain what stereotypes are
- look past stereotypes in meeting with people with other cultural backgrounds
- adapt an open mind and ask appropriate questions when they encounter behaviour, traditions, routines etc. which they do not recognize
- show respect and be humble in the meeting with people from different cultures
- understand that people from other cultures have different norms, values and patterns of behaviour
- achieve self-awareness and awareness of others

3.2.3 The Common European Framework of Reference for Language

As the *English subject curriculum* (Utdanningsdirektoratet, 2013) has its roots in The

Common European Framework of Reference for Language: Teaching, Learning, Assessment (CEFR), It is of interest to look at what the CEFR (Council of Europe, 2013) says about intercultural competence. It states that:

In an intercultural approach, it is a central objective of language education to promote the favourable development of the learner's whole personality and sense of identity in response to the enriching experience of otherness in language and culture. (p. 1)

Furthermore, the CEFR (Council of Europe, 2013) explains that it is only through good knowledge that it is possible to facilitate good cooperation among people from different countries and cultures with a mutual understanding and to overcome discrimination as well as prejudice (p. 2). "In addition to objective knowledge, intercultural awareness covers an awareness of how each community appears from the perspective of the other, often in the form of national stereotypes" (p. 103). In other words, this implies that language teachers should strive to enable students to acquire the competence of meeting other cultures positively by being open-minded and humble.

The CEFR (Council of Europe, 2013) does not, however, provide any guidelines for how to assess intercultural competence. Although they do present more general assessment methods, such as subjective, objective, formative and summative assessment (p. 183-192), which of course may also be used in assessing intercultural competence. Formative assessment is an ongoing process of feedback and summative assessment sums up attainment in a grade. According to Neus Figueras (2012) the CEFR is a success, but "[n]ot all teaching and learning objectives are designed to meet [intercultural] communication needs, and not all assessment is geared to outcome" (p. 478). The teaching plan of this thesis is designed as an attempt to meet such needs and to assess outcome.

3.3 Teaching Plan

The teaching project as described in the lesson plan, which is enclosed as Appendix B, uses the film *Invictus* (Eastwood, 2009) in order to promote intercultural competence among students in Norwegian lower secondary school, grade 10. The frame number of hours accounted for is 12: two 60 minutes' lessons per week over a period of six weeks.

The teaching plan (Appendix B) shows a lesson plan covering a diversity of elements such as focusing on behaviour and stereotypes both within the film and in the real world. Furthermore, there are implemented activities such as group work, discussions, individual

thinking, talking and writing to express knowledge about the topics at hand and versatile use of ICT resources. Each lesson starts differently, but they all have an underlying “red thread”: the selected sequences of the film *Invictus*, which lead the students to focus on intercultural competence and stereotypes in specific, and they lead up to the final product: a student-made film. In the student-made film students individually and together in their group must show and express what they have acquired of intercultural competence, which may be knowledge, communicative competence and/or other parts of intercultural competence. The student-made film, made in groups of three to four students, will present a self-selected scenario (outlined in Appendix A), played out in two different versions. Version 1: The students roleplay how communication and interaction between people with different cultural backgrounds may evolve when people apply stereotypes and show little or no respect, interest or humbleness in their interlocutors. Version 2: The students roleplay the same scene as in version 1, but now show how the situation may evolve if people manage to look past the stereotypes, are open-minded and see their interlocutors as individuals like themselves.

The students also each hand in an essay or a speech for them to individually process the intercultural elements they are exposed to through project discussions, visual impressions and information. Finally, each student group is interviewed by the teacher about their film and asked to reflect on the choices they made during the two versions of the roleplay and how they ended up with the film handed in. The lessons of the project are closely connected in a way that utilizes students’ homework either as preparation for group work for the following class session, for processing new information and concepts or for hand-in work.

The students are given a short assessment of all their homework either orally or in writing. The project requires two larger assignments which are assessed in writing and graded — the essay or speech and the student-made film. The essay or speech, as the case may be, is assessed and graded as an individual written paper. The film is a joint effort and is therefore graded as a group product. That is: all students in the group will receive the same grade based on their collective product. When the final products are handed in, the group interviews are conducted (please turn to Appendix C for the interview guide) and each student receives an individual grade based on his/her contribution in the interview. After this the assessment of both the student-made film and the interview are reviewed, and each student’s individual grade is added up.

It is, of course, impossible to grade the individual student based on performance in the film, which is why it is graded as a group work where all members of the group receive the same grade. However, the students also need to be graded according to their ability to convey

their individual knowledge of intercultural competence in connection with the film. That is why an interview with each group is important both for this thesis, for each individual student, and for the teacher, carrying out her work. The interviews are designed to reveal knowledge and awareness of others and other cultures together with reflections on and reasons for the way in which the students decided to develop their characters in the roleplays. The interview was not intended to evaluate their intercultural competence with all its elements, but as a tool to supplement the knowledge and competence they presented in the film.

It is an assumption here that communicative competence as part of intercultural competence develops well within a student-centred classroom where the students already, to a certain extent, are competent users of the target language. However, as described earlier in sub-chapter 2.3, there are social conditions preventing this development in some students. To use film could be a good method to motivate and facilitate students' engagement and communicative participation in discussions and other tasks. It could further contribute to intercultural development in the students. Film is presumably a more engaging medium than other texts more often used in a classroom setting, and a greater involvement with the content could engage more students in the learning process. Furthermore, actively creating and participating in roleplaying-scenarios might provide a greater understanding of intercultural competence, leading them, through action, to acquire competence as well as knowledge.

Film as a medium is a natural choice to make sure that all students are left with some knowledge of the topic at hand. According to Hutton (2014) film engages students and captures their attention, enlivens class discussion and brings issues from the real world to life (p. 588). Furthermore, when students report that the most anxiety provoking, and thereby also communication inhibiting, aspect of language learning is speaking the target language in front of their peers (Krashen, 1998, p. 179), what would then be better than make use of today's technology to let the students make a film instead of a live presentation? Mueller et al. (2001) explain that "the primary advantages of using ICT in the classroom are that it helps to assist visual learners, increases students' interest, adds excitement to presentation, explains concepts, and assists audio learners" (p. 39).

3.4 Materials Used

3.4.1 OneNote and Tablet

All students in this particular school possess a school tablet equipped with a diversity of standard programmes, OneNote is one of them. OneNote is a programme designed by Microsoft and is part of the Office suite. It is a programme designed to function as an

electronic notebook and it organizes digital information, such as text, photos, film, soundtracks etc.. OneNote has three different areas; one where only the teacher can post and edit material for the students to see; an area for cooperation where all participants are able to read, write and edit; and a private area where only the individual student together with the teacher has access with both reading and editing rights. At the target school the programme is used daily by both students and teachers, which means that OneNote is a known and relevant tool for the students in any school situation. The folder made for this project was designed to function as follows: The teacher's area was used to provide the students with information and material needed for the project. Each student-group was given a tab in the cooperation area for them to work in, and all individual homework was done in the private area.

3.4.2 *Invictus*, Poem, Film and Trailer

The trailer “Invictus” (ENTRTNMNT, 2009) is used together with the *Invictus* film cover to activate associations and knowledge in the students as described by Björk, Eschenbach and Svenhard (2014). By looking at the cover, the students discussed what the film could be about based on their knowledge of the world and started to identify what the theme of the film could be. Afterwards they saw the trailer and then reconsidered the discussion of the cover and added more knowledge and ideas to the theme. This way, history, culture and essential vocabulary were touched upon and the students together activated the knowledge necessary for a good point of departure to watch and understand the film.

The poem “Invictus” (Henley, 1875) is used as a literary component as described in Sub-chapter 3.1 (For more details see the Teaching Plan, Appendix B).

3.4.3 Other

Other materials used in the project are students' own filming devices and editing programmes, *Searching 10 – Learner's Book* (Fenner & Nordal-Pedersen, 2008) and a historical timeline from *Searching 10: Teacher's Resource File* (Fenner & Nordal-Pedersen, 2008) (Please see attachments to the Teaching Plan —Appendix B).

4 Method and Material

This chapter gives an overview of essential information in the thesis project. The chapter is divided into three sub-chapters: “Project Details”, “Research Design” and “Material”. First the “Project Details” gives information about the participants. Then the

“Research Design” sub-chapter addresses the more technical aspects of the project, such as method and details about the questionnaires as well as the student-made films and the interviews as they together form the basis of the analysis in this thesis. Finally, the sub-chapter “Material” provides information about the essential materials produced and collected for this thesis.

4.1 Project Details

4.1.1 Formalities

The class selected for this project I were known to each other and confident in one another after having worked together before. A proposal was made to the school’s principal asking permission to conduct the project and it was granted. Then, a consent form was sent home to the legal guardians of each student to ask permission to use the students’ work and feedback anonymously for this thesis (Appendix D).

4.1.2 The Student Group

The class participating in this project is a Norwegian 10th grade ESL class consisting of 23 students, 10 boys and 13 girls who are 15 or 16 years of age. However, only 21 students participate in the project³. The group of students hold different levels of English proficiency. Yet, they have all completed nine and a half years of English teaching, and their average level of proficiency is relatively high. Some students speak much and enjoy the attention of others; while other students seem rather timid or inhibited in an oral situation where the more attention they get, the more uncomfortable they get. Their different points of departure and interests may partly justify their different attitudes to and proficiency levels of the language. One student has lived a year in the USA, four students have dyslexia and struggle with English sentence construction both when writing and speaking, and some students play online videogames with native and non-native English speakers, which most likely has developed their English language.

As for being a Norwegian classroom, the students come from a diversity of socio-economical, cultural and educational backgrounds. The majority of students are ethnic Norwegians, but the group also includes other ethnic backgrounds. One student has a Somalian background and one has a Turkish background. The students function well together

³ Two of the students are not part of the research project, one, a boy was not allowed by his parents to participate, and one girl has been absent more than present during the project. It was therefore necessary to withdraw her from the project to exclude information based on false ground.

as a group and seem to respect each other, while still appearing as individuals with their own individuality.

The students are used to different methods and didactics in their English classes. They have been taught with a variety of explicit grammar sessions, discussions both in class and in groups, task based assignments and practical work such as student-based research, roleplays and more. The class has also used film to work with different topics.

4.2 Research Design

4.2.1 Method

This project uses a mixed method, which by McKay (2006) is called a survey research, by relying both on qualitative and quantitative primary materials, and includes “both statistical and qualitative analysis” (p. 17). It is a research project which collects qualitative primary data from analysis of student-made films, analysis of student-interviews and analysis of student evaluations of the project. It is additionally supplemented with quantitative and qualitative primary data from questionnaires. Quantitative research commonly relies on numerical indices and statistical analysis of these, where “the purpose is to generalize, to predict, and to posit causal relationships” (p. 7). This is also the case here, as some of the data have been collected from questionnaires to generalize a tendency in opinions and knowledge among the students.

According to McKay (2006), qualitative research typically relies on “the assumption that classroom learning must be studied holistically” (p. 6). Therefore, reality is seen as multiple and “[t]he purpose is to contextualize and to interpret” (p. 7). This means that data is analysed and categorized by interpretation. Also common for qualitative research is a limited number of participants, interviews and written documents, all of these aspects are part of this research project.

Obviously, there are several factors playing a role for the outcome of this project both within the classroom and outside the classroom. This is one of the reasons why my conclusions are not generalizable, another one would be that the project is conducted only within a limited group of students. However, the results will be interesting in their own right.

4.2.2 Research Ethics

According to McKay (2006), it is important to demonstrate “respect for the individuals involved in a research project” (p. 26) by following ethical guidelines for research conducted on human subjects. The present project adheres to ethical guidelines and shows respect for the

participants through providing information to the students about the project by explaining it and providing information to the legal guardians in a consent form (Appendix D). The consent form is what De Nasjonale Forskningsetiske Komiteene (NESH) calls “free” and ensures that all participants are “given genuine opportunities to reserve themselves from participating in the research without encountering inappropriate pressure or disadvantages” (NESH, 2006, p. 13). Students who did not wish to participate still followed the teaching project with the rest of the class, but were ensured that their work and contributions during the project were excluded from the research project. Also, preserving anonymity for the students has been an ethical consideration.

4.3 Material

4.3.1 Questionnaires

Prior and subsequent to the project the students were given identical questionnaires (see Appendix E) in order to gather information about their knowledge of intercultural competence and stereotypes before and after the teaching project. Additionally, ten questions were added in the second questionnaire to evaluate whether the use of film, according to the students, has any effect on the learning outcome of this project (for questionnaires please turn to Appendix E).

According to McKay (2014), surveys such as written questionnaires and interviews “provide a very efficient means for researchers to gather a good deal of information in a short time with little cost” (p. 35). Yet, questions, which provide useful and good answers, must be written in a language that students understand and it may be advantageous to provide these in the students’ L1 (p. 39). As the students’ possess different levels of English proficiency it was decided to provide the questionnaires in both English and Norwegian as an attempt to avoid misunderstandings by the students when answering the questions. They were likewise given the choice to answer either in English or in Norwegian as they wished. I was present when the questionnaires were filled out and of course available to help and answer questions from the students when needed.

According to Brown (cited by McKay, 2014 p. 39) questions should not be leading, not be negative and not ask two or more questions at the time. This advice has been followed to a certain extent, but it was found necessary and natural to add a few negative questions as opposites to positive ones. The counterweight questions serve to ensure the validity of the answers. The questionnaires consist of open-ended questions, which allow for freely

composed answers and close-ended questions, which ask the students to select one or more of the alternatives presented to them.

The questions 1-10 are intended to identify how profound or superficial the students' knowledge about intercultural competence and the concepts in questions are, but they also intend to reveal something about their attitudes. By asking these questions both before and after the project it will be possible to compare results and determine whether there has been a development in relation to intercultural competence, as for the result of a conducted portfolio. Questions 1, 2 and 3 together determine to what degree the concepts stereotype, intercultural competence, prejudice, skill and attitude are known to the students. Questions 4 and 5 ask if it is important to show respect to people from a different culture than your own and why or why not? The questions 6, 7 and 8 all have to do with being curious about other cultures: Is it necessary to know something about other people's cultures and customs to understand their opinions and behaviour? How do you behave when visiting a friend's home for the first time and why? And: When do you become curious about other cultures? Finally, questions 9 and 10 ask the students to assess their own present intercultural competence.

The remaining questions 11-20 in questionnaire 2 all treat the same topic: Working and learning by using film as a tool: The students are asked to evaluate working with film through different questions in order to ensure a rich basis of material to analyse. The students are asked: to define advantages/disadvantages if any; to consider whether the use of film/multimedia makes this project more interesting than without, and to determine whether they believe that they learn more/the same/less about the topic at hand from a teaching project using film than from a traditional teaching project.

4.3.2 Films and Interviews

As a final product the students (group wise) made a film of a roleplay to illustrate their comprehension of intercultural competence and the aspect of stereotypes and also, to a certain degree, to show their own intercultural competence. The students were teamed up in groups of three or four according to their level of English proficiency. This group composition was carefully considered as a way of encouraging a good level of activity from all the students, as they then had fewer opportunities to become "free riders" in the group work. Each student-made film consisted of a roleplay in two versions (see Appendix A) to show how differently a situation may turn out according to the level of intercultural competence the people involved possess. One version was to show how people can be steered by stereotypes and the other

version must show how it is possible to look past established stereotypes and make up one's own mind about people from a culture different from one's own.

Making a film of a roleplay may be limiting for the students, as they may not be able to express themselves and their thoughts individually in the film, as they have to cooperate in a group towards a common goal and product. However, in the process of moving towards a common goal, it is expected that important information, reflections and thoughts are exchanged between the students, and that they will gain competence from this process. The groups were additionally interviewed by the teacher to give the students an opportunity to express thoughts, knowledge and reflections, which were not visible in their film.

An interview is, as already described, an efficient tool for researchers to gather a fair amount of information (McKay, 2014, p. 35). In this project the interviews also served as a quality control of the assessment of the students' intercultural knowledge. The interviews ensured that each individual student was given the opportunity to reflect upon, argue in favour/disfavour of, and comment on the characters in their group's student-made film. Each group of students was interviewed only about their own film. They were here asked to give reasons for their characters' actions and statements. This was a chance for the students to reveal more knowledge about intercultural competence than what they had been able to show in their film or simply confirm the level of competence and/or knowledge the film demonstrates. The interviews were needed to supply the assessment of intercultural competence, as having knowledge about the concept not necessarily would lead the students to preform intercultural competence in the roleplays. Reluctant and shy students were asked directly to make sure they also got some time "on the floor". All interviews were carried out in Norwegian in order to avoid misunderstandings and to lower the barriers that restrain the students from communicating freely. Krashen (1998) notes that students' frustration over lacking the ability to communicate effectively in their L2, is a source of stress and anxiety when having to produce output (p. 179). Therefore, when the interviews were in Norwegian, there were no L2 inhibitions to prevent the students from expressing the intercultural knowledge they possess that may not have been demonstrated in action in the film.

Each group interview was carefully planned and conducted in a peaceful setting to ensure good concentration and comfort for the students. For this project there were six interviews, one for each group of students, and they each lasted 12-16 minutes. The different groups were asked different questions, as the interviews took their point of departure in each group's film (turn to Appendix C to see the questions asked in each interview). The teacher's assessment of each student's work was composed by three elements: Intercultural quality of

the film as a group work, individual English communicative competence in the film, and the individual performance, showing knowledge about intercultural competence, during the interview (for explanation of the grading system please turn to Appendix J).

4.3.3 Homework and Evaluation

The project has required a fair amount of homework of different kinds. The students were for example given as homework to record a definition of the concept of stereotypes, write a summary of *Invictus*, write questions about behaviours displayed in the film, find examples of stereotypes in the real world and write an essay and write an evaluation (For more fulfilling details see Appendix B). The homework was given to ensure that the students processed the information they were exposed to during the lessons, and to ensure that they thought about the topics individually and became active in the project.

Finally, the students were asked to evaluate the entire project by answering the following questions: *What did you like/not like? Why/why not? In what way did the use of film in this project help you understand the concept of intercultural competence? Was it a suitable way of approaching the theme of intercultural competence, stereotypes, apartheid, Mandela and South Africa? Why/why not? And Did you miss anything?* The student evaluations may be similar to the outcome of Questionnaire 2 (questions 11-20) and this way function as a validation of quality. However, their evaluations may also reveal information not present in the answers to the questionnaires and in that way capture details not present anywhere else.

