

MASTEROPPGAVE

Promoting Intercultural Competence in the Norwegian
English Language Classroom through the Picture Book
The Soccer Fence

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Ever since the first of eight semesters of my master studies, one subject has had crucial impact on my motivation for studies and work alike: intercultural learning. My sense of purpose as an English teacher has always been to facilitate communication between people who are different, linguistically and culturally. My hope has been to support my students on their journey as gradually more confident speakers of English, towards their roles as respectful and tolerant world citizens. To spend six months studying intercultural learning with extremely competent and inspirational teachers made a world of difference to me, and there was never any doubt in my mind as to the topic for my master thesis. I want to express my sincere gratitude to my supervisors Eva Margareta Lambertsson Bjørk and Jutta Cornelia Eschenbach for their endless support and constructive guidance. You know exactly when to give an extra word of encouragement, or when I need help to decentre for a different perspective. Learning by doing!

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ABSTRACT

In a time when global challenges call for international cooperation, and multicultural societies become increasingly more common than those portraying traits of a monoculture, intercultural competence (IC) claims the position of a key competence for humans. In many parts of the world, emerging protectionism and nationalism represent adversary forces to globalisation. IC as part of English as a second language (ESL) teaching can be one corrective measure to increase the likelihood of more, not less constructive international cooperation in the future. On a local level, most Norwegian students grow up in a multicultural environment. Moreover, in their futures lives, travelling, studies and work abroad are factors that will require them to apply IC.

Literature in general and picture books in particular may constitute motivating and accessible material to work towards improved IC in ESL students. In this research project, the picture book *The Soccer Fence* with a South African setting is used to promote IC in ESL students in Norway (Bildner & Watson, 2014). An extensive teaching plan is prepared and implemented to 1) prepare the students for intercultural learning, and 2) to read and work with a broad range of learning activities. The students' responses and products from part 2 are accounted for through examples that are analysed and discussed. Byram's five factors for IC are used in the analysis to trace evidence of IC (Byram, 1997). Furthermore, The Model of Cultural Understanding by Byram and Porto is used, not only to analyse *The Soccer Fence* for its suitability to promote IC, but also in the assessment of student products to amplify the analysis (Byram & Porto, 2017).

The findings in this research project indicate that *The Soccer Fence* is suitable to promote IC in Norwegian ESL classrooms. Prior to reading the picture book and performing reader response and creative tasks based on the text, prereading activities, as part of the teaching plan, are implemented to prepare the students for intercultural learning in this particular text. It is believed that the learning outcomes might be less convincing without this preliminary process.

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1. INTRODUCTION

1.1. Background and aim

Throughout the early history of man, the concept of HOME has referred to a geographically limited area. The tribal homeland, the village or the region with its diversity of cultural and lingual traditions defined what an individual needed to communicate effectively. This relatively stable state altered as soon as groups of human beings began migrating: either to ensure security and resources, or to expand their geographical area to accommodate a growing, successful society. In the last millennia, migration has continued and humans have had to adapt and learn how to cope with new cultures and languages for communication: they have needed intercultural competence (IC). Byram, Gribkova and Starkey describe IC as an “ability to ensure a shared understanding by people of different social identities, and their ability to interact with people as complex human beings with multiple identities and their own individuality” (2002, p. 10). In this master thesis, the definition above embraces the point of departure for a teaching plan that aims at developing IC.

In the 21st century, migration is a major driving force for developing IC as a core skill for humans. The multicultural society that results from relocation of groups of people, work and studies abroad, and frequent travelling is part of the human reality of our time. Consequently, it is considered vital for new generations to hold IC, as stated in the Norwegian Core Curriculum “Education should counteract prejudice and discrimination, and foster mutual respect and tolerance between groups with differing modes of life” (Norwegian Ministry of Education and Research, 1997, p. 12). Hence, English as a second language (ESL), as all other parts of Norwegian compulsory education should have incumbent elements of IC.

The climate crisis, wars, hunger, and terrorism are among the numerous deeply problematic issues that demand international cooperation, and for such cooperation to succeed, people of different cultures and with different languages must be able to understand, and respect, each other. Consequently, the Norwegian ESL classroom needs to prepare students for this world of potentially massive challenges.

In their everyday activities, Norwegian students require IC to communicate effectively at school, in sports activities or hobbies, and in their neighbourhoods. It should be expected of all children and youth that they communicate and interact with other human beings with

positive attitudes. Guilherme specifies the call for IC as part of education “What is needed is the development, through formal education, of certain principles and capabilities that provide individuals and groups with the knowledge and predispositions for effective critical intercultural dialogue” (Guilherme as cited in Byram & Hu, 2017, p. 347). The focus is on raising ESL students’ respect, tolerance and empathy, and in other ways on building their IC so that they will thrive, and be able to contribute, in a multicultural society.

For the purpose of promoting IC in the ESL classroom, the teaching plan used in this master thesis includes a variety of classroom activities, together with methods and materials which follow up on the aims in the English Subject Curriculum and the Norwegian Core Curriculum. Specifically, the use of literature opens up the world to readers as it offers a multitude of perspectives and life experiences from other cultures. In particular, the use of picture books may deepen the understanding of a story and broaden the scope of nuances of interpretation, due to the interplay between images and text. In the hope of creating an easy access to the messages for every student, the teacher can choose picture books with the advantage of not relying solely on the written word. In the teaching plan of this master thesis, the main material is a picture book set in South Africa: *The Soccer Fence* by Bildner and Watson (2014).

For this thesis, the following research question has been developed: to what extent may the picture book *The Soccer Fence* be used to promote IC in ESL students in Norway?

1.2. Overview

This thesis sets out with a theoretical framework addressing the main concerns: IC in general, in the Norwegian curriculum and as part of ESL education in Norwegian elementary school. Furthermore, there is an account of the advantages and considerations concerning the use of picture books in ESL teaching. Next, there is an explanation of the African values known as Ubuntu, followed by an account of the relevance of Ubuntu to the current ESL project. Lastly, in the theoretical part, there are examples of previous relevant research.

In the next chapter, Method, material and participants, there is a description of the method used to evaluate the products made by the students in the course of reading *The Soccer Fence*, to assess whether the picture book has potential to promote IC in the ESL classroom. As the main material, *The Soccer Fence* will be presented and examined according to picture book characteristics. Using Byram and Porto’s Model of Cultural Understanding the text is analysed to consider its potential for promoting IC (2017, p. 37). Following this, the participants are described, along with the local conditions in this particular school.

The following chapter recounts the process of the project, with a description of the teaching plan, classroom activities and didactic choices. There is also an account of the formalities associated with the implementation of the teaching project.

Chapter five sets out with a description of the prereading activities that were performed to ensure maximized IC learning outcomes when reading of *The Soccer Fence*. The main part of this chapter provides a presentation of the students' products that are analysed and discussed in light of theory concerning signs of increased IC. Lastly, there is the conclusion that answers the research question, references and appendices.

2. THEORETICAL FRAMEWORK

2.1. Intercultural Competence

In *Routledge Encyclopaedia of Language Teaching and Learning*, Guilherme presents an all-embracing definition of IC: "Intercultural competence is the ability to interact effectively with people from cultures that we recognize as being different from our own" (Guilherme as cited in Byram & Hu, 2017, p. 297). This definition covers the multicultural realm of Western societies, the traveller perspective of the need for IC, and the wide interpretation of culture referring to groups of people who share a set of customs, practices or ways of life different from other people.

Lund claims that the language learner needs not only factual knowledge about cultures and "insight into intercultural phenomena and attitudes of respect and understanding for 'the other'", but also the ability to apply this competence in a communicative situation (Lund, 2008, p. 2). Hence, Lund highlights respectful attitudes from the "self" in an intercultural encounter, and the prerequisite knowledge that should be present. Dypedahl is concerned with the appropriateness of the manner in such an encounter, which is also dependent on knowledge to match the receiver (2007, p. 4). Guilherme and Dypedahl both consider it a subjective experience whether a culture is different from one's own or not, however Guilherme seems more concerned with the outcome of the communicative instance than do Dypedahl and Lund.

Clearly, there are several competences required to hold IC, which consequently influence teaching of IC in the language classroom. To compose an adequate ESL teaching plan with the aim of promoting IC, guidelines are required with a structural system that includes all elements according to Byram.

The model Byram has developed to describe the whole range of attributes needed to hold IC, consists of five factors. These comprise critical cultural awareness, attitudes relativizing self and valuing other, knowledge of self and other, skills of interpreting and relating, and skills of discovery and interaction (1997, p. 34). According to Byram, it is important for the interpretation of this model, to situate critical cultural awareness at the centre due to its educational qualities, with the other four elements on either side (Byram, 2012, p. 7). In the project at hand, Byram's five factors lay the foundation for the work towards the development of IC in the ESL classroom.

The core factor, **critical cultural awareness** requires competence in the other four factors to be able to “evaluate critically and on the basis of explicit criteria perspectives, and products in one's own and other cultures and countries” (Byram 1997, p. 53). The second factor concerning **attitudes** is expressed by “Curiosity and openness, readiness to suspend disbelief about other cultures and belief about one's own” (ibid., p. 50). The third factor highlights knowledge to understand habits and ways of life in the other culture “**Knowledge:** of social groups and their products and practices in one's own and in one's interlocutor's country, and of the general processes of social and individual interaction” (ibid., p. 51). The fourth factor requires the students to consider elements from the other culture and their own culture in context. Byram describes the fourth factor by “**Skills of interpreting and relating:** Ability to interpret a document or event from another culture, to explain it and relate it to documents from one's own” (ibid., p. 52). The last factor outlines active use of IC by **skills of discovery and interaction:** “Ability to acquire new knowledge of a culture and cultural practices and the ability to operate knowledge, attitudes and skills under the constraints of real-time communication and interaction” (ibid.).

Byram states that age and maturity may influence the applicability of parts of the model, which has been a guideline in the choice of aims and learning activities in the teaching plan constructed for this master thesis (1997, p. 54). In this present project, aimed at students in Norwegian Primary school year 6 or 7, the emphasis is on goals based on factors two-four (in the order mentioned above) with the first permeating throughout the learning activities. The second factor concerning **attitudes** is found in the learning aims to develop the students' tolerance, empathy and respect when reading about people they consider different from themselves. The third factor highlights knowledge and is important in this project to create a base for understanding the *The Soccer Fence*. The fourth factor can be traced in this project's aims to enable the students see the correlation between the need for tolerance, empathy and respect in the picture book story from South Africa, to the need for the same competences in

human interaction in their own country, and finally in a global perspective. The fourth factor is also relevant when the students work to understand the meaning and implications of the African philosophy Ubuntu, of the concept of apartheid, and other concepts they need to interpret from the South African context. The skills that are not applied in this project concern discovery and interaction. This is due to the requirements for real-time interaction with the other culture, which is something that fails to take place. The first factor intertwines with most learning activities of the project with the students working to increase their cultural awareness of their own and of the other culture. Primarily, throughout the reading of *The Soccer Fence*, but also in the activities preparing them for the book, the students work to become aware of their own identities and the existence of influences in their home culture that has made them who they are. On the same note, they are challenged to dig deeper into understanding what happens when people use stereotypes, and develop their awareness of visible and invisible parts of an individual's identity, either in their own culture or in a foreign one.

In 2017, Byram and Porto presented a new Model of Cultural Understanding adaptable to research and teaching (Byram & Porto, 2017). The model is illustrated by an empirical study performed in an English as a foreign language (EFL) programme in Argentina, presented as a method that is easily transferable to other EFL/ESL classrooms. Byram and Porto hold that "It attempts to capture the double angle of vision (us-them) achieved through readers' imaginations, attributing importance to both the capacity of movement in and out of different perceptions, and the significant role of imagination in cultural understanding" (ibid., p. 20). In this thesis, the model is used to analyse the text in a cultural perspective, and to a more limited extent, to interpret students' products.

Table 1. Model of Cultural Understanding (Byram & Porto, 2017, p. 21).

Level 0. Erratic perception or omission of cultural aspects.

Level 1. Perception/identification of cultural differences. Access to levels 2, 3, 4 and 5.

Level 2. Identification of own values and ideas. Identification of the cultural assumptions behind one's own culture (insider perspective).

Level 3. Perception of the cultural C2 from one's own frame of reference (C1) (outsider perspective). Stereotyped views of the cultural C2.

Level 4. Perception of the cultural C2 from the frame of reference of members of culture C2 (insider perspective).

Level 5. Perception of the cultural C1 from the perspective of the cultural C2 (outsider perspective).

The model consists of six levels as presented schematically in Figure 1 (Byram & Porto, 2017, p. 21). It is important to consider Byram and Porto's guidance on the overlap and interaction between levels "the dynamic interaction and the interrelationship among all levels is an important factor that the table cannot capture" (ibid., p. 20). The individual levels in the model, will be more extensively accounted for, when put to use to analyse *The Soccer Fence*, and to evaluate students' products.

To reach the aim of IC, the students work to strengthen their attributes respect, tolerance and empathy as tools for all interhuman encounters. A precondition to understand people of a different culture is to understand oneself; therefore, the students need to know their own cultures and identities, and reflect on how they became the individuals they are today. Bredella states "Understanding others cannot be separated from understanding ourselves" (as cited in Byram & Hu, 2017, p. 434). When the students get an opportunity to contemplate the origin of their own individualities, it may be easier to understand people they consider different from themselves and to tolerate other people's individualities regardless of cultural or geographical background. Increasingly, the students may begin to regard their own identities as part of a global community. Parmenter illustrates foreign language teaching as a gateway for students to the rest of the world, "Whether it is done explicitly or not, foreign language education can influence students' attitudes to other countries and their people, students' values regarding their own and other countries, and students' identities in the world" (as cited in Byram & Hu, 2017, p. 360). By incorporating IC in the language classroom, ESL education can encourage the students to connect with the world.

2.2. Intercultural competence in the curriculum

Goals concerning IC are present in several parts of the English Subject Curriculum as of August 1, 2013. To introduce the curriculum, The Purpose of the Subject declares that the students should be able to communicate in a multicultural society, whether at home or abroad “The subject of English shall provide insight into how English is used as an international means of communication” (Norwegian Ministry of Education and Research, 2013, p. 2). Such communication depends upon an ability to handle a variety of cultural contexts through the practice of IC. The curriculum underscores the need to evaluate culture’s impact on communication “When using the language for communication, we must also be able to take cultural norms and conventions into consideration” (ibid.). Doubtlessly, students will in the future find themselves in numerous intercultural encounters abroad and in their own country, for which they need to be prepared. ESL teaching can contribute to preparing the students for such encounters by fostering attitudes that trigger curiosity about other cultures and foreign lands, always in a manner of respect and open-mindedness.

When an individual possesses adequate competence for successful communication with any group of people whatever the location, this person can engage in social relations by applying a correct manner of delivering and receiving messages. In the Competence Aims after year 10, it is stated that the students should be able to adapt their oral or written communication to the situation, by applying suitable strategies (Norwegian Ministry of Education and Research, 2013, p. 9). Further substantiated, in the chapter Culture, Society and Literature, one aim states that the student should be able to “discuss and elaborate on the way people live and how they socialise in Great Britain, USA and other English-speaking countries and Norway” (ibid.). On that account, any country where English is an official language and all the cultures these countries represent, are of concern in the ESL classroom. Additionally, it is stated that students should be able to “describe and reflect on the situation of indigenous peoples in English-speaking countries” (ibid.). To work on the latter part of this goal presents excellent opportunities for ESL teachers to work towards higher respect, tolerance and empathy, and, hence, elevate students’ IC.

New, revised curricula to be implemented in 2020 are in the making, a process known as the Subject Renewal (my own translation). In the proposed outline of the new document, released on October 18, 2018, IC is underscored as a major reason for learning English in upper secondary school. “A high competence in English will result in elevated intercultural competence through knowledge of the history, way of life, frame of mind and cultural expression of other countries” (Norwegian Ministry of Education and Research, 2018). In the

proposed strategy for the English Subject Curriculum in compulsory education, intercultural elements are spelled out when it comes to Democracy and Citizenship: “The student shall obtain higher understanding of different societies and cultures through the use of language competence, as well as competence of democracy and citizenship. This might also prevent prejudice, develop tolerance, and equip the students to become active members of society” (ibid., my translation). Lund’s work on the role of IC in ESL in 2008 is highly relevant in the current development of yet another revised national curriculum in Norway, in her focus on various forms of assessment (2008, p. 10). In the proposed strategy for the English Subject Curriculum in compulsory education, IC is awarded a more prominent role as part of the English Subject Curriculum, complying with Lund’s arguments in 2008.

