

Intercultural competence through text in the EFL classroom

A study into vgs pupils experience with intercultural competence
through texts based on the changes from LK20.

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Abstract

As part of LK20 it is specifically mentioned that working with texts should help develop the students ability to reflect on and assess other cultures. This should help them gain insight into other cultures and develop their intercultural competence. In this sense intercultural competence is not just knowledge about other cultures, but an ability to relate and understand someone from another culture than your own. This thesis consists of theory related to LK20, intercultural competence and culture learning with a basis in Michael Byram's theories of intercultural competence. For this thesis there were conducted a questionnaire on 45 vg1 vocational studies pupils and four separate interviews on vg3 pupils who had English 1 or 2 as an elective class. The data from these studies is presented below, analysed and discussed using thematic analysis.

The aim of this thesis is to gather the pupils experience with intercultural competence. Although they themselves never use the word directly, the understanding for respect and relating to others is very present in the pupils. The pupils showcased a lot of understanding and respect to others during the interviews. The questionnaire and interviews also contains a lot of discussion on how text plays a part in intercultural competence.

Key Abbreviations

IC- Intercultural competence

LK20-Lærerplanen 2020

Vgs-upper secondary school

Vg1-first year upper secondary

Vg2-second year upper secondary

Vg3-third year upper secondary

Til pappa

Tusen takk til alle som har støttet meg gjennom denne oppgaven og den vanskelige tiden. Takk til mamma, Linnea og Ada for støtten på hjemmebane. Tusen takk til Andrea for alle støtten og samtalene sene kvelder.

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1. Introduction

Intercultural competence is mentioned as part of the core elements when describing text in the new curriculum. It also opens for text's role as a part of interdisciplinary topics such as democracy and citizenship as well as its influence over personal development. This is what the core curriculum for the English subject has to say about working with texts in English.

“Working with texts in English helps to develop the pupils’ knowledge and experience of linguistic and cultural diversity, as well as their insight into ways of living, ways of thinking and traditions of indigenous peoples. By reflecting on, interpreting and critically assessing different types of texts in English, the pupils shall acquire language and knowledge of culture and society. Thus the pupils will develop intercultural competence enabling them to deal with different ways of living, ways of thinking and communication patterns. They shall build the foundation for seeing their own identity and others’ identities in a multilingual and multicultural context.” (Ministry of Education and Research, 2019, p. 3).

So what we are going to look into specifically here is intercultural competence, or IC for short. It is important to note that intercultural competence is not just about relating to people from another country or with a different nationality than your own. It is also about relating to people with different mindsets and communication styles than our own, as these things are not solely dependent on our nationality or ethnicity. It is very possible to meet someone from another country who shares many of your own worldviews, and conversely, people close to you whose mindsets are vastly different (Dypedahl, 2020, p.82-83).

1.1 Background

One of the reasons for my curiosity about this subject is an unfortunate event during my last practice period. My teaching partner and I dedicated two weeks to the short story “My Son the Fanatic” by Hanif Kureishi. Our goal with the text was to highlight how the two central characters, a father and a son, were affected by their multicultural heritage and lifestyle in London. The son turns to Islamic extremism in defiance of his father’s easy-going and hedonistic lifestyle. The two of them do not see eye to eye and the story ends with the father striking his son. After we were done with the short story, we got a message from a student with Islamic background saying they felt discriminated against and felt targeted by the way we talked about the subject of Islamic extremism, saying that exposing the others in their

class to this only strengthened the racist and anti-Islamic image floating around in media. This of course was not our intention and we apologized to the student. But it got me thinking why this award-winning text had made this student react the way they did, and what it was about our teaching that had missed the point we wanted to make?

I have always believed media is a great way to better understand people and places that are different from the ones you know. Being able to experience a new place through new eyes is an extraordinary opportunity that can broaden our own understanding. It is a great way to learn new things about places you have never been and gain empathy for people who think, believe, and act differently from yourself. When it comes to culture teaching, the goal is not to imitate natives or to learn standardized knowledge, but that they are able to communicate. “What is important is that learners can use their intercultural competence to reach understanding with people of another group,” (Byram, 2020, p. 168-171). Fenner brings up the point that in the English classroom, learners primarily encounter foreign cultures through texts. This means that the interaction Byram wishes to promote is difficult to achieve, as the text cannot “adjust itself to the reader,” (Fenner, 2020, p. 77).

1.2 Research method

In this thesis I will conduct multiple studies to better familiarize myself with the vgs pupils perspectives and experiences when it comes to intercultural competence. The data used in this thesis is based on an online questionnaire conducted by myself. Most of the questions in the questionnaire are quantitative, asking the participant to rate their agreement on a Likert scale, while some are qualitative, open questions where the participant can write their own answer. The questionnaire was conducted among 3 different English subject courses from different classes in one upper secondary school. There were also conducted four separate interviews for this thesis. The interviews were conducted using a semi-structured interview guide. The answers given were analysed using thematic analysis. The data collected is meant to give an overview of the participants’ experiences with intercultural competence especially when it comes to texts.

1.3 Research question

“What is vgs pupils experience with intercultural competence with the changes in LK20?”

“How do pupils in vg3 Engelsk elective class reflect on their relation to intercultural competence and text?”

The intent is to mainly focus on the students perspective. Their experience when it comes to a subject that is not directly taught, but should be underlying as part of their education. By using the words “what” and “how” in my research questions reveals that I do expect to find some experiences and reflections related to intercultural competence.

1.4 Aim of the thesis

The aim of the thesis is to look into VGS pupils’ perspectives on Intercultural Competence in relation to fictional texts in the EFL classroom. Because it now with LK20 is a more prominent part of the core curriculum, it will be interesting to see how much the students are able to reflect on these subjects. Little research has been done on Norwegian VGS students’ intercultural competence and the new teaching plan has only been in effect for 3 years, so the students are still adapting to the new reform.

Intercultural competence will be elaborated on in chapter 2 and the students’ answers from the questionnaire as well as the interviews will be measured up against that chapter.

This thesis investigates intercultural competence in the Norwegian EFL classroom. The thesis aims to examine and elaborate on the influence texts that explore different backgrounds and cultures may have on students’ school experience, with a focus on intercultural competence. This will be done through a quantitative research questionnaire as well as four individual qualitative interviews. It will also examine the changes to the newly established curriculum LK20 in terms of these subjects and if those have any effect on the students’ perception of them.

2. Theory

2.1 The teaching plan

2.1.1 The teaching plans intent and how it was followed

The new curriculum, LK20, was met with mixed reactions. Andreassen notes that the new plan has been met with frustration as well as both praise and encouragement, (p.11). He points to the curriculum being an exciting and fresh look at learning didactics, but that it lacks much of the components needed to make it comprehensible and applicable. He also mentions how the curriculum can be unclear and misunderstood, as well as paradoxical points.