5 Results and Discussion

5.1 Evaluation of the Project

In this sub-chapter the student evaluations of the project are presented together with lessons 11 and 12, as these contain essential results for the discussion of the project. In addition, information from lessons 1-10 will be presented to the extent that it is important for the results and for the analysis and discussion (turn to Appendix F for more detailed information about lessons 1-10).

During the student discussions in groups, it could be observed that these resulted in clarifications and recognitions of the concept of stereotypes. This further enabled the students to point out different stereotypes in the world around them both in their local environment, in films, and in the world in general. Through their group discussions in the classroom and each

student's individual homework presented in OneNote it seemed that the students gradually understood more of what is required to be interculturally competent as they expressed an understanding of the need "to be open-minded, show respect, be positive in one's body language and facial expressions, ask questions and announce that one is unfamiliar with the culture one is facing" (from: Week 3, Lesson 5, group discussion, see Appendix F).

During the project the students were given the task to write an essay or a speech about Nelson Mandela and intercultural competence to be handed in (turn to Appendix G for extracts from the essays). Only two students wrote a speech (one of these is enclosed as Appendix H to show the level of intercultural knowledge and communicative competence it contains). The students were given the option to present their speeches to the class, but both declined.

5.1.1 Results of the Student Evaluations

In the last two lessons of the project the students evaluated the project in writing. Students expressed to what extent the use of film helped them understand the concept of intercultural competence and whether they liked working with the project in general. The evaluations were mainly positive. (Please turn to Appendix I to read all the student evaluations in their entirety). Here are some extracts from the evaluations pointing to the project in general. Each student has been given a number (1-21) to allow for further reading in Appendix I: "I liked the fact we finally got to do something besides a presentation or a test, it made me more enthusiastic about the work we have done" (Student 1); "Before this project [...] I never thought about how different our cultures are. [...] During this project I have learned a lot about this difference" (Student 2); "I think the project was fun!" (Student 4), and "I liked the project and I would like to do it again. [...] I really liked the project because it was a different and a more fun way to work during the English classes" (Student 3). However, a couple of students also had negative comments such as "I feel i did not learn anything from the masterproject, so i looked on it as kind of pointless" (Student 14), and "I didn't like that we had to record what we understood by the concept stereotype, because it is easier writing our understanding" (Student 21).

In their evaluations the students decided to comment on different aspects about how the use of film helped them understand the concept of intercultural competence, and the students' responses could generally be categorized in four groups. These were: watching the film, discussing the scenes, roleplaying a scene, and making film.

Many students indicated that watching the film played an important role in their understanding of cultural differences and stereotypes, and no students made comments with negative rating in this group of comments: “By watching the movie, we saw the differences and stereotypes more clearly. It's easier to see it visually than to just read and hear about it” (Student 7); “The usage of film made me understand more. Because if i would of read it in a book, i wouldn't of understood it completely, because then i wouldn't be able to see it with my own eyes” (Student 8); “By using film I got the sight of how it is for the two different cultures [...]. I got to see their different perspectives, lifestyles and gaols in life i both cultures, there were more similarities between the cultures then i imagined” (Student 10), and “I feel like it helped me to understand how serious subject like this is, and this made me more interested. [...] It is so much easier to watch a movie, instead of reading everything” (Student 13).

Also many students felt it was positive to discuss the film scenes: “When we discussed the movie and watched parts of it again we pulled out important things that we did not see or notice the first time we watched it” (Student 16); “I liked the [...] group discussions (Student 10), and “A [...] thing I liked about this project was all the time we spent discussing with each other” (Student 2).

Some students commented on roleplaying a scene from *Invictus* by saying: “I think that the tasks⁴ [became] easier when I had the movie in mind, and was able connect things we talked about to the film [...] It helped when we dramatized [one] scene from the film in groups in front of the class” (Student 15), and “We watched a movie and we made a roleplay. We have reflected over what we did, and I think it’s a good way to learn something” (Student 4).

Meanwhile, other students focused on commenting on the task of making a film. Also here mainly positive comments were given: “What I liked about this project was the way we could express ourselves and our understanding of stereotypes during the roleplay [when making the film]” (Student 2). “It was fun filming the roleplay” (Student 4), and “Although it took a bit long to get started with the roleplay, it was fun. At the same time, we got an opportunity to be creative and got a better understanding of stereotypes” (Student 7). However, one student said: “The only thing I disliked about this project was the acting [to make a film]” (Student 6). She furthermore explained her statement by saying that the acting was embarrassing.

⁴ The tasks the student is referring to are tasks such as discussion of how to show intercultural competence, conduct roleplays, define stereotypes and other tasks/homework given. Please turn to the teaching plan in Appendix B to see more details of the tasks given.

5.1.2 Analysis and Discussion of the Student Evaluations

In the analysis and discussion of the Student Evaluations of this project, three points in particular will be examined: the film *Invictus* as a tool for teaching intercultural competence, the students' communicative competence, and the students' development of intercultural competence features such as knowledge and self-awareness. The first two points deal directly with the implementation of film to promote intercultural competence. The discussion of the last point deals with the sub-question about assessment of students' intercultural competence, intercultural knowledge being part of this.

From the group discussions in class, which took their point of departure in *Invictus* and what the students had observed in the film, there are indications that the film gave the students a basis of understanding of both intercultural competence in general and of stereotypes in particular. According to the *Core curriculum* it is important that students' intercultural competence is given the opportunity to develop alongside social responsibility (Utdanningsdirektoratet, 1997, p. 30-32), and this project shows that film may be a good way to facilitate this development. Furthermore, Björk et al. (2014) state "that film has the advantage of showing body language, and non-verbal communication" (p. 197, my translation). Knowledge of these aspects of intercultural competence that become visible in films and have formed the basis for several of the group discussions, among others, when the students have discussed attitudes and tried to reflect on what the characters in the film were thinking in the given situations.

It may also be assumed that promoting intercultural competence by using film as a tool needs to be steered by the teacher in order to make the students focus on intercultural issues. This assumption is based on what the students have said in their evaluations. One student, for example, made a comment on this in her evaluation saying that when they watched sequences of the film over again with the aim of noticing specific issues, they noticed important things that they did not notice when watching the film without steering from the teacher (Student 16, Appendix I).

The fact that only two students chose to write a speech and then did not wish to hold the speech in class, may be explained by their affective filters being high, and in the classroom setting their performance anxiety became significant and prevented them from presenting the good work they had done. It may be that such high filters remain irrespective of whatever motivation and confidence students have, and thus prevent them from showing what communicative competence they possess and from developing it. It may likewise be assumed that group discussions do not evoke the same level of anxiety as holding a speech in

“public”, as it seemed that the majority of students participated freely in the group discussions in English, including the two students who wrote speeches. However, some students said very little and preferred to speak Norwegian, as they were reluctant to engage in oral English communication.

When looking at the students’ development of an understanding of concepts related to intercultural competence and their application of these in discussions throughout the project, it is evident that there has been a development of intercultural knowledge and awareness. They seem to have become more aware of themselves and the way in which they view other people. Additionally, they seem to have developed knowledge about stereotypes and intercultural competence in general. The observations here of student development of elements such as knowledge, skills and attitudes are only what CEFR (Council of Europe, 2013) defines as subjective observations, which cannot be measured. However, as Byram (1997) describes these elements to be key factors in intercultural competence (p. 34-38), it seems important to include these immeasurable observations.

5.2 The Student-made Films

5.2.1 Results of the Student-made Films

The students worked in groups of 3 and 4 and each group made one film based on one of the settings given in the task, which in short were: Setting 1: *A Norwegian exchange student (not religious) is on exchange in Australia and is hosted by a very religious (Catholic) family*; Setting 2: *An Indian girl, grown up in Norway with Indian parents (from India) loves to play handball*, and Setting 3: *You and your family have moved to Spain for your parents to start new jobs*. (see Appendix A for a detailed outline of the settings). Four of the groups chose setting 1 – The Norwegian exchange student; one group chose setting 2 – The Indian handball player, and one group chose setting 3 – The family that moved to Spain. The groups handed in one film each in OneNote either as an mp4 file or as a link to YouTube where they had published their film.

5.2.2 Analysis and Discussion of the Student-made Films

Table 5.1 shows the roleplay selection made by each group and to what extent they managed to show intercultural competence through their acting in the film. The grades given indicate the competence shown on a scale from 6-1, where 6 shows the highest and 1 the lowest competence.

Table 5.1: Group grades and choice of roleplay setting

Group grade	Roleplay setting	Group number
6	Setting 1 – Exchange student in Australia	1
5	Setting 1 – Exchange student in Australia	2
4	Setting 1 – Exchange student in Australia	5
4	Setting 2 – Indian girl handball player	6
3	Setting 1 – Exchange student in Australia	4
2	Setting 3 – You have moved to Spain	3

The student-made films, which were the final products of the group work, resulted in different grades for the groups ranging from top to almost bottom grades. The two groups that achieved the grades 6 and 5 (groups 1 and 2) showed intercultural competence in both versions of the roleplay by applying essential parts of intercultural competence such as skills, knowledge and awareness. They expressed their knowledge and skills in their expectations of the exchange student as well as in the character of an open-minded exchange student, and they let the viewer understand what stereotypes or knowledge these expectations and attitudes were based on. This way it became understandable to the viewer what stereotypes were put to use. In the other version of the roleplay, they showed how they managed to think for themselves by looking past established stereotypes to learn to know others on actual terms. Additionally, they showed different attitudes (in both roleplay versions), in their non-verbal expressions by using body language, facial expressions, gestures and variation in voice to state their emotions and thoughts. Also, in the non-verbal expressions they demonstrated awareness of one another and an open attitude by using gestures. An example of how a positive attitude was displayed in this way is when the host parents showed interest with positive eye contact and smiled to the exchange student. Additionally, they used small gestures as helping her with her bag and showing her where to sit. In the other version of the roleplay, an example of how a negative attitude was displayed is when the host parents' facial expressions showed disapproval when talking about the expected exchange student. They said: "She's probably one of those blond, blue eyed Norwegians!"; "My God, she probably gets drunk every night" and "What if she is gay?" Additionally, the host parents here used their hands to show powerlessness and dejection.

The groups that achieved the grade 4 (groups 5 and 6) showed some intercultural skills in their films by asking questions to understand each other better. They showed knowledge by

applying information of the countries involved and they showed awareness by listening to each other, and different attitudes were also here expressed in voice variation and facial expressions. However, it was not clear what the attitudes were based on, and the use of non-verbal expressions together with voice variation were not applied equally by all the characters in the two versions of the roleplay. Group 6 used some prompts such as an iron, a tablecloth and a handball. Additionally, all characters wore costumes such as a turban for the father, and a sari for the mother, a suit for the “husband to be” and sports clothing for the daughter. The costumes and prompts all matched a general assumption (based on stereotypes) of how an Indian family, who have lived in Norway for many years, may appear. The prompts and costumes showed the students’ knowledge of the cultures involved in their roleplay. Furthermore, the characters took the time to listen to each other and consider what was said before they made decisions. An example of this is when the Indian daughter comes home to her parents and presents her future plans for becoming a handball player. Her father immediately rejects her plans and presents his own plans for her, which is to marry an Indian man they (her parents) have chosen for her. The daughter opposes the marriage, and her mother slowly takes her daughters side in the conflict. The film ends up with the father resigning, but at the same time he expresses the possibility to live by both Norwegian and Indian cultures, selecting the best from each culture to serve their lives in Norway in the best way possible.

The groups with the grades 2 and 3 (groups 3 and 4) recorded a roleplay steered by few elements of intercultural competence. Their facial expressions, which could have revealed their attitudes, did not carry messages to the viewer and their conversation displayed little understanding of the setting and what reflections were behind their actions. In other words it was difficult to detect a critical cultural awareness in the characters. However, they both showed one version with an open attitude and one with a negative attitude, which appeared to be present only in their language and choice of words. Positive words like *yes*, *please* and *nice* were expressed and negative words like *no*, *nigger* and *stupid* were spoken.

As for group 3, there was a lack of information to the viewer throughout their film. First, they did not let the viewer understand why they were in Spain and for how long, and second; they did not explain their actions or statements by using intercultural knowledge or skills. In the negative version of the film, the father and his two daughters walked from restaurant to restaurant looking for Norwegian food in Spain. The daughters suggested that they should try Spanish food, but their father smiled and said “Nahh, we want Norwegian food” and they all proceeded to the next restaurant. As a viewer one needs to understand the

setting of the roleplay/film to relate the action to any intercultural issues. However, it is possible to assume that the father was far from open-minded and curious about the Spanish culture. The students of this group did show *some* knowledge and insight into Spanish culture as they had made posters of Spanish food to indicate the nationality of the food in the restaurants and they played Spanish music.

Group 4 used the word *nigger* often in their negative version of the film. It was said several times by the exchange student both as an epithet and as a fill-in word. The group also played what seemed like misplaced gospel music in a Catholic church. However, the host parents in both versions of this filmed roleplay showed awareness and an open attitude to include the exchange student, by explaining rules, asking questions to accommodate the student and suggesting activities for the student to engage in for him to learn about their culture.

The discussion of the student-made films is concentrated around three particular points: the components of intercultural competence as described by Byram, non-verbal communication as an isolated aspect showing attitude and lastly, assessment of students' intercultural competence.

The assessment of students' intercultural competence is such a complicated matter, that it needs to be critically examined first. Byram et al. (2002) state that it is difficult to assess students' intercultural competence as a whole (p. 29). However, parts of intercultural competence like knowledge and understanding are testable and therefore also easily assessable. On the other side, students' attitudes are difficult to assess. It is challenging and ambitious within the school setting to measure whether students "have changed their attitudes [...to] become more tolerant of differences and the unfamiliar" (p. 29).

However, as the CEFR (Council of Europe, 2013) states, "one can never test competences completely" (p. 187), but what can be tested is the communicative competence, which is also part of intercultural competence. How do the students communicate with each other? To what degree do they manage to be aware both of themselves and their interlocutors when communicating? This is an assessable part both in real life conversations and here for this project in the filmed roleplays. Students' attitude is another matter. As for the roleplays and their given situations, students will be capable of roleplaying an attitude as well as revealing their actual attitude, and for a teacher it will not be possible to judge this as either one or the other. Despite this, I would argue that roleplays, such as the ones for this project, function as a good arena for the students to practice their intercultural knowledge and start the process of gaining intercultural competence, which they then may choose to adapt to their

repertoire of competences for future intercultural encounters. Additionally, Cunico (2005) claims that drama encourages "the use of the foreign language in a more spontaneous and unpredictable manner than in the guided dialogues often used" (p. 21), and that drama "takes the notion of identity, and the link between identity and language use, more seriously, and it sees 'culture' more in terms of 'practices' than knowledge" (p. 22).

In the student-made films the students' attitudes, skills and critical cultural awareness seemed noticeable, though at different levels in the different groups. Their skills and awareness were displayed in how the characters treated each other and how they showed humbleness, self-awareness, asked questions and made an effort to show good and appropriate behaviour together with people from other cultures. Their attitudes seemed apparent in the characters' non-verbal expressions such as body language and facial expressions as well as in what they said. The students, for example, used raised eyebrows and hand gestures. Further, they expressed rejection, acceptance, anger, joy, amazement, scepticism, interest and egocentrism. However, some students displayed neither much attitude, nor many non-verbal expressions. This made it difficult to consider their critical cultural awareness. Maybe these students were less confident and less comfortable when acting than the other students, and therefore, in the fictive situation of a roleplay, they did not manage to demonstrate the competence they had acquired or the knowledge they possessed.

Byram et al. (2002) suggest that we assess students' "ability to make the strange familiar and the familiar strange [...], to step outside their taken for granted perspectives, and to act on the basis of new perspectives" (p. 29). This becomes difficult in a classroom setting where the students all know each other and have established common cultural rules for the school setting. Thus, a realistic setting in a roleplay become the best "shot" to watch and assess students act interculturally with each other. However, a roleplay might seem far from real for some students, and students have different acting skills. Intercultural competence, like roleplaying, requires as Troung & Tran (2014) say, to imagine oneself "to behave, act and 'live' through a different culture" (, p. 221). In other words, one is placed in the position where one has to interpret what it is like to possess a set of cultural norms and values different from one's own (p. 221). It may be that practice through theatre also is practice of intercultural competence and students who engage in this kind of activity often have more experience in practicing this skill than others, and therefore also manage to make better films.

Despite the pretending in a roleplay, it seemed possible to observe several of the components of intercultural competence within the filmed roleplays. It seemed that many of the students put their knowledge into action and that way showed to have acquired

intercultural competence to a certain extent, which was displayed in critical cultural awareness when they managed to look past stereotypes; displayed in skills when they were curious and accommodating, and displayed attitudes made visible in various ways such as through voice variation, facial expressions, gestures and expressions. However, it was not always possible to notice if the students had the necessary intercultural knowledge, because they did not show much intercultural competence in their actions. This could mean that some students possess intercultural knowledge, but have not yet acquired the competence as Brislin & Yoshida (1994) have explained. On the other hand, it could indicate that some students are poor and insecure actors and additionally have inadequate language skills.

Group 3 and 4 seem to partly have misunderstood the task or they may have failed to express their knowledge in the roleplay. When watching their final product (the film), it seemed that they had chosen cultural and culturally offensive elements at random, and the students failed to some extent in providing a clear connection between these elements in their film. The casual use of the word “nigger” throughout and the somewhat out-of-place gospel music that was played in one of the scenes did not sufficiently demonstrate that they had acquired intercultural knowledge. The interviews gave the students an opportunity to clarify the connection between these elements, but it seemed that they could not satisfactorily explain the choices they had made. It could therefore be assumed that these students had not at that time acquired the components of intercultural competence called skills and awareness.

It was not expected that any groups should achieve a grade lower than 3, as learners, according to Byram et al. (2002) learn from each other (p. 25) and according to Walz (in James, 1998), students are able to self-correct 50-90% of their mistakes when given the time and encouragement (p. 250). James (1998) furthermore states that students almost always manage to teach each other and “pull up” the ones with lower competence. James (1998) suggests letting students correct and teach each other, because this will encourage positive development more than correction made by the teacher does (p. 246-251). Considering the group compositions of this project, it may be assumed that the way of learning from each other, as described by James (1998), only functions within certain group compositions. In some classrooms, the students may establish social hierarchies that affect student learning. This may result in a classroom where students with high status can promote learning to students of equal or lower status. It seems that low status students often do not have the authority to affect higher status students in the same way. Popular students are here being defined as the “high status students”, and less popular student as the “low status students”. It seems to be the case here that popular, interculturally competent students have influenced

their groups positively in developing intercultural competence, whereas popular, less interculturally competent students seem to have made development of intercultural competence difficult within their groups. This becomes clearer when comparing the results of the student-made films with the results of the interviews. The issue of group dynamics will therefore be treated with examples in the following subchapter 5.3 about student interviews.