2.3. Picture books to Promote Intercultural Competence

In the diverse ESL classroom, with students of all levels of competence, the choice of materials to create an optimal environment for learning is vital. When language-learning goals also incorporate IC, expedient materials are an excellent entryway to ensure accessibility for all students. In the English Subject Curriculum, the Main Subject Area Culture, Literature and Society specifies that literary texts should be worked with to “develop knowledge about, understanding of and respect for the lives and cultures for other people” (Norwegian Ministry of Education and Research, 2013, p. 2). One way to satisfy the curriculum’s demands would be to use picture books. As already stated, my basic material in class is exactly that.

Due to the interaction between text and illustrations, the students can use multiple ways to receive and understand the message. The pictures explain and elaborate on difficult words and phrases, while the text provides details on what goes on in the pictures. Setting, atmosphere and emotions are brought together by text and illustration to create a holistic understanding, unsurpassed by either medium on its own. Dolan gives reasons for picture books’ particular suitability when teaching IC:

Picture books include a variety of stories and illustrations of a range of different ethnic groups and cultures around the world. The beauty of the illustrations and the vitality of the stories provide a strong, visible statement that affirms the importance of valuing diversity. These books can be used to integrate multilevel content into the primary curriculum and in turn can help create an inclusive classroom atmosphere (2014, p. 41).

Consequently, the choice of a picture book as the main material in this teaching project may have multiple benefits for goal achievement and adapted teaching. Grenby argues

for the benefits of pictures and text in combination, and comments on the extra challenge this duality presents: “What is also clear is that pictorial content is not ‘easier’ for readers than letterpress, and doesn’t inhibit intellectual responses to a book” (2008, p. 201) He adds “And they can encourage more reflection than arises from text alone” (ibid.). Reflection and discussion are vital to develop IC, and using picture books facilitates successful learning outcomes, if we are to believe Grenby.

Picture books may provide a window to another world projecting different cultures and social practices than those the students are used to in their home arenas. Through a multimodal text, they are brought out into the world through a combination of linguistic and visual input. Reading picture books, students can discover that usually, life’s experiences have more similarities than differences across the globe. Dolan holds that such analogies can be presented in a comprehensible way through picture books; “Universal experiences and emotions can be explored comparatively through various picture books. People from all cultures experience emotions such as happiness, sadness, fear and anger” (2014, p. 82). As part of the current teaching project with *The Soccer Fence*, the students work creatively with the picture book as a basis, in order for them to see that all these emotions are as familiar to a black boy in a Johannesburg township, as they are to themselves.

In their use of personal creativity to respond to the tasks in the teaching plan, the students will use *The Soccer Fence* along the principles of Reader Response theory. Birketveit and Williams hold “The reader has to take active part in the meaning-making of the text, and each reader brings to the text his or her personal experiences on which meaning is constructed” (2013, p. 19). The limited amount of text in picture books and the dual effort to present the message by illustrations and text in synergy creates room for personal interpretations known as filling the gaps (ibid.). Frequently in picture books, the reader finds that in the turning of a page, time has passed and it is up to him or her to make an informed decision on what has happened, based on the read so far, and the reader’s own interpretation.

The teaching plan in this master thesis is designed to help students focus on the intercultural aspects of the text and the importance of respect, tolerance and empathy when people of different cultures interact. The creative tasks allow for students to react to the text and develop their understanding of the author and illustrator’s message. Byram and Porto support the use of reader response and visual representation tasks in IC research in the language classroom. “Here, the readers have to make sense of the cultural cues and the culturally situated information in the text, relate them to their own cultural parameters, and in this way bring their experiences, knowledge and background to their interpretation” (2017, p.

83). Role-play and cartoon are examples of such tasks found in this master thesis' teaching plan.

2.4. Ubuntu

When reading a picture book with a South African setting to learn about IC, it is necessary for students to have some knowledge about how people relate to other people according to tradition in this country. This complies with the guideline of acquiring knowledge of the other culture as described in Byram's five factor model for IC (1997, p. 51). Ubuntu is a pan-African core concept concerning interhuman relationship. It entails that any person's identity and existence are connected to other persons. Berg explains that Ubuntu originates from the African proverb "Umntu ngumntu ngabantu", which literally means "a person is a person because of persons" (2012, p. 93). She holds that "Personhood and individuation are thus firmly situated within the context of human relationships" (ibid.). To comprehend Ubuntu, and locate examples of Ubuntu in the picture book, may facilitate a deeper understanding of a text set in South Africa. By finding parallel examples of Ubuntu in the students' own culture and next, imagining it applied in a universal scope, knowledge of Ubuntu may contribute to valuing respect, tolerance and empathy as vital human qualities; hence, it has relevance to IC. The spirit of Ubuntu entails sharing what one has with those in need, thus empathy set into action. It asks for respect between fellow humans and requires tolerance for the differences between people.

Around the time of the abolition of apartheid in South Africa, which is the time frame of the setting in the picture book *The Soccer Fence*, the concept of Ubuntu was included in the 1993 interim constitution. Berg holds that "Without Ubuntu, South Africa would not have had the smooth transition to democracy that occurred" (2012, p. 99). Berg considers South Africa to be a "microcosm" with intranational challenges similar to some of the major international challenges of our time. She explains "What we as white South Africans are asked to do is what is required of the western world: to step down from the place of superiority and become equal with the 'other'" (ibid., p. 2). In *The Soccer Fence*, the spirit of Ubuntu can be traced on several levels, and identified as a guideline for intercultural relations.

2.5. Previous research

In an Argentinian EFL setting, Byram and Porto explored cultural comprehension of English texts based on reader response and visual representation tasks (2017, p. 155). The Model for Cultural Understanding of Texts was used to evaluate the usefulness of texts for intercultural

learning and to comment on possible evidence of such learning in responses and products. The research produced findings that are relevant to the much smaller project in this thesis: “We have shown that cultural understanding among readers in an Argentinian setting was linked equally to what the prompt texts had to offer and what these readers brought with them” (ibid., p. 156). The authors found that in working to understand otherness through the texts, the participants set out from their own cultural perspective. After comparing and contrasting cultural elements in the texts, either the process could result in stereotyping of the members of the other culture, or it could end in new and altered perspectives expressed in the participants’ products or responses. In planning the teaching plan for the current thesis, stereotyping was considered a possible risk and something that might be an obstacle in developing the students’ IC. Therefore, the prereading activities include work to understand the concept and implications of stereotyping. The objective is, in addition to knowledge of this important concept concerning IC, to avoid stereotypical thought processes to surface.

IC is necessary not only when the students travel or in encounters with foreign visitors. In the multicultural societies of the Western World, as in this instance Norway, intercultural instances happen all the time, in the different arenas and activities that are part of the students’ lives. In Portugal, researchers in the field of IC chose to initiate collaboration between five categories of public institutions: primary schools, organisations for immigrants and disabled people, a cultural fellowship, a library, and the local municipality. Araujo, Santos and Simoes explain “The project takes an intercultural approach to diversity by focusing on strategies aimed at (1) increasing language awareness through intercultural education in primary school, (2) promoting intercultural dialogue and (3) enhanced development of intercultural competence of all participants” (2014, p. 140). The development of attitudes that benefit IC is enhanced through empathy, openness and in seeing diversity as positive. Through the collaboration of different public institutions, they focused on the availability of arenas to practice intercultural communication, hence ensuring numerous intercultural encounters with possibility for developing the desired competence. In the participants’ feedback, the many meeting points facilitating intercultural interaction were described as a positive outcome of the project (ibid., p. 146).

In her investigations on the degree of IC implementation in the national curriculum LK-06, Lund looked into various possible gateways for such implementation. One major focus of attention in her study is the role of assessment. Lund holds that for IC to receive adequate focus in ESL teaching, clear criteria for assessment of such competence must exist (2008, p. 10). Based on levels of competence, formative assessment, summative assessment,

self-assessment and peer assessment is possible and according to Lund vital for adequate development of IC (2008).

3. METHOD, MATERIALS, AND PARTICIPANTS

3.1. Method

To answer the research question of this thesis, the various types of data in the form of students' products are investigated qualitatively in search for improved IC among the students. As tools for the analysis of students' products, Byram's five factors of IC, Byram and Porto's Model of Cultural Understanding (see page 8 for review), and other relevant theory is used. Excerpts of students' logs, cartoons, explanations of key concepts, and letters to the author or illustrator of the picture book are presented unaltered in terms of spelling errors and other linguistic shortcomings. To support, explain or elaborate on the students' products, comments from the teacher's log are included on some occasions (for teacher's log, see Appendix I). In qualitative research, dependability can be achieved according to McKay "Dependability has to do with the degree to which the results reported in the study can be trusted or are reliable (2006, p. 14). She continues " in reporting qualitative studies, researchers need to provide a rich description of the students involved in the study, the context for the study, and most importantly, all the steps the researcher took to carry out the study" (ibid.). A thorough presentation of the participants and their context along with a detailed description in the teaching plan are attempts to comply with McKay's recommendations. Furthermore, McKay also emphasises that one must select indicative results from the students in the presentation of results as basis for the conclusion: "Researchers also have to be certain that in selecting examples to illustrate particular conclusions, they select representative results from their data rather than unusual or surprising instances" (ibid.). The results of this research project will be presented, analysed and discussed to identify development of IC.

The overarching principle for the student activity in the teaching plan of this thesis is one of creative work and responses to the text resulting in products that are suitable for analysis. For profound comprehension of the text, and the aspects related to IC, the students work in a variety of modes that activate their imagination and draw on previous experiences. Byram and Porto hold that for text comprehension in research and teaching, the most constructive method may not be recall and traditional tasks associated with remembering.

“Instead of this, we propose a constructivist view of comprehension for which the alternative instruments, the reading response and visual representation tasks, are more appropriate” (2017, p. 80). When the students draw, role play and in other creative ways present their own understanding of the plot, they use a wide range of their mental capacity to present their own interpretation. Byram and Porto state, “readers have to make sense of the cultural cues and the culturally situated information in a text, relate them to their own cultural parameters, and in this way bring their experiences, knowledge and background to their interpretation” (ibid., p. 83).

As a short, reflective task at the end of most lessons, the students write logs that reflect their personal understanding of the text, of the discussions and of the various learning activities that are part of the teaching plan in this thesis. The details of the teaching plan and the sequence of learning activities can be inspected in Appendix A. Due to the students’ young age, they are frequently given a guiding question or topic for this reflective log writing. The log sentences can disclose new insight into intercultural matters, and therefore be subject for analysis to detect improved IC.

Since the students’ products are in multiple forms of expression, the analysis focuses on one type of product at the time. Within one form of product, the thesis endeavours to categorize the students’ answers. The analysis is performed by linking the students’ written statements and the focus of attention they reveal in their products to Byram’s five factors for IC (revisit the model on p. 8). The products are investigated to detect attitudes that indicate improved IC, for instance tolerance, respect and empathy. Knowledge and understanding of the new concepts and of the historical setting in the picture book *The Soccer Fence* is possible to trace in the students’ products, as are their interpretive skills and ability to relate what they learn about the other culture to their own. Further analysis rests on Byram and Porto’s Model for Cultural understanding (revisit the model on p. 9), by identifying examples of the different levels of perception in the model in the students’ products.

3.2. Material: *The Soccer Fence*

3.2.1. Layout of the book

The Soccer Fence, written by Phil Bildner and illustrated by Jesse Joshua Watson, is a picture book for children. The book layout is horizontal A4, with illustrations extending over double pages accompanied by text on most pages. After the completion of the story, there is one double page assigned to a short account of South African history, with emphasis on apartheid, the abolishment of apartheid, Nelson Mandela and the role of the national football team in the

time of social change. Next, yet a double page is allotted to historical information in the form of an apartheid timeline.

3.2.2. First encounters

With *The Soccer Fence* in hand for the first time, the reader is immediately drawn into the main character's world as the black protagonist, Hector, peers straight into the eyes of the reader with an undeterminable expression on his face. He is holding a ragged leather football. Behind him is a metal fence with sharp spikes and inside the fenced area, two white boys of the same age as Hector are dribbling a quality football on a lush, green lawn close to a proper goal. Turning the book over, the back displays an oval drawing of the main character playing his own football on a township dirt road. The title itself, *The Soccer Fence* and the illustration indicates to the reader that the book may be about fences, soccer, and children experiencing rather different living conditions. The subtitle reveals the intended themes saying "A STORY OF FRIENDSHIP, HOPE AND APARTHEID IN SOUTH AFRICA" (Bildner & Watson, 2014). The oval illustration on the back has the following caption "In a country struggling with acceptance, hope can come in many different forms" (ibid.).

As one opens the book, the entire first illustrated page portrays a homemade fence of sticks and barbed wire on an orange background. The reader may associate this page with a warm, earthy area, while also possibly having an experience of how painful it can be to get across a barbed wire fence.

Dedications are found opposite the title page, with the author naming five first names, which might indicate that they are five children. The illustrator dedicates the work to Madiba (Nelson Mandela) and to his own father. The entire double page is in a warm, orange yellow, and the title page shows a South African township drawn in pencil.

3.2.3. Setting

Due to the author's statement on the cover page, the reader instantly knows that the setting is in South Africa. Early on, Hector reveals that the township he lives in is located in Johannesburg. Apart from the township, the story also unfolds in a wealthy white neighborhood, at the NFB Stadium where Nelson Mandela held an important speech after being liberated, at the polling station where Hector's father votes in the first free election, and again, at the Stadium where the national soccer team meets the other finalist, Tunisia, in the football cup of Nations.

Set in a time of great historic significance, *The Soccer Fence* portrays South Africans in the transition from apartheid-segregated society, through the liberation and during the first struggling years hoping for cooperation and a shared society with equal rights for all. The main character and his family represent the black community, hoping for a better life, cheering for both Mandela's release and subsequent presidency, and for the national soccer team Bafana Bafana. The players are of different racial origin, as a team representing all of South Africa in the Cup of Nations. The soccer-playing boys behind the fence represent the wealthy white community, which is out of reach for Hector in the beginning, but which is slowly opening up as apartheid crumbles, and ultimately the arena where he is united with the white boys at the end of the story.

3.2.4. Characters

The main character, Hector is about eight years old as the story begins, and he shares his township home with his older sister and his parents. A white boy, Chris, is also important in the story. He is the same age as Hector and for both boys soccer is an important part of their lives. They play in their spare time and they are both supporters of the national team, Bafana Bafana.

As far as the text goes, the characters are all flat; there is no description of traits or development. However, with the added value of the illustrations, the main character is portrayed with emotions of happiness, interest, patience, tolerance, resilience, hopefulness, disappointment, enthusiasm and complaisance. On the matter of his character developing throughout the plot, there is the transition from a small township boy living a segregated life in the beginning, while at the end, the conditions are improving, he is visibly older and takes a more integrated place in society making friends with the white children and being a participant on their arena. The transition from apartheid towards democracy is portrayed through his development.

3.2.5. The Plot

In poverty, Hector and his family are representatives of the black South African population during apartheid. When the reader meets Hector on his dusty township dirt road, he is enjoying a game of football as sole player with his older sister acting as keeper of a cardboard box framed goal. As a visible and physical barrier, the township is fenced with barbed wire and sticks.

Hector accompanies his mother to a wealthy, white neighborhood where she works as a housekeeper. As the keen footballer he is, his attention is drawn to some white boys playing soccer on a football pitch with lush, green grass and proper goals. Hector watches their game from outside a metal iron fence, but when he tries to make contact, there is no response.

Shortly after, the black communities and parts of the white population celebrate the release of Nelson Mandela from prison. The optimistic words from Mandela's speech raise Hector's hopes to be included in the white boys' game. However, the next time he returns with his mother to her place of work, his hopes are crushed when they still ignore him. A couple of years pass, and eventually Hector makes contact, if ever so briefly, when the ball accidentally makes its way across the fence and straight towards him. He makes the most of his performance when he returns the ball, but still, the white boys resume their game without including him.

Into the fifth year after Mandela's release, the first free election takes place, and Hector stands proud next to his father, queuing up at the polling station. In the crowd, there is optimism that a new era brings new leadership, and when the result of the election is presented, they celebrate in high spirits that Mandela will be the first black president.

For the township children on the dirt road as for the white boys on their lush lawn, the sense of new opportunities becomes very real with South Africa hosting the 1996 African Cup of Nations. They play their home fields and enjoy the games on TV, and when Bafana Bafana becomes a finalist, Hector's father spends the family's hard earned money on tickets to the stadium. In an air of solidarity, cheering for their shared team, Hector, Chris and the entire home crowd sing the community spirit song "Shosholoza". Hector and Chris feel a strong sense of unity together with all the other South African people of all colours on the high stand. When South Africa wins, the ecstatic audience celebrates dancing with their hands on the next person's shoulders, in a long snaking line of euphoria, led by the two boys.

The next time Hector arrives outside the white boys' pitch, Chris invites him through the gate to join the game, and together they play the ball towards a common goal.