Understanding the curriculum is an important skill for teachers that demands an understanding of didactics. The teacher needs to actively analyse the curriculum to develop this skill. It is important to find out what the curriculum is trying to convey as some of the meaning might be hidden and harder to make out. This turns the analysis into a review of sorts as the curriculum can be judged on how well it communicates its meaning and how easy it is to misunderstand (Andreassen, p.14). The reader's understanding of the curriculum is then dependent on both their own ability to analyse it as well as the writer's ability to communicate the message they want to convey. Andreassen explains that the ability to understand and analyse the curriculum is important for the teacher, as well as school management because it can have consequences for their students if it is misinterpreted or understood incorrectly. He backs this up by quoting Erling Lars Dale, who in 1989 *Pedagogisk profesjonalitet* mentions how curriculum analysis is a central competence area for the professional teacher. This also makes it an important skill for curriculum-writers and curriculum-bureaucrats writing the curriculum, as it needs to be understandable and communicate its intent well.

2.1.2 An analysis of LK20.

With the introduction of the new curriculum there is a shift in focus to cultural identity. Research by Andreassen (2016) has shown that the teachers often prioritize the competence aims over the core elements, resulting in classes focusing more on what they are doing, not why they are doing it. The nouns, he says, are easier to focus on than the verbs. So when the curriculum says that students should be reading, analysing and interpreting an English fictional text it simply becomes working with an English fictional text.

Through their analysis of the new curriculum, Andreassen and Tiller had two main findings. Firstly, that LK20 is a student-centric curriculum. This enables the schools to

differentiate between individual students. The school can present different work methods with differing contents more adapted to that individual. “This means that different students can reach the same competence with different work methods and with different content, thus making the student’s everyday clearer and more relevant when learning.” (Andreassen, 2021, p.16). This allows schools to tailor for individual students and help them experience mastery while meeting them on their own “home field”. Andreassen thinks there is reason to believe that not all schools take full advantage of this student-centric dimension of LK20, as many schools have a traditionalist mindset when reading the curriculum, missing the flexibility it allows teachers to have (Andreassen, 2021, p.16-17). The second finding is that the student-centric dimension is somewhat hidden and difficult to find. Andreassen and Tiller credit this to confusing design layout and inconsistent messages. This confuses readers and can lead to miscommunication of the curriculum’s intentions.

LK20 is ruled by two components; the core curriculum and the competence aims. The core curriculum presents the intention of the curriculum and the values it tries to convey. This is given to us through the objective clause which highlights values that unite the Norwegian society. These values, such as human dignity, and identity and cultural diversity are meant to serve as a “foundation for our democracy.”

2.1.3 Changes in the curriculum

Lisbeth Brevik, Associate Professor of English didactics at the University in Oslo writes in her article on Utdanningsnytt.no that the new curriculum highlights new areas of the subject, allowing the students to explore the language more and pursue their own interests through English. This ties the English subject more to the interdisciplinary topics such as health and life skills, and democracy and citizenship. The new focus on interdisciplinary skills is something she wishes to explore, and she claims is the main reason for the subject’s new broadened scope.

A significant change is the new grading system for lower secondary, going from two different grades for written and oral English to one unified grade. The intention seems to be to highlight the students’ different strengths in different ways, something Breivik hopes will bolster their confidence as English speakers. This will make the grading system the same as for upper secondary, making them more unified and coherent with each other.

The new curriculum changes the focus of the subject even more away from direct language learning and wants the students to be conscious and critical of when, how, and why they use English. The main point is to be understood.

“This demands awareness about the students’ own use of language (such as nonformal language in their spare time) and others’ use of language (such as formal academic language in non-fiction texts). In this way, language learning will be directly linked to communication and different types of texts. They (students) will be put in a situation where they can better develop into confident English users.” (translated by writer, Brevik 2020).

IC Brevik claims, contributes to students understanding of people in other parts of the world. LK20 shifts away from “English speaking countries” that LK06 focused more on, and hones in on the people. This change also helps the students understand their own world view as something more “cultural dependant” than perhaps they realised before. IC is then integrated to help a student understand that their own attitudes, perceptions and values are influenced by the culture they grew up in.

Brevik also points to *subject renewal’s* use of the word *foundational* when describing the goals of the English subject. English is still to be a “content subject” not just a language subject. The goal here is to give the students broad, foundational knowledge on both the language and the culture surrounding it. The subject should give students “multilingual and intercultural competence, conveyed and discussed through different texts and media.” (Brevik & Rindal, 2020). The subject renewal also brought a renewed focus on reading and highlights different uses of texts throughout different forms of media. This ties the English subject closer to the Norwegian subject regarding text analysis and discussion.

Brevik’s main research lies in how Norwegian students use English in and out of the classroom, and what the language means to them. She has been observing this by watching students both in classrooms and when they play videogames online. She notes that many students experience English daily outside school. Therefore it is important for schools to help students experience many different types of texts, including digital media, so they can be better equipped to face the language on their own. The texts used for this can be both fiction and non-fiction, digital or in print, or could be chosen by the students according to their own interests.

«By starting from these types of texts, that is engaging and relevant for the students, the teacher can let them explore texts they find interesting, give them the opportunity to discover linguistic features, compare to other texts, and then gradually develop their language awareness.» (Translated by writer, Thorne & Reinhardt, 2008)

Brevik (2019) also points to LK20s focus on belonging and respect. The students' differences when it comes to language and culture should be highlighted and appreciated. Something that can be instrumental to this development is improving their IC. Furthermore, this continues the new teaching plans focus on identity development.

2.2 Core elements in the English subject.

The core elements decide what the most important and central aspect of the subject is. Brevik notes how in English 1 and 2 the meeting students have with texts should be explicitly connected to their development of intercultural competence. It is the teacher's responsibility to help students see these connections between the core elements, and that these connections are what is so different about the new teaching plan.

The new curriculum focuses on relating interdisciplinary topics to the different subjects. Diversity is highlighted in English as an important part, that the previous plan had overlooked (Beiler, 2019). Two parts of diversity are mentioned, the cultural dimension and the language dimension, which both are tied to another interdisciplinary topic; identity. These are connected to the core values identity and cultural diversity described later. Brevik writes that:

«The individual students perceptions are denoted as “cultural dependent”, and working on helping students understand the connections between their own attitudes and the community they have grown up in, creates an important foundation to understand their own and others values, attitudes and perceptions. Intercultural competence contributes to students' prerequisites for understanding people from other parts of the world. The spotlight is then moved from the previous focus on “the English-speaking countries”, to be current for the students as citizens in their own society” (translated by writer, Brevik, 2019).