5.3 The Interviews

After the student-made films had been handed in, watched by the teacher and graded, the six groups of students were interviewed by the teacher in Norwegian. During these interviews each student was given the opportunity to explain and reflect on the characters and the characters' actions within their student-made film. (For more detailed information about the questions asked in the interviews, please turn to Appendix C.)

5.3.1 Results of the Interviews

Each interview lasted for 12-15 minutes and all the group members were free to answer the questions asked, but as mentioned earlier, a few questions were directed to specific students to ensure that all students participated as equally as possible. However, the individual student mainly answered questions related to the character they had embodied. The interviews were recorded to ensure that content and lines were not lost in the assessment of each individual student. (For further information of how the students were graded, please turn to Appendix J and K.) Three students were graded with the highest grade 6. Six more students were also graded over average with the grade 5. The average grades 3 and 4 were achieved by ten students, where eight got the grade 4 and two got the grade 3. Only one student was graded with the grade 2, which is below average.

5.3.2 Analysis and Discussion of the Interviews

Firstly, it needs to be stated that grading students individually based on a group interview is challenging. The assessment here is based on how much students participated in the interview and of course how relevant each of their contributions was to the context of the interview. The assessable components of intercultural competence here are knowledge and critical cultural awareness, as practical skills are difficult to assess in an interview setting. Furthermore, the interviews were carried out in Norwegian as a conversation with each group about the characters and content of their film. However, if the interviews had been carried out in English, the aspect of language as communicative competence in intercultural competence could have been assessed too. Assessing students individually in a group interview is difficult

but was considered an important element of the assessment, everything was recorded to ensure that nothing was “lost”. Also, the CEFR (Council of Europe, 2013) states that, “an interview requires more of a ‘performance’ than filling gaps in sentences” (p. 187). It requires knowledge. Thus, it was here considered more important to ensure good understanding and therefore speak Norwegian and only assess the students’ intercultural knowledge and awareness, as the communicative competence was assessed in the films.

Table 5.2 shows the assessment of the interviews in the grades given. The grades are shown on a scale from 6-1, where 6 shows the highest knowledge/awareness and 1 the lowest. The first column shows an average of each group’s individual grades from the group interviews, then the students’ individual grades are listed and the last column shows the group numbers. The grades given indicate the intercultural knowledge and critical cultural awareness each student was assessed to possess at the time of the interview. The grades are based on what each student said during the interview; to what extent they seemed to make relevant reflections and gave solid and valid arguments and explanations.

Table 5.2: Interview grades

Average Group Grade for the Interview	Individual Grades for the Interview	Group Number
5,75	5 – 6 – 6 – 6	1
4,60	4 – 5 – 5	2
4,60	4 – 5 – 5	6
4,00	4 – 4 – 5	4
4,00	3 – 4 – 4 – 5	5
3,75	2 – 3 – 4 – 4	3

The interviews complemented the student-made films in the way that the students here reflected upon and analysed the characters in their films. Knowledge they had about intercultural competence and stereotypes, which did not show in their film, was expressed. Additionally, they reflected on the actions of their characters by explaining what they were thinking and why they were steered or not steered by stereotypes. Table 5.3 shows a comparison of the assessment given for the films and the interviews. The assessment is shown in grades on a scale from 6-1, where 6 shows the highest competence and 1 the lowest.

Table 5.3: Comparison of grades given on the student-made films and the interviews

Group Grade on film	Average group grade on interview	Individual Grades on interview	Group Number
6	5,75	5 – 6 – 6 – 6	1
5	4,60	4 – 5 – 5	2
4	4,60	4 – 5 – 5	6
4	4,00	3 – 4 – 4 – 5	5
3	4,00	4 – 4 – 5	4
2	3,75	2 – 3 – 4 – 4	3

Only group number 5 ended up with the same grade for their average interview grade as for their film. It was interesting to note that low graded group work (as for groups numbers 3 and 4) was supplemented by interviews with a higher average score. The result for high graded group works are quite the opposite, the interviews supplementing the group work had a lower average score. Looking at the individual scores for the interviews, it is possible to argue that highly intercultural competent students manage both to show the competence in their actions, and to explain these actions with good arguments based on knowledge and reflections of awareness. Additionally, it could be claimed that students with little intercultural competence are less capable of showing their intercultural knowledge through actions than they are in their reflections and arguments. This seems to support Brislin & Yoshida's (1994) statement saying that some people seem to be competent in the theory of intercultural competence but lack the ability to apply their knowledge to action (p. 87).

However, the comparison of the grades in table 5.3 may also be interpreted as an indication of which student(s) lead each group work when making the film and the intercultural- and communicative competence of those leaders. This when seen in context with the material gathered in the interviews. In the interviews, it became clear that some members of some groups had a deeper understanding of intercultural competence than what was presented in the film the group had produced.

Group 4, for example, achieved the grade 3 for their film, but the less popular student of the group achieved the grade 5 for her interview, by being very reflective and by displaying much knowledge of intercultural competence. She also showed critical cultural awareness of others, by placing herself in the “shoes” of the characters in their student-made film. The popular boys of the group, however, displayed a certain degree of confusion and

bewilderment when having to reflect on the characters of their student-made film. They also had difficulties explaining satisfactory the choices they had made in the film. Though, after a while the boys gave more reflective answers — maybe because they realised that the girl gave good answers. During the interview setting the girl was given the necessary time and attention to be able to display her knowledge, which may not have been the case during the group work.

Another example was a student in group 6, who for the interview achieved the grade 5, and the group grade 4 for the student-made film. This student may have been overruled by more popular students in the group, when planning and conducting the film. The two more popular students of the group achieved the grades 2 and 4 for the interview. The interview with group 6 showed a similar result as the interview with group 4 (explained above), where the less popular student displayed more knowledge of intercultural competence than the other group members.

Without knowing for sure, it could be worth considering whether group dynamics played a role in the extent to which each individual student was enabled to display their knowledge in action. As for group 3, 4 and 6 it seems appropriate to consider the group dynamic and question the intercultural competence at work also between the group members in the process of making the film: Were they sensitive to each other and others' reactions? Did they listen and ask questions? Who are inclined to override the others in a careless, carefree manner, and who are inclined to stop, ask questions and make adjustments? For the three groups in question here it seems that leadership has prevailed over the task at hand. This means that a leader lacking intercultural competence may have caused a hindrance for the rest of the group members by not allowing them to express themselves, or not paying attention to them when/if they did express themselves. A group led by a leader lacking in intercultural competence may thus have ended up with a result that does not adequately represent the collective intercultural competence of the group as a whole. The interviews were designed to let all group members express themselves and were therefore more likely to expose aspects of intercultural competence of the individual student – also those of lower status in the group. Groups number 1 and 2 seem to have developed and displayed intercultural competence well over all. This may be due to those groups being led by the students with the highest intercultural competence within the group, which could have helped the other group members to develop interculturally.

The different questions asked in the interviews (Appendix C) lead to different kinds of answers from the students: Some questions concerned the lines and actions from the films and could be answered with arguments thought through by the students as they made the films;

other questions were focused on the characters' underlying and learnt behaviour and/or intentions, and these questions demanded time for the students to reflect upon before they could possibly answer. The students' answers have therefore been grouped into three categories: arguments, reflections and bewilderment/confusion. The argumentative answers were characterized by coming instantly after a question was asked, and they were concise and started with cause explanations such as: "Because ...", "That is ..." and "He wants to..." (my translations). It seemed obvious that the students knew the answers, and that they were based in the group work and the characters of their film. The reflective answers required a period of reflection from when the question was asked until the answer was given. These answers were characterized by the fact that the students searched their minds for appropriate answers, which all turned out to have similar beginnings such as: "maybe...", "I think...", "Well, since..." (my translations) and others with the explanation first such as "In India it is normal for women to enter arranged marriages, so..." (my translation). The kinds of answers categorized as bewilderment/confusion were typically such as: "I don't know" and "I'm not sure" (my translations), which gave the impression of lack of knowledge.

Most of the answers the students provided in the interviews were satisfactory, only a few were in the category of bewilderment/confusion and most were in the category of reflection, which may indicate that students have much unconscious knowledge of the world that they manage to apply to create a holistic perspective of a situation when needed. It seems that the interviews may have facilitated what Byram et al. (2002) call "the ability to interpret [... an] event from another culture, to explain it and relate it to [...] events from one's own" (p. 13). Considering the reflective answers, it is conceivable that the interviews might have helped the students to acquire additional intercultural competence, which was unpredicted when planning of the project. The reflections made by the students during their interviews may have made them conscious of and led them to better understanding of different cultural patterns and behaviours, and in that way made them more interculturally competent human beings than what just working with film did.

5.4 The Questionnaires

One purpose of using questionnaires was to explore student's pre-knowledge of intercultural competence including their attitude towards people belonging to other cultures than their own, and compare the results to their knowledge and attitudes after the project. The results from the questionnaires 1 and 2 (questions 1-10) is presented side by side to visualize differences. Another purpose of questionnaire 2 (questions 11-20) was to investigate whether

the students felt advantages and/or disadvantages by using film as a tool to learn about/acquire intercultural competence. These results are dealt with separately and have no comparisons as they were only given after the project was conducted.

All 21 students completed both questionnaires. However, there are some instances where students have misunderstood or not answered the questions fully. Therefore, to indicate these instances and to avoid a long section of tables, the results will be discussed as they are presented, and relevant reflections and considerations from the results of the evaluations will be added when necessary.

5.4.1 Results of Questions 1-3

The results of questions 1 and 2 are presented in Figures 1 and 2, while the results of question 3 are presented in text only, as the answers were qualitative and not measurable in the same way as the answers to questions 1 and 2. The analysis and discussion of the three first questions follow immediately after their results.

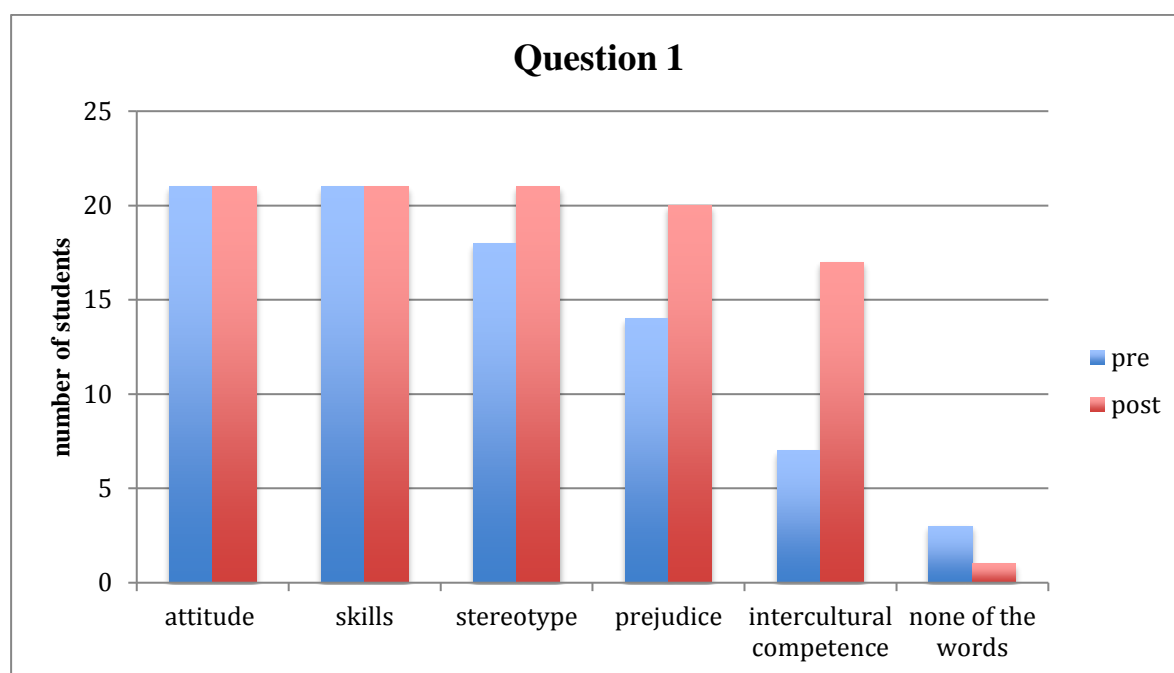


Figure 1: Question 1: Which of the following words have you heard before?

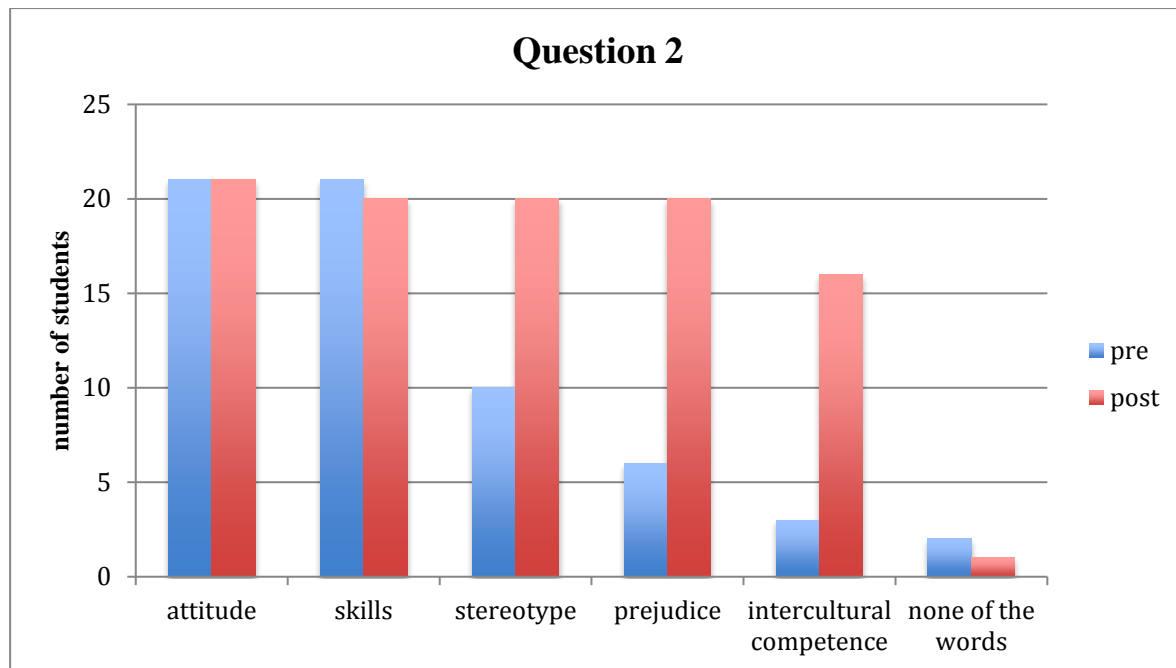


Figure 2: Question 2: Which of the following words do you know the meaning of?

Question 3 asked the students to define the words they said to know the meaning of in question 2. The answers indicated that the students indeed knew the definition of both attitude and skills as they had stated in question 2. However, only about half of the students, who said they knew the definition of stereotype before the project was conducted, managed to define the concept. Whereas after the project all students, who said they knew the meaning of the concept, also managed to define it. Prejudice was a difficult word for the students both before and after the project. Though, as many as 20 students said they knew the meaning of the word after the project was conducted, only very few could define it completely. Many students, however, had an almost full definition, but left out that prejudice is something negative. Intercultural competence was also a difficult concept for the students. Only very few had heard of the concept before and even fewer said that they knew the meaning of it. Thus, close to no one could define it before the project was conducted. After the project, however, about half of the students were able to define intercultural competence. These were fewer than the number of students who then had said they knew the meaning of the concept.

5.4.2 Analysis and Discussion of Questions 1-3

Looking at the results from questions 1 and 2 it could be assumed that there often is a discrepancy between the words that are familiar to the students and words they actually know the meaning of. Furthermore, comparing questions 2 and 3 it could be assumed that the students sometimes may think they know the meaning of certain words, when they actually do

not. Another reason to the discrepancy between the answers of questions 2 and 3 may be that some students find it difficult to express themselves in writing and therefore were unable to define all the concepts.

Considering the results from questions 2-3 specifically aimed at the two concepts stereotype and prejudice, there is a potential for improvement of the project. A stereotype is not always negative but was more or less presented as such. Stereotypes can be used positively as *heuristics*. That is to make a quick judgement that may not be optimal or perfect, but that serves the immediate goal (Oxford English Dictionary, 2 A & B). Assuming, for instance, that you can safely have a beer with your lunch in Denmark without being considered an alcoholic, as *stereotypically* the Danes drink a lot of beer. Of course, intercultural competence is required to manage this, in case you do meet a Danish individual who would be offended and you need to adjust your behaviour. However, there is a positive side to stereotypes just as Student 9 pointed out in her evaluation (see Appendix I). The differences between prejudice and stereotype could also have been made clearer.

Finally, there are indications that some students may have misunderstood the alternative *none of the words* in all three questions. First, all students have ticked at least one of the concepts, and second: the students who have ticked *none of the words* have also in question 3 defined the meaning of *none of the words*.

Summing up the discussion of the questions 1-3, the results before and after the research project indicate that the students may have developed their vocabulary concerning intercultural competence and thereby also knowledge about concepts concerning intercultural competence.

5.4.3 Results of Questions 4-7

The results of the questions 4 and 6 are presented in Figures 3 and 4, whereas the results of the questions 5 and 7 are described and categorized by the type of answers given. As the students had the option to answer the questionnaires in English or Norwegian, some of the answers presented further down are translated from Norwegian to English. However, an effort has been made to preserve the students' voices in the translations. The discussion of the findings follow immediately after the results of the questions 4-7.

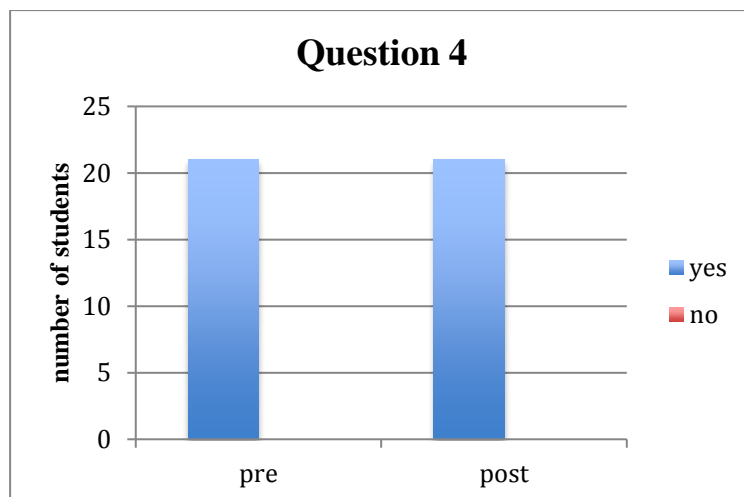


Figure 3: Question 4: When you meet people from another culture than your own, do you believe it is important to show them respect, even though you may think that they are very different from yourself?