3.2.6. The text

Even before opening *The Soccer Fence*, the reader may get a hunch about whom the narrator is; Hector, his image covering approximately one fifth of the front cover, peers directly into the eyes of the reader. Indeed, it is a first person narrative told by Hector. Contributing to telling the story, the narrator describes the events in plain and factual language. Despite the fact that a child is the narrator, the language is rather mature. The events in the plot are

presented to the reader without colourful descriptions, leaving the matter of mood and emotions to the illustrations.

With two exceptions, the fonts are plain and ordinary, and the text is printed on a background of that particular double page's colour, it does not interfere with the drawn action. On two occasions, the letters are enlarged and filled in a contrasting colour against the background.

High spirited utterances are repeated in connection with particular events and thereby enhanced, for example "Today we celebrate liberty" and "Gooooaaall!". Segments of Nelson Mandela's speeches are also repeated by Hector and his sister, providing support for an optimistic view of their own prospects, "It is a new day in South Africa!".

Strongly contributing to the flow of the text, the last sentence on one page is frequently tied to the first sentence on the subsequent page, elaborating on what was written previously. Additionally, there are words commenting time, creating a timeframe as the read progresses. Examples of this are "Twice a month", "a couple of years later", "A few days later".

3.2.7. The illustrations

In combined effort, illustration and text present the plot. *The Soccer Fence* is an example of a picture book where the illustrations contribute significantly to creating a coherent and complete storyline. The drawings cover the complete double pages, where frequently, the background scenery or action is a pencil-drawn sketch, with or without colour. The characters and main action are drawn in the foreground, they are enlarged, detailed and coloured in strong acrylics.

On each individual double page, Watson influences the reader by choosing a background colour that sets the atmosphere; in the dusty township, the children are playing joyfully despite poverty and ragged conditions surrounded by a warm orange. In the wealthy, white neighbourhood, the children play their soccer surrounded by a clear aquamarine or light blue in seemingly trouble-free circumstances. The blue tones turn light green when sharing and interaction between cultures can be traced; on the stadium where a gathered South African people supports Bafana Bafana, and when the white boys' ball crosses over the fence and Hector gets to kick it back to them. A purple background is chosen for the victorious double page when Mandela is set free, and to portray Hector, his family and neighbours enjoying a football match together on a shared TV outside Hector's house in the township; a comforting dark blue. Eventually, when Chris opens the gate and the last page portrays the

two boys, one white and one black playing together, the joyous warm yellow and lush light green of the lawn cover the surroundings.

The action sketched in the background communicates a considerable amount of the setting, with for instance masses of people celebrating Mandela's release or queuing in front of the polling station. Undoubtedly, the largest bulk of factual information is provided by the drawn copies of newspapers announcing the liberation of Nelson Mandela, and later, facts from the day of the election. The newspaper clippings even trace time and development in the story through dates, headlines and ingresses. The reader is told of the announcement of the first free election on the left side of a double page, then, moving to the right page there is a newspaper comment on the ANC dominating the polls, and lastly to the far right, the reader finds the result of the election when Mandela wins and becomes president.

The large and detailed foreground images present the main characters and the moment in time with whatever action takes place. It is only here that the mood of the character is revealed. The size of the individuals, the strong colours and the detailed expressions are all techniques that contribute to the reader feeling pulled into the story. From the eye-contact with Hector on the front cover to the position of the reader within the goal net when Bafana Bafana scores against Tunisia in the Cup of Nations, the illustrator erases the distance between reader and action with his dimensional techniques. On the back cover is the only illustration that is restricted by a frame, an oval one. Here, Hector aims to kick his ball straight at the reader. The fact that one of Hector's hands is moving outside the frame, contributes additionally to the feeling that one is placed within the story when reading this book.

3.3. Analysing *The Soccer Fence* through the Model of Cultural Understanding

In the following, Byram and Porto's Model of Cultural Understanding (see table 1) is used to analyse *The Soccer Fence*. The different levels of the model are connected to the text to illustrate the potential of this picture book to develop IC. This is done with Byram and Porto's advice in mind: "it is important to note that our Model of Cultural Understanding is best used to capture how any text, short or long, operates at different levels simultaneously" (Byram & Porto, 2017, p. 35). In this master thesis, C1 represents the students as readers of *The Soccer Fence*, while C2 represents the protagonist, Hector, and his family as representatives of black South Africans, during and shortly after the abolishment of apartheid.

At level 0, the readers may draw invalid conclusions or misinterpret the cultural aspects of the text, which can easily happen when students read *The Soccer Fence*. Without an understanding of, for example, the terms *township* or *apartheid*, the cultural implications and their importance to achieve an insight into the main character's experiences are missed.

In level 1, the focus is on differences between the reader's own culture (C1) and the other culture (C2), and distinctive features of C2 that are likely to capture the reader's attention (Byram & Porto, 2017, p. 38). This phase presents the first overlap by level 0 ignorance to level 1 where an opportunity presents itself to address and investigate C2 in an open, tolerant and curious manner. "The perception of cultural differences through comparison, confrontation and contrast works as a bridge to the other stages in the model [levels 2, 3, 4, and 5]" (ibid.). In *The Soccer Fence*, these differences become evident due to the striking contrast between Hector's world and the readers' world. Hector's C2 reality in the township is restricted by apartheid in the beginning of the story, later by the effects of apartheid. The township poverty and social injustice that is presented from Hector's life are very different from the students' reality in Norway. The reader can easily compare housing, football, football pitch, clothing, and right to vote and numerous other differences. Since the text is a picture book, the contrasts come through strongly, brought by all the technics of picture book illustrations in tandem with the words. According to Byram and Porto, the reader will react to content that is "weird, provoking, troubling or unsettling" with increased motivation to read (ibid.). "Whatever amazes, surprises and/or challenges our schematic expectations and preconceptions will make us think. These feelings will invite readers to dig deeper toward alternative, more profound ways of knowing and understanding" (ibid.).

Whereas the focus in level 1 is on differences, Byram and Porto also hold that there ought to be possibilities for C1 to connect with elements of C2 in order to embrace them as fundamentally human and therefore shared (2017, p. 40). This is conceivable in the current picture book by family life in Hector's home, and the role of football as an activity for the children and as a cross-cultural connective, to mention some. Furthermore, Byram and Porto state that in addition to typically explicit level 1 cultural phenomena, the model calls for investigation into whether there is implicit evidence, as for instance "negative statements" (Ibid.). In *The Soccer Fence* there are such cultural divisions when for example the white boys ignore Hector's request to join the game, "But not a single boy ever looked my way as they raced up and back along the green carpet" (Bildner & Watson, 2014). This example of a illustrates the distance between the two worlds in the beginning of the story, and portrays the

indifference expressed by the white boys when confronted with a boy of the same age representing another culture.

In level 2 it should be considered whether the text facilitates examination of C1's own culture in terms of values and ideas with an insider perspective. "The use of the model is first to identify elements of a text which reach this level of analysis within the text itself about the cultural C2 and which therefore have the potential to stimulate reflection by the readers about the cultural C1" (Byram & Porto, 2017, p. 42). The soccer activities in the text resemble what the students do on a daily or weekly basis as do the children in the text. Notably, it also represents one of the instances that creates opportunities to discuss to what degree the students employ inclusiveness and tolerance when playing. Do they have sufficient empathy to include anyone in their game? As predicted by Byram and Porto, there is clearly an overlap between level 1 and level 2 (see Byram & Porto, 2017, p. 20).

Level 3 of the analysis takes the opposite viewpoint when C1 takes an outsider's perspective to consider elements of C2. Reading the words and investigating the illustrations that tell the story of Hector playing soccer in the township, the students discuss the text from criteria that reflect their own reality. As presented in the teaching plan, the students have previously prepared for the read by working to understand the philosophy of Ubuntu, and by watching and discussing a video to understand the concept of stereotyping. Performing level 3 activities, the students get an opportunity to include the danger of stereotyping into the discussion of Hector's C2 reality. The mind of the reader with a C1 perspective that influences the understanding of C2 is an important element of level 3. Byram and Porto explain "This level involves comprehending the cultural C2 from an outsider perspective and requires becoming aware of how the behaviours, values and ideas of others are interpreted from the perspective of one's own cultural frame of reference (an observer perspective)" (Byram & Porto, 2017, p. 43). They also mention stereotyping as an example of important issues that may be in focus at this level (ibid., p. 45).

As part of the project work on the picture book, a level 4 interpretation is attempted. This involves that the reader is able to view C2 with an insider perspective, which Byram and Porto explain by "How the members of another culture behave and what values they have are interpreted in the light of their own cultural norms" (2017, p. 46). In *The Soccer Fence*, this perspective is accessible due to a number of insights provided for the reader, examples would be Hector's family life, the celebrations among C2 inhabitants when Nelson Mandela is released from prison and later the process of voting and the election of a new president for all

of South Africa. The reader gets ample opportunities to distance themselves from their own cultural reality and discuss the content from a C2 perspective.

With the level 4 interpretation still present in the mind-set of the reader, it may be possible to address level 5 concerns: whether the text provides opportunities for the reader to view their own C1 from a C2 perspective. Reading *The Soccer Fence* as part of ESL teaching to improve the students' IC, level 5 perspectives are feasible. With prerequisite knowledge of the setting, and through employment of empathy and understanding, the students could be able to discuss elements of their own culture through the protagonist, Hector's eyes.

In this analysis, the levels in the Model of Cultural Understanding are briefly described and then subsequently concretized in relation to the text *The Soccer Fence*. Whereas this is done at one level after the other, it is important to bear in mind that Byram and Porto highlight the necessity of considering the levels' intertwined nature. This also reflects the way the above analysis of *The Soccer Fence* is organized and used to comment relevant elements from the teaching plan.

3.4. Participants

The participants are a sample of convenience, not a random group of students. McKay argues that when choosing such a sample for research, "it is important to try to select a group that is in some way representative of the larger population" (2006, p. 37). Evidently, the students in this case are reasonably representative of Norwegian children around the age of 11-12 years.

Two groups of 6th graders participate in the ESL project: 22 girls and 28 boys. With regard to ethnicity, 33 are ethnic Norwegians, of which one is Sami. Due to immigration, the remaining 17 are of various ethnicity, which is equivalent to 34 percent. According to Official Statistics Norway there are 13,8 percent immigrants or persons born in Norway of immigrant parents (Statistics Norway, 2017, p. 14). Hence, this sample represents a higher level of multicultural influence than the average Norwegian population. The various nationalities represented are Chechnya, Colombia, Finland, India, Iran, Iran/Italy, Kosovo, Kurdistan/Turkey, Poland, Sweden, and Vietnam.

With regard to English language competence, the least competent students are several years behind expected level for this age, while the most competent students hold a higher level of language competence than expected at the end of 6th grade. Consequently, to cater to the full range of competences, the teaching project presented in this thesis must be flexible in every activity. In addition, as for every class in Norway, there are children challenged with dyslexia, ADHD and other complications.

4. THE PROJECT

4.1. Teaching Plan

A detailed teaching plan in Appendix A presents details of WHAT, HOW and WHY for the individual lessons. The teaching plan covers 14 lessons and includes diverse learning activities adaptable to different English language competences and a variety of learning styles. The composition of the teaching plan aims at developing the students' IC by developing attitudes of tolerance, respect and empathy. Furthermore, the learning activities in the teaching plan provides knowledge necessary to interpret the picture book and to understand the other culture that the readers encounter that is in the story set in South Africa. Altogether, the goal is to raise the students' awareness of the fact that people's identities and cultures are diverse across the globe, yet of equal value irrespective of origin.

Throughout the project period the students use their individual iPads, the teacher uses iPad and laptop, while the digital and analogue boards are used by both students and teacher when sharing activities, resources and products. Drawing paper, pencils and crayons, posters, laminated images, dictionaries, and the picture book *The Soccer Fence* are also required.

In every lesson, there are discussions that follow a pattern of initial talk in pairs before the entire class discusses the topic of the lesson. By using this sequence of pair – plenary discussion, the teacher ensures that every student actively contributes at some level.

Initially in the first lesson, the students watch a video; "*Ubuntu - I am who I am because of who we all are*" twice and discuss its content to understand the African philosophy of Ubuntu (Fitzgerald. 2011). Next, Mem Fox' poem "Ten little fingers and ten little toes" is read and translated and the students work in groups to rewrite and illustrate the individual verses (Fox & Oxenbury, 2008). The products become part of a wall display with Planet Earth in the centre, and the illustrated verses in a circle around it (see Appendix G). This activity extends into lesson two, followed by discussion and log writing.

The third lesson includes drawing individual Life Journey Maps on drawing paper, an activity adapted from Short (2009, p. 9). The purpose of this activity is to make the students aware of all the influences that contribute to a person's identity: other people, events and circumstances. In lesson four, the maps are completed, and the students bring their maps to a discussion circle where they may present and explain the contents of their maps on a voluntary basis. It is important to award sufficient time for this oral activity, to ensure equal opportunities for all students to share.

The main objective in lesson five is for the students to understand the concept of stereotyping. A video from Danish Television “*All that we Share*” is shown three times to ensure comprehension of visual and oral messages, followed by a discussion (Leth, 2017).

Initially in lesson six, the content of the video in lesson five is revisited by performing a boxing – unboxing exercise, similar to what is done in the video, but with criteria suitable for 12-year-old students. The remainder of lesson six is spent on elaborating further on stereotyping by working with a task that visualises the difference between visible and invisible parts of a person’s identity. After the teacher having modelled the exercise, the students draw a Cultural X-ray of themselves, another activity adapted from Short (2009, p. 4). Next, there is a debate on stereotyping based on the students’ products followed by log writing.

In lesson seven, the students revisit the philosophy of Ubuntu by volunteering their understanding in a plenary talk, before the teacher shows private photos and comments on Ubuntu as part of tribal life in South Africa. Next, the students investigate and discuss a South African timeline produced by BBC in 2018: from ancient tribes entering from the north, through the colonial period, the implementation and abolition of apartheid, townships, Nelson Mandela in ANC and as president and the new era ahead of the southernmost country on the African continent. Lastly, the students comment their understanding of apartheid in their logs.

Prior to first reading of *The Soccer Fence* in lesson eight, the students are encouraged to share common traits of picture books, and throughout the read, these traits are brought up and commented by the students. The teacher reads the individual double spreads of the picture book, after which the students investigate these pages in pairs, and finally they contribute in a plenary discussion to establish a common understanding of “What do we see?”. Some of the main topics of the first double spreads are fences, life in the township, friendship, joy, football, living conditions, rejection.

In lesson nine, the students work creatively to elaborate on rejection. The end product is a cartoon that tells the story of someone being ignored or rejected. The students are told to use the protagonist, Hector’s experience and any personal experiences they have as inspiration. Their method can be to perform a role play in a group, photograph the role play and use the app Book Creator to transform the photos to drawings in a cartoon. Alternatively, they can work individually, draw a cartoon by hand, and photograph the drawn cartoon. All products shall be handed in on the iPad-based platform Showbie.

All the cartoons are presented on the digital board in the beginning of lesson ten, and peer assessment follows using the method of “Two Stars and a Wish”. The two stars are good

achievements according to the task criteria, and the wish is advice for improvement in a later similar task. Next, there is a discussion connecting the picture book plot to what the students have learnt about apartheid and Ubuntu at this stage.

Lesson eleven is primarily spent reading and investigating the next seven double spreads of *The Soccer Fence*. The development of the plot itself, connections to different groups of people in South Africa and their sharing of the country, and the author and illustrator's use of picture book techniques are all elements that are discussed. The students also write down vocabulary they encounter in the picture book that they need to learn. Byram and Fleming hold that there is dual benefit when linguistic and intercultural learning is combined: "The study of the structures and semantics of a language raise students' awareness of its relationship to the cultures it expresses" (2010, p. 44). In the current research project, the students translate the words into Norwegian and make new sentences using the vocabulary in question. The majority of this activity is done at home as homework.

After sharing of homework vocabulary sentences by reading them aloud in class, the reading of *The Soccer Fence* continues in lesson twelve. In discussions, focus is on the improving conditions for sharing and practicing of Ubuntu in South Africa that is part of the plot. Additionally, the discussion should include the importance of the multicultural national soccer team playing in The African Cup of Nations and the united South African supporters. For extra emotional impact and for promoting the ability to empathise with the protagonist and the other supporters in the football audience, the solidarity song "Shosholoza", which is sung in the football arena, is played in class (Súilleabháin, 2013). The students read the lyrics and sing along. The last page with an image of the protagonist Hector and his new found white friend Chris, running with a football towards a common goal, is discussed to investigate what the author and illustrator are communicating to the readers. The discussion includes common goals for all South Africans, and why it is easier to practice Ubuntu after the end of apartheid. The improving conditions to practice Ubuntu are the topics in the students' logs at the end of this lesson.