2.2.1 Core Values

The core curriculum includes core values common for all the different subjects and acts as a unifying force throughout Norwegian students' school experience. The core values are required by the Education act to be taken into consideration when teaching in Norwegian schools. The goal of the values expressed is to unite the Norwegian society under the same

principles. The Norwegian Directorate for Education and Training states that: *These values, the foundation of our democracy, shall help us to live, learn and work together in a complex world and with an uncertain future.* (Norwegian Directorate for Education and Training) The core values act as a foundation for all activities in school and the interactions the teacher has with their students. The students' best interests must always be a priority. The core values is divided into six different categories:

For this assignment I am particularly interested in *identity and cultural diversity*. The main goal mentioned in this category is that school shall give the students insight into their own culture and history. This will help a student develop and or preserve their own identity. This must also be done while promoting an inclusive and diverse environment. Having identity and cultural diversity in the same core value we can see that there is a connection between the students cultural understanding of their own *self* and their identity. As Ricoeur points out, that knowledge of the other is what brings insight into the self. *“This relationship (with the other) in turn contributes to insight into Self, as the individual always exists and understands himself in relation to others.”* (Hoff, 2014, p. 509) Here the *other* is the teachers understanding of the culture they are presenting, foreign or familiar. Both Bakhtin and Ricoeur says that the *self* cannot exist in a vacuum, and is therefore dependant on the *other*. This cultural understanding and traditions shall be taught with the intention of creating a unifying foundation for all the students (Hoff, 2014, p. 513-514).

“A common framework gives and shall give room for diversity, and the pupils must be given insight into how we live together with different perspectives, attitudes and views of life.” (Norwegian Directorate for Education and Training).

These nouns; perspectives, attitudes and views are all in cohesion with Byram's model for intercultural competence. Specifically, they are from Byram's point *Savoir être*, which are the attitudes the *self* has of the *other* and the perceived values they hold.

The core curriculum also states that the goal of teaching is for the students to become proficient in their language so they can use language to communicate and connect with others. This is where Bildung and IC connects as Hoff has already pointed out the close connection between them. *“Inherently concerned with the personal and cultural development of individuals, intercultural competence can be regarded as an inseparable aspect of Bildung.”* (Hoff, 2014, p. 508).

1.5 Goodlad's Levels

John Goodlad has been a central figure in curriculum development as he created a conceptual framework for how we understand it. His theories separate into different scopes and domains surrounding the development of the curriculum and how it ultimately is perceived when experienced by both teachers and students. The scopes of the curriculum fields consists of: the substance in practice, the political-social practice and the technical-professional in practice. The substance in practice deals with the content, structure and construction of the curriculum. The political-social practice considers and evaluates the contexts the curriculum is developed in. Lastly, the technical-professional practice is about how the curriculum is developed and how it is expressed when taught.

The domains function differently as they explain the different levels the curriculum is perceived through. The domains are the ideological curricula, the formal curricula, the perceived curricula, the operational curricula and the experiential curricula. For this thesis the experiential curricula are the most relevant as it deals with how the students experience the curriculum. Ideological curricula are the idea and intent behind the curricula. It often describes the ideological intention of the developers, such as politicians and educators. The formal curricula are the actual document decided on by the politicians. This acts as the formal contract between the place of study and the students. The perceived curricula are the most influential domain, as it describes how the curriculum is understood and adapted by each individual teacher/educator. This dictates the practical application of the curriculum by the teacher and is influenced by their own individual experiences. The operational curricula are then the actual practical realization of this perceived plan. It is heavily dependent on external framework factors and the teachers. At the end of the process is the experiential curricula. These are the experiences and perception the students have of the curriculum and is dependent on all the other levels. It can be influenced by the different teacher's skills and other prerequisites, as well as the student's own. There can also be a gap between the teacher's intent and what is perceived by the students so the results can change drastically from the intent because of all the levels it passes through (Garmandslund, P.E. et al. 2012).

2.3 Intercultural competence

2.3.1 What is intercultural competence?

Intercultural competence can be defined as “the ability to relate constructively to people who have mindsets and/or communication styles that are different from one's own.” (Dypedahl, 2020, p.81). Dypedahl comments on how the word *relate* is central to his

definition. This, he says, is because “intercultural competence is relevant when we interact with people in person and when we interpret people’s actions and words through texts.” So intercultural competence has to do with how we relate to people and texts that are different from our own. He continues that the use of texts in this context opens for many different types of expressions, such as written and spoken, and different forms of media like films, literature, and social media (Dypedahl, 2020, p.82). Interacting with these different forms of texts, as well as communicating with people from different cultures is what strengthens students’ intercultural competence. As explained later in Byram’s model, knowledge is the basis of intercultural competence, and engaging with texts in English class can contribute to the students developing a better understanding of other people’s way of living, mindset and communication styles (Dypedahl, 2020, p.82).

2.3.2 Intercultural competence in the Norwegian curriculum

Culture learning as a part of the English subject has changed quite a lot in the Norwegian curriculum. The subject began as being taught as something that was found “out there” and had a large focus on Kramsch’s *Big C culture* (further explained in 2.3.3) where the knowledge presented was the most important. It has since developed into focus more on the *little c*, where people and their experiences are central. Fenner explains that culture now can be understood as “the glasses through which we perceive the world around us” (Fenner, 2000, p. 144). She also further mentions that language is now to be understood as an expression of culture and not separate. In the 1970s, cultural learning in English was focused on setting up dialogs with people from English-speaking countries, mainly the USA and Britain. The curriculum presented the students with constructed dialogs meant to introduce phrases the students could use in different situations, such as in the grocery shop, the post office, or at the breakfast table. This meant that the culture was simply a background for the dialog and not explicitly taught (Fenner, 2017). In the 1980s the learners’ interests were integrated more into the texts and used as a springboard for learning the language (Lund, 2007). Fenner criticises this method as it often included a more superficial and stereotypical representation of English-speaking cultures as a way to include “characters” from these countries students could meet traveling abroad (Fenner, 2017). Then a shift happened in the 1990s when the Council of Europe introduced the *Common European Framework of Reference for Languages* (CEFR), where culture was mentioned as an integral part of language learning. The CEFR includes the concept of intercultural competence in its text and mentions how a person’s own

cultural background is important when they try to understand another's, further strengthening the claim that culture is an important factor in language learning (Fenner, 2020, p. 70-71).

Intercultural competence is mentioned in LK20 as part of the *English subject curriculum* where students are encouraged to engage with texts and develop their understanding of culture and society. Furthermore, it is mentioned as part of the relevance and central values in the English subject that the subject should “give the students a basis for communicating with others locally and globally, regardless of cultural background and language background.”

“By reflecting on, interpreting and critically assessing different types of texts in English, students are to acquire language skills and knowledge about culture and society. In this way, students develop intercultural competence, so that they can relate to different ways of living, mindsets and communication patterns. Students should form a basis for seeing their own and others' identity in a multilingual and multicultural perspective” (Norwegian Directorate for Education and Training, 2019b, authors' translation).

There is also a point to make to include intercultural competence in interdisciplinary topics. LK20 presents two topics all subjects must take into consideration: *health and life skills*, and *democracy and citizenship*. Dypedahl, together with Vold, when discussing interdisciplinary topics and intercultural competence's influence, writes that:

“To be able to manage life at the individual level, it is an advantage to communicate constructively with other people. (...) democracy and citizenship are based on tolerance of different mindsets and different ways of doing things, while agreeing on some general principles. (...) sustainability both locally and globally requires tolerance of different perspectives, but also cooperation.” (Dypedahl & Vold, 2019).