In question 5 the students were asked: Why is it, or why is it not important to show respect when you meet people from another culture than your own? All the students stated in their answers to question 4, both before and after the project was conducted, that it *is* important to show respect when you meet people from another culture than your own, and all the answers to question 5 explained why they believe this is important.

In questionnaire 1 some students gave long answers such as: “It is important to show respect because if one does not it may lead to unnecessary conflicts between the two people” (my translation). Other students gave short answers such as: “it’s always important to show respect”. Additionally, some students answered according to the golden rule, for example: “In my opinion it is important, because the people I believe to have a strange culture probably think the same about my culture. I want people to treat my culture with respect. I think I get respect from others, if I show them respect” (my translation).

In questionnaire 2 the students generally gave long answers to question 5. More aspects were considered compared to the answers to the same question in questionnaire 1. Words that recurred in several student answers were: “peoples’ feelings”, “don’t want to offend”, “knowledge” and “culture” (my translations). Some representative examples of the students’ answers are: “Because you don’t know how maybe religious they might be, or how easily they get offended, so i would watch out not to hurt their feelings”; “because this is the way one gains knowledge of other cultures. If one shows respect, one will also learn to understand their patterns of behaviour, and one gets better relations to other people” (my translation).

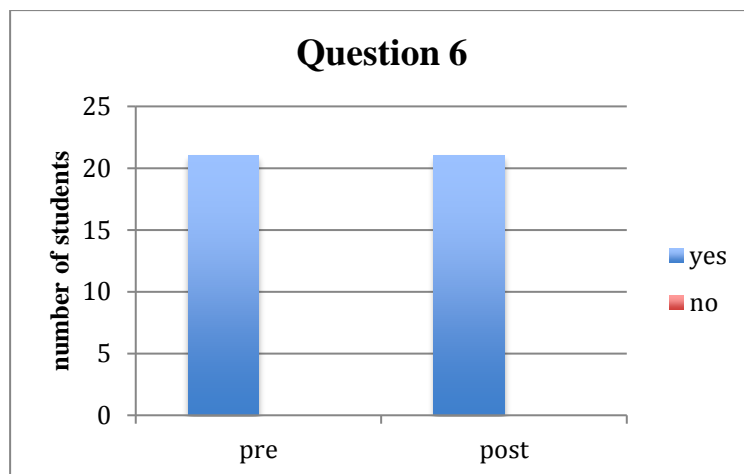


Figure 4: Question 6: Do you think it is necessary to know something about other people's culture and customs to understand their opinions and behaviour?

In question 7 the students were asked how they behave when they visit a friends house for the first time and why? In questionnaire 1 the answers are generally similar to each other and indicate that the students want to make a good impression and show respect. One student wrote: “Humble, I want to make a good impression” (my translation). Another student wrote: “I am polite and show common decency” (my translation).

In questionnaire 2 the answers to question 7 are also quite similar to one another and the students are still concerned with making a good impression. However, the answers are characterized by longer replies compared to the students’ answers to the same question in questionnaire 1. They elaborate more on specific aspects such as family rules, culture and values. To illustrate the difference, a couple of representative answers are presented here: “I try to be polite and cheerful. Maybe I will ask some questions if I notice differences connected to religion and way of living. This also to prevent myself from saying or doing something inappropriate or strange” (my translation), and “To me it is important to show respect for my friend’s home regardless of how it is or looks. It is important to me because my friend might belong to another culture and/or religion than I do” (my translation).

5.4.4 Analysis and Discussion of Questions 4-7

When reading the students’ answers to questions 4 and 6 it seems that respect is something they all value highly — both showing respect to others and feeling respect from others. This should be a good point of departure for the students to work with and develop intercultural competence.

Comparing the students’ answers to questions 5 and 7, before and after the project was conducted, it seems that the students may have gained some knowledge during the project about respect — or at least that they after the project found it easier to give reasons for their

opinions and explain why it is important for them to show respect. From the answers to questionnaire 2 it seems that the students may have considered situations and settings more in depth than they did for questionnaire 1. In the results from questionnaire 2 they generally seem to have more knowledge about intercultural competence, and additionally they seem more reflective in their answers as these are more thoroughly completed than the equivalent answers in questionnaire 1. The comparison of questions 4-7 before and after the project indicates a development of some aspects within the students' intercultural competence. Using film as a tool to teach intercultural competence may have resulted in development of an open attitude with critical cultural awareness. This critical cultural awareness could be expressed through reflections, awareness of oneself and attention toward others.

5.4.5 Results of Questions 8-10

The results of questions 8-10 are presented in the Figures below and the discussion of the results follows immediately in the next part.

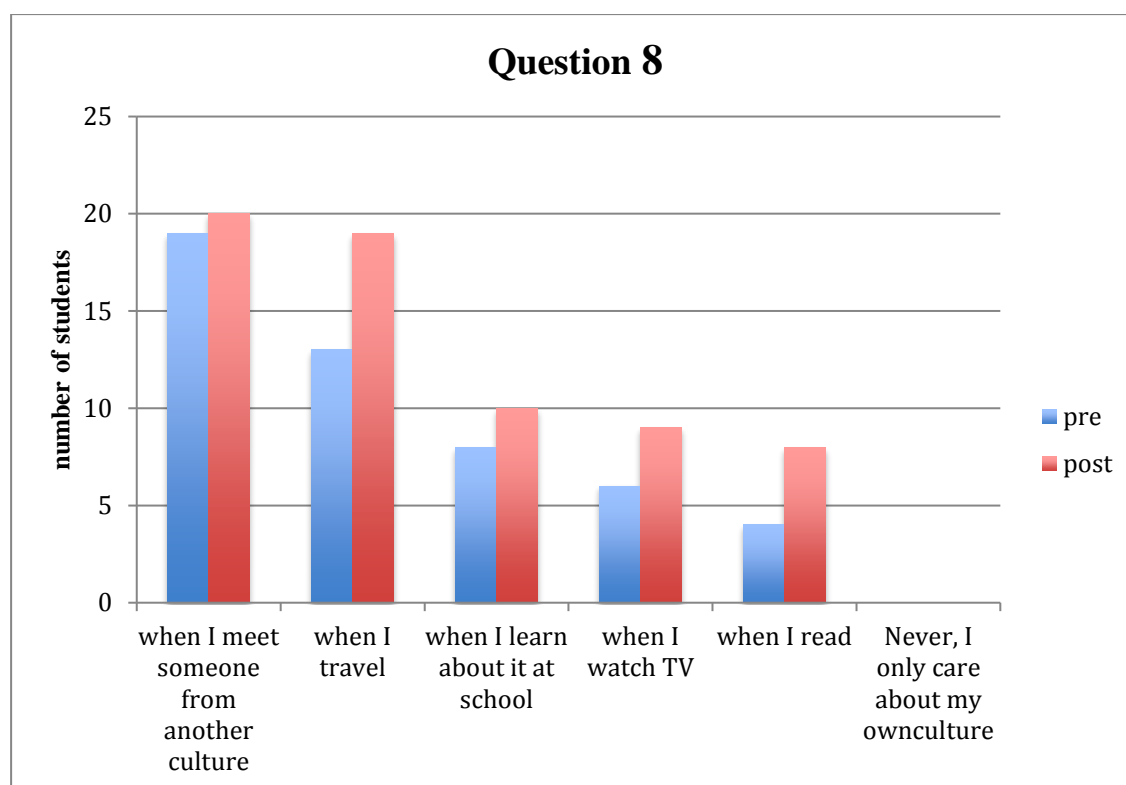


Figure 5: Question 8: When do you become curious about other cultures?

The answers to question 8 show that some students have become more curious about other cultures during the project. All alternatives, from which the students could choose, increased in frequency in the answers to questionnaire 2 as compared to questionnaire 1.

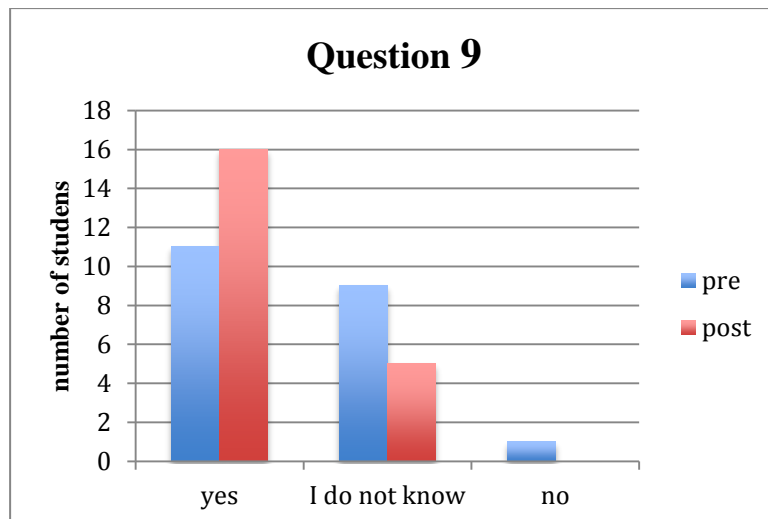


Figure 6: Question 9: Do you believe that you know how to behave when interacting with people from a foreign culture?

The answers to question 9 show that before the research project a fair number of students were uncertain about how to behave when interacting with people from foreign cultures. However, after the project the number of students who were uncertain about this had decreased and the number of students who were certain had increased.

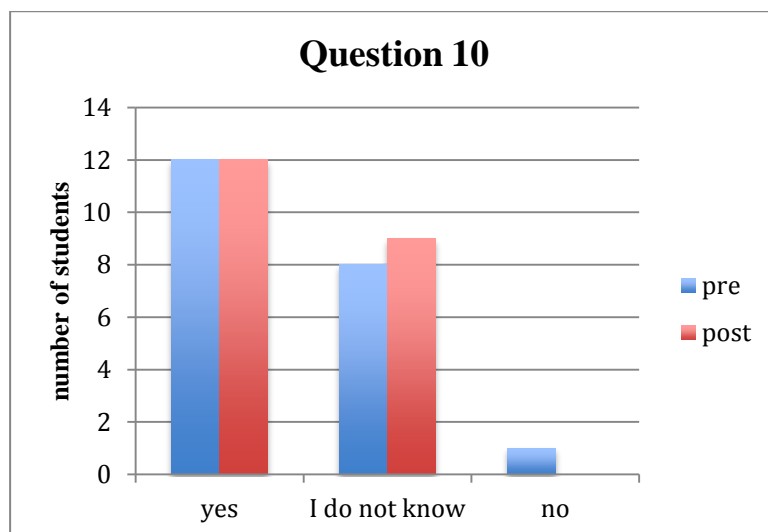


Figure 7: Question 10: Do you believe you have good knowledge of other cultures?

The answers to question 10 are almost the same before and after the research project. Only one student has changed her answer from *no* to *I do not know*.

5.4.6 Analysis and Discussion of Questions 8-10

Hutton & Mak (2014) state that students in general believe “[a] picture is worth a thousand words” (p. 589). Hutton & Mak furthermore claim that educators find films “effective at increasing students interest and attention, enhancing the relevance and realism”

(p. 592) of the topic. The results of question 8 before and after the project support this claim. It could be assumed from these results that film has had a positive effect on engaging the students and capturing their attention towards the theme of intercultural competence, as the students have shown an increased curiosity to all alternatives listed. Hutton & Mak also note that some educators are “concerned about the stereotypical images that films often portray” (p. 592). As for this project, that exact issue was treated in the group discussions (See Week 2, Lesson 4, Appendix F), in order to draw the students’ attention to the fact that we are exposed to stereotypes all the time, and that we help both make and reproduce stereotypes if we do not consciously make an effort to get to know people on actual terms. It could therefore also be assumed that discussing the issue of stereotypes in films, may have increased the students interest in intercultural competence.

Concerning the answers of questions 9 and 10 the project seems to have helped students in their awareness of other cultures and how to behave when interacting with people from other cultures. Comparing the answers of question 10 before and after the project, the result that one student has changed her answer from *no* to *I do not know*, may indicate an improvement in awareness and knowledge for this one student. Likewise, it could be claimed that the change in answers in question 9 from *no* and *I do not know* to *yes* bears witness of the same development. Björk et al. (2014) state that the use of film in teaching can shed light on cultural values and highlight potential conflicts between cultures (p. 196). It could thus be assumed that the use of film in this project this way have helped students to a better awareness and understanding of other cultures.

5.4.7 Results of Questions 11-20

The following questions and answers all belong to questionnaire 2, and they deal with the implementation of film in the project and how the students perceived the gain of film as a tool. All results are presented first, then follow an analysis and discussion of the findings.

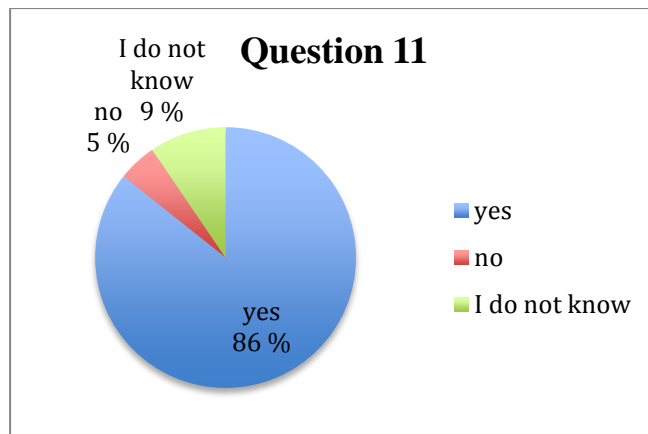


Figure 8: Question 11: Did you experience any advantages by making a film rather than a live presentation in the classroom?

In question 12 students who answered yes in question 11 were asked to explain what advantages they felt by making a film had compared to a live presentation. The students stated that making a film lowered their feelings of anxiety and stress. They felt more comfortable and it was easier to concentrate on the work they had to do. Some of their answers were: “That you don’t feel nervous, so you have the advantage of that you can have a better presentation” and “It is much scarier to give a ‘live’ presentation, and it is easier to have fun when you film it”. They also commented that they could re-record until they were satisfied with pronunciation and action. One student expressed that there was “no dread linked to the filming only joy” (my translation) and another said “I got advantages by ‘living’ inside the movie and learn about how we stereotype people and how we try not to. I also felt more comfortable”.

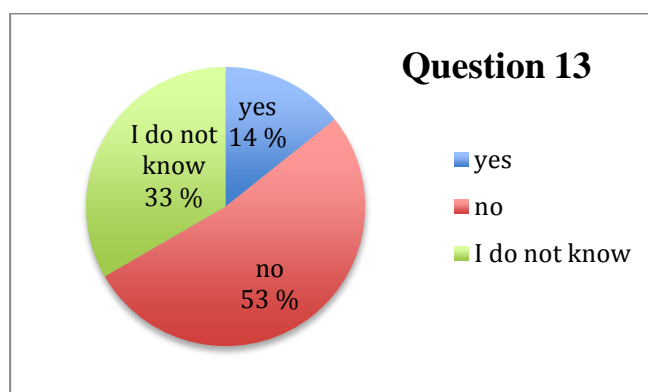


Figure 9: Question 13: Did you experience any disadvantages by making a film rather than a live presentation in the classroom?

In question 14 students who answered no in question 13 were asked to explain what disadvantages making a film had compared to a live presentation. There were three answers

here. One said it took too much time, another that she was not very good at editing film, and the third did not like acting.

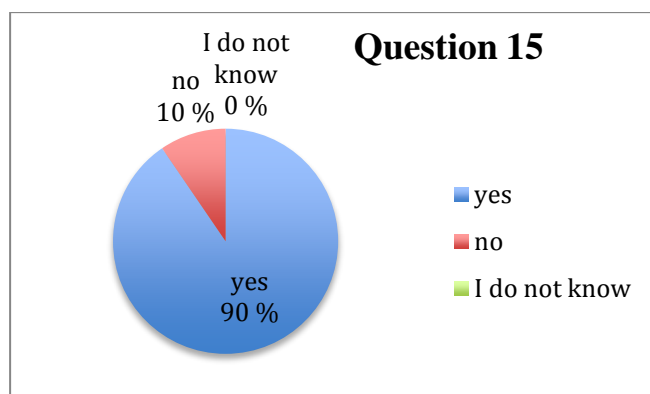


Figure 10: Question 15: Did the work with film/multimedia make the project more interesting than if it had been traditional teaching?

Question 16 asked the students why they think working with film/multimedia made the project more interesting and was to be answered by the students who answered yes in question 15. The students noted here that it is more fun working with film/multimedia; that it is oral and co-operative work, and that they learn faster and understand better. Some students also commented that they remember better what they have done than what they have read. One student said, “To learn is one thing, but to experience and acquire is another” (my translation). Another student wrote: “Thanks to the use of film, I became more confident in the definition of the different concepts” (my translation).

The two students, who answered *no* to question 17, explained why, for them, the work with film/multimedia did not make the project more interesting than traditional teaching. One student said that filming was a difficult task and the other student felt it was more awkward than traditional teaching.

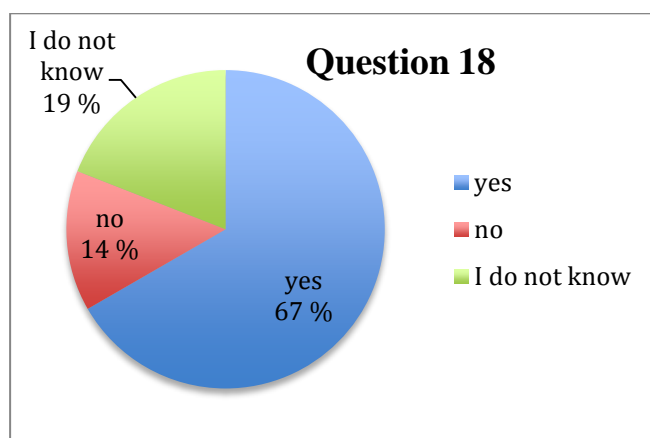


Figure 11: Question 18: Is it your opinion that you gain more from a teaching project using film (watching and/or making film) than from a traditional teaching project?