Lesson thirteen continues where the previous lesson left off. In pairs, the students investigate the entire picture book for traces of Ubuntu and sharing on different levels. They gather their findings in a mind map on iPads using the app Ithought, and in the subsequent plenary session, a shared similar mind map is completed on the digital board (see Appendix H). Next, the students are asked to name the different people who share Norway, and to continue by making a new mind map presenting shared goals in Norway. After pair work the findings are gathered in a shared mind map on the digital board. The last part of this activity

with intermitted pair and plenary work constitutes one last development. Question to the students: If the last mind map illustrated shared goals on Planet Earth, instead of Norway, how would that mind map be different? The students discuss in pairs while going through the previous mind map and the shared goals in Norway, before they present their ideas in a plenary talk. The students are challenged to comment on a possible link between the last discussion and the poem they worked on in lesson one of this project. In their logs, they comment on the discussions and the different dimensions of sharing and Ubuntu.

In the final lesson of the project, the students are given two written assignments. In the first, the students account for their understanding of the concepts tolerance, respect and empathy either by explaining or by providing examples. They may choose between writing in English or Norwegian. In the second assignment, they write a letter to either the author or the illustrator of *The Soccer Fence*. There are four topics they must comment on in their letters (see Appendix A for details). The letters shall be written in English, and the format should be that of a semi-formal letter.

4.2. Formalities

Prior to embarking on the project, a consent form with a description of the project and a request to use the students' products in the master thesis is forwarded to the legal guardians of the students (see Appendix E). Of the 50 forms handed out, 36 are returned and signed. Additionally, a formal request is sent to the headmaster of the school where the teaching plan in this thesis is implemented, and approved.

5. PREREADING ACTIVITIES, RESULTS AND DISCUSSION

Prior to analysing the results and despite the fact that the prereading activities are not part of the actual reading of *The Soccer Fence*, they are accounted for due to their role in preparing the students for the subsequent read (see Appendix A for details of teaching plan). The prereading activities are briefly discussed, yet not thoroughly analysed. Nevertheless, an insight into these tasks and how the students worked is necessary for coherence and transparency in relation to the students' progression towards IC from the beginning of the project.

After the prereading activities, examples of students' responses and products while reading *The Soccer Fence* are presented, analysed and discussed. These results are organized according to the sequence of the teaching plan. The students' logs communicate in short

sentences the personal experiences and understandings of the individual student at a given point in the project. Examples of cartoons are presented, as are the two mind maps produced in a shared class activity. Towards the end of the project, the students' explanations of the concepts *tolerance*, *respect* and *empathy* are included, and finally excerpts from students' letters to the author or illustrator.

5.1. Prereading activities

5.1.1. Understanding the philosophy of Ubuntu

To initiate the project, the video "I am who I am because of who we all are" is used to establish an initial understanding of Ubuntu (Fitzgerald, 2011). The English text in the video is translated by the students, and there is a discussion of content simultaneously. In the discussion, the students seem intrigued by the suggestion of the global human family, and the idea that any person's identity depends on the interaction with other people. Furthermore, the discussion includes the core element of sharing in Ubuntu, sharing with people in need and sharing between people on different levels. The students provide examples of sharing in the family, between friends, in school, and in a sports-team. The idea of sharing is continued in the two subsequent lessons when the students work creatively on a poem.

5.1.2. Illustrating a poem

After having read Mem Fox's "Ten little fingers and ten little toes", the students work in groups to handwrite and illustrate the poem (Fox & Oxenbury, 2008). All groups work very hard writing one verse and illustrating it neatly. Their products are organised in a circle around a laminated image of planet Earth on the classroom wall (see Appendix G for wall display). The students are very satisfied with the results, and comment on the product as an illustration of the newborn babies sharing our planet. In this task preparing for the reading of *The Soccer Fence*, the students experience level 1 in Byram and Porto's Model of Cultural Understanding by the different cultures into which the nine babies in the poem are born. The students are obliged to observe these differences meticulously, due to the task of drawing the babies in their home setting. Commenting on level 1 in their model, Byram and Porto hold that "The focus on difference in this level is useful because it contributes to making cultures particularly visible to external observers" (2017, p. 23). Nevertheless, an important message in the poem intended for the students is how all these babies, all these humans in so different circumstances share the planet and have equal value. Equality is highlighted in Mem Fox'

poem in the line repeated for every verse: “And both of these babies, as everyone knows, had ten little fingers and ten little toes” (as cited in Dolan, 2014, p. 40) (see Appendix B). To the students, equality becomes very evident in the last verse, where the author is identified as the mother. The students comment on how every baby has that special value to every mother consequently, every baby has equal worth as an individual.

5.1.3. Becoming who I am - identity

The students draw a Life Journey Map (adapted from Short, 2009 p. 4) to understand that there are influences in their lives, some of which are culturally determined, that are part of why they have their individual identities. Every student gets an opportunity to share the contents of the map with the other students in an oral session.

In their logs, the students comment in a variety of ways, all accounting for the contemplation on what and who have influenced who they are today. Examples are:

- Grandma, Parents, Brother, Loving the outdoor, Families spending time together, Traditions, Family, Music, Feeling safe and loved with mom and dad (bedtime).
- I haw a tree house.I hawe forest. I hawe 2 hide and sice fields. I hawe a aple tree, blue barry field, strawberry field, raspberry bush.
- My identity is as it is because friendship is important, Afraid of losing someone we love, Adults arguing.
- Today I have drawed my childhood on a paper. I have some of my memories back and remember everthing that happened. I have lived in 12 years with so many lovely, scary, terrifying memories that I have done. And every person around me and was in my memories have done that I am the person I am now. Today I have learned that it is important to have people around you. The people around you makes you more happy.

The majority of students hold family members and cultural traditions to be significant in the development of their identity. Quite a few students include events that have given them strong emotional experiences, positive or negative ones, in their LJMs, and some share how it has influenced their identity. In the class conversation with voluntary sharing of LJMs, some students comment; *I think I am because this or that is typical for my family/culture or happened to me.* Hence, they reflect upon how a person’s identity is influenced by experiences, people and the culture(s) in one’s life.

5.1.4. Video on stereotyping

In the discussion following several viewings and translation of Leth's video, the students comment on how the initial grouping of people comes about (2017). They conclude that within each group in the video, people look similar; hence, the group composition is based on appearances and an example of stereotyping. The act of unboxing and regrouping in the video by changing the criteria helps the students understand the illogicality of stereotyping. They discuss how every person is an individual, belonging to different groups depending on the setting. In logs, the students describe their understanding of stereotyping this far:

- Stereotype is that you judge people have they look and when you see a person with hijab and a back bag, you can't say that is a terrorist not every person that wears a hijab is a terrorist you can't judge people have they look. The person may be very nice. This is a problem in these days.
- If someone stereotypes a person, it means that if you are dressed in for example rainbow coloured clothing, someone would maybe think that you're a hippie, but you are actually a badass.

Interestingly, neither of the categories mentioned by these students: terrorist, hippie, badass are among the groupings used to illustrate stereotyping in Leth's video. Evidently, the students develop an understanding of the concept stereotyping based on the work with the video. Furthermore, they draw on this newfound knowledge to create other relevant examples.

5.1.5. Visible and invisible parts of identity

The students draw their individual "Cultural X-rays" (adapted from Short, 2009 p. 4), and reflect upon the limited information available about a person on the outside, the visible part. They agree that one must get to know an individual before making any judgements on what kind of person it is; hence, that stereotyping can lead to the wrong conclusions. Examples of students' logs:

- Today I have learnt that when I see a person, I can know how a person looks, not how they are as a human being. I have also learnt that to know someone's personality, I must know them and talk to them and get friends.
- When I look at a person I can only know religion, language, age, disabilities, gender, sporty, hair, eye color, skin color. To know someone's personality, I must ask them. Listen to them. Be friends with them.

5.1.6. Cultural and historical knowledge to understand the setting in *The Soccer Fence*

Knowledge comprises one of Byram's five factors for IC: "Knowledge: of social groups and their products and practices in one's own and in one's interlocutor's country, and of the general processes of social and individual interaction" (1997, p. 51). As described in the teaching plan (Appendix A), the students watch and discuss pictures of tribal living in Southern Africa, and Ubuntu as part of people's lives. A South African historical timeline is investigated to learn of the country's long history of tribal living, followed by particular focus on the system of apartheid with associated important key words like township, Nelson Mandela and De Klerk. All of these facts are vital background information needed for the students to understand the setting as the foreign culture in the picture book. In their logs, some students comment:

- Today I have learnt about apartheid. That is that the white people ruled the South Africa. The white people can do what they want to but the balck peope cant do anything.
- A township is a big neighbourhood where the pore people lives. In the apartheid was it the black people that lived there.

Though limited, the students have some cultural and historical knowledge about South Africa to assist them in the comprehension of the picture book. Doubtlessly, knowledge about apartheid is important for the students in order to understand the setting and the plot of *The Soccer Fence*. Still, awareness of South Africa's ancient history as the homeland for culturally different peoples, which is the ancestral background that is so important to the various tribes is also essential for the students. With this knowledge, they can better understand the protagonist and his people in their struggle for justice and freedom.

5.2. Students' responses and products presented, analysed and discussed

The teaching plan, found in Appendix A, provides detailed descriptions of every classroom activity on which the following responses and products are based.

5.2.1. Role play, cartoon and logs on REJECTION

In a visual representation task during the first two lessons reading the picture book *The Soccer Fence*, the students make cartoons. There is a choice of method: either by drawing the cartoons, or through the process of a photographed role-play, which is digitally transformed into a cartoon. In this creative activity, the students work on the attitude element of Byram's

five factors for IC. The aim is to stimulate an empathetic and respectful attitude towards individuals from another culture, and the students perform a task where they experience or account for a similar case of rejection as the main character in the picture book endures. Their understanding of the text this far, and their ability to relate to the experience of the other (Hector), is helped by the fact that most of them have previously come up against a similar kind of rejection. This is disclosed in an introductory class discussion where the students are given an opportunity to share their previous experiences with rejection.

One group of girls relate Hector’s experience of being ignored to a situation where the same might occur in their own lives:

Cartoon 1



Figure 1. Cartoon illustrating rejection

This group of students choose to plan a role-play to illustrate a similar situation as the one Hector experiences. Their setting is from their own reality, and they act out their parts projecting their interpretation of the story. While working, they are completely absorbed in planning and performing their role play, discussing and trying out different alternatives.

Byram and Fleming hold that students may be less embarrassed when engaging in role play in a foreign language (2010, p. 145). They claim that in addition to focusing on the topic from the other culture in the text, the students also focus on the foreign language: “The exploration of other cultures can take place in the relative safety not just of the fiction but of the other language” (ibid.).

Accounting for ways of mediating IC in the L2 classroom, Witte declares that “In a further step of collaborative learning, pragmatic situations can be designed for the purpose of acting them out in role plays by processes of accepting or distancing oneself from certain roles” (2014, p. 340). This is visibly true for this group’s product; in the role play they act out true rejection of the girl trying to join their shopping spree. The excluded girl expresses verbally and bodily the disappointment, sadness and loneliness. In a plenary talk after the role play is completed, they express their empathy for the lonely girl and Hector alike, and how awful it feels uttering those dismissive remarks. Their capacity to empathise with Hector, is given the opportunity to increase by leading them through an experience of a difficult situation which is relevant to Hector’s and their own culture alike.

In this role play/cartoon task, the students are comparing what happened to Hector in the picture book with how a similar incident might play out in their own culture; they are working on level 1 in Byram and Porto’s Model for Cultural Understanding (see table 1 p. 9). In doing so, they are also crossing over to level 2 in their reflections on values of their own culture; they feel empathy for the rejected girl and feel discomfort in turning down her request to join their social activity. Due to the nature of the plot in their role play/cartoon and their first hand experience with similar experiences, one might even claim that the students could be able perform level 4 reflection by understanding what Hector experiences from his cultural perspective, the rejection of black culture by white culture as a principle of apartheid. To support such a claim, they would have had to, for instance, make comments revealing Hector’s particularly vulnerable situation as member of the suppressed culture in the apartheid-ridden South African society. Inasmuch as the students have some knowledge about apartheid, their understanding is very limited and not sufficient for a level 4 discussion.

Cartoon 2

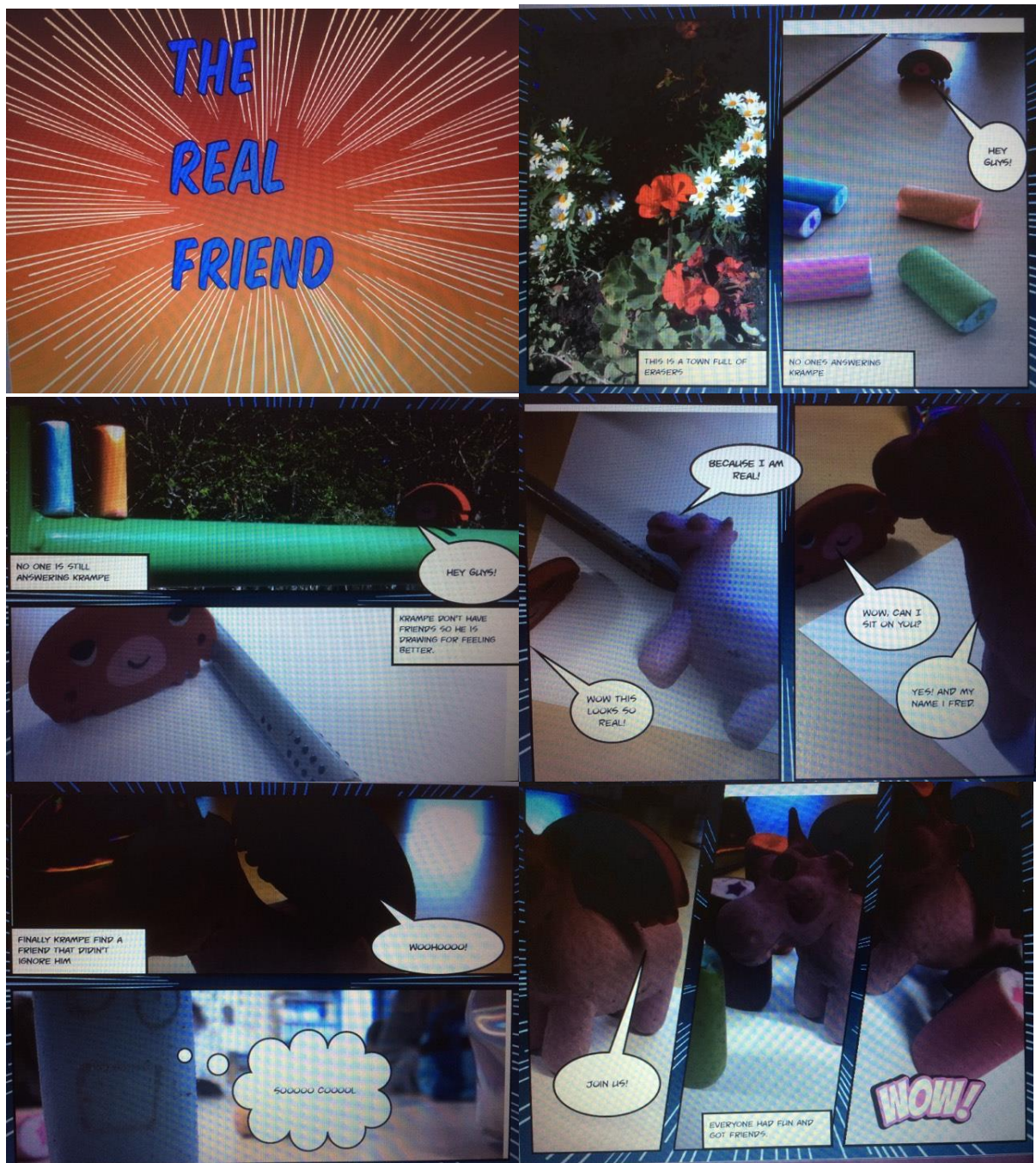


Figure 2. Cartoon illustrating rejection

In the second example of a visual representation product, one student makes a cartoon that illustrates rejection from an imagined society of erasers. The main character, Krampe, tries, like Hector in the picture book, to establish contact with some other erasers, but, as in Hector's case, the other erasers ignore him completely. To better his own situation, he draws an eraser horse, which suddenly comes alive. Fred, the horse, becomes the real friend Krampe has been longing for. The other erasers, The Guys, who ignored Krampe initially, observe

Krampe riding Fred and feel quite envious. Krampe invites The Guys to join in; they all become friends and have a good time together.