2.3.3 What is culture and why learn about it?

Munden and Sandhaug gives us two ways of looking at the word culture when it comes to teaching. It could be the “civ” approach, which focuses on the background, where the students would learn about the history, geography, social institutions, and current affairs of the culture/nation they were looking into. The other approach deals with intercultural communication and identity. Here the students are encouraged to explore texts, images, artifacts, and conversations with people from different countries, which is more linked to their intercultural competence (Munden & Sandhaug, 2017, p.356). To further explain culture, they divide it into culture with a big C and culture with a small c. Culture with a big C is architecture, famous movies, and pieces of literature, all big cornerstones of culture that are

easy to link to a specific culture. Culture with a big C was the biggest focus in older curriculums, such as L-97. The focus now has shifted over to culture with a little c, which has to do with “collective behavior and shared ways of understanding the world” (Munden & Sandhaug, 2017 p. 357). Culture with a little c brings in more of the social aspects culture has. This includes celebrations of marriages and birthdays, as well as what people think are funny, how they behave in the store and how they act in nature.

Munden and Sandhaug also bring up anthropologist Clifford Geertz’s definition of culture as an important viewpoint when teaching the subject. Geertz’s definition looks to make culture even more defined by what people say and do. “(culture is) ... “a historically transmitted pattern of meaning” that enables a group of people to “communicate, perpetuate and develop their knowledge about and attitudes towards life”” (Munden & Sandhaug, 2017, p.358) What they further highlight is this definition’s focus on communication and “social-coexistence”.

Geertz’s definition has been highly influential and can be seen reflected in the competence aims for English, such as: “explore and reflect on diversity and social conditions in the English-speaking world based on historical contexts” or “discuss and reflect on form, content and language features and literary devices in different cultural forms of expression from different media in the English-language world, including music, film and gaming”.

As Munden and Sandhaug point out (p.359) it is important for young people to learn about cultural diversity. This has also with the new curriculum become a cross-curricular subject, and as later mentioned in 2.8 the language teacher is often the best equipped for the task. One of the many reasonings they bring up as to why the students benefit from learning about cultural diversity is how it will enrich their personal and professional lives. The skills they learn will help them better communicate with people as their cultural awareness grows. Learning and understanding the social conditions and cultural references present in a culture will enable better communication with people from that culture (p.359). This is also backed up by Byram’s *savoir comprendre*: interpreting and relating, which states that the skill improves based on the knowledge you possess.

“Working with “culture and society” in English lessons can contribute to young people having the strength of their convictions, and promoting the life skills of curiosity, tolerance and empathy. We should dream of pupils who become sojourners, because we have no choice but to try to live peacefully together.” (Munden & Sandhaug, 2017, p. 360).

Michael Byram talks about two different attitudes when it comes to learning about people and places. You can either be the tourist: “the person who is interested in other places and cultures and who comes home hoping to be enriched by having visited them” (Munden & Sandhaug, 2017, p. 356). Or you could be the sojourner, a person who wishes to learn and wishes to improve their own and others’ conditions by critiquing and educating. Compared to a tourist, who remains unchanged by their experiences, the sojourner is changed by what happens in the meeting between different cultures.

“It is the sojourner who produces substantial and lasting challenges to a society’s unquestioned and unconscious beliefs, values, behaviours and meanings, and whose own beliefs, values behaviours and meanings are in turn challenged and expected to change” (Byram, 2021, p. 2)

2.3.4 Intercultural competence and Bildung

The Council of Europe created the CEFR in large part because they wanted to increase dialogue and cooperation between the different nations of the European Union. They believed that raising intercultural awareness and understanding of other cultures would be beneficial to their relationship (Kramsch, 2006, p. 14).

“The notion that second and foreign language education was to foster the development of democratic individuals who were able to communicate across cultural boundaries had its roots in humanistic Bildungs ideals. The Bildung tradition, (...) has come to be associated with the development of personal identity, moral values, critical thinking and democratic citizenship” (Hoff, 2014).

Both intercultural competence and the Bildung tradition believe that helping students grow on a personal and cultural level will help them develop as a person. It is also the purpose of education to equip students with useful skills and knowledge that will help them grow (Fenner, 2020, p. 71-72). Bildung tradition also shares the *intercultural speaker* as their ideal. The intercultural speaker is the one who embodies all the skills mentioned in Byram’s model (chapter 2.3.5) and acts as a mediator between different worldviews to establish mutual respect and understanding between them (Byram, 2021). Self-improvement is fundamental to Bildung tradition, and as Bolin (2013) states, encounters with *otherness* are one of the main ways this develops. Hoff (2014, p. 511), in relation to *otherness*, brings up the point that we always regard ourselves as an individual, meaning that we see everyone else as “other”. Subsequently, we always view ourselves in relation to those around us. Meaning that the

“self” cannot exist without the “other”. How the students consider cultural issues consists of how they compare and contrast the different worldviews they know so that they can negotiate a meaning out of them. The goal is for the students to gain an “outside view of themselves and their own cultures, and develop an empathetic understanding of individuals from other cultures.” (Fenner, 2020, p. 72).

2.3.5 Critique against intercultural competence teaching in school.

Intercultural competence is a complex concept. Some argue that the subject is too complex for classroom learning and that students will never fully grasp it. Byram makes a distinction between proficiency and achievement when it comes to intercultural competence, as some aspects can be taught, and the student can become proficient in them, but it is difficult to assess if they were fully achieved. Aspects such as power dynamics and non-verbal communication are often beyond the limits of the language teacher. A way to explore the more complex aspects of intercultural competence in the classroom would be to include study visits and exchanges to different cultures, but these activities are not something a teacher can facilitate for all their students at all times. (Byram, 2020, p. 168).

What material is presented is also a challenge. As a language teacher, there are choices that must be made regarding what is presented, as one cannot cover all variations of a language, or in this case, a culture “Learners usually learn a standard language even if, as they become more proficient, they learn the variations too. Culture is more complex, (...), but the same principles apply.” (Byram, 2020, p. 170). It is often easy to focus too much on the “standard” when teaching culture. The “standard” often belongs to the dominant group in a country or society, and does not take into consideration the other groups present as well.

“Furthermore, they have assumed, usually without reflection or understanding, that intercultural competence is a matter only of knowledge, typically presented as facts about an aspect of a country at the end of a chapter/unit focused on language skills. Yet knowledge is only one part of the whole, and knowledge about the process of communication is just as important as knowledge about the group from which one’s interlocutor comes.” (Byram, 2020, p. 170).