Question 19 asked the students why they gain more from a teaching project using film than from a traditional teaching project and should be answered by the students who answered yes in question 18. The answers here were similar to each other and similar to the answers of question 16. Generally, the students state that they get more involved and engaged in a teaching project using film than in a traditional teaching project using books and this leads to more and better reflections for them. Some students express that books are boring but films are fun. They also write that they learn more because things are easier to understand when watching a film, as it becomes easier to see connections/relations. Here are some of the answers given: “I gain more from a teaching project using film because it is easier to get a wider understanding, than if a teacher should have explained it all. Film is exciting and when something is interesting, it automatically becomes much easier to learn” (my translation); “because we interact more than when we read in the learner’s book. This also requires us to engage in our roles” (my translation), and “I got a good overview of stereotypes, apartheid and cultural differences after having seen the film *Invictus*” (my translation).

The three students who answered question 20 explained that they are more content with traditional teaching because that is how they learn best.

5.4.8 Analysis and Discussion of Questions 11-20

First, the majority of students stated for question 12, that film-making lowered their feelings of anxiety and stress and that they felt more comfortable with performing. When students feel confident in their learning environment they will most likely communicate freely, and then, as they say themselves, it is easier for them to concentrate on the task at hand. When students both are able to communicate and concentrate the basis is good for development of intercultural competence, as one of its important elements, communication, is already facilitated and developing.

Considering Figures 8-11 the results are positive in favour of using film as a tool for teaching intercultural competence. As stated in sub-chapter 2.2, Aitken (1994) claims that film can function well both as a tool in teaching and that teaching even can take its point of departure in film (no page). The results here show that the students in this project prefer film rather than books in a teaching project. Thus, the results support Aitken’s statement. Sturm (2012) underlines that “film in the target language is an efficient and effective link to the target culture(s) in that it is highly visual” (p. 246). She furthermore notes that film “is attractive to students accustomed to a multimedia environment” (p. 246). These claims seem to have been confirmed by the answers from the students in this project. They generally say

that they understand contexts and concepts better through film and that film makes a teaching project more interesting.

Troung & Tran (2014) say that the amount of cultural information available in most textbooks is limited, because it does not treat hidden elements, such as values and beliefs. They refer to Cunico (2005) when claiming that most textbooks present oversimplified cultural settings and “insufficient details of social identity” (p. 211). Troung & Tran further criticise textbooks for being inappropriate for teaching intercultural competence, and thus support Hall (1976) and his iceberg metaphor when saying that culture holds “invisible elements” (p. 211) that needs to be taught. The students seem to have experienced this difference between reading in their textbook and watching a film, as they (almost all) claim to have learned more through the film *Invictus* than they would have learned through reading in their textbook. That not all agree here could mean that the students prefer different ways of learning, which is also confirmed by three students saying that they prefer traditional teaching to film.

The students on the whole prefer making a film to show the class rather than giving a live presentation in the classroom. The reasons they give for this support the affective filter hypothesis as described by Krashen (1982). It seems that they wish to avoid the anxiety they feel about communicating English in front of their peers in a full class setting. At the same time, it can be assumed that making film as a presentation form helps to reduce the affective filter’s anxiety component, which again facilitates communicative development and therefore also intercultural competence. As Krashen (1982) notes, there can be much learning without performance but acquisition can only take place by applying learned knowledge to practice. This supports the idea that students need to practice their intercultural knowledge in live situations through action — using communicative competence, intercultural skills and applying critical cultural awareness.

6 Conclusion

In conclusion film proves to be a suitable tool to promote intercultural competence among students, as film seems to engage the students more than traditional teaching methods do. It seems likely that film as a student product lead to a lowering of the students’ anxiety and stress levels when performing, and in this way facilitated development of communicative

competence. Together with the interviews, the film making laid the basis for a more correct assessment of the students' intercultural competence, compared to assessment of a more traditional presentation form.

Beginning with the film *Invictus*, students reported to understand the concept of intercultural competence in general, and stereotypes in particular, more easily through the film than they would have by reading about it. They said that through discussing selected scenes from the film, they became attentive and they understood different concepts and contexts better. Furthermore, students noted that, having seen and discussed scenes from the film, they understood what was expected of them in the task of authoring and playing a roleplay showing intercultural competence and specifically highlighting stereotypes. It is certainly suggested by the results that students could benefit from working more with film in order to acquire intercultural competence. The results from questionnaires and evaluations clearly show that the students claim to have developed intercultural competence through *Invictus*. Furthermore, comparing the results from the questionnaires before and after the project, it seems that film has engaged the students to the extent that they afterwards report to have become more curious about other cultures than they were before the project. This may also indicate that they have become more aware of other cultures and people, and may in the future manage to apply critical cultural awareness in real life cultural encounters.

Turning then to whether student-made films combined with student-reflection in interviews can be a method to assess students' intercultural competence, the results of this project indicate that this is a plausible way to go. When considering the results of student-made films and interviews, it seems evident that both can be used separately, but that together they become a better tool for assessment. Through the student-made films and the subsequent interviews, students were given the opportunity to show the intercultural competence they had acquired and let the teacher know if they held knowledge of intercultural competence, which they had not yet applied to practice. Through the filmed roleplays the students acted out different levels of intercultural competence in their characters' actions and attitudes. The students' competence was displayed by the characters' use of facial expressions, body language and what the characters said to each other. The critical cultural awareness was also present in the filmed roleplays as the characters asked each other questions about culture, and they showed humbleness when admitting their ignorance to the others. Meanwhile, the characters also made it clear to each other that they would like to learn about the other culture.

Finally, by filming their performance the majority of students expressed that they became less anxious and that they felt more comfortable with the situation compared to a

traditional presentation form. It seems that facilitating a low anxiety situation such as filming of students' performances is a good way to develop communicative competence and thereby also intercultural competence in students. As long as the students feel comfortable communicating they have a much better potential for developing also other parts of intercultural competence. The presentation form used (film) thus provides a good point of departure for the teacher to assess students' intercultural competence. The results from questionnaires 1 and 2 and the student evaluation clearly show that the students have developed their ability to demonstrate critical cultural awareness using topic-relevant terms and thereby also demonstrating their communicative competence. The questionnaires also show that the students have become more certain of how to behave when interacting with people from different cultural backgrounds than their own. Additionally, through the student-made films in combination with the interviews, the teacher was able to assess the students' competence to a certain extent. Different types of tools can be applied in teaching intercultural competence, but film as a teaching tool combined with film as a task has been the focus of this thesis. It can therefore only be concluded that film seems like a good approach to promote intercultural competence among students, though not necessarily the only one.

There is still much to be explored about using film in the classroom. For future research, it would be interesting to examine students' group dynamics, focusing on the practical intercultural and communicative competence among the students themselves when working with film. It would be useful for future teaching of intercultural competence to study students' group dynamics when teaching with film. A research project may show that the indications in this thesis of how "low" and "high" status students work together are observed in similar settings among a larger number of students.

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Appendices

Appendix A: The Roleplays

Role-play settings for group work

Chose one of the settings and make a role-play in two versions. You must film both versions and upload it to Fronter by the end of lesson 10 of this project (your last English lesson in week five).

Setting 1: A Norwegian exchange student (not religious) is on exchange in Australia and is hosted by a very religious (Catholic) family. This family go to church often, pray, and bless the food before they eat. They always dress in quite a formal way and the females never wear makeup.

Setting 2: An Indian girl, grown up in Norway with Indian parents (from India) loves to play handball. She is good and can make it far. She is predicted a bright future within the sport and is expected by her coach and teammates to participate in whatever it takes to become even better, and not to let her team down. Her family have also predicted her future. They have chosen a husband for her and expect her to carry on the Indian tradition as a wife and mother letting go of whatever she must to not let her family down.

Setting 3: You and your family have moved to Spain for your parents to start new jobs. The parents are very concerned about protecting the values and traditions they brought from Norway, and the teenage children are very focused on adapting to the new culture and learning the language.

Version 1: You look past the stereotypes and prejudice people may have and act according to an open attitude.

Version 2: Make use of the stereotypes and prejudice people may have and act according to these established attitudes.

Each role-play must last 2-3 minutes.

Picture source:



<http://www.yoyochinese.com/blog/chinese-stereotypes-of-other-nationalities>

Appendix B: The Teaching Plan

Structured Lesson Plan for the Project All homework is to be done in OneNote for feedback from teacher Questionnaire on pre-knowledge is answered by all the students before the project starts			
Week	Lesson	School work	Students' homework preparing for the next lesson
1	1	i. Students study <i>Invictus</i> ' DVD cover photo and discuss what the content to the film may be and justify their thoughts. ii. Students are introduced to the project about apartheid and Nelson Mandela. iii. Students work in groups and make a mind map on what they already know about apartheid. iv. Students watch the <i>Invictus</i> trailer (2009) and consider again what the film is about. v. Students listen to the soundtrack, "Invictus – Poem that Inspired a Nation" (2010), while they follow the text on the hand-out (Attachment 1).	1) Read the poem "Invictus". 2) Look up the words in one verse that you do not understand. 3) Write your understanding of this verse or the whole poem.
	2	i. Students watch the first half of <i>Invictus</i> .	1) Write a summary of <i>Invictus</i> so far. 2) Point out two elements that you think has to do with cultural differences or apartheid.
2	3	i. Students watch the second half of <i>Invictus</i> .	1) Write a summary of the rest of <i>Invictus</i> and connect it to the first part. 2) Write three questions about behaviours you have seen in the film.
	4	i. Students are given time to share responses to the film on topics they find	1) Make a recording of what you understand by

		<p>interesting and ask their homework questions to each other.</p> <p>ii. Students discuss the film in groups guided by questions given by the teacher (Attachment 2).</p> <p>iii. Teacher-steered classroom discussion: What are stereotypes and why do we put people we do not know into categories of this type? Connect discussion to Mandela/apartheid.</p> <p>iv. Students are encouraged to think about and discuss specific categories or stereotypes.</p>	<p>the concept stereotype and give an example of one.</p>
3	5	<p>i. Students watch film fragment no. 1 and discuss what they see. Why do the characters act as they do?</p> <p>ii. Students discuss and then role-play what they believe to be a better interaction than what the characters have showed in the film fragment, by looking past the stereotypes.</p> <p>iii. Teacher-steered question: What is necessary to accomplish good interaction between people with different cultural backgrounds?</p>	<p>1) Do task 11C and 11F in Searching 10 page 87. (Attachment 3)</p> <p>2) Choose one of the situations listed in OneNote (Role-plays.docx) that you would like to roleplay, and think about how it could be done.</p>
	6	<p>i. Students watch film fragment no 2 and 3 and discuss what happens in the light of stereotypes.</p> <p>ii. In groups students first discuss their homework 1 and then agree on one of the role-play situations.</p> <p>iii. Each group of students start to make their role-play in two different versions (one using the stereotypes and one looking past them).</p>	<p>1) Write down at least three elements that you think is important to consider if you move to South Africa or any other country.</p> <p>2) Continue working on your chosen role-play situation.</p>
4	7	<p>i. Students read more about N. Mandela in</p>	<p>1) Write an essay or</p>

		<p>Searching 10 p. 84–87 (Attachment 4) and look at South Africa’s historical timeline (Attachment 5).</p> <ul style="list-style-type: none"> i. Students discuss the poem “Invictus” and what it meant to Mandela. ii. Students continue the work on their role-plays. 	<p>prepare a 2–3 minutes speech about apartheid, Nelson Mandela and what he achieved. Answer to the points below.</p> <p>—How did N. Mandela manage to survive 27 years in prison?</p> <p>—How did N. Mandela manage to unite his people?</p> <p>—Present a situation steered by stereotypes either from <i>Invictus</i> or something you have experienced.</p> <p>—What have you learned about communication with people from a different culture than your own?</p>
	8	<ul style="list-style-type: none"> i. Students give their 2-3 minute speeches/hand in their essays. (speeches are to be handed in as well) ii. Students continue working on their role-plays and start filming. 	Continue filming and working on your role-plays.
5	9	<ul style="list-style-type: none"> i. Students work on their role-plays. 	Continue filming and working on your role-plays.
	10	<ul style="list-style-type: none"> i. Students work on their role-plays and prepare to defend and give reasons for their choices and reflections during the process. ii. Students hand in their films. 	Prepare for the interview next week

6	11 and 12	<ul style="list-style-type: none"> i. Students show their films to the class. ii. Each group of students give an interview with their teacher about intercultural competence and their project work, knowledge and skills. They also define the difference between the two versions of their role-play. iii. Meanwhile, teacher number two steers discussions/conversations after each student film. iv. Students write a paragraph or two where they evaluate the project. <ul style="list-style-type: none"> —What did you like/not like? Why/why not? —In what way did the use of film in this project help you to understand the concept of intercultural competence? —Was this a suitable way of approaching the theme of apartheid, stereotypes, intercultural competence, Mandela and South Africa? Why/why not? —Did you miss anything? 	Finish your evaluating paragraph(s). Deadline is Friday before midnight.
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Film fragment no 1: (*Invictus* 0:11:38 – 0:14:08): Nelson Mandela’s black bodyguards have asked for more men to do the job of guarding the president, and Mandela has met their wish and hired more men but white men.

Film fragment no 2: (*Invictus* 0:63:06 – 0:64:10): This is when Francois, the white captain of the South African rugby team, hands out the lyrics of South Africa’s national anthem to his team members for them to learn by heart and sing before matches.

Film fragment no 3: (*Invictus* 1:41:35 – 1:58:43). In this fairly long fragment there are several short scenes, which cover a development of fellowship between a poor, young, black boy and two white police officers. To shorten the display, show only the sequences with the boy and the policemen:

Invictus

- 1) 1:41:35 – 1:41:45
- 2) 1:42:47 – 1:42:53
- 3) 1:44:06 – 1:44:10

- 4) 1:14:25 – 1:45:28
- 5) 1:51:55 – 1:55:58
- 6) 1:57:20 – 1:57:25
- 7) 1:58:38 – 1:58:43

Attachments to The Teaching Plan

Attachment 1: The poem “Invictus”

Invictus

By William Ernest Henry, 1875

1 Out of the night that covers me,
2 Black as the pit from pole to pole,
3 I thank whatever gods may be
4 For my unconquerable soul.

5 In the fell clutch of circumstance
6 I have not winced nor cried aloud.
7 Under the bludgeonings of chance
8 My head is bloody, but unbowed.

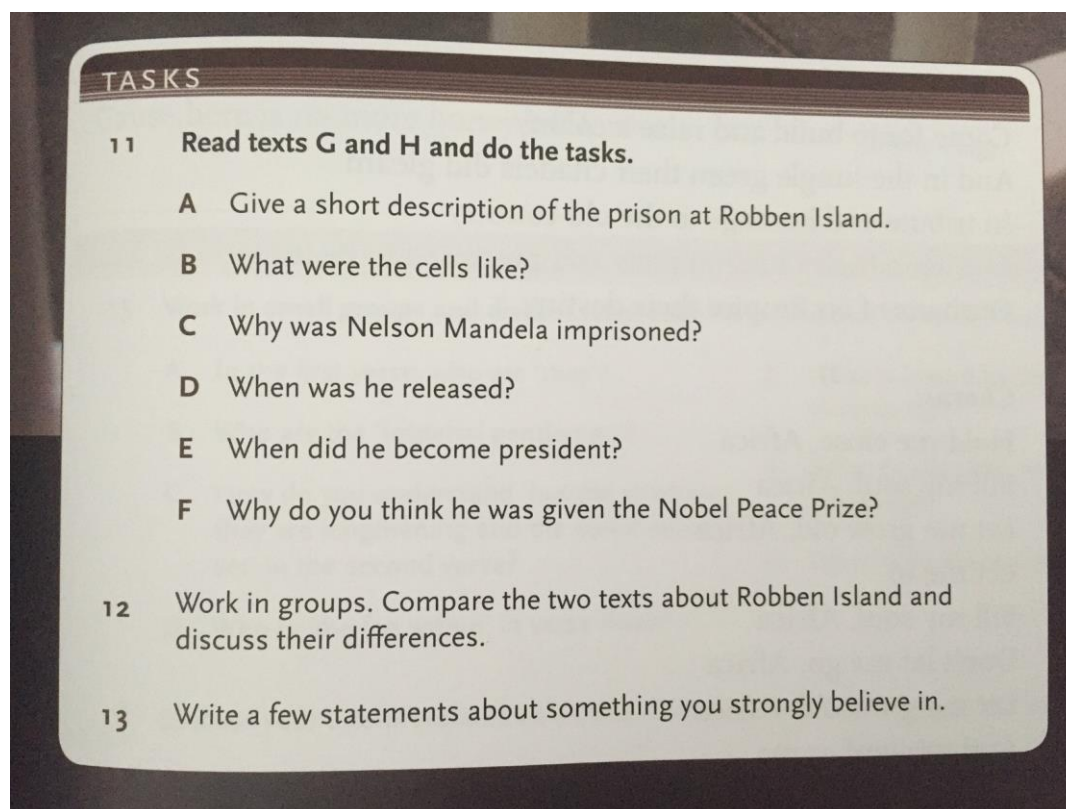
9 Beyond this place of wrath and tears
10 Looms but the Horror of the shade,
11 And yet the menace of the years
12 Finds and shall find me unafraid.

13 It matters not how strait the gate,
14 How charged with punishments the scroll,
15 I am the master of my fate,
16 I am the captain of my soul.

Attachment 2: Questions for lesson 4:

- Why does Nelson Mandela engage himself and the country so thoroughly in the game of rugby and how does he do it?
- Is a nation's flag of importance to its people? Why/why not?
- Why is there a distance between the black and the white people in South Africa in general?
- Why is the poem “Invictus” important to Mandela? Are there any other things you have noticed to have great importance to Mandela? If yes, why is it important?