In this case, the student steps out of the cultural boundaries of her own culture, and of Hector's culture in the picture book, and creates an imagined alternative culture. The conflict is the same, indicating how rejection is hurtful for everyone regardless of origin and that the desire to be an accepted part of a social group is strong. In the observation of differences between the cylindrical erasers' culture C1 and the half circle shaped eraser's culture C2, a level 1 activity, the differences are presented in a purely physical sense. The student has the main character, Krampe, step into action to improve his own situation by drawing. Through what seems like magic, his drawing springs alive and becomes his faithful friend Fred, shaped like a horse. By acting tolerantly and empathetically, Krampe includes The Guys, and this act ensures a happy ending to the story where they are one, big happy group of friends.

In her work, this student focuses on attitudes as important tools to connect with individuals different from oneself. By working creatively inspired by a segment of the picture book, she portrays how tolerance and openness are vital qualities, hence this student portrays an understanding for core elements in Byram's second factor for IC (1997, p. 50).

Following the production of cartoons, the students write in their logs what it feels like to be rejected or ignored. It is interesting to note that every student has an opinion or experience, and writes one or more sentences to express their feelings on the topic.

- When someone being ignored can that person be worry sad and feel worry bad. And that person can also feel invisible.
- When you get ignored it feels like no one cares about you and you are the tiniest person in the world. Not in height but feelings and popularity.
- It feels like you are so small and that nobody likes you.
- When you get ignored you feel like your heart breaks. You feel power less. And you feel like there is nobody in this world that even like you. It is a bad feeling.
- To be ignored is a bad feeling, its like having a bobble in your belly and it doesn't go away.

According to the teaching plan, a major incentive to do in-depth work concerning rejection is to support the students' ability to empathise with another child from a different culture. Familiar experiences of strong emotions works as connective devices. Prior to log writing, the students share their cartoons on the digital board, they present and explain their ideas and discuss the cartoons' connections with the plot in *The Soccer Fence*. In this

discussion, the teacher presents some trigger questions: Why might the white boys be ignoring Hector? What system did the authorities use to organize the different parts of the population, and what were the consequences? What are the boys sharing at this stage in the story? The students agree on some elements that Hector and Chris share: their country South Africa, love of football, age, and apartheid. The students recollect what they learnt about the implications of apartheid.

5.2.2. Ubuntu – sharing in *The Soccer Fence*

Throughout the reading of illustrations and text in the picture book, sharing and Ubuntu is frequently revisited, and the students notice the increasing number of shared elements between the township boy and the white boy.

On the digital board, the teacher presents a starting point of a mind map. The students work in pairs, locating traces of Ubuntu and sharing throughout *The Soccer Fence*. The pairs report their findings orally, and the teacher includes their contributions in the digital mind map. The complete map is air dropped to every student's iPad.

In their logs, the students are asked to comment on why Ubuntu and specifically sharing is more easily practiced in South Africa after the abolishment of apartheid. Some students write:

- -because they can share, love, be positive instead of being negative.
- -because white and black people have the same rights. And it made it easier to share the world. And now they can learn, play, talk, walk, sing, share together.
- -because then it isn't so strict rules, then it's easier to be friends.

The log excerpts show that the students focus on the attitudes between people of different cultures, being positive, being friends, do anything together. Notably, their critical cultural awareness is also apparent in their focus on how the changes in the political situation in South Africa has impact on the welfare of its citizens. The students have been made aware of a cause-and-effect situation on the political level in another country, and they are concerned with equal rights between the different cultures within the country portrayed in *The Soccer Fence*. According to Byram, strong emotions, like the ones the students express when they are confronted with the injustice Hector and his culture have to endure, may well be discussed in a human rights perspective (1997, p. 45). Reading *The Soccer Fence* has made the students aware that there may well be political influence on people's culture and how they live their lives.

5.2.3. Sharing in Norway and sharing globally

In the next lesson, the students discuss briefly in pairs first, and continue in a plenary talk based on **Who Shares Norway?** The students volunteer: old people, young people, babies, doctors, plumbers, teachers (and the line of professions was stopped), sick people, disabled people, happy people, angry people, boys, girls, men, women, homosexuals, transvestites, beggars, immigrants, refugees, the King and Queen, Swedes, Polish people, Sami people, German people (and the line of nationalities was stopped by the teacher). The students agree that numerous cultures share Norway, and the term multicultural is debated and agreed upon as a characteristic of Norway. At this point, the process is developed one step further by the students discussing **Shared Goals in Norway**. All these people who share Norway, what are the goals they share? The individual work is oral and the students contribute to a shared mind map on the digital board:

Mind Map 1

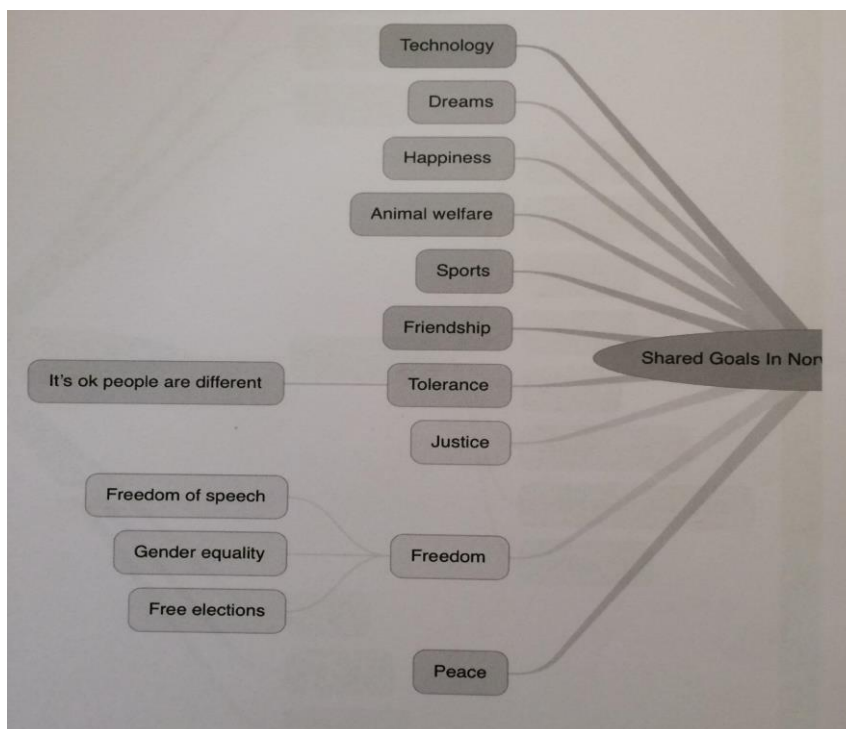


Figure 3. Mind map of shared goals in Norway, not complete.

On inspection, this preliminary mind map reveals several interesting aspects. Of primary concern in this thesis, values that have impact on IC are in focus. The students show that they see *tolerance* as important in society, which they elaborate to emphasize that people

should be respected however different they are. *Respect* and *tolerance* are also incumbent in the concept *freedom*, with *freedom of speech*, *gender equality* and *free elections* highlighted. The students hold that *happiness*, *peace* and *justice* are important values to share in Norway, and they focus on *friendship* as vital in our multicultural country.

Prior to completing the mind map, the teacher present a question to the students that trigger contemplation: If we were to make a similar mind map based on Sharing Planet Earth, how would it be different? The students agree that all the words present in the map *Shared Goals in Norway* apply to sharing Planet Earth as well. The class recollects the first lesson in this project, working on Mem Fox’ poem with all the babies born in different corners of the world, sharing the planet. Everything we have worked with through the project period that concerns how people can coexist peacefully through tolerance, respect and empathy is valid for this mind map. After including the remaining elements from the students, the mind map looks like this:

Mind Map 2

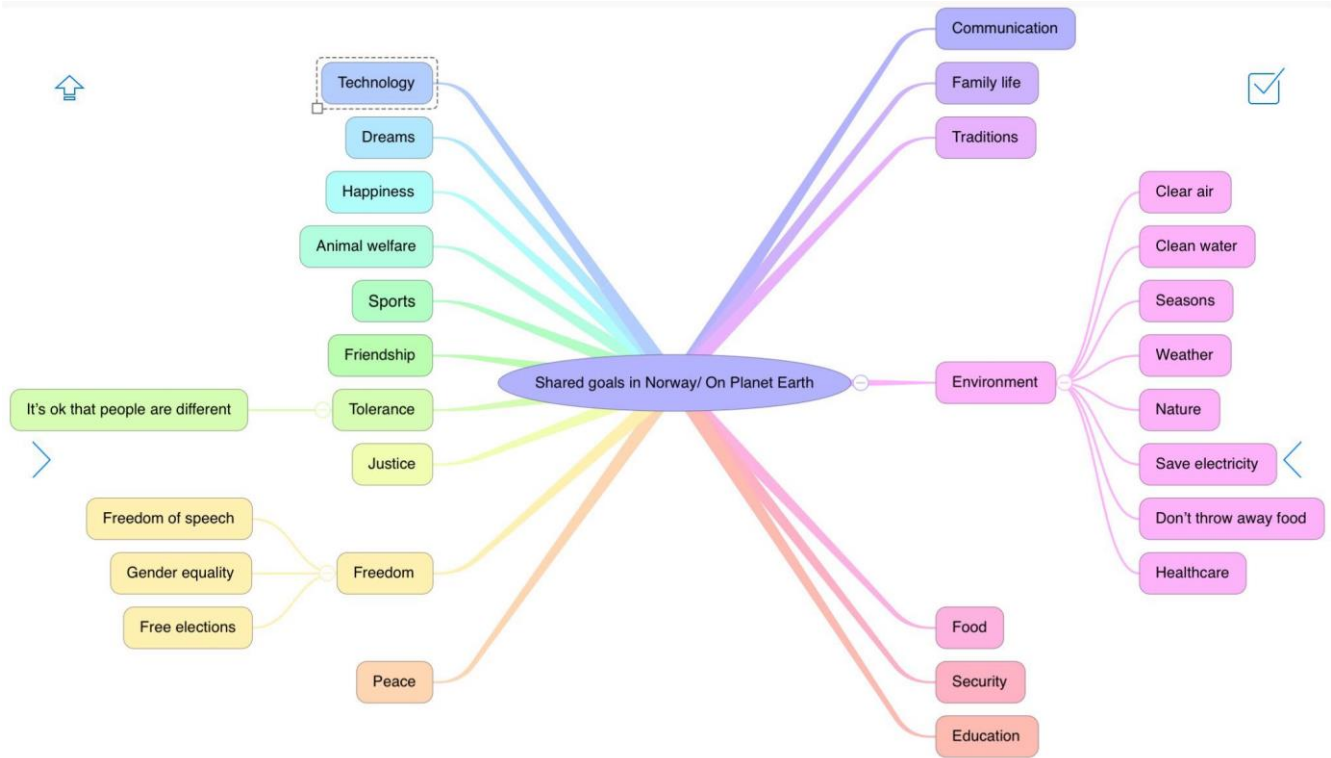


Figure 4. Mind map of shared goals in Norway and on Planet Earth.

The map is elaborated to represent sharing of Norway and sharing of Planet Earth. Despite this alteration, none of the key words the students have included are rejected or changed. Of particular interest to IC are, in addition to the previously mentioned elements:

traditions, family life and communication. Traditions and family life are elements that the students value highly and that they highlight as vital between people for peaceful sharing in society. Furthermore, these two elements are important in the knowledge factor in Byram's model, to understand the other culture in an intercultural encounter. By focusing on these topics as important factors to human beings when sharing Planet Earth, the students portray relevant attention the importance of learning about the other culture to ensure successful communication and interaction.

At this point, the students recollect the video about Ubuntu in lesson one, with images of all the people sharing on different levels across the planet. Our human interdependence that is illustrated in the video fits into the current discussion, and students briefly share some examples of sentences they wrote in the first lesson to explain their understanding of Ubuntu:

- Today I have learnt that Ubuntu means that we all together in a human family and that your not alone.
- Ubuntu means that we are shearing the world.

The experiences and learning while reading the book, and the pre-reading activities seem to come together as a whole for students at this point.

5.2.4. Students' understanding of TOLERANCE, RESPECT and EMPATHY

The first of two post-reading tasks asks the students to account for their understanding of the concepts tolerance, respect and empathy. Initially, in the early phases of the project, the students had heard all three words, they could describe respect by giving examples, but struggled to account for the meaning of tolerance and empathy. As these are important qualities in order to hold IC, the students are asked to explain and/or give examples of all three concepts after having read *The Soccer Fence*. To avoid their English competence to impede their descriptions, they could choose whether to write in English or Norwegian. Among the examples presented below, only two answers were written in Norwegian, and for the purpose of this thesis, are marked and translated to English.

TOLERANCE:

- That you have to deal with it for example the other person has a different meaning.
- That white people had to tolerate black people.
- That it is ok when people like things you don't like or look different than you.
- That everybody have different traditions in the world.

- That like being gay then you have to respect that and not say “no, you don’t need to be gay you have to be like me”.
- That we must accept other people for how they are.
- I think the most important skills are that they need to tolerate how people look, do things, talk and more things.
- That you must tolerate what people choose and how they think.
- For example if there is one that runs very slow, you must tolerate it.
- That you have to withstand (withstand) that other people are different than you.

At this stage, all students can account for or give examples of the concept tolerance. Many students refer to an attitude that is marked by the acceptance of differences, while others make a number of references to either the setting in *The Soccer Fence* or the students’ own society. The different ways of accounting for their understanding of an abstract concept indicates the different levels of maturity in a group of students at the age of 11-12. The more mature minds can make a general statement based on various input they have had on the term tolerance, while the less mature students present their explanations by giving examples.

RESPECT:

- Respect who they are and if they have a hijab.
- Show respect by not commenting on the clothes they wear if I do not like such clothes.
- Respect others choices they do in life.
- Don’t judge for who they are or their meanings.
- If somebody hates dogs and you have a dog you have to respect that.
- Now it is ok if people are strange, different etc, you have to respect all of that.
- Understand them, respect that we must be open how people are. Respect is very like tolerance.
- Respect other people’s options, dress choice and such.
- They should respect others cultures and their skin and that a man is a beggar.
- I should listen and be calm.
- Not say to others they need to move from the street because they are a beggar.
- Being nice to everyone and not judging them for what they like. Not bullying if they are mentally ill.

It is interesting to see that the students include people in all circumstances when they comment on an attitude signaling respect. Some student focus on respect for different choices people make in their examples, while others include situations some people find themselves in due to health issues, race, cultural or religious differences. One student's answer takes a different perspective. Evidently, this student associates respect with her own conduct: *I should listen and be calm*. Remembering the strong multicultural features among these students, her interpretation may be an example of how the student's own culture has effect on her understanding.

EMPATHY:

- That you care about peoples problems.
- That you give compassion for someone who is sad or in some kind of trouble.
- That I care if it isn't my problem. I would be nice and help.
- That you can put you in how other people feel and show care on behalf of others.
- Try to feel how people has it in that situation.
- That you go in the situation of the people hwo have it bad.
- That I can set me in how others feel it.
- That I can feel and live myself in their point of vision.
- That you can feel what this person is feeling even if you are in a different situation.
(Translated from Norwegian).
- That you show compassion when someone is sad, happy, angry etc.

Prior to this project, empathy was an unfamiliar concept to almost every student. What it takes to hold and express the attitude of empathy seems to have become clear to the students while reading *The Soccer Fence* set in a culture that is very different from the students' cultures. The differences between Hector's C2 world and the students' C1 world have been duly noted by the students. Nevertheless, the relatable aspects of football, friendship, rejection, and family life have contributed to the students' developing ability to empathize.

5.2.5. Letter to author and/or illustrator

The last task performed by the students is a short written text in the form of a letter to the author and/or illustrator covering the following:

1. Your impression of the book, what did you like and what did you dislike about the book. You can comment on text, illustrations, or a combination of both.

2. Tell the author why you think he wrote/illustrated this book.

Due to time restrictions, the students are told to focus on writing a short letter commenting briefly on the criteria above. The original task is found in Appendix A as part of the teaching plan.

Several of the letters focus on elements that are linked to attitudes of empathy, hence a signal of an important part of the first factor in Byram's model for IC. Whether the angle is that of the author helping people who have experienced apartheid, of understanding the hardships Hector and the black people in South Africa endured, it is all based on an attitude of empathy. One student, who relates to Hector as if the rejection happens to himself, experiences a strong sense of empathy. Another student has made Ubuntu part of her vocabulary, and recognises empathy as an element of Ubuntu. Some examples are:

- Dear Mr Bildner. I liked your book because it's like I am that boy who get's ignored. Cause you write it like I feel the same as Hector.
- Dear Mr Bildner. I think you write it because you want to help the peoples who have been in apartheid and you have Ubuntu! Then when peoples know you can help them abuot it. That is a really good power.

The important messages in the picture book about tolerance and respect for all humans receives the attention of many students in their letters when they focus on racism.