Fenner also highlights how intercultural competence in school focuses too much on harmony and agreement. This is done in order to promote respect and diversity, important interdisciplinary topics, but it might result in a more superficial understanding of intercultural competence, as the view the teacher says is desirable might not be what the student truly feels

(Fenner, 2020, p. 78). In order to avoid a superficial and passive understanding of intercultural competence, the learner needs to have opportunities where they can be active and engaged. In order to promote this engagement, the learner needs to be effected on a “profoundly personal level” (Klaki, 1996). Focusing too much on harmony and agreement might also lead to neglect of the other parts of intercultural competence, as it is just as important to be able to navigate conflict and more complex and uncertain encounters.

Byram presents his model as a way to isolate the sub-competences needed to be able to learn and teach about intercultural competence. The model is meant as a tool language teachers can use for teaching and assessing.

2.3.6 Byrams model

Byram’s model of Intercultural Competence is one of the cornerstones in this field. Although criticised for being outdated, the model showcases the different skills and attitudes relating to IC and how to define it. Byram cites the classroom as one of the many platforms for which IC can be taught. A teacher can help a student achieve skills such as interpretation and relation with other cultures, as well as critical cultural awareness. Attitudes to other cultures can be influenced by the learning environment and should inspire curiosity.

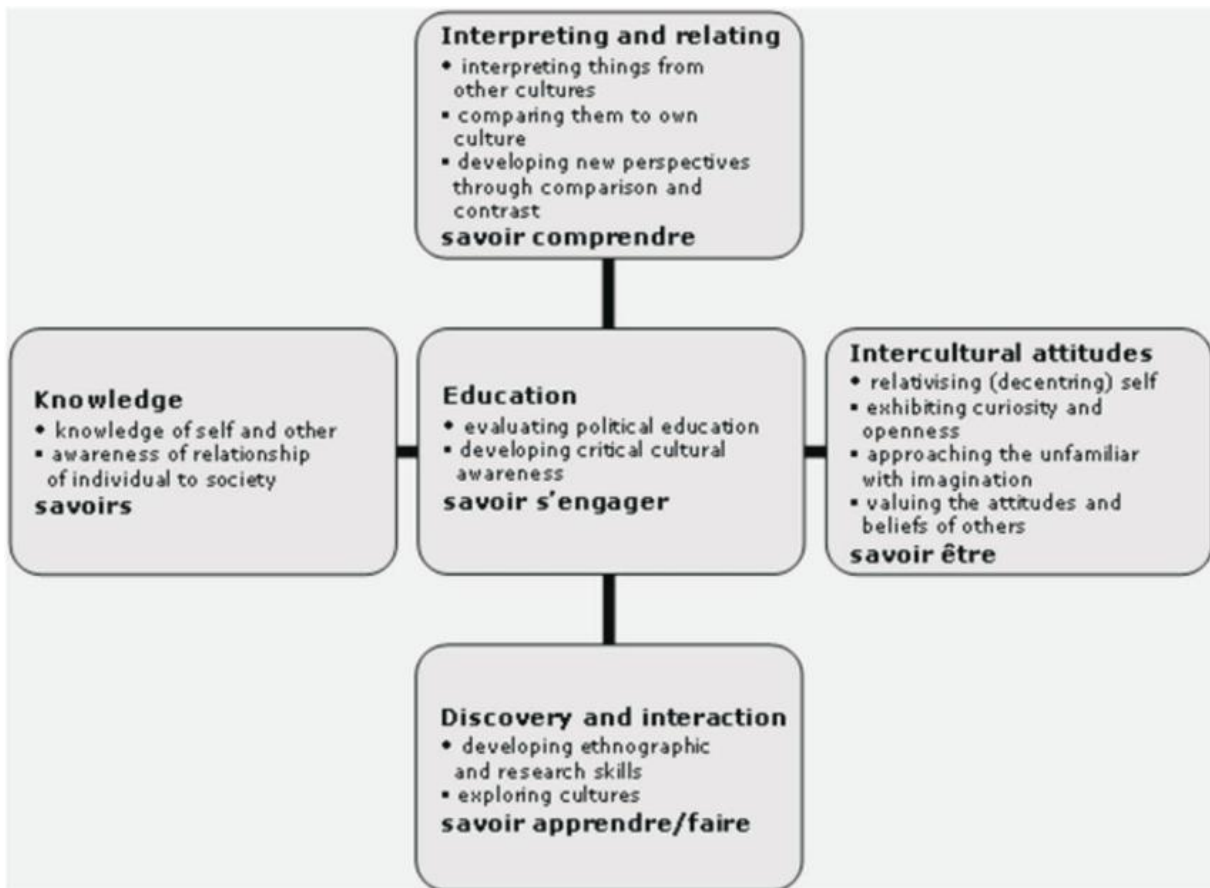


Figure 1. Model of Intercultural Communicative Competence by Byram's (1997) ICC model.

Byram's model highlights 5 different skills and attitudes needed for successful communication between different cultures. (Byram, 1997) Byram sees language learning as a communicative and interactive process. The different skillsets are :*savoirs: knowledge; about a social group, their products and practices, societal and individual interactions, including your own. Savoir être: attitudes; relativising self, valuing other. Savoir comprendre: skills of interpreting and relating. Savoir apprendre/faire: skills of discovering and/or interacting. Savoir s'engager: political education, critical cultural awareness* (Byram, 1997, p. 34).

In “*Teaching and Learning Interculturally*” (2020) Byram comments on how each of the different skills and traits can be described, their objective and on what basis they can be assessed:

2.3.6.1 Savoirs

Savoirs: knowledge of social groups and what they do, as well as how they interact in their own and other's country. The objective of savoirs is to give students the knowledge of causes and misunderstandings between people of different cultural origins. The goal then is that:

“the intercultural speaker knows about conventions of communication and interaction in their own and the foreign cultures, the unconscious effect of paralinguistic and non-verbal phenomena, and alternative interpretations of shared concepts, gestures, customs and rituals” (Byram, 2020, p. 175)

These conventions and interactions are most likely taught through examples, allowing the learner to build up an image of the culture. How they then use that image to analyse further examples allows them to demonstrate their knowledge. The students’ knowledge can be assessed through analysing their answers and how well they draw upon the “general framework of knowledge in order to make sense of a specific example” (Byram, 2020, p. 175).

2.3.6.2 Savoir être

Savoir être: attitudes are based on openness and curiosity, and a readiness to suspend your own disbelief about your own and others’ culture. Its objective is to give students an *“interest in discovering other perspectives on interpretation of familiar and unfamiliar phenomena both in one’s own and in other cultures and cultural practices” (Byram, 2020, p. 174).*

This can be assessed on how the student reacts to unfamiliar cultural practices. The goal is for them not to assimilate the experience and form their understanding through their own culture, but to realize that they need to view it from the *other’s* perspective to gain an understanding. To assess this the teacher would need to look at a student’s ability to not only look at their own perspective, and their openness to other’s perspectives and explanations. This would be done by observing and assessing their actions when faced with unfamiliar cultural phenomena, and how they reflect around them. Byram makes a point to include that a student should not blindly believe that the *other’s* perspective is better than their own, but that they should reflect on what the reasoning behind each perspective is.