Attachment 3: Task 11C and 11F from *Searching 10: Learner's Book*



TASKS

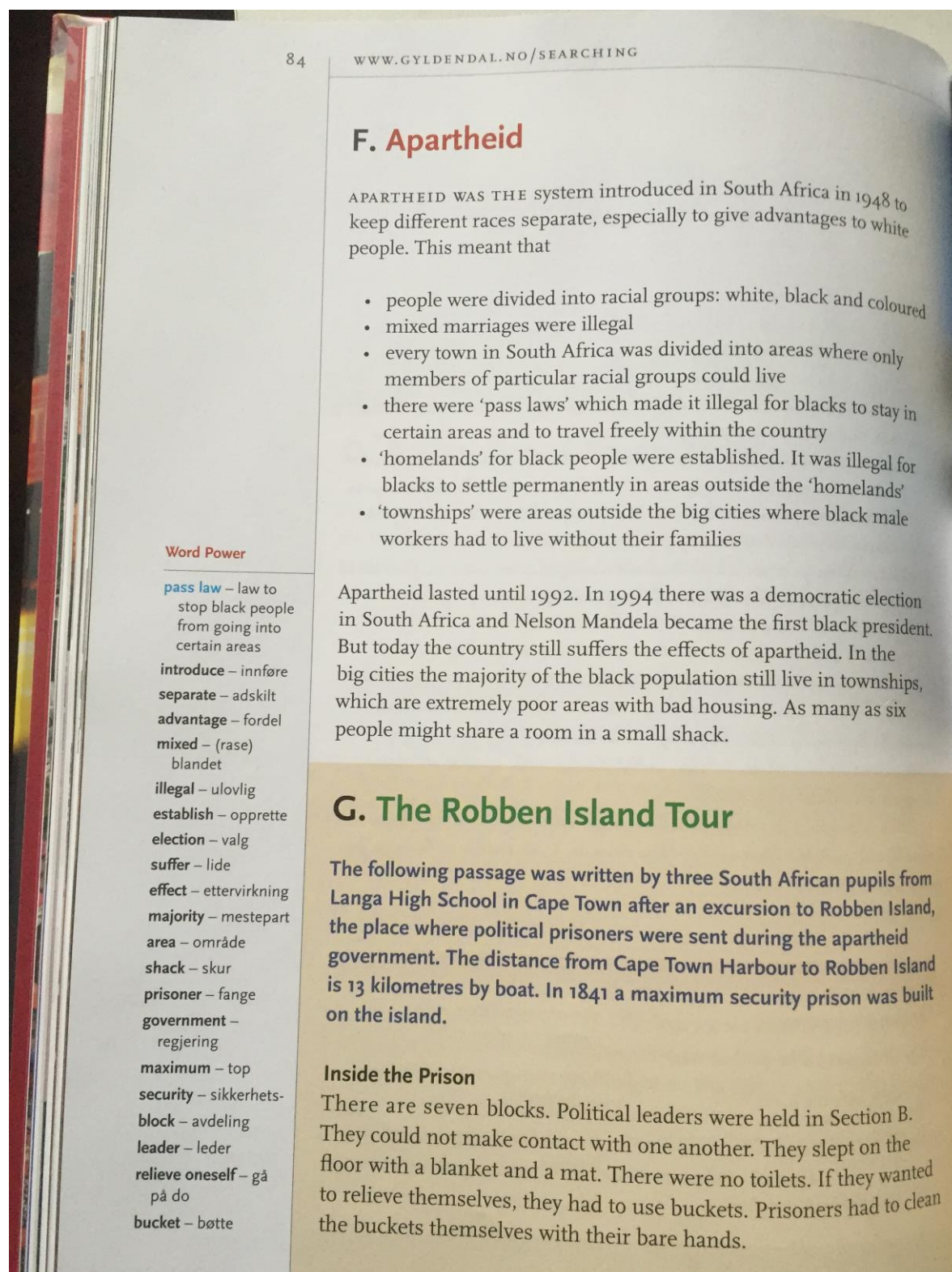
11 Read texts G and H and do the tasks.

- A** Give a short description of the prison at Robben Island.
- B** What were the cells like?
- C** Why was Nelson Mandela imprisoned?
- D** When was he released?
- E** When did he become president?
- F** Why do you think he was given the Nobel Peace Prize?

12 Work in groups. Compare the two texts about Robben Island and discuss their differences.

13 Write a few statements about something you strongly believe in.

(Fenner & Nordal-Pedersen, 2008 10 page 87).





Leaders

Two famous prisoners held at Robben Island were Robert Sobukwe and Nelson Mandela. Sobukwe was arrested in Johannesburg and sentenced to life imprisonment. He was under house arrest for six years and then was held in Section B, cell number six. He died in 1978.

As we all know, Mr Mandela was in jail for many years because he was fighting for our rights. He was also sentenced to life imprisonment. He was in jail on Robben Island for seventeen years. He said that when he arrived there, the cold wind whipping through his thin uniform gave him an unpleasant welcome. If his family wanted to visit him, they had to book six months in advance. He was only allowed two visitors per year.

T. Mencone, N. Base and Andile

Word Power

- imprisonment – fengsel
- right – rettighet
- whip – piske
- unpleasant – ubehagelig
- in advance – på forhånd
- visitor – besøkende

H. Long Walk to Freedom

by Nelson Mandela

The following text is from Nelson Mandela's autobiography, the chapter called 'Robben Island: The Dark Years' where he writes about his arrival on the island in 1964 and his imprisonment there until 1982, when he was moved to another prison.

THE FOURTH MORNING we were handcuffed and taken in a truck to a prison within a prison. There were about thirty cells. Each cell had one window covered with iron bars.

The cells had been made in a hurry, and the walls were always damp. We were each given three blankets, so thin that you could see through them. Our bedding was a single straw mat. At that time of year, the cells were so cold that we always slept fully dressed.

My cell overlooked the courtyard. I could walk the length of it in three paces. When I lay down, I could feel the wall with my feet and my head touched the concrete at the other side. The cell was about six feet wide, and the walls were at least two feet thick. Each cell had a white card outside it with our name and our prison number. Mine read, 'N: Mandela 466/64', which meant I was the 466th prisoner to arrive on the island in 1964. I was forty-six years old, a political prisoner with a life sentence, and that small space was to be my home for I knew not how long.

(Adapted)

Statements by Nelson Mandela:

I was made, by the law, a criminal, not because of what I had done, but because of what I stood for, because of what I thought, because of my conscience.

(7 November 1962)

Make every home, every shack or rickety structure a centre of learning. Sitting down and denying the enemy the opportunity to use violence is the best strategy. It was as though we were a nation reborn. We can loudly proclaim from the rooftops – Free at last! Free at last!

(27 April 1994)

Word Power

- autobiography – selvbiografi
- imprisonment – fengsling
- handcuff – legge i håndjern
- truck – varevogn
- iron – jern
- bar – stang
- damp – fuktig
- blanket – ullteppe
- bedding – her: madrass
- straw – strå
- overlook – ha utsikt til
- courtyard – gårdsplass
- pace – skritt
- concrete – betong
- life sentence – livstidsdom
- space – plass
- conscience – samvittighet
- rickety – vaklevoren
- deny – nekte
- reborn – gjenfødt
- proclaim – hevde, rope ut



Nelson Rolihlahla Mandela

was born in 1918 in Transkei. As a student he became involved in politics. He moved to Johannesburg where he helped found the ANC (African National Congress) Youth League. In 1952 he started the first black law firm in Johannesburg. When the ANC was banned Mandela went 'underground' and became known as 'the Black Pimpernel'. In 1962 he was caught by the police and later sent to Robben Island. In prison, he became a symbol of opposition. He was released in 1990. Three years later, he shared the Nobel Peace Prize with the white president de Klerk. In 1994 he was elected South Africa's first black president. He retired in 1999 and has since then fronted the fight against AIDS in South Africa.

TASKS

- 11 Read texts G and H and do the tasks.
 - A Give a short description of the prison at Robben Island.
 - B What were the cells like?
 - C Why was Nelson Mandela imprisoned?
 - D When was he released?
 - E When did he become president?
 - F Why do you think he was given the Nobel Peace Prize?
- 12 Work in groups. Compare the two texts about Robben Island and discuss their differences.
- 13 Write a few statements about something you strongly believe in.

Word Power

involved – involvert
 league – liga
 law firm – advokatfirma
 banned – forbudt
 opposition – motstand
 release – løslate
 elect – velge
 front – lede

(Fenner & Nordal-Pedersen, 2008 10, p 84-87).

Attachment 5:

A Timeline of South Africa from *Searching 10: Teacher's Resource File*

Task 9: A Timeline of South Africa

In order to fully understand and appreciate a foreign country, we need to know something about it. Why, for instance, do some people in South Africa speak English and Afrikaans in addition to Xhosa or Zulu? It is impossible to understand South Africa today without knowing its history.

- 1497** Vasco da Gama, the Portuguese explorer, sails to India via the Cape.
- 1652** The Dutch East India Company opens a refreshment station at Cape Town. White settlers establish themselves and import slaves from the East Indies (Indonesia today). The Dutch settlers call themselves 'Boers' (farmers).
- 1795** The British take control of the Cape and many British settlers move into the area. The British settlers are educated people but poor farmers and have problems protecting their cattle against native Xhosas.
- 1815** Shaka Zulu becomes king of the Zulus and extends his territory. He builds military headquarters throughout his kingdom. Shaka is a tyrant and is later killed by his own family.
- 1836** The Great Trek starts. Over 16,000 Voortrekkers (Dutch pioneers) travel north in wagons to escape from British rule. They settle in Natal. Here they beat the Zulus at the Battle of Blood River (1838).
- 1843** Natal becomes a British colony. The Boers respond by founding two new republics, the Orange Free State and the South African Republic. In these areas they farm and use the natives as labour.
- 1867** Large quantities of diamonds are found north of the Orange River. Mines are owned by well-paid whites and worked by low-paid blacks. Gold is discovered in Transvaal. Johannesburg is founded.
- 1899–1902** The Anglo-Boer War. To begin with the Boers do well. When forces arrive from England Boer women and children are put into concentration camps where 28,000 die. The Boers are beaten by the British and their republics and gold fields become part of the British Empire.
- 1910** The Union of South Africa is proclaimed.
- 1948** The National Party, dominated by Boers, wins the election and laws that enforce apartheid follow. The National Party stays in power until 1994.
- 1960** On 21 March the police kill 69 demonstrators against passport laws in Sharpeville. The African National Congress (ANC), representing the black majority, is banned.
- 1961** South Africa leaves the British Commonwealth and becomes a republic.
- 1962** Nelson Mandela, one of the ANC leaders, is arrested. He is charged with 'high treason' and sentenced to life imprisonment.
- 1976** Soweto school children protest because the government enforces the use of Afrikaans, the language of the white Boers, in schools. Police violence starts resistance all over the country and 600 black people are killed. Steve Biko is one of the leaders of the resistance.
- 1989** Frederik Willem de Klerk becomes president and announces plans to get rid of apartheid and to release Mandela from prison.
- 1990** The ANC becomes a legal organisation and the Zulu Inkatha becomes a political party.
- 1993** President de Klerk and Nelson Mandela are awarded the Nobel Peace Prize.
- 1994** The first democratic elections are held. Mandela becomes president.
- 1995–98** The Truth and Reconciliation Commission is set up under Archbishop Desmond Tutu. This is an attempt to bring into the open some of the terrible things done to people during apartheid.
- 1997** Thabo Mbeki becomes president of South Africa.



Appendix C: The Student Interviews

Intervju med hver enkelt gruppe om rollefigurene i filmen de har laget.

Gruppe 1: Student 1 = Ellen (Uttekslingsstudent)
Student 2 = Paul (Prest)
Student 3 = Mary (mor)
Student 4 = John (sønn)

Version 1: Vertsfamilien venter spent på utvekslingsstudenten som skal komme fra Norge, men blir sjokkerte over å få en muslimsk jente i huset og er avvisende.

1. Hvordan føles det for Ellen å bli mottatt slik?
2. Hvorfor er vertsforeldrene så avvisende?
3. Vertsforeldrene er tydelig redde for Ellen og det hun representerer. Hva er det de mener hun representerer?
4. Hvordan har de dannet seg denne stereotypen på muslimer?
5. Hva tenker Ellen på når hun går for å legge seg?
6. Er det noen her som viser interkulturell kompetanse? (Ellen)
7. Hva tenker vertsforeldrene når de finner Ellens brev og gave til dem, og hvordan vil de møte Ellen neste dag?
8. Hvordan forholder John seg til saken? Han er den eneste som ikke viser tydelig tilhørighet til en religion. (far er prest, mor bærer kors om halsen og Ellen bærer hijab)

Version 2: Vertsfamilien venter spent på utvekslingsstudenten som skal komme fra Norge og tar positivt imot henne. De viser åpenhet og interesse.

1. Er det noen som viser interkulturell kompetanse i denne versjonen? (Ellen og vertsforeldrene)
2. Hvordan viser de denne kompetansen?
3. Hva er Ellens mål med et år i Australia?
4. Hvordan kan muslimer og Kristne leve sammen i samme hus uten konflikter?
5. Hvordan er det for Ellen å bli med i kirken?
6. Hvordan føles det for familien at hun blir med?
7. Hvordan påvirkes John av situasjonen med å ha en utvekslingssøster?
8. Hva kommer Ellen til å få ut av sitt år i Australia?

Gruppe 2: Student 1 = Henrik
Student 2 = Johanne
Student 3 = Julianne

Version 1: Vertsfamilien sitter spent og venter på utvekslingsstudenten fra Norge. De er positive og forventningsfulle.

1. Blir det gjort bruk av noen stereotyper her? (synes ikke det)
2. Hvorfor vil familien ha en utvekslingsstudent i huset?
3. Hva tenker Johanne å få ut av sitt år som utvekslingsstudent?
4. Tror dere at hun vil nå målet sitt? Hvorfor/hvorfor ikke?
5. Hva tenker Julianne og Henrik når de presenterer reglene men sier at Johanne ikke trenger å følge dem? Hvorfor presentere dem i det hele tatt?
6. Hvorfor har Johanne tatt av sminken før hun kommer til vertsfamilien sin?
7. Hvem viser interkulturell kompetanse? (alle)
8. Hva tror dere at de tre kan lære av hverandre?

Version 2: Vertsforeldrene sitter og venter på utvekslingsstudenten de har blitt tildelt. De er mildt sagt misfornøyde og forventer en uoppdragen, festglad, respektløs norsk jente.

1. Hvorfor er de så negative til Johanne. De har jo ikke møtt henne? (tydelig stereotype på nordmenn)

2. Hvor har de disse forestillingene om norske jenter fra?
3. Måten de tar i mot Johanne på gjør noe med Johanne. Hva? Hva tenker hun?
4. Hvorfor vil familien ha en utvekslingsstudent i huset?
5. Johanne blir møtt med mange regler og kommandoer. Hvordan har hun det?
6. Hvorfor har hun problemer med reglene?
7. Kommer Johanne til å lese bibelen?
8. Er det noen som viser interkulturell kompetanse her? (Til dels Johanne, da hun samtykker i å gå på rommet og lese i bibelen)

Gruppe 3: Student 1 = ikke noe navn (far)
 Student 2 = ikke noe navn (datter1)
 Student 3 = ikke noe navn (datter 2)
 Student 4 = ikke noe navn (kelner)

Version 1: Far og hans to døtre er i Spania og er sultne. Far vil ha norsk mat og norsk musikk, men jentene vil gjerne smake på spansk mat og kultur.

1. Hvorfor vil faren bare spise norsk mat?
2. Hvorfor vil jentene gjerne spise spansk mat?
3. Er faren redd for noe? I så fall, hva?
4. Hva er det jentene vil oppnå med å spise spansk mat og oppsøke kulturelle ting som musikk?
5. Hvorfor vil ikke faren la jentene lytte til spansk musikk?
6. Er det noen stereotyper her? (far har tydelig et dårlig bilde av spanjolene og spansk kultur, men hvorfor det?)

Version 2: Far og hans to døtre er i Spania og er sultne. Far vil ha norsk mat, men jentene overtaler ham til spansk mat og til musikk-kultur etterpå.

1. Hvorfor vil jentene ha spansk mat?
2. Hvorfor gir faren seg og går med på en spansk restaurant?
3. Hvorfor er de i Spania?
4. Hva er målet med oppholdet?
5. Kommer de til å nå målet?
6. Er det noen som viser interkulturell kompetanse her?

Gruppe 4: Student 1 = Tirome (utvekslingsstudent)
 Student 2 = Jeff (far)
 Student 3 = mor

Version 1: Tirome kommer til vertsfamilien og er særdeles uoppdragen og uinteressert i familien som tar ham imot.

1. Hvorfor sier Tirome "nigger" som annet hvert ord?
2. Hvorfor kommenterer ikke vertsforeldrene skjellsordet?
3. Hva har Tirome tenkt seg å få ut av året som utvekslingsstudent?
4. Tror dere at han kommer til å nå målet sitt? Hvorfor/hvorfor ikke?
5. Blir det gjort bruk av noen stereotyper her? (Tirome tenker dårlig om vertsfamilien, men hvorfor/hvilken stereotype som er brukt er uklart)
6. Hvorfor har familien tatt en utvekslingsstudent i huset?
7. Hva tenker de om Tirome og landet han kommer fra?
8. Er det noen som viser interkulturell kompetanse her (moren prøver å forklare og hjelpe Tirome)

Version 2: Tirome kommer til vertsfamilien og er avventende og høflig i møtet med foreldrene.

1. Hva tenker Tirome om å spise kengurugryte?
2. Hvorfor har familien valgt å servere nettopp kenguru gryte for Tirome og er det en passende rett å servere?

3. Er det noen her som viser interkulturell kompetanse? (Alle litt, men mest mor)
4. Hvordan har Tirome forberedt seg til året i Australia?
5. Hvorfor har Tirome valgt å komme på utveksling til Australia?
6. Kommer Tirome til å nå målet sitt?
7. Hvorfor tilbyr mor en sightseeing i morgen?
8. Hvorfor valgte dere gospel musikk i kirken?

Gruppe: 5 Student 1 = Thore (utvekslingsstudent)
 Student 2 = Annabel (mor)
 Student 3 = Isabel (datter)
 Student 4 = Jake (far)

Version 1: Thore er forberedt og ydmyk. Han er interessert i å få året til å fungere bra og viser interesse for å lære og delta på ting som vanligvis ikke er en del av hans hverdag.

1. Hva tenker han om familien og deres levevis?
2. Hva slags bakgrunn kommer han fra?
3. Hva har han tenkt å få ut av utvekslingsåret?
4. Tror dere at han vil oppnå sine mål? Hvorfor/hvorfor ikke.?
5. Hvorfor har familien tatt en utvekslingsstudent under sine vinger?
6. Viser de interesse for ham og det livet han kommer fra?
7. Hvem av dem viser interkulturell kompetanse? (alle litt men mest Thore)
8. Blir det gjort bruk av noen stereotyper her?

Version 2: Thore oppfører seg som han gjør hjemme sammen med venner, som om han eier verden. Han viser ingen interesse i sin vertsfamilie og deres kultur.