- Dear Mr Watson. I really liked the book. It was so nice and thoughtful and I liked all the small details. I think you wrote *The Soccer Fence* because you want people to remember that we did not always have a good time and that you are all people just in different colours.

Two students mention racism directly, and one of them comment on racism and bullying together, hence this student recognises the similar lack of tolerance and respect that signifies both.

- Dear Mr Bildner. I really liked the book because it can really change minds to people who are racist. I think you wrote the book this way because maybe you know the feeling or someone in your family does.
- Dear Mr Bildner. I think you made this book to say that kids should learn to not be racist and to bully other kids. I loved your book. I hope you keep writing books like this one.

In their criticism of racism and acceptance of the differences between people, the students demonstrate awareness of tolerance and respect, which are important attitudes

associated with IC. Moreover, the students reveal attention to political matters in their attention to racism and the political and social developments in South Africa after apartheid. Moreover, the students portray critical cultural awareness as they interpret the text commenting on the racism as part of apartheid and the parallel to bullying from their own reality. Interestingly, the students see these elements as possible motives for the author and illustrator to write the book.

One student comments directly on the use of football as a metaphor to explain apartheid, even without having learnt what a metaphor is. One student describes the sharing aspect of sports in general, and in *The Soccer Fence* exemplified by football. He continues by connecting it to respect that is generated through sharing.

- Dear Mr Bildner. I really like that you use football to explain about Apartheid. I think you wrote the book because its important to know how horrible people can be.
- Dear Mr Watson. They like to play football. They are sharing everything. Sharing same team. Sharing football. Giving respect each other.

For the majority of students, football is a daily activity and an arena they can relate to from their own lives. This parallel has made attitudes associated with IC most relevant to the students since they themselves are obliged to practice tolerance and respect on the pitch. Additionally, it has helped them to interpret a document from a foreign culture, *The Soccer Fence*, and to understand the system of apartheid and the concept township. Considering Byram's factors of IC, these excerpts of students' letters show attention to attitudes, and they indicate learning in connection with interpreting and relating to understand about apartheid through the sport of football.

In several of the letters, there is praise for the author and illustrator for their book and for the effect reading *The Soccer Fence* may have. Some students express great faith in what a book like *The Soccer Fence* can achieve: either by changing the mind of racists or if released everywhere: by changing the world. According to one student, this would also result in Mr Bildner becoming a hero.

- Dear Mr Watson. I think they wrote the book to say that anyways how unfair the world is, that you can't lose the hope, because everything will end, good or bad, and if you don't have hope, you would already have lost the battle.
- Hello Mr Bildner, My name is and my class have reading your book. The book was wery wery nice. I think if the book go out to the world it will change the world. Then you be a hero.

As these examples reveal, the content of the letters is the result of individual pondering prior to writing feedback of a personal character to the author and the illustrator. The students choose to comment on a variety of aspects, based on what they find the most interesting or important. Nevertheless, the answers bear witness of considerable attention to IC, as has been shown by connecting statements in the letters to factors in Byram's model for IC.

6. CONCLUSION

The purpose of this master thesis has been to enquire into the following: to what extent may the picture book *The Soccer Fence* be used to promote IC in ESL students in Norway? Prior to reading *The Soccer Fence*, the students prepared by acquiring knowledge about the setting with cultural and historical background, and by discussing concepts that are important when acquiring IC. Bredella expresses several of the motives behind using literature to promote IC "Literary texts can extend our sympathies, break down stereotypes and prejudices and make us sensitive to the needs of others" (Byram & Hu, 2017, p. 438). By analysing the book using The Model of Cultural Understanding, *The Soccer Fence* was found to offer a variety of opportunities to work towards the aims expressed by Bredella and other elements of IC. The classroom activities were designed to allow the students to respond to the text and illustrations, and to present their interpretations in various products. Byram's five factors for IC provided a framework, not only of the teaching plan composition, but also of the analysis of the students' products (1997, p. 34).

Through tasks that call for creative products and reflective writing, the students that participated in the project have conveyed considerable attention to and understanding of attitudes related to IC. Tolerance, respect and empathy signal constructive approaches and promote successful communication in intercultural situations. Furthermore, the students have acquired necessary knowledge of the other culture to firstly understand the picture book, and secondly to use as basis for classroom discussions. To appreciate the message in *The Soccer Fence*, the students practiced and improved their interpretive skills when they worked to understand illustrations and text. Simultaneously, the students had to become more aware of their own cultural background in order to relate it to the other culture as presented in the picture book.

Based on the major findings in the analysis of the students' response and products, it can be concluded that the picture book *The Soccer Fence* provided ample opportunities to promote IC in the Norwegian ESL students that took part in the project. It must be noted that

it was considered necessary to include a line of prereading activities leading up to the read. In all probability, the IC learning outcomes would have been less significant without such preparation. Throughout the implementation of the teaching plan, the students remained motivated with curiosity and an open mind in their encounter with another culture in *The Soccer Fence*. Presumably, a different group of students in a different setting would also experience improved IC by working with *The Soccer Fence*, if the teaching plan was customized to their local conditions and levels of competence.

A complication in this research project was the unstable internet and a recent change of digital platform. Considerable time was lost countering these challenges, which represented a limitation in this research project. Although the digital equipment has proved useful in a number of the activities in this research project, all the tasks in the teaching plan can be performed without digital tools.

In retrospect, an alternative research method could have been applied in this project. In view of the high number of participants, quantitative research would have been interesting which might have provided more detailed answers to the research question. By engaging the students in answering a questionnaire prior to the implementation of the teaching plan, and repeating the same questionnaire at the end of the project, more information about the students' improved IC might have been revealed.

As expected, a further positive implication of the project in addition to improved IC, was apparent, not only in the students' written work, but also in the plenary discussions. Over the course of the 14 lessons, the students developed a more fluent ability to express themselves in English. When ESL students read and do tasks based on authentic literature, linguistic competence improves, and by choosing texts with intercultural content, a broad range of learning aims can be combined.

In the multicultural ESL classrooms of today, we find the adults of tomorrow. In part, the challenges they will face are already on the daily news agenda, still our rapidly changing societies will undoubtedly add to the list of adversary conditions that will call their attention, locally and globally. The ability to cooperate and communicate respectfully with people who take a different position to the challenges that need solving will be a key competence for our ESL students in the future. Certainly, they will make numerous intercultural encounters whether in the multicultural Norway, as students abroad, while travelling or as part of the international work force. As fluent speakers of English combined with adequate IC, they can become constructive contributors to the global village.

7. AFTERWORD

Looking back on the research project presented in this master thesis to consider the degree of learning that had its focus on intercultural competence (IC), it is useful to yet again rest on Byram's five factors of IC (1997, p. 34). As previously stated, all but the last factor concerning skills of discovery and interaction, were in practice when the students worked on the picture book, *The Soccer Fence*. In the following year after completing the research project presented in this master thesis, the students who took part in the project finally got an opportunity to practice their intercultural skills of interaction, though not in real time. Through the European community for schools e-Twinning, I established contact with a French ESL teacher who shares my interest in intercultural learning as part of ESL teaching. Her number of students matched mine, and the English language competence was sufficiently close for meaningful communication to take place. Throughout the year, the French and Norwegian ESL students have written letters to one another. The French teacher and I have planned the topics of the letters to ensure attention to the dual aim of ESL and IC improvement. In their letters, the students are open and interested, respectful and tolerant. They relate culture specific knowledge to one another, and make use of both digital tools and analogue methods to communicate. Writing letters is a motivating method to work on learning goals, and it provides a first step for the students to make contact with the international community of English speakers, a first step towards becoming engaged world citizens.

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9. APPENDICES

9.1. Appendix A: Teaching plan

Week-lesson-minutes	What	How	Why
15-1-90	Topic: Ubuntu. Material: Video by Fitzgerald, (2011). <i>Ubuntu - I am who I am because of who we all are.</i>	Watch, translate and discuss the video “I am who I am because of who we all are” https://www.youtube.com/watch?v=pAhEUJff_qQ <ul style="list-style-type: none"> • watch together on digital board once • watch a second time on digital board in segments, students contribute orally for common comprehension • watch continuously one last time The teacher writes on the white board: UBUNTU means: “I am because you are”.	To work towards an understanding of what Ubuntu is and how it influences human relationships.
	Topic: equal value of every person on Earth. Material: poem by Mem Fox on digital board.	On digital board, poem by Mem Fox: “Ten little fingers and ten little toes” (as cited in Dolan, 2014, p. 40) (see Appendix B) <ul style="list-style-type: none"> • read by the teacher • translated by the students supported by the teacher. In groups of four students, each group is responsible for one verse. On an A4 poster: <ul style="list-style-type: none"> • write the verse accurately • draw the two babies in the setting where they were born. • put the posters on the classroom wall in a circle around a laminated picture of planet Earth (see Appendix G). 	To understand the concept of humans’ equal value irrespective of cultural origin. Later in the project, this may lead to an idea of how these babies share our common planet Earth.
16-2-60	As above	Continue and complete interpretation of poem by Mem Fox.	As above
	Log	Log-writing on the app Book Creator.	To reflect on the activities so far, connected to Ubuntu/sharing/every person’s unique value.
16-3-90	Topic: development identity and group culture. Material: Life Journey Map (adapted from Short, 2009 p. 4).	The teacher models how to draw a “Life Journey Map” (LJM) (see Appendix C for teacher’s modelling) on the whiteboard. On A3 poster-paper, the students make a sketch of the area grew up and other areas where important events in their lives have taken place. They also indicate important individuals who have affected their lives. As homework, the students are given the opportunity to consult their family to help them remember elements they wish to include in their LJMs.	To help them see that important events and people in their lives have contributed to who they are: pleasant events and maybe sad or scary ones alike. The map will also help them begin to see themselves as part of a particular culture based on their family or maybe that of a close knit group of friends, sports team or school class.
17-4-60	As above	The LJMs are completed. Sitting in a circle, the students can choose to presents and comments on the influences presented in their maps.	
17-5-90	Topics: stereotyping, culture / identity, visible and invisible parts of identity.	Initially, first in pairs, next in a shared brainstorming; what do you know about stereotyping? Stereotyping is illustrated by watching the video “All that we share” presented by TV2 Denmark (Leth, 2017) https://www.youtube.com/watch?v=Wh-xdZzyjVI . <ul style="list-style-type: none"> • watch together on digital board once 	Understanding the concept of stereotyping.

	Material: Video “All that we share”	<ul style="list-style-type: none"> • watch a second time digital board in segments, students contribute orally for common comprehension • students share personal experiences and associations they make based on the video • watch continuously one last time • plenary discussion to develop a shared understanding of stereotyping. <p>Writing logs to describe individual understanding of stereotyping.</p>	To make the students aware of how easily people are put in groups based on appearances and the stigmatization that comes from doing so.
18-6-60	Topics: stereotyping, culture / identity, visible and invisible parts of identity. Material: Cultural X-ray (adapted from Short, 2009 p. 9).	Brief recap from previous lesson by performing a boxing – unboxing exercise in class based on different criteria. The teacher models how to draw a “Cultural x-ray” on the whiteboard. The students sketch their own “Cultural x-rays” by drawing an outline of their body on a drawing paper; applying simple facial features and a huge heart in front of the abdomen (see Appendix D for teacher’s modelling). On the parts of the paper that are outside the body, they write elements of their culture and personality that are visible to other people. Similarly, inside the heart they write elements that are invisible, for instance likes and dislikes, love, hate, fear, joy and more. The concept of stereotyping is discussed based on this activity. Writing logs to reflect on what they learnt this lesson.	Understanding the concept of stereotyping, and that to know someone in terms of personality and culture, one must know more than one can see.
18-7-90	Topics: Ubuntu in tribal South Africa and Swaziland. South African history before, during and after apartheid. Material: photos, South African timeline (BBC, 2018).	Recap from last two lessons on stereotyping, , visible and invisible parts of identity and personal culture. The teacher shows private photos from a village in Swaziland and the tribe living there that has been relatively unaltered throughout history (see Appendix E for photos). Ubuntu in terms of sharing and depending on each other in the tribe is explained through descriptions of their daily lives. Specifically the teacher describes the multicultural aspects of South Africa, with 11 official languages and numerous different cultures in one country. Copies of a South African timeline is distributed. First in pairs, next in a plenary talk, the timeline is discussed, questions answered and the history of SA is briefly examined right up until Mandela and his presidency. Whenever questions arise or unfamiliar words need explaining, students make a quick internet search on individual iPads. Writing logs to explain their understanding of apartheid.	Preparing for the picture book: Images of tribal way of life in Swaziland, which is similar to such living in South Africa, are presented to create a backdrop for explaining the concept of Ubuntu as practices in tribal Southern Africa. Specifically, it is important for the students to be aware that the culture of sharing, Ubuntu, has been practiced throughout history in South Africa, even prior to the colonial period and apartheid.
19-8-60	Topics: Children from different groups within the population of a country living very different lives. Material: <i>The Soccer Fence</i> .	Recap from previous lesson. Students are encouraged to mention typical traits of picture books; dynamics between pictures and words, use of colours, pictures provide setting, use of dimensions, use of detail, repetition, few but carefully chosen words. The teacher shows a digital version of <i>The Soccer Fence</i> on the board, which is also airdropped to the students’ individual iPads. In pairs, the students investigate the cover illustrations and the title followed by a plenary discussion in an attempt to predict the content of the book. Plenary discussion of the dedications. The plenary reading and analysing begins based on the core question What do you see? The first three double spreads are investigated and read. Discussion of living conditions in the township, the white	Knowledge of picture books characteristics helps the students to recognise the complete message of the story. The nature of author dedications provides interesting information to the reader, sometimes revealing the author and illustrator’s motives.

		boys' circumstances and the main character's experiences seeing the white boys play.	Students' may identify with the characters, which subsequently supports their understanding and developing empathy.
19-9-90	The experience of being ignored and left out. Material: <i>The Soccer Fence</i>	After reading, describing and discussing the first three double spreads in the previous lesson, the students will work creatively with roleplay and cartoon. Alternative one instructions: <ul style="list-style-type: none"> • In groups of three to five students, create a situation where someone is left out and ignored, like Hector is when he asks the white boys if he can join their game of football. • Act out the role-play, photographing it with an iPad. • Make it into a cartoon using the Book Creator digital programme or use the photos as they are to tell your story. • Make speech bubbles for the lines. • Use onomatopoeia where suitable. • Write necessary information in corner text boxes. • Hand in the cartoons on Showbie in the designated file. Alternative two instructions: <ul style="list-style-type: none"> • On drawing paper, make a cartoon telling a story where someone is left out, ignored, like Hector is when he asks the white boys if he can join their game of football. • Make speech bubbles for the lines. • Use onomatopoeia if suitable. • Write necessary information in a corner text box. • Photograph your cartoon and transfer the story to the Book Creator cartoon programme. • Hand in the cartoons on Showbie in the designated file. As homework the students will do repeated reading on the digital version of the picture book using their iPads.	Role-play as a method is used to help the students contemplate what it is like to be excluded, or to do the act of excluding. Such experiences might increase their ability to empathise with other people and develop their understanding of apartheid as a contrast to sharing (Ubuntu). In making a cartoon, the students can use their experience from the role-play and/or the reading creatively to develop their understanding and empathy. As homework, repeated reading as a method will increase the students' reading competence.
20-10-60	Topics: Apartheid and <i>The Soccer Fence</i> Material: <i>The Soccer Fence</i>	The lesson begins by sharing the cartoons made in the previous lesson on the digital board. Peer assessment according to task criteria is performed along the principles of Two Stars and a Wish. Plenary discussion connecting apartheid to the picture book plot and the experiences of the characters. Trigger questions: <ul style="list-style-type: none"> • Where does the story take place? • Why might the white boys be ignoring the black boy? • What system did the authorities use to organize the different parts of the population, and how did it work? • What are the boys sharing at this stage in the story? The teacher gathers input from the students in a mind map on the board.	Sharing of cartoons and brief discussion of what it feels like to be left out may raise ability to understand and empathise with other people's situations.
20-11-90	Topics: characteristics of a picture book;	The major part of this lesson is spent analysing and discussing the next seven double spreads of the picture book. The discussion of the individual pages include analysing the	Develop competence in analysing the separate