2.3.6.3 Savoir comprendre

Savoir comprendre: interpreting and relating is the ability to interpret texts or events from another culture to similar texts and events from one’s own. The objective for the intercultural speaker is to *“mediate between conflicting interpretations of phenomena”*. (Byram, 2020, p. 176). This ability builds on the already established knowledge the speaker has about a culture. By being aware of “sources of misunderstanding and dysfunction” the speaker can help others resolve conflict and explain the different viewpoints to the *other*. The intercultural speaker

can also help establish common ground as they have an understanding of both sides and their similarities.

Byram points to how this skill is used often in conjunction with *savoir faire* (skill of interacting) as the intercultural speaker often becomes the mediator in conversations and interactions between the two cultures. Where interpreting and relating comes in is when they encounter aspects that could lead to misunderstandings if not handled correctly. The speaker needs to be able to deal with these situations so that they don't lead to dysfunction. The skill is also useful when it comes to written and oral translations, as the intention of the text or *other* needs to be interpreted through their perspectives.

Byram (2020, p.177) suggests that a way to assess *savoir comprendre* is to analyse a translated written text the student has done and see what the student has done in order to relate the text to the intended target. One could also look at the way a student deal with real-time translation or how well they perform their role as a mediator between two cultures.

2.3.6.4 Savoir apprendre/faire

Savoir apprendre/faire: the skills of discovery and interaction is the ability to acquire knowledge of a new culture and its practices. It is also the ability to use this knowledge, attitudes, and skills when communicating with people in real-time. The objective for the intercultural speaker is to gain information and understanding from the *other* about their culture in order to further explore it and other similar phenomena. Byram states that

“The intercultural speaker can use a range of questioning techniques to elicit from informants the allusions, connotations and presuppositions of a document or event, and can develop and test generalisations about shared meaning and values and establish links and relationships among them (Byram, 2020, p. 177).

It is in conversation with the *other* that the speaker builds up a generalization about them. But it is how they justify, reflect, and build this generalization that connotes how well they use discovery and interaction. This is difficult for a student to assess, as in order to judge their own views it requires a high level of self-awareness. Which is something Byram notes often isn't developed until after adolescence. The teacher should help the students reflect on their own views in the classroom and help them find evidence for their generalization.

2.3.6.5 *Savoir engager*

Savoir s'engager: critical cultural awareness is the ability to evaluate one's own and other's cultures based on explicit criteria, practices and perspectives. The objective is to gain the ability to “interact and mediate in intercultural exchanges in accordance with explicit criteria, negotiating where necessary a degree of acceptance of those exchanges by drawing upon one's knowledge, skills and attitudes.” Although there are a lot of overlap with the other skills, where *savoir s'engager* differs is in its inclusion of the evaluative dimension. The intercultural speaker must be able to critically evaluate their own thinking and responses to new experiences. It is through self-reflection and analytical responses that the learner can be evaluated on their own internal understanding as an intercultural speaker.

2.3.7 Critique about Byram's model.

Some argues that Byrams model is too based in harmony and agreement to relay any real sense of Bildung. Byram's views on what the aims and methods used in cultural studies in foreign language studies influenced how he developed his model. His ideal is a speaker who is not influenced by prejudice and stereotypes, but by openness and curiosity. His model describes what elements are needed for a speaker to build a respectful and understanding relationship with the “other”. Byram's ideal intercultural speaker is “genuinely concerned with ‘establishing and maintaining relationships’ across cultural boundaries” (Byram, 1997, p. 3). Hoff then continues to argue for Byram's harmonious view of IC.

“Indeed, as Byram's model focuses on the FL learner's encounter with documents and events from other cultures as well as his ability to participate and mediate in intercultural exchanges in a profound and engaged manner, the relationship between Self and Other lies at the core of the concept. The idea that man must ‘leave himself in order to find himself’ (Weinsheimer, 1985, 70) is thus as central to ICC as it is to Bildung.” (Hoff, 2014).

Hoff criticizes Byram's model for its seemingly uncritical view of the other. Both *savior comprendre* and *savior apprendre/faire* claims that the Self should adopt and adapt to the Other, making them a passive assimilation of their values and behavior. Gadamer (1996) believes that the purpose of IC is to fuse together two cultures, so that they better interact and work together. Which would be in conflict with Bildung's view of self improvement. Byram's model, particularly *savoir être*, also encourages an uncritical and incredibly tolerant view of the “other”, which Hoff means will lead to neither culture being taken sufficiently seriously and would be counterproductive to achieve both Bildung and IC.

2.3.8 RFCDC's butterfly model

Byram's model for Intercultural Competence has been hugely influential. Byram's later theories deal with relating intercultural competence to competence for intercultural citizenship (Byram, 2008). The Council of Europe developed the *Common European Framework of Reference for Languages* or CEFR in 2001, which presents key aspects for teaching and learning language and is an important influence on language education throughout Europe. It did not mention intercultural competence specifically, but was updated in 2018 with the *Companion Volume* to add further developments in the field. Among them was the concepts of plurilingual and pluricultural competence.

In addition to the development of the *Companion Volume* the Council of Europe started working with a reference framework dealing with democratic citizenship. During the development different political events in Europe, particularly the *Charlie-Hebdo* terrorist attack revealed a need for knowledge about intercultural and democratic competence. The results was the *Reference Framework of Competences for Democratic Culture* (RFCDC) which is a model for relating the two together, regardless of what subject you teach. The model encourages cooperation between subjects and interdisciplinary topics.

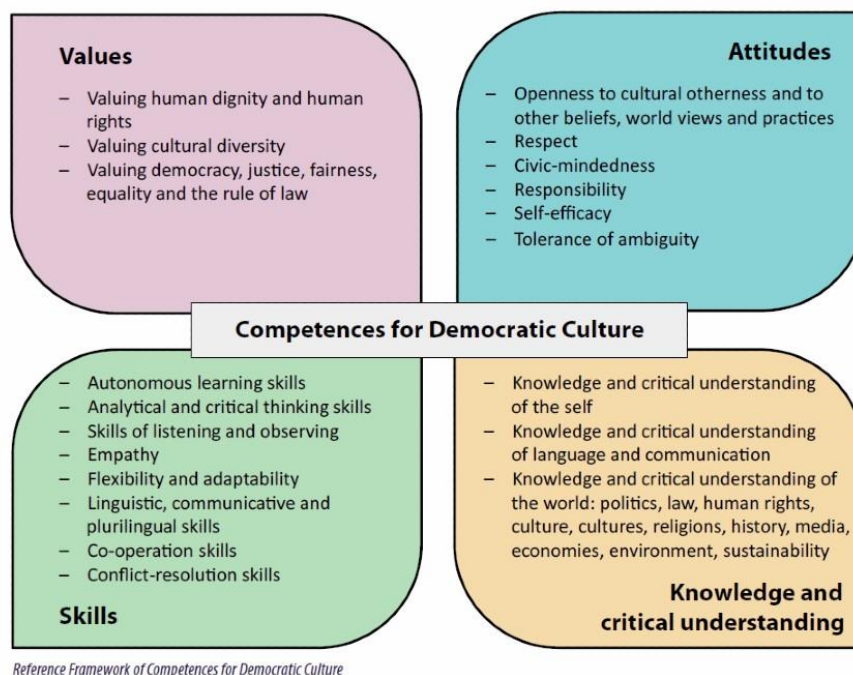


Figure 2. Competences for democratic culture.