1. Hva tenker han om familien og deres levevis?
2. Hvordan kan han få seg til å oppføre seg som han gjør?
3. Hva har han tenkt å få ut av utvekslingsåret?
4. Tror dere han vil oppnå sine mål? Hvorfor/hvorfor ikke?
5. Hvordan takler familien situasjonen? Hva tenker de?
6. Er det noen måte for familien å snu situasjonen på?
7. Blir det gjort bruk av noen stereotyper her? (Thore mener at kirkegjengere er kjedelige folk)
8. Er det noen her som viser interkulturell kompetanse? (til dels far – tar styringen og sier. "Da ber bare vi").

Gruppe 6: Student 1 = ikke noe navn (datter og håndspiller)
 Student 2 = ikke noe navn (far)
 Student 3 = ikke noe navn (mor)
 Student 4 = ikke noe navn (kommende ektemann)

Version 1: Datteren kommer glad hjem fra håndballkamp og forteller om sine framtidsutsikter som blir knust av foreldrenes planer for henne.

1. Hvorfor har foreldrene funnet en indisk ektemann til datteren —en som hun aldri har møtt?
2. Hvorfor får hun ikke lov til å følge drømmen sin og spille håndball?
3. Hvorfor sier moren ikke så mye?
4. Hva tenker datteren om fremtiden nå?
5. Hvorfor rømmer hun ikke hjemmefra?
6. Er det gjort bruk av noen stereotyper her? (Datteren forestiller seg at hennes kommende ektemann er voldelig)
7. Er det noen som viser interkulturell kompetanse her? (Datteren kjenner til begge kulturer og forstår hva hun må forholde seg til)
8. Er foreldrene redde for noe? I så fall, hva?

Version 2: Datteren kommer glad hjem fra håndballkamp og forteller om sine framtidsutsikter. Hun blir møtt med en diskusjon om ekteskap.

1. Hva er det som får moren til å ta datterens side i saken om ekteskap?
2. Hvorfor gir faren seg og avlyser bryllupet?
3. Hvorfor blir den kommende ektemann så sint? Han kjenner jo ikke sin kommende brud, så at bryllupet blir avlyst kan vel ikke såre ham?
4. Er det noen som viser interkulturell kompetanse her? (mor og datter og far våger skrittet ut i det fremmede)
5. Kommer datteren til å gifte seg med en annen inder senere?
6. Hva mener faren med at de skal leve litt etter både den norske og den indiske kulturen?
7. Føler datteren seg norsk eller indisk? Hvorfor det?
8. Føler den kommende ektemannen seg indisk eller norsk? Hvorfor det?

Appendix D: Consent Form

Til foresatte i 10X

MASTERPROSJEKT I KLASSE 10X UKE 1-5

Hei, jeg er masterstudent i Engelsk ved Høgskolen i Østfold, og nå vil jeg gjennomføre et undervisningsprosjekt i klassen som skal behandles og skrives om i min masteravhandling. Undervisningsprosjektet er utformet i henhold til lærerplanen og er i tråd med det som står på skolens pensumliste for 10 trinn. Alle de fire 10. klassene på skolen skal gjennomføre prosjektet, men bare materiale fra klasse 10X vil bli brukt som anonymt forskningsmateriale under forutsetning av at dere foresatte gir tillatelse dertil.

OM PROSJEKTET

Prosjektet er del av en 30 poengs masteravhandling i Engelsk som fremmedspråk i skolen (TEFL/TESL). Masterstudiet er et samarbeidsprogram mellom Linnéuniversitetet, Göteborgs Universitet og Høgskolen i Østfold (HiØ). Målet med avhandlingen er at observasjoner, intervjuer og resultater som blir registrert under prosjektets seks uker kan brukes til å undersøke hvorvidt film kan brukes i undervisningen for å fremme kunnskap om og ferdigheter i interkulturell kompetanse. Filmen *Invictus* vil for elevene brukes i en tverrfaglig sammenheng (engelsk og samfunnsfag) med hovedvekt på engelsk, hvor både språk og interkulturell kompetanse er i fokus. Samfunnsfaglig dokumenterer filmen en historisk epoke i Sør Afrika.

SAMTYKKE

Dette skjemaet ber om foresattes samtykke til at elevens arbeid, svar og kommentarer under prosjektet som omhandler filmen *Invictus* og interkulturell kompetanse kan brukes anonymt som del av en masteravhandling i Fremmedspråk i skolen ved HiØ. Om samtykke ikke blir gitt, vil eleven ta del i prosjektet på skolen uten at materialet kan bli brukt i avhandlingen.

Vennlig hilsen
Mette Steenberg Mortensen

Leveres tilbake innen Fredag 16.12.2016

Samtykke gis (merk én)

Ja

Nei

Appendix E: Questionnaire 1 and 2

Questionnaire — Intercultural Learning

This is a questionnaire to evaluate students' knowledge prior and subsequent to a master project about intercultural learning.

Dette er en spørreundersøkelse for å evaluere elevers kunnskaper før og etter et masterprosjekt om interkulturell læring.

You may choose whether to answer the questions in English or Norwegian.

Du kan velge om du vil svare på spørsmålene på engelsk eller norsk.

1

Which of the following words have you heard before?

Hvilke av de følgende ordene har du hørt før?

- ☐ stereotype / stereotype
- ☐ attitude / holdning
- ☐ intercultural competence / interkulturell kompetanse
- ☐ prejudice / fordom
- ☐ skills / ferdigheter
- ☐ none of the words / ingen av ordene

2

Which of the following words do you know the meaning of?

Hvilke av de følgende ordene vet du betydningen av?

- ☐ stereotype / stereotype
- ☐ attitude / holdning
- ☐ intercultural competence / interkulturell kompetanse
- ☐ prejudice / fordom
- ☐ skills / ferdigheter
- ☐ none of the words / ingen av ordene

3

Please write down the meaning of the words from question 2 that you said you know the meaning of.

Vennligst skriv ned betydningen av ordene fra spørsmål 2 som du sa du kjenner betydningen av.

4

When you meet people from another culture than your own, do you believe it is important to show them respect, even though you may think that they are very different from yourself?

Når du møter mennesker fra en annen kultur enn din egen, synes du da det er viktig å vise respekt, selv om du kanskje synes at de er veldig forskjellige fra deg selv?

☐ yes

☐ no

5

Why is it, or why is it not important to show respect when you meet people from another culture than your own?

Hvorfor er det, eller hvorfor er det ikke viktig å vise respekt når du møter mennesker fra en annen kultur enn din egen?

6

Do you think it is necessary to know something about other people's culture and customs to understand their opinions and behaviour?

Tror du det er nødvendig å kjenne til andre folks kultur og skikker for å forstå deres meninger og oppførsel?

☐ yes

☐ no

7

When you visit a friend's home for the first time, how do you behave and why?

Når du besøker en venns hjem for første gang, hvordan oppfører du deg da og hvorfor?

8

When do you become curious about other cultures?

Når blir du nysgjerrig på andre kulturer?

☐ When I watch TV / Når jeg ser på TV

☐ When I meet someone from another culture / Når jeg møter noen fra en annen kultur.

☐ When I travel / Når jeg reiser.

☐ When I read / Når jeg leser.

☐ When I learn about it at school / Når jeg lærer om det på skolen.

☐ Never, I only care about my own culture / Aldri, jeg bryr meg kun om min egen kultur.

9

Do you believe that you know how to behave when interacting with people from a foreign culture?

Mener du at du vet hvordan man bør oppføre seg i samspill med mennesker fra en fremmed kultur?

- ☐ yes
- ☐ no
- ☐ I do not know

10

Do you believe you have good knowledge of other cultures?

Mener du at du har gode kunnskaper om andre kulturer?

- ☐ yes
- ☐ no
- ☐ I do not know

The following last questions 11-20 are only asked subsequent to the master project to evaluate if the use of film has any affect to the teaching outcome.

Disse siste spørsmålene 11-20 stilles kun etter master prosjektet for å evaluere om film har noen effekt på læringsutbyttet.

11

Did you experience any advantages by making a film rather than a live presentation in the classroom?

Opplevde du noen fordeler ved å lage en film fremfor en "live" presentasjon i klasserommet?

- ☐ Yes
- ☐ No
- ☐ I do not know

12

If yes in question 11, which advantages did you experience?

Hvis ja i spørsmål 11, hvilke fordeler opplevde du?

13

Did you experience any disadvantages by making a film rather than a live presentation in the classroom?

Opplevde du noen ulemper ved å lage en film fremfor en "live" presentasjon i klasserommet?

- ☐ Yes
☐ No
☐ I do not know

14

If yes in question 13, which disadvantages did you experience?

Hvis ja i spørsmål 13, hvilke ulemper opplevde du?

15

Did the work with film/multimedia make the project more interesting than if it had been traditional teaching?

Gjorde arbeidet med film/Multimedia prosjektet mer interessant enn hvis det hadde vært tradisjonell undervisning?

- ☐ Yes
- ☐ No
- ☐ I do not know

16

If yes in question 15, why did film/multimedia make the project more interesting?

Hvis ja i spørsmål 15, hvorfor gjorde film/multimedia prosjektet mer interessant?

17

If no in question 15, why did film/multimedia not make the project more interesting?

Hvis nei i spørsmål 15, hvorfor gjorde film/multimedia ikke prosjektet mer interessant?

18

Is it your opinion that you gain more from a teaching project using film (watching and/or making film) than from a traditional teaching project?

Mener du at du har mer ut av et undervisningsopplegg med bruk av film (se og/eller lage film) enn et tradisjonelt undervisningsopplegg?

☐ Yes

☐ No

☐ I do not know

19

If yes in question 18, why do you gain more from a teaching project using film than from a traditional teaching project?

Hvis ja i spørsmål 18, hvorfor får du mer ut av et undervisningsopplegg med bruk av film enn et tradisjonelt undervisningsopplegg?

20

If “No” in question 18, why do you gain more from a teaching project using film than from a traditional teaching project?

Hvis nei i spørsmål 18, hvorfor får du mer ut av et undervisningsopplegg med bruk av film enn et tradisjonelt undervisningsopplegg?

Appendix F: The Lessons 1-10

Week 1, Lesson 1

This first lesson started with pre watching activities in groups to activate students' knowledge and engagement in the project. As a result of information from watching the *Invictus* DVD cover, having made a mind-map and watching the *Invictus* trailer students were now able to dig into the plot of the film. Mostly, their first assumptions about the film were confirmed and extensions to those were made. They now figured that the film was about more than the rugby world cup and that it had to do with apartheid, Nelson Mandela and the people of South Africa. This also led to frustrations in some students who could not understand the connection between rugby, apartheid and Nelson Mandela. One student said, "I don't see what uniting the South African people has to do with rugby".

The homework following this lesson resulted in different thoughts and interpretations of the poem. Almost all the students noted that "Invictus" it is a poem about fighting for whom you are despite what happens to you. These are some of the students' comments on the poem: "I think that the person who wrote the poem is scared of something because she/he is from another culture than the others in the city"; "My understanding of the last verse is that no matter how much you are punished, you still decide your fate and you are still in charge of you"; and "I believe the poem is a message to all of us. Even though everything seems dark, there is always hope".

Week 1, Lesson 2

While watching the first half of the film, some questions about different cultural aspects aroused in the students. They asked the following questions: "Why did the lady call Nelson Mandela 'Dada'?" "Why was the rugby team sent out to the schools to play rugby with the pupils?" "How many people speak English in South Africa and what other languages do they speak?" and "Which people speak English and Africans?"

Looking at the homework after this lesson it seemed that the students in general understood what the film was about and also that they were able to pick out examples from the film that has to do with cultural differences or apartheid. One student wrote: "Just as Mandela has become president, the coach of the Rugby team tells his men to remember this day as 'the day our country went to the dogs'. This trainer makes a bad statement about someone he has never met, before even letting him get the chance to prove him wrong, just because of the color of his skin". Another student wrote "The first cultural difference or

apartheid I noticed was in the very start of the movie when the white young rugby team had practise on a good, green pitch and across the street the black people played football on a bad bumpy football pitch”.

Week 2, Lesson 3

Students watched the second half of the film. We did not have time for any questions here, as the film lasted the whole class.

The homework for this lesson fell a little difficult for the students, as they did not all managed to ask relevant questions about foreign behaviour in the film. Some students wrote that they could not think of anything to ask and wrote the question: “What is foreign behaviour?” Others, who understood the task asked questions such as: “What do think about Nelson Mandela's behaviour to both black and white people?” And “What was the dance that the All Blacks rugby team performed at the finals?”

Week 2, Lesson 4

This lesson started with group work, where the students asked their homework questions about foreign behaviour to each other, and discussions on topics from the film emerged in all groups. After a teacher steered session on intercultural competence and stereotypes in specific, the students were able to find situations in the film where stereotypes were used. A couple of groups additionally discussed how these stereotypes might have been established in the first place, which lead to another discussion for all: How do the media present different groups of people? Among other examples they found that Harley Davidson motorcyclists “always” are presented as bad guys. Furthermore, they discussed and explored stereotypes in their local environment and elsewhere in the world. To demonstrate how steered many of us are by general assumptions such as stereotypes, students were given a riddle about a doctor (see riddle below), that only four of them found the answer to. The students were all very surprised by this and let me know that of course they should have thought of the answer straight away.

Their homework after this lesson was to define the concept of stereotypes and present an example of one, which they all did in a soundtrack, posted in OneNote.

The riddle: *A boy and his father are admitted to the hospital after a traffic accident. The father is unconscious and the son needs an operation immediately. Then the surgeon comes in and exclaims: “No! I cannot operate – the patient is my son!” How is this possible?*

Week 3, Lesson 5

In lesson five we started by watching film fragment 1, which is when Mandela's black bodyguards are confronted with their new white colleagues. The students then roleplayed new versions of the situation where they tried to look past the stereotypes applied in the film. All groups managed within 15 minutes to present a product with a positive outcome in the characters' attitudes. They had understood the task, and subsequently they came up with good reflections on what is essential to accomplish good interaction between people with different cultural backgrounds. Among other, they said that one needs to be open-minded, show respect, be positive in one's body language and facial expressions, ask questions and announce that one is unfamiliar with the culture one is facing. They needed a lead to conclude that observing people also could be a way of finding out how one shows respect in the applicable culture.

Their homework after this lesson was to consider why Nelson Mandela was given the Nobel Peace Prize. The answers were very similar to each other: One student wrote "Because he had a big impact on the fight against apartheid and made South Africa a better country". Another wrote "I think he got the Nobel Peace Prize because he had a major saying in the fight against apartheid". And a third wrote "He worked for the peaceful termination of the apartheid regime. And for laying the foundations for a new democratic South Africa. Nelson never used violence".

Week 3, Lesson 6

In lesson six the students considered two more film fragments in the light of stereotypes. The first was when the captain of the rugby team wanted his team to learn South Africa's national anthem and the other was how a relationship between a poor, black boy and two white police officers developed. All groups managed to retell what happened in the fragments, and slowly they started realizing that having something in common, such as the joy of rugby and/or the interest in success for one's country, can bring people together and make them forget the stereotypes and let go of the strings that tie them. One student asked how a rugby match could solve all the problems and conflicts of apartheid, and another student answered that it could not, but that it was a good start and an eye-opener for people of both races.

The majority of students did not understand the homework for this lesson, which was to write down three things that are important to consider if you move to another country.

However, one student wrote that language, clothing and culture are important elements to consider before visiting a foreign country.

Week 4, Lesson 7

This lesson was dedicated to look at the South African timeline and repeat facts about Nelson Mandela by reading in Searching 10 (Fenner & Nordal-Pedersen, 2008). The students did not have any questions to the contents and moved on to discuss what the poem “Invictus” may have meant to Mandela. Here the groups more or less concluded on the same; that it meant inspiration, motivation, hope and comfort. They said that even though you put someone to prison you cannot take away their thoughts, hope and soul. The last 20 minutes were spent planning their roleplays.

Their homework was to write an essay or a speech about stereotypes and intercultural competence. Only two of the students chose to write a speech, but neither of them wanted to perform the speech in class. However, several students answered what they have learned about communication with people from a different culture than their own so far in the project.

Week 4, Lesson 8

This lesson was devoted to students’ group work. One group started filming while the others still worked on their manuscripts.

Week 5, Lessons 9 and 10

Students continued working on their roleplays and filming.

Week 6, Lessons 11 and 12

These lessons were devoted to students’ evaluation of the project and the group-wise interviews.

Appendix G: Extracts from Students' Essays and a Student Speech

Extracts From Students' Essays

What they have learned about communication with people from a culture different than their own and some reflections about stereotypes

The names of the students are made anonymous with letters such as Xxxx

Xxxx:

It is a new "ting" something you might not understand and because of that it's always so important to Ask. Ask what they meant. Ask about if they can explain to you what you do not understand.

Yyyy:

I have learned that if I meet someone from a different nation, religion, culture and more, I should always treat them with respect and maybe ask questions about their life. I should make them aware of my situation in that I may not know a whole lot about it and that I would like to know more.

Wwww:

I think I have learned a lot from watching this movie. I have learned that it's important to think before you speak or act, as everything isn't always as you thought it would be.

Pppp:

It's very smart to read about the culture or maybe watch a movie from the place you are traveling to before you come there.

Tttt:

To face people from other cultures we have to be aware to know that their way to communicate may have a different meaning than what you are used to

Cccc:

If we in Norway was under a period where some stereotypes hated each other, we couldn't use rugby to bring us together.

Bbbb:

I thought about coaches and personal trainers, and I realised that I have been steered by stereotypes my whole life. I have always thought there were only men that was coaches or personal trainers.

Appendix H: Student Speech

Week 4 – Speech, Nelson Mandela

When you are with other cultures and different people, it is important to show respect. The past decades, centuries and millennia there have always been racism and discrimination, the Romans against the Jews, the Europeans against the Native Americans, or the Dutch against the South Africans. This is wrong and happens because of the lack of respect, no one are alike. If you meet foreign or new cultures, it is important to know something about them so you'll be able to "blend" in.

An important fact to notice is that Racism and discrimination is easily affected by stereotypes. Typical stereotypes are things like, "men do all the hard work" or "women belong to the kitchen". Apartheid in South Africa was affected a lot by stereotypes, white kids were told that they were better than the black was, only white people could have power because that was the "right thing". Apartheid was a bad regime, and a bad regime means bad people, but bad people means good people, like Nelson Mandela

Nelson Mandela is one of my favourite idols, he fought for what he thought was right, and so should we. Just because of what he stood for, he spent 27 years in prison. He has told that he made it through the years with inspirational help from a poem, Invictus. It told him and tells me that people can take away or steal everything you own, but you cannot lose your soul:

It matters not how strait the gate,
How charged with punishments the scroll,
I am the master of my fate,
I am the captain of my soul.