	<p>relationship between text and image.</p> <p>Material: <i>The Soccer Fence</i></p>	<p>way the story is told by the illustrator: elaborating/supporting or contradicting the text. As the plot develops, it is continuously debated. Questions posed by the teacher in this process are discussed in pairs for a couple of minutes before the plenary talk.</p> <p>The students practice pair reading; every other sentence. While the students are reading, the teacher walks from pair to pair listening in, assessing their reading competence. Building their bank of vocabulary and noticing/discussing relevant sentence structures and grammar are also activities included in the process. Intermitted in the reading process, the teacher ensures these elements are subject to students' focus.</p> <p>During the last fifteen minutes, the students commence a task on individual iPads, writing ten sentences using words of their choice that they have encountered while reading. This task is completed as homework.</p>	<p>and combined elements of a picture book.</p> <p>To involve every student in discussions, pair-talk prior to plenary discussion is practiced throughout the debating of the double pages. One substantial benefit of pair reading as a strategy is that every single student participates in the safe environment of only one peer as audience.</p> <p>To write sentences is aimed at practicing new vocabulary for deeper learning.</p> <p>Using literature also presents an opportunity to learn sentence structure, vocabulary and grammar from authentic material.</p>
21-12-60	<p>Topic: Solidarity, shared experiences and other evidence of Ubuntu in the picture book.</p> <p>Material: <i>The Soccer Fence</i>, video "Shosholozza"</p>	<p>Each student reads one sentence from his or her homework.</p> <p>In-depth work with the picture book continues on the eleventh double spread. In this part of the story, the football stadium where South Africa play in the finals is the setting, portraying the exhilarated audience singing the African song of solidarity "Shosholozza". The song is played in Súilleabháin's version with lyrics from 2013 from Youtube https://www.youtube.com/watch?v=2aFlQS4k3wo</p> <p>The video is played a second time with the class joining in. Reading of the remaining double spreads is completed.</p> <p>Investigating the last drawing of the story where the two boys are running with a ball between them towards the football goal, the teacher supports the students in a plenary talk to comprehend the link to Ubuntu, sharing a South African future.</p> <p>Private photos from Robben Island are shown, explained and the students' questions answered (see Appendix J).</p>	<p>Reading of sentences from homework: to make sure every student's voice is heard at the beginning of the lesson.</p> <p>Singing the song of celebration will activate more of the students' senses, which in turn supports comprehension of the protagonist's experience.</p>
21-13-90	<p>Topics: Solidarity, shared experiences and other evidence of Ubuntu in the picture book. Sharing between humans on different levels.</p> <p>Material: <i>The Soccer Fence</i>, classroom display of poem by Mem Fox.</p>	<p>In pairs, the students will look for evidence of Ubuntu in the entire picture book. On the digital board, the teacher prepares an IThoughts mind map with "Ubuntu in <i>The Soccer Fence</i>" written in the centre. After ten minutes pair work, the examples of Ubuntu located by the students are brought onto the mind map. The finished product is airdropped to the students.</p> <p>Trigger-question from the teacher: Why is Ubuntu particularly important in South Africa when people of all origins are supposed to share the country that was recently segregated through apartheid? A key concept that the teacher brings up in case the students don't: common goals (recall the picture of a physical common goal on the last page of the story).</p> <p>Next trigger-question from the teacher: Are similar perspectives important for people sharing Norway? Who shares Norway? Working in pairs, the students make IThought mindmaps to present their answers. After ten minutes, a shared mind map on the white board is completed</p>	<p>To build competence in finding literary and visual elements that are important to the story.</p> <p>In these repeated activities of pair mind map, plenary mind map and discussions, the acquired understanding of Ubuntu is supposed to be expanded from a distant environment in South Africa, to the students' local environment in Norway. Lastly, the perspective is globalised.</p>

		<p>with the pairs' contributions, followed by a plenary discussion. Key concepts that the teacher brings up in case the students don't are rural-urban areas, different generations, refugees-ethnic Norwegians.</p> <p>Next, the students are asked to investigate the last mind map and discuss in pairs which elements are valid to describe sharing of planet Earth. Key concepts to be included by the teacher if necessary are environment, sustainability, resources, peace.</p> <p>The students and the teacher revisit the ideas presented working with Mem Fox' poem in lesson 1. Trigger-question from the teacher: How can the poem "Ten little fingers and ten little toes" be said to relate to what we are discussing?</p>	
22-14-60	<p>Topics: Understanding the concepts tolerance, respect, empathy. Interpreting a picture book, verbalizing thoughts about author and illustrator's work to present apartheid, Ubuntu/ sharing and other aspects of the book.</p>	<p>The students write their understanding of the three concepts tolerance, respect and empathy on paper, using examples if they choose to. They can write in English or Norwegian.</p> <p>To express their reactions to the <i>The Soccer Fence</i>, the students do an individual task on lap-tops. Instructions: write a letter to the author or the illustrator where you include at least 1 and 3 (2 and 4 is optional):</p> <ol style="list-style-type: none"> 6. Your impression of the book; what did you like and what did you dislike about the book? You can comment on text, illustrations, or the combination of both. 7. Choose a scene, a chapter or a page in the book you would like the author to change. Say how you want it changed and why. 8. Tell the author why you think he wrote/illustrated this book. 9. Write any questions you may have for the author or illustrator. <p>Once your letter is completed on the laptop, write it neatly on paper applying correct letter format.</p>	<p>To show their current understanding as a result of the project work. To express personal reactions to <i>The Soccer Fence</i>, and to express questions and contemplation based on the read. Also to practice written communication letter format.</p>

9.2. Appendix B: Ten Little Fingers and Ten Little Toes

TEN LITTLE FINGERS AND TEN LITTLE TOES

Rewritten from Fox & Oxenbury, 2008

There was one little baby who was born far away,
and another who was born on the very next day.
And both of these babies, as everyone knows,
had ten little fingers and ten little toes.

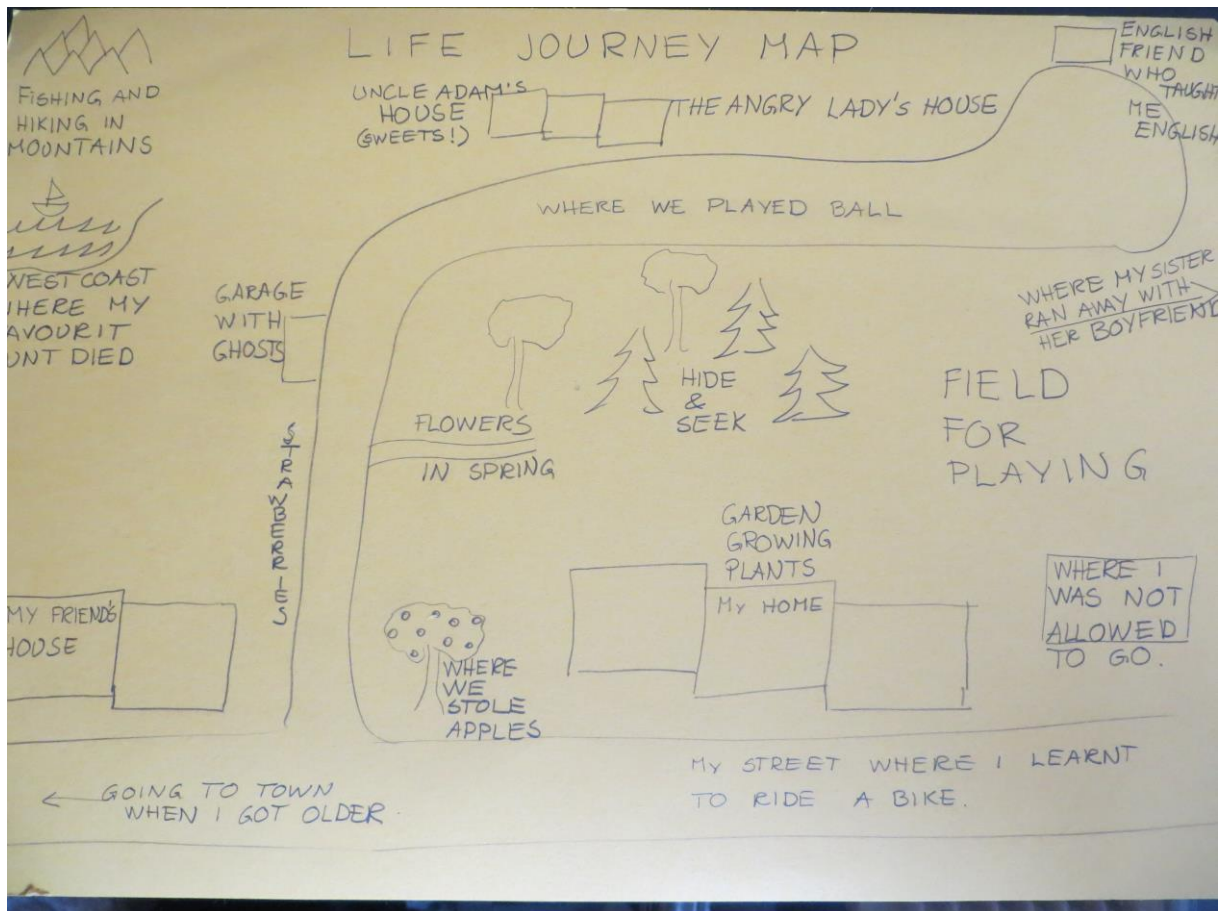
There was one little baby who was born in a town,
and another who was wrapped in an eiderdown.
And both of these babies, as everyone knows,
had ten little fingers and ten little toes.

There was one little baby who was born in the hills,
and another who suffered from sneezes and chills.
And both of these babies, as everyone knows,
had ten little fingers and ten little toes.

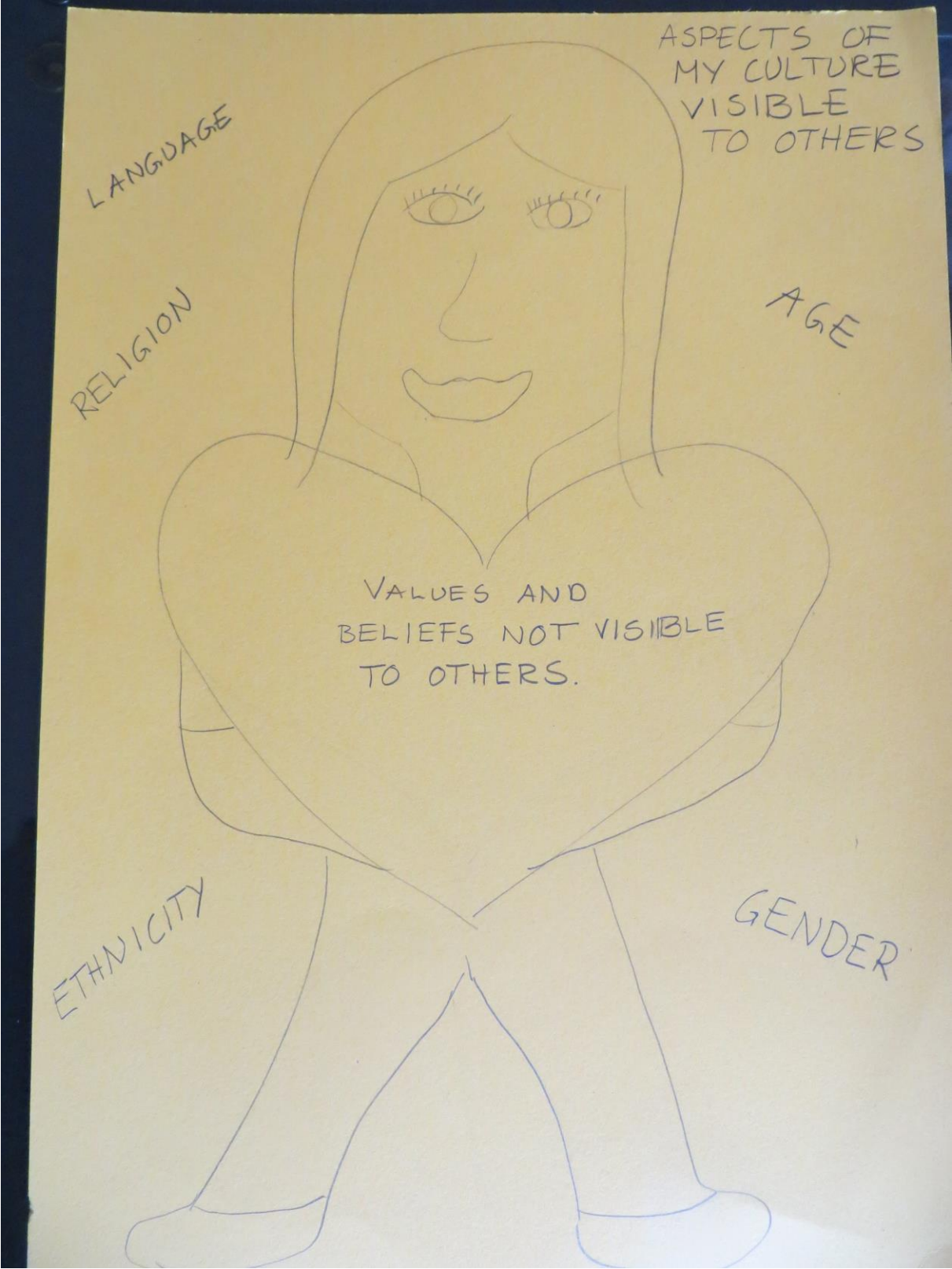
There was one little baby who was born on the ice,
and another in a tent who was just as nice.
And both of these babies, as everyone knows,
had ten little fingers and ten little toes.

But the next baby born was truly divine,
a sweet little child who was mine, all mine.
And this little baby, as everyone knows,
has ten little fingers, ten little toes,
and three little kisses on the tip of its nose.

9.3. Appendix C: Life Journey Map



9.4. Appendix D: Cultural X-ray



9.5. Appendix E: Teacher's private photos of tribal life



9.6. Appendix F: Letter of consent

_____03.04.18

Samtykkeerklæring til bruk av anonymiserte elevarbeider i forskningsoppgave

Kjære foresatte på 6. trinn.

Ved siden av mitt arbeid som engelsklærer ved Algarheim skole, tar jeg en mastergrad ved Høgskolen i Østfold som heter «Master i fremmedspråk i skolen» med hovedfokus på engelskundervisning på mellomtrinn, ungdomsskole og videregående skole. I den forbindelse er jeg nå i gang med avsluttende masteroppgave hvor jeg ønsker å belyse hvordan man kan fremme interkulturell læring i engelskfaget ved å arbeide med billedboken «The Soccer Fence». Alle deler av arbeidet med billedboken og annet materiale som skal støtte språklæring, forståelse og kommunikasjon på tvers av kulturelle grenser, er basert på mål fra Læreplan i engelsk (Eng1-03) fra Utdanningsdirektoratet.

I engelsktimene vil vi arbeide med billedboken og annet støttende materiale på varierte måter med par-samarbeid, rollespill, musikk, dikt, lesing, skriving, diskusjon med mer. Dette skal sikre god læring for alle elevene på en motiverende måte. Billedbøker er i seg selv svært godt egnet til dybdeforståelse siden ord og bilder supplerer hverandre. I løpet av arbeidsperioden vil elevene blant annet skrive logg, brev til en av hovedpersonene og til slutt en avsluttende kort tekst om hva de har lært, og disse elementene er nyttige for min masteroppgave i vurderingen av om elevene kan øke sin interkulturelle kompetanse i arbeidet med billedboken. Alle elevarbeider vil være anonymisert, og kan ikke spores tilbake til den enkelte elev. I masteroppgaven vil heller ikke skole eller gruppe være navngitt.

Dersom du/dere godkjenner at arbeider fra ditt/deres barn benyttes i undersøkelsen, er det fint om du/dere underskriver samtykkeerklæringen under og sender med eleven tilbake til skolen senest mandag 9.4.18. Alle elevene på trinnet vil uansett ta del i prosjektarbeidet som del av engelskundervisningen dette semesteret.