Byram comments on this model:

“Language teachers will note the reference to linguistics, communicative and plurilingual skills, but language teachers interested in developing intercultural competence will also notice references to openness to cultural otherness, to empathy, to tolerance of ambiguity and to knowledge and critical understanding of language and communication.” (Byram, 2020, p.182).

Byram’s inclusion of plurilingualism as a concept is interesting, as it is important for the new Norwegian curriculum. Haukås points to how LK20’s (overordnet del) “promotes plurilingualism as a resource, not a challenge or a problem.” Making it possible to draw comparisons between CEFR’s intention with the RFCDC model and elements present in the new curriculum. In the *relevance and central value* section of the *English subject curriculum* it is written that “Students are to experience that knowing several languages is a resource in school and society.” And that the student should “develop a basis for their own and others’ identities in a plurilingual and pluricultural context.” So clearly the role that plurilingualism has on the students has been taken into consideration during the development of the curriculum (Haukås, 2020, p.66).

Byram further comments how his previous *savoirs* model also pursues the same intercultural dialogue and democratic cultural competence the RFCDC model pursues.

Byram also points to the model's explicit mention of values as an aspect of democratic cultural competence. The goal of the RFCDC is to provide competence for the citizens of Europe to become "active, effective and respectful members of society." (Byram, 2020, p.181). They also provide resources for the teacher to assess democratic cultural competence in their students but also encourage students to reflect and self-assess their own competence. The RFCDC model is often referred to as the *butterfly model* due to its shape.

2.4 Teaching intercultural competence in the classroom

In English for Secondary School Munden & Sandhaug explores the complicated and often demanding realities of being an English teacher. When it comes to intercultural competence they acknowledge that the task is quite overwhelming and requires extensive knowledge from the teacher, but that the English teacher is the one most suitable for the task.

"Language teachers work with communication anyways, and social studies and literature have traditionally been aspects of English as a foreign language, especially at upper secondary and tertiary level. So teachers of English should be as well positioned as any to take on the role of cultural guides for their pupils." (Munden & Sandhaug, 2017, p. 360).

They further back this up by mentioning Dypedahl's view that cultural learning is not a separate aspect of language learning but should be seen as a perspective of it (2007, p. 14-15). Their suggestion is that the intercultural perspective should be taken into all classrooms regardless of the subject due to the constant effect it has on it (Munden & Sandhaug, 2017, p. 361). As this was based on the old curriculum before cross-curricular subjects this could be seen as an early precursor to what was to come. Especially regarding the focus on cultural diversity and identity.

Munden and Sandhaug divides into three central aspects when talking about Intercultural competence in the classroom. The first is to be aware that culture and language are inseparable. The words and expressions used are bound by the culture of the speaker. It is important to acknowledge that we as humans are a product of our culture, and all we say or do is done in that context. Munden and Sandhaug illustrates this with an exercise that could easily be done in the classroom. Ask the student to imagine a woman buying some bread on her way home from work. What do they see? Then tell them that the woman is in a village in France. Then in market India, and lastly a supermarket in London. How does the woman, bread, home, and work change in each scenario? This shows us how the image we imagine based on the same sentence is tied to the cultural context provided (p.361). This exercise

exemplifies how Byram's *savoir s'engager* and *savoir être* could be used in the classroom as it challenges the students to face their own images of the cultures described. This exercise could also be an introduction to working with these cultures and challenge and broaden the students' perception of them.

The second aspect is establishing and maintaining relationships. Further linking back to Byram *savoir être* and *savoir comprendre*, who

“insists on the importance of politeness for establishing and maintain relationships. (...) It is through observing how other people are polite, and how they see our behavior, that we can become aware of our own social codes” (Munden & Sandhaug, 2017, p. 361).

In other words, becoming aware of the self through knowledge about the other. Munden and Sandhaug also references Byram who points out that showing understanding and politeness towards others promotes communication and helps promote understanding and respect between different groups. Films and literature can be used to achieve this understanding as it provides a unique insight into the lives of people with different cultures than us (p.362).

The third and final aspect when talking about intercultural competence in the classroom is to be sceptical of stereotypes. When talking about people the teacher should avoid generalisation of national groups and avoid tasks where the students directly compare “them” to “us”. It is important to help the students realise that people are not that simple. Even though everyone is a product of their culture, there are a lot more complex aspects of personality that shape a person. When we describe a person with similar cultural background to yourself, we tend to describe them based on personality, rather than culture. In the same vein, a teacher should teach their students not to generalize a whole culture, as the stereotype rarely takes into consideration the many outliers such as ethnic minorities and non-standard families. If the stereotypes get too much influence over the students' perceptions they could lead to prejudice against them, (Munden & Sandhaug, 2017, p. 362) which would not be good and go against the school's core values human dignity, identity and cultural diversity, and critical thinking and ethical awareness.

Through their shared experience as teachers Munden and Sandhaug highly recommends using authentic sources when it comes to teaching intercultural competence. It could be films, texts, music or even people. “Meeting people who communicate using English is obviously

the recommended medicine for curing stereotypes” (Munden & Sandhaug, 2017, p. 365). It is also very important that the English teacher acknowledges the cultural diversity in the classroom and the school and uses it as a resource to teach the students.

2.5 Intercultural competence and text

In language learning the connection between literature and intercultural connections gets more and more attention. The ability to adapt and understand texts is seen by some to equal the intercultural meeting.

“Both text meeting and the intercultural meeting represents a middle position: a “third spot”, where our understanding of the world potentially can become confirmed, challenged or changed”. (Olsbu, 2020, p.241)

The curriculum which followed, *The Knowledge Promotion 2006/2013* (LK06/13), singled out literature as a medium through which one might gain “a deeper understanding of others and of oneself” (p.1). In other words, literary reading was linked to notions of *Bildung* and interculturality. In this context *bildung* refers to development in an educational way. The view that literary medium carries certain unique qualities which make it beneficial for intercultural explorations had a basis in theoretical educational research. As literature could be said to represent the personal voice of a culture (Fenner, 2012, 2017), it was seen as key to promoting learners’ empathy and identification with individuals from foreign cultures (Bredella, 2006) as well as a suitable medium for the consideration of multiple meanings due to its open and undetermined form (Kramsch, 1993).” (Fenner, 2020, p. 73). Kramsh’s understanding of working with intercultural competence is tied heavily to literary analysis. She draws connects IC to what she calls postmodernism traits in cultural understanding. Meaning that culture and literature no longer is static, but continually contributes to the discourse and changes meaning. The texts can help explain identity, actions and relations while still be anchored in the culture. (Olsbu, 2020, p. 241.)