Nelson Mandela was released from jail and became president of South Africa, but he wasn't after revenge, but only forgiveness. This is important to remember, revenge doesn't help anyone, it only makes it worse. Look at your neighbour, look at your friends, you are all different, shouldn't you be able to forgive each other? Or is it better to lose a friend because you cannot forgive him? Nelson Mandela forgave an entire people for wanting to put him behind bars, and today South Africa is a lot better.

It is important to remember this, show respect and forgive each other!

(Student, 10th grade, Norway)

Appendix I: Student Evaluations

Students' Evaluation of the Project.

Student 1

-What did you like/not like? Why/why not?

I liked the fact we finally got to do something besides a presentation or a test, it made me more enthusiastic about the work we have done.

-In what way did the use of film in this project help you to understand the concept of intercultural competence?

I like that we saw a movie. To see professional actors act in a movie is the closest we are getting to reality when we are in the classroom.

-Was this a suitable way of approaching the theme of apartheid, stereotypes, intercultural, competence, Mandela and South Africa? Why/why not?

I think this is the best way possible to learn about things. When we are reading from our textbook, it goes into one air and straight out the other, however with the movie we saw and our project it made me not only remember it more but actually made me think about the topics we saw and discussed.

-Did you miss anything?

No.

Student 2

Before this project, I knew next to nothing about Africa and their culture, and I never thought about how different our cultures are. It's easy to think that everyone have the same thoughts as yourself, and therefore it's easy to forget how different we are. During this project I have learned a lot about this difference.

By discussing, watching, thinking and listening, I now know so much more about Nelson Mandela and South Africa. Also, I have been more observant about all the stereotypes we surround ourselves with every day. Watching the movie was a great way of understanding what we have been learning about. Sometimes I feel like it's hard to understand something I haven't experienced myself or seen with my own eyes. Watching the movie made it easier to understand.

What I liked about this project was the way we could express ourselves and our understanding of stereotypes during the roleplay. Also, it was a great way of being creative, something I personally am a big fan of. What I'm not that big fan of, is recording the homework in order to show it to someone else, due to the reason that I personally think it is a little embarrassing when other people listen to my voice without my presence.

Another thing I liked about this project was all the time we spent discussing with each other. I personally learn best when I can share my opinions with others, then listen to what they think and compare our thoughts.

Student 3

I really liked the project because it was a different and a more fun way to work during the English classes. Working in groups is fun and improves our English faster because we get to

talk with each other and work together instead of getting bored by working alone. While making the movie it helped us understand how the concept of intercultural competence works because we made ideas and concepts of intercultural competences ourselves in the videos. Making a video with and a video without stereotypes made us think about what we could do to make a difference between good and bad intercultural competences. This helped me understand what intercultural competence is in different ways.

During the projects we learned, read and saw a movie about South Africa and Nelson Mandela, the movie especially showed us what apartheid, stereotypes and intercultural competence is. I think that this is a better way of learning than just a teacher talking about the subject, but we need that too. We were given time to think about the meanings of different things and talk about them, which also helps us learn. It was very suitable and it was a good way to teach pupils around our age about the subject.

I liked the project and I would like to do it again because it is a lot more fun than normal classes, there weren't anything missing except that we maybe needed some more time for the filming projects.

Student 4

I think the project was fun! It was fun filming the roleplay, but that's also because I had a very good group. I liked that we watched a movie and then reflect over it. The topic apartheid is a very fun topic to learn. Therefore I think it was very good and I liked it.

Before we started making the film, I knew how I should be around another culture than mine. So it was pretty much just recap. However, I have learned more about apartheid and [South-Africa].

We watched a movie and we made a roleplay. We have reflected over what we did, and I think it's a good way to learn something. I learned a lot because of this in a short time. It's different than just sit in your chair and listen to the teacher talk. We get to do something that's not tasks from the book. I think in that way we learn faster and better because it's not so boring. So I didn't need anything more and I did not miss anything.

Student 5

It is something about this project that I think is great and something that I am not that happy with.

I learned many things from the movie, about apartheid and that Nelson Mandela was a very strong and powerful man. I am very impressed, and I was very surprised about how small those jail cells was. I learned how the white people took control in South Africa, and how Nelson Mandela survived 27 years in prison.

I like how we talked about what we had seen in the movie, but I am not so happy with the group, or I feel that all the "best" came in a group together. I think that I have learned a lot from being put in a group like this but when it came to the film we had to film, it was hard. So I think and feel that the groups could have been made a little bit better.

I feel that it was fun to make a film, (after all that waiting) but I don't think I learned so much, so maybe I would have learned more if we made a presentation or something like that. The film didn't help me understand something about "intercultural competence", but I learned what I feel I need in the lessons. It was something good to know about, and very important if you are a traveller or on a holiday.

But everything else has been good, and I have learned a lot about cultures and stereotypes.

Student 6

The only thing I disliked about this project was the acting. Because I feel like that is very embarrassing and I felt that we maybe did not do it so well. It was hard to come up with something too. We did not think a lot about the movie when we made the script for the acting. I will say that I am not a racist person and I am very cautious when I say stuff about other people. Since I did not see the full movie I cannot say I understand the concept of intercultural competence too well. But I know what it means and I think I am already a very polite person. The way we worked with this theme was good except the acting. I do not think that was necessary.

But I find different cultures very interesting so it was nice to hear what other people thinks about this and that. I find other cultures so interesting to the point where I want to work with other cultures in a way later in life.

Maybe the biggest reason to why I disliked the acting, except me finding it very embarrassing all over, was that the ways we had to do it. Like version 1 and 2. I did not really want to say anything racist even though it was just acting.

Student 7

I knew almost nothing about Africa and their culture, before we started on this project. By watching the movie, we saw the differences and stereotypes more clearly. It's easier to see it visually than to just read and hear about it. I liked that there were many varied hours through the project, and not just the same thing every time. If only we had been sitting and heard about it instead of, it had been very boring. I also liked that we worked a lot within the groups, because then it was easier to show what we could. Although it took a bit long to get started with the roleplay, it was fun. At the same time, we got an opportunity to be creative and got a better understanding of stereotypes.

I think we got very many "big" homeworks and there was things we did each week, which was a little stressful and exhausting. In addition, we had many other homework, tests and submissions in other subjects, which made that I hung a little bit after with some of the English homework. I also think that it was a little confusing when we had two homework a week, so I didn't catch everything we was supposed to do. I would rather preferred the two was just homework to the last English class. Otherwise it was a fun and exciting project, where I learned some new things.

Student 8

After watching half of the movie "Invictus" there was something that i really liked. I really liked how the actors portrayed the persons, especially Mandela.

The usage of film made me understand more. Because if i would of read it in a book, i wouldn't of understood it completely, because then i wouldn't be able to see it with my own eyes.

I think they approached it very good. The story was very well put together and i was able to understand alot.

I haven't watched the whole movie, cause i was ill, but as far as i've come in the movie, i don't miss anything.

Student 9

I have enjoyed this project very well, we have gained insights in real life that goes on around us and learned how important it is with intellectual competence and knowledge of stereotypes.

"Invictus" was a perfectly good film that deals with the stereotypes that are actually realistic and could apply to many people, and has been very important for both previous years and currently. The film has made both a variety of situations dealt with stereotypes, and have also shown us how important it is to act with knowledge. What I have missed during this project, is what can be positive with stereotypes, because after what we have learned stereotypes only seems like something negative.

Student 10

-What did you like/not like? Why/why not?

I liked the way of learning using film, debut, group discussions, poem reading and film making.

I liked the variety of homework, I mean it wasn't the same thing every week, something I saw as a big plus. I like specially the homework that was given in week 1, 2, 4. I like the type of questions when there is no wrong or correct answer, the only thing that is correct is your own opinion, something I like.

-In what way did the use of film in this project help you to understand the concept of intercultural competence?

I learned how to cope with people from a different culture than me. I know now how to behave in front of people with another culture. Like, it's okay to ask questions, and it's okay to make mistakes when you're in the process of learning. By using film I got the sight of how it is for the two different cultures, not just one side. I got to see their different perspectives, lifestyles and goals in life in both cultures, there were more similarities between the cultures than I imagined.

-Was this a suitable way of approaching the theme of apartheid, stereotypes, intercultural competence, Mandela and South Africa? Why/why not?

In my opinion yes. I like the different examples you picked out like in the film "Invictus". The film covered all of the themes at the same time, the apartheid and stereotypes especially.

-Did you miss anything?

I didn't really miss much, perhaps some more practical work.

Student 11

1. What did you like/not like? Why/why not?

- I liked that we did new and different things. I also liked it when we made a video. Also I liked that we had the same groups.

2. In what way did the use of film in this project help you to understand the concept of intercultural competence?

•

3. Was this a suitable way of approaching the theme of apartheid, stereotypes, intercultural competence, Mandela and South Africa? Why/why not?

- Yes, I think so. The fact that we made these films was a great task to learn stereotypes and things around it. And that movie we saw was a great way to learn about apartheid, Nelson Mandela and South Africa.

4. Did you miss anything?

- No, I don't think so.

Student 12

-What did you like/not like? Why/why not? I really liked the whole thing. Because it's a kind of new way to "work" and learn things in a more fun way. I liked the film, because it's not so much writhing or reading. And it is more creative way to work and to do things. And it was a bit hard but fun at the same time.

-In what way did the use of film in this project help you to understand the concept of intercultural competence?

Many ways, because when we set us self in other people's culture or situation it is easier for us to understand their situation, and learn who the everyday is like, and what they consider is normal for them. And when we set our self in there "footsteps" we may understand better intercultural competence.

-Was this a suitable way of approaching the theme of apartheid, stereotypes, intercultural competence, Mandela and South Africa? Why/why not? Yes it was because like i sad when we set our self in their life and see what they do and how they do things different then us, we learn about people who have another culture or have another way of doing things.

-Did you miss anything? No i did not.

Student 13

-What did you like/not like? Why/why not?

I liked how you switched around on the different assessments you gave us. Some writing, a film and group work. It has been some fun weeks, something different.

-In what way did the use of film in this project help you to understand the concept of intercultural competence?

I feel like it helped me to understand how serious subject like this is, and this made me more interested. I got interested in the history of apartheid and racism in general.

-Was this a suitable way of approaching the theme of apartheid, stereotypes, intercultural competence, Mandela and South Africa? Why/why not?

I thought it was a great way to approach this theme. With that approach we did not need to read so much. It is so much easier to watch a movie, instead of reading everything.

-Did you miss anything?

No, I do not think so. I can write some down if I take notice of something.

Student 14

- What did you like/not like? Why/why not?
- There was actually a thing I really didn't like about the masterproject, which was all the extra homework we had to do besides all the other texts, presentations and tests we had to hand in, so that makes everyone more stressed and will affect them in how they work in school.
- Something else is that I feel i did not learn anything from the masterproject, so i looked on it as kind of pointless
- In what way did the use of film in this project help you to understand the concept of intercultural competence?
- Because i didn't ever see the entire movie, i feel like it did, but it also didn't because it basically only represented that N white and black people (or any races in general) can live together without having a war, or having schools or football teams only for white people, maybe only for asian people for example, and I feel it can only be good in binding the people together, without thinking what race or skin color they are.
- Was this a suitable way of approaching the theme of apartheid, stereotypes, intercultural competence, Mandela and South Africa? Why/why not?
- Yes, because we had some really effective ways of learning about racism and stereotypes which was some of the themes, we also had a task to write what our opinions was on how we thought

Nelson Mandela survived 27 years in a high security prison, so that we showed how much we have understood from what we have seen.

- Did you miss anything?
- I feel like we didn't miss anything, because we had such informative info to use, like the movie was really good, and we really could learn a lot from it, if you thought of the movie in the right way.

Student 15

-What did you like/not like? Why/why not?

I appreciated that i got to see the start of the film alone when I was on school visit and didn't got to see the start.

I really like the project because we started with a movie so that we could use the movie to compare the things we did in the rest of the project. I think that the tasks become easier when I had the movie in mind.

I also liked that we worked in groups. My group worked great together and agreed to everything and let everyone talk. One thing I don't like was when we get pointed out to talk, because if I'm not sure what I'm going to say, or don't know what to say, I say things that are wrong, and then I'm scared that people will laugh.

-In what way did the use of film in this project help you to understand the concept of intercultural competence?

The film helped me to understand some of intercultural competence, but I understood more when we when talked it through it in class. And I think that the tasks become easier when I had the movie in mind, and was able connect things we talked about to the film. It helped when we dramatized on scene from the film in groups in front of the class.

-Was this a suitable way of approaching the theme of apartheid, stereotypes, intercultural competence, Mandela and South Africa? Why/why not?

I think this was a suitable way to learn more about these teams. I personally learned a lot about South Africa, Apartheid and intercultural competence from the film. I didn't learn so much about stereotypes from the movie, but when we talked about it in class, I learned more about it, and also learned more about intercultural competence.

-Did you miss anything?

I think that project was fun and informative, and I had a lot of fun when we filmed the movies.

Student 16

What I liked about this project was that we watched a movie, because it gave a different perspective or it was a different way of telling the story than just reading a book. I also liked to work in groups because then we could discuss more freely.

However i did not like the idea of us making a movie on our own and i think we should have got a bit more time to work on it.

As i said the film helped to tell the story in a different way, and it gave a different perspective on the story. But it also has a lot more details, than a book so you could pick up more information and understand more.

I think this was a suitable way to approach the themes apartheid, stereotypes, intercultural competence, Mandela and South Africa because of the movie and the tasks we got in the groups. The movie when we watched it the first time gave us a good picture of the themes. When we discussed the movie and watched parts of it again we pulled out important things that we did not see or notice the first time we watched it.

Student 17

-What did you like/not like? Why/why not?

I think that the project has been informative and it was a slightly different way of working that was pretty funny. The different tasks we should have done during the project has been quite fun but not the task that was to make a movie. I didn't like my group so much because I was complaining on that I did not dare to say so much. But all in all, I found that the project has been exciting and educational.

-In what way did the use of film in this project help you to understand the concept of intercultural competence?

I think the film helped me a lot to understand the concept of intercultural competence, and when we talked in class I understand more about the concept of intercultural competence. So I think that the film worked very good when we were going to do tasks, then I could think back on the film since the film did that I realized the different things better.

-Was this a suitable way of approaching the theme of apartheid, stereotypes, intercultural competence, Mandela and South Africa? Why/why not?

I think this was a suitable way of approaching the theme of apartheid, stereotypes, intercultural competence, Mandela and South Africa. Because I think the film help me too understand the theme very good, and when we talked in class I understand stereotypes better.

-Did you miss anything?

I don't think it was something that I miss because I think that the project has been instructive.

Student 18

1. I liked when we watched the movie, because then we didn't work.
2. I don't know.
3. Yes. Because you got to see the reactions towards a stereotype, and the different races. And it was a movie about Nelson Mandela, so yes of course you learn about him as well.
4. No, I had watched the movie before, so if I did miss something, I would have known.

Student 19

I liked that you made groups and that we could choose what roleplay to record. We don't usually make videos and when we do it's really fun. I also liked that whilst this was fun I also learned a lot about culture and stereotypes. It wasn't a lot of thing that I didn't like, but one thing that I didn't like was that we didn't get a lot of time on the recording. I used the movie as an example on what intercultural competence is. When I saw the new guards and when Nelson came into the office I saw what intercultural competence is. Yes because I think this way of learning is better than normal boring reading a hearing. I learn better from examples and I thought some of the scenes of Invictus was very good examples. And I didn't miss anything.

Student 20

I feel that the project was a good fit for my work. I enjoyed working in groups and making the videos. I feel that we should have been able to work with the people we would have wanted to work with. In my experience I work well with people I like to work with and it usually becomes a good result, especially when working with video and filming. [Xxxx], [Xxxx] and I would have made a great team working on the films since we have a lot of experience in that field.

The way to approach apartheid was good. The work in having to watch the movie and then reflect over the content and the context of the movie made me think even harder over what really happened during the Mandela-era.

The use of film in the project was very positive for me. I feel that when we had to film and work out what we were going to do was a good task for me. It made me think more over different things like stereotypes and religion and the way to implement it into the film.

I myself enjoyed the project very much and the task of making a film suited very good for me.

Student 21

What I liked the most about the project, is that I got the opportunity to enhance my ability to cooperate with others. You gave us an instructive talk about apartheid, and that made everything more interesting. I am content with my group, but I prefer working independently. What I did not like, is that it seemed to me that none of my suggestions were good enough for my group. I didn't like that we had to record what we understood by the concept stereotype, because it is easier writing our understanding.

In my opinion, it was a suitable way of approaching the themes, because it gave me a better understanding, and I found it easy to put the themes together. The use of film in this project helped me to understand the concept of intercultural competence in a positive way. Seeing the movie "Invictus," made me understand the consequences of apartheid, and what stereotypes can lead to. I did not miss anything, because you used different educational methods of learning

Appendix J: Assessment Form for the Project

Vurdering av film og intervju – stereotyper og interkulturell kompetanse

Gruppe nr: ____ Elever: _____

Film versjon 1 og 2	1-2	3-4	5-6
Stereotypers tydelighet			
Selvstendig tenkning tydelighet			
Kreativitet			
Historien			
Gruppekarakter på filmen			

Intervju:

Navn	1-2	3-4	5-6

Elev: _____

Språket i filmen	1-2	3-4	5-6
Intonasjon			
Grammatikk			
Ordforråd			
Uttale			
Karakter			

Samlet individuell karakter: ____

Appendix K: Example of Assessment for one Student

Vurdering av film og intervju – stereotyper og interkulturell kompetanse
 Gruppe nr: 5 Elever: Xxxxx, Xxxxx, Xxxxx og Xxxxx

Film versjon 1 og 2	1-2	3-4	5-6
Stereotypers tydelighet		X	
Selvstendig tenkning tydelighet			X
Kreativitet		X	
Historien		X	
Gruppekarakter på filmen		4	

Dere har laget en film som får frem god interkulturell kompetanse, men mindre tydelig er stereotypene. utvekslingsstudenten er uhøflig, men det fremkommer ikke hvorfor han er det, hva han tenker om familien han har kommet til og hvor denne tanken kommer fra.

Intervju:

Navn	1-2	3-4	5-6
Xxxxxx		4	

Du viser god innsikt i katolsk/kristen levevis og begrunnet en del ved hjelp av denne innsikten. Bra!

Elev: Xxxxxx

Språket i filmen	1-2	3-4	5-6
Intonasjon		X	
Grammatikk		X	
Ordforråd		X	
Uttale		X	
Karakter		4	

Samlet individuell karakter: 4