Hvis du har ytterligere spørsmål kan du kontakte meg på tlf 90876313 eller mail Astrid.bohn-abrahamsen@ullensaker.kommune.no, eller en av mine veiledere på høyskolen som er Eva Lambertsson Björk - eva.l.bjork@hiof.no og Jutta Eschenbach - jutta.eschenbach@hiof.no

Med vennlig hilsen

Astrid Bøhn-Abrahamsen

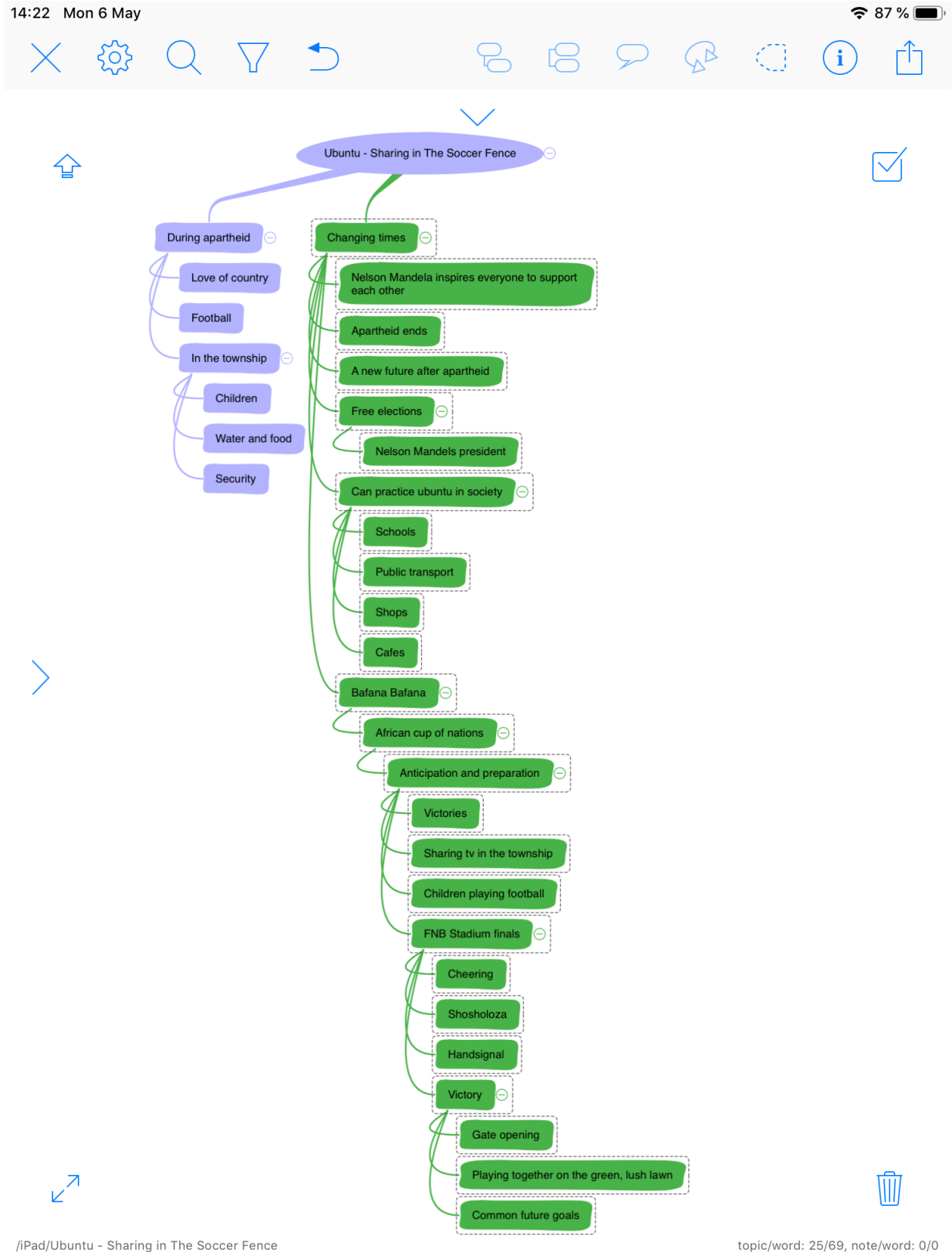
Samtykkeerklæring: Jeg/vi samtykker til at arbeider skrevet av mitt/vårt barn kan brukes anonymisert i undersøkelsen av å bruke billedboken «The Soccer Fence» til å øke elevenes interkulturelle kompetanse i engelskfaget.

Signatur:

9.7. Appendix G: Wall display of poem with illustrations



9.8. Appendix H: Mind map: Ubuntu and sharing in *The Soccer Fence*



9.9. Appendix I: Teacher's log

This log is written in key words/sentences.

Log 12 April 2018 90 min

No notes.

Log 16 April 2018 60 min

Brief recap from lesson 1; Ubuntu video – what is Ubuntu? The students remember well, many arms in the air to contribute. Next, the students are asked to repeat the poetry task. They explain and describe. Thorough recap is helped by the presence of students who were absent in lesson 1.

The initial work in groups with Mem Fox' poem is completed this lesson. On a display-board in each classroom, the laminated planet Earth is situated in the centre, with the five posters made by the groups around them. There is an air of satisfaction in both classes; they are happy with their achievement. We briefly connect the poem to Ubuntu, and the students make the connection that the babies born in different corners of the world all are all part of the global human family, sharing our planet.

The last part of the lesson is spent trying to get the students into and writing log in their individual files on Onedrive, prepared by the teacher. This is not successful for all students, and some end up writing on a piece of paper. Logs will be written on iPad from now on using Book Creator and Showbie.

Log 19 April 2018 90 min

Initial recap by explaining to a student teacher our previous work in the project; the students are asked to explain Ubuntu, and to describe how they worked with the poem by Mem Fox.

One student from each group goes up to the display, reading his/her group's verse.

Next, I connect the poem about the babies being born all over the globe to the students themselves; they were once these babies! From the time when you were born, what and who has influenced you to be the personality you are now? How did you get your identity? Some students immediately have some ideas, mentioning parents, friends and other people. I asked them to consider their life so far as a journey, and doing that it would be possible to draw a map of influences in their life that have contributed to develop the identity of each and every student: a Life Journey Map.

As modelling, I present my own LGM on the digital screen, describing the areas, elements and persons I have included that influenced who I was at the students' age. Happy, funny, scary and fascinating memories were drawn and tagged with keywords or short sentences. The students are told to choose what to include, they decide what goes into their map. The rest of the lesson is spent working on individual maps on drawing paper, supported by myself, an assistant, in addition to analogue and digital dictionaries. The students are allowed to speak to the student next to them in a low voice, discussing their work.

The maps will be completed next lesson, followed by a voluntary sharing in a discussion circle.

In case of some students being in need of help to remember something better from their past, they are given the opportunity to consult their family as homework and include whatever information they get in their map during next lesson. Log writing.

Log 23 April

A few students have conferred with parents to get more information about their life history in order to complete their maps. Two students did not attend the last lesson, which offers the class an opportunity to explain, and consequently describe, the activities from last lesson. The life journey maps are completed, and they include only elements, people, events and places of their choosing. It is a personal map.

We form a circle of all the chairs and the students sit down holding their products. Each student is given the chance to share some or all of the elements in her or his map. The talk is executed in an air of respect, interest and tolerance, and approximately 50 % of the student chose to share in each group. There are brief recounts, and long detailed ones. They are given as much time as they need. The students share happy, sad, interesting, warm and loving, scary, and all other categories of experiences that they consider have contributed to their identity to be formed. Some students share difficult times in their past, and their classmates receive their stories with empathy and support. Log writing.

Log 26 April

In one of the groups, there is a new student this morning, which offers the class an opportunity to explain, and consequently describe, the activities from previous lessons. For this lesson's work the trigger questions to start the students thinking is; can you know the identity of a person/ how that person is merely by looking at him or her? Can other people know you by looking at you if they have never met you before?

The expression **stereotyping** is on the board and the students discuss in pairs what they know about it before we address it plenary. Some students offer key words they think might have to do with stereotyping. We watch the video “All that we share” to develop an understanding and to have a discussion about stereotyping. Initially, we comment on the headline running through the whole video: “what happens when we “unbox” each other?”. Next, we watch the whole video once, followed by the students attempting to connect what they have experienced to an understanding of stereotyping. Afterwards, we watch the video bit-by-bit, making frequent stops for the students to translate the lyrics and the text on the screen. An understanding is developed and stereotyping is discussed in many facets.

The students conclude that we need to get to know the personality of a person, and not put a person in a particular box based on appearances. They write their understanding of stereotyping in the logs.

Log 30 April

Recap from previous lesson; what is stereotyping? Students answer: putting people in boxes. We do a mini-version of the unboxing we saw in the video last time, based on an initial gender separation into two groups. The students loved this exercise.

We elaborate on the idea that personality and identity is only very sparsely visible hence, we cannot know how a person is before getting to know the inner traits and qualities. This is done in a drawing task modelled by the teacher. On white drawing paper, the students draw the outline of their body, but covering the abdomen they draw a huge heart. Next, they are told to write words describing elements of their identity that are visible to everyone on the parts of the paper that is outside the body. Inside the heart, they are told to write all the elements of their identity that are not visible but only can be known by talking to and interacting with the person.

The students do an excellent job, thinking and drawing. They are becoming aware of their personal traits and the fact that one must know a person to be able to make judgements about how they are; stereotyping is not a good idea!

Log is written towards the end of the lesson.

Log 3 May

Initially, students attention is directed towards SA, and pictures of tribal living (teacher’s private photos). They are told about relations between the people belonging to this family and their way of life, particularly in terms of sharing and depending on one another.

Next, a timeline of San history is handed out, going back several thousand years BC when the San people inhabited the area, first in small tribes and later in larger groups, still tribal living and sharing. We notice that other tribes entered from the north, the Bantu people for one. After this we briefly look into how European explorers started arriving and taking over areas making the blacks their slaves. The two Boer wars are mentioned, and their outcome. The post WW2 situation is investigated; apartheid, Nelson Mandela, the Struggle, DeKlerk, Madiba free from prison, abolishment of apartheid, free elections, Madiba president and the work ahead.

All this is intended to create a backdrop for the picture book we begin reading next lesson.

Log; apartheid means.....

Log 7 May

Recap: SA tribal history from several thousand years BC, San people, bantu and other tribes in from the north. Next Europeans take over from 15th century onwards; Dutch, German, French, British. Two Boer wars, apartheid, ANC, Nelson Mandela, deKlerk, apartheid abolishment, free elections, sharing SA.

Working on the picture book: we start by discussing the cover, the title, subtitle, writer, illustrator, illustrations. The roles of fences; keeping someone in or out. The black boy outside the fence with a ragged ball, the two white boys on a lush green lawn with a goal and a new ball.

Log 14 May

Recap of the story so far. One double page is inspected and discussed in terms of colours; blues and light colours in the wealthy neighbourhood. The fence is according to the students; keeping the ball in, keeping some children out, keeping the black boy out. He is looking sad. The buss seems to transport black people according to the students. They guess: Maybe to work in the rich houses?

We read the text, students jot down their vocabulary needs. We discuss the text; what does it feel like to be rejected/ignored? The boy calls out to the white boys, but nobody takes any notice! How does that feel? The students are asked whether they have had such an experience. Many confirm. Some share.

The students are asked to make a cartoon illustrating how it feels to be rejected/ignored. Make up a story or use an experience you have. Remember ; the drawing should tell part of the text + onomatopoeia + speech bobbles. 5-12 segments.

The cartoon will be made on iPad, bookcreator in a cartoon format. The students will either draw digitally, draw on paper and take photos of the drawings, or take photos of group role plays to tell their story in a cartoon.

The work start at school and will be completed as homework. The complete cartoons will be uploaded on Showbie in a prepared file for this purpose. The cartoons will also be shared on the digital board in a later lesson.

Log will be written in next lesson when this task is completed.

Log 24 May

A number of students share their cartoons on the digital board; the ones we see are excellent parallels to what the main character in our book is experiencing; being rejected/ignored, and not included or welcome in activities. The entire class will airdrop their products to the teacher on Showbie in a later lesson. Now that this task is completed, the students write in their logs “what does it feel like to be ignored?”

Next, we read and debate the individual pages after recapitulating;

- Where does the story take place?
- Why might the white boys be ignoring the black boy?
- What system did the authorities use to organize the different parts of the population, and what were the consequences?
- What are the boys sharing at this stage in the story? (Students say: country, love of football, age, apartheid)

P7-8 the newspapers inform us of current developments, this is an efficient method applied by the illustrator. NM is released from prison, and apartheid is abolished. Celebration!

P9-10 the changes are not happening over night, he is still ignored by the other boys.

P11-12 a few years have passed when he gets to kick the ball back to the field when it comes into the garden where mama works: contact!

P13-14 Newspaper background tell the story of the first, free election, NM president.

Celebration!

P15-16 NM – sports-African cup of nations host; in the township/ on the green field; two groups of children play and prepare for the football event! Sharing anticipation and excitement! Newspapers tell the public of the team preparing: Bafana Bafana. This is a mixed race team representing the whole nation! Sharing.

Log 28 May

The students start by finding their vocabulary list on book creator, and complete the homework by including suitable Norwegian translation. Quite a few students had not done the homework, and had to start by choosing words from the previous read that they need to translate and practice.

Before new double pages are read, we recap by investigating and commenting on the two previous double pages, and the students elaborate on the development of the boys' sharing at this stage in SA: football, country, Bafana Bafana, a brighter future, free elections,

P17-18 Students describe the setting and mood. The tournament is on and BB thumps Cameroon! In the next match against Algeria, the two respective heroes of the two boys just barely manage to score a goal each, leading the team and SA to a 2-1 victory. Colour of skin is now irrelevant; every player on the team is a national hero and representative of the whole nation.

P 19-20 Students describe the setting and mood. Semifinals and hope is there against all odds, inspired by the double meaning utterings from the boy and his sister. The students easily link this to the SA post-apartheid situation.

P 21-22 Students describe what they see. The fist signal between the two boys is noticed; they are told to check if they have seen it before in this book! Searching, almost every student finds the numerous examples on p7-8: the cheering crowd, the sister, Nelson Mandela. I tell them about the struggle and the use of this signal in ANC. Students comment on the sense of togetherness, unity, solidarity between the boys: they are supporting their shared team and their nation.

Yebo; Zulu for Yes, is translated and the fact that there are 11 official languages is mentioned. A link describing the 11 languages is shown on the digital board.

The unity song, known as SA's second national anthem Shosholozisa is sung by the audience, and the students are presented with a YouTube video with lyrics and pictures portraying the song applied to the original and several other situations. The two last times the video is played, the students sing along with great enthusiasm.

As homework1, the students will practice repeated reading of today's pages. Homework the following day is to write ten sentences using ten of the words from their individual vocabulary list.

Log 4 June

Brief recap from page 21-22; students comment on fist-in-the-air signal connected to a sense of togetherness between the boys, Ubuntu feeling in the stadium cheering for their all-races-and-colours team Bafana Bafana, ANC, Nelson Mandela, The Struggle.

P 23 Excitement, anticipation, hands in different position signalling strong feelings, “does not dare to look”, the students say the boy with the flag painted in his face to be one of the main character’s friends that we saw playing football earlier. Students comment on w P24 Mark Williams alone with the keeper.

P25-26 the goal! Background in all red; students suggest this is due to strong emotion, celebration among the audience.

P27-28 Celebration! ZAn flags, main character and the white boy, in similar football shirts, together leading the celebration on the aisles, people of all colours together in the festivities. A strong feeling of positive shared future for all ZAans. The background portrays the newspapers’ front pages describing the great victory.

P29-30 In the rich Joburg area, the white boy comes running when he sees the main character, opens the gate, they introduce themselves as Chris and Hector. Chris asks if Hector wants to come inside the soccer fence and play.

P31-32 Students comment: Green and hopeful page, bright yellow horizon, the two boys running together with their shared ball towards their common goal. We discuss various meanings of the word goal, common goals.

Log 7 June

The last pages are reread and discussed in more detail; the students comment on the fence opening for the black boy when the white boy opens the gate. He is no longer excluded, the future is open as the gate is open.

Next, the students do digital transfer of their vocabulary lists with practice sentences, their logs and their cartoons to Showbie where the teacher has prepared folders for this purpose. Private pictures from Robben Island are presented and explained, the students comment and ask questions.

An iPad IThought mind map is made on the digital board, to document evidence of Ubuntu and sharing found in the book. In pairs, the students search the book for such evidence and share in class, and the teacher builds the mind map based on the contributions. Before class is at an end, the map is airdropped to the students.

Log 11 June

The last process of previous lesson is continued and the map is completed on the board.

The students work in pair discussions first, and next we share and discuss their contributions:

“Who shares Norway?” A new map is made similarly, based on “Shared goals in Norway”.

This map becomes extensive; the students’ home arena ensures a great number of contributions.

Next, a trigger question is presented by the teacher; If we were to make a similar map for Planet Earth, would it be any different? After discussing some elements in the previous map (sharing Norway), the class concluded that the map made to present Shared goals for Norway, is valid also for Shared goals for Planet Earth, and the centre of the map is elaborated to represent both.

9.10. Appendix J: Teacher's private photos from Robben Island





Robben Island

DIFFERENCES BETWEEN B AND C DIETS:

<u>B - Coloureds/Asiatics</u>	<u>C - Bantus</u>
Mealie meal 6oz - breakfast	Mealie meal 12oz: Breakfast - 6oz Supper - 6oz
Bread: 4oz lunch & 4oz supper	Puzamandla - lunch
Fat: 1oz daily per person	Fat 1/2oz per person daily
Mealie rice or soap	Mealies
Meat: 6oz per person	Meat 5oz per person
Jam/Syrup: 1oz per person daily	No jam/syrup
Sugar: 2oz	Sugar 1 1/2oz
Coffee: Breakfast - 3oz Supper 3oz	Coffee: breakfast 1 1/2oz Supper 1 1/2oz