In this context the main goal of literature can be seen as giving the pupils the ability to explore their own intercultural consciousness. Mainly through tasks before, during and after reading. Doing this should help the pupil with shifting their perspective. One of the best ways to do this according to Olsbu is to expose the pupils to migrant stories. These texts are often covering current affairs and is something the pupils can relate to. They also often relate to identity and cultural belonging, both which are related to the core curriculum. Texts can create interesting learning opportunities as it can facilitate authentic communication and give

insight into cultural challenges it can be difficult to come across otherwise. (Olsbu, 2020, p.245)

2.5.1 Film as text

Many of the competence aims for English Vg1 vocational and general studies deal with the students' understanding of texts. When talking about texts in this setting it is important to note that we are not just talking about written texts, like novels, articles, or short stories, but also other types of media like songs and film. The core elements states that texts are a broad concept and can consist of many different forms.

“texts can be spoken and written, printed and digital, graphic and artistic, formal and informal, fictional and factual, contemporary and historical. The texts can contain writing, pictures, audio, drawings, graphs, numbers and other forms of expression that are combined to enhance and present a message.” (Core curriculum)

Both vocational studies and general studies share this competence aim:

“discuss and reflect on form, content and language features and literary devices in cultural forms of expression in English from different media in the English-speaking world, including music, film and gaming”

Relating to film as a text medium in school, Munden and Sandhaug points to the previous curriculum Kunnskapsløftet's requirement for the students to consider “cultural expressions”. Which is “those expressions that result from the creativity of individuals, groups and societies, and that have cultural content” (Munden & Sandhaug, 2017, p.420). This term alludes to many different forms of texts and cultural expressions, where film is included among other forms of expression like literature, architecture, and songs. Through learning about all these different forms of expressions in school students become better equipped to understand them on their own. “Most of them are exposed to English for many more hours a week than the few hours they spend in the English classroom.” (Munden & Sandhaug, 2017, p.420). According to numbers from Norsk mediebarometer in 2016, groups aged 9-15 and 16-24 are the largest consumers of video media in Norway. The teacher can introduce them to ways of watching and listening at school so that they can better explore on their own.

Films can be used as a resource to expose students to other cultures. If paired with “useful awareness-raising tasks” (Munden & Sandhaug, 2017, p.421) students are able to learn even more from the films they watch, both in and outside of the classroom. The teacher should provide time for the students to discuss the films, as it can give them opportunities to reflect

on them and better understand what they have watched. As well as allowing the students to express their own opinion about the subject. The students will also benefit from the more background the teacher or themselves, can provide on the subject discussed in the film. If the goal is to learn more about the history, culture, or society the film presents, background knowledge can be very helpful (p.424). Films are also a great way to include the students in the planning process. If the students are allowed to pick what movie to watch and work with, the teacher can get insight into their interests as well as what is trending in their class (Munden & Sandhaug, 2017, p.421).

When working with films as text we need to provide students with the knowledge to do so. This is called “cineliteracy” and is described by the British Film Institute as “The ability to analyse moving images, to talk about how they work, and to imagine their creative potential, drawing upon a wide film and television viewing experience as well as on practical skills” (2000: 5) Film share many characteristics with literature and can be approached with many of the same tools. Many features are similar to literature, such as narration, characters, plot and symbolism (Munden & Sandhaug, 2017, p.422).

3. Methodology and research design

The research questions for this thesis deals with the pupils’ experience in school, where my goal was to uncover the pupils’ relation with intercultural competence as a concept. Particularly when it came to learning from text. To try to answer these questions there were conducted a questionnaire and a round of interviews to gain insight into the more general experiences of many, and more intricate views of some. The questionnaire was developed based on theories from Sjøvoll, Danielsen and Creswell. While the interviews were developed based on theories from Creswell and Braun & Clarke. The thesis uses a mixed method, as both qualitative and quantitative methods are used. The questionnaire was chosen as an effective and economical solution to ask pupils questions it would otherwise have been difficult to ask (Danielsen, 2013, p. 147). The interviews were done with a qualitative approach in a semi structured interview. This approach allows the freedom to ask follow-up questions while still following an interview guide, in order to gain deeper insight into the interviewees opinions and values (Sjøvoll, 2018, p. 198).

3.1 Qualitative and quantitative method.

Quantitative data, which are gained through measurements, are typically found in scientific research, and sociological and humanitarian studies. It often deals with statistics from a chosen group. Quantitative methods are usually analysed through static methods and are used as a basis for surveys and questionnaires.

Qualitative data is data from a hermeneutic tradition, meaning This allows for deeper research into specific topics and is usually done when doing historical research, theoretical research or observations and interviews (Sjøvoll, 2018, p. 23-24).

Quantitative and qualitative methods are not opposite each other and can work together. When both methods are applied to the same study it is called “mixed method” and allows for the researcher to gain both a broad understanding and dive deeper into individuals. For the questionnaire, I used a quantitative method by conducting a questionnaire. I deemed it the most relevant way to collect data, as I wanted to gain a broad overview of the students’ perspectives. While for the interviews I used a qualitative method in order to gather more nuanced information and a more opinion and attitude based knowledge from the interviewees.

3.2 Reasoning for quantitative method.

When working with quantitative method in school it is important to note that, even though quantitative method has its origin in scientific research, it should not be viewed as objective truth. Researchers working with quantitative method in schools need to factor in the social aspects that can influence the data. However, the quantitative method can be used to gain knowledge about the school in question. The data could be used to see how students are influenced by the classroom setting, or how they are influenced by the teacher. Researchers who use the quantitative method to look into school settings, often try to understand the students’ thoughts and motivation as well as the social dynamics of the class (Danielsen, 2013, p. 139).

The research presented later relies on the questionnaire method and is mostly quantitative research. The questionnaire contains some questions where the participants could choose to write their own answers and give examples of something they had used from English class, or that had made an impact on them, giving the questionnaire some minor qualitative aspects. The quantitative method allowed for an overview of multiple participants’ opinions, as the main goal of the research was to gain an understanding of the students’ perspectives.

The questionnaire contains ten questions set up with a Likert scale, allowing the participants to choose from five options regarding how much they agree on a statement

presented to them, ranging from strongly agree to strongly disagree. Three questions are yes or no questions, asking for the participants opinion on a shorter question. Three questions present the participants with multiple options to choose from, allowing them to pick one or more in order to answer the question. Lastly there are four questions which allows the participants to fill in their own answer, often after a request to elaborate on another previous question.

3.3 Designing the questionnaire

The questionnaire was designed with the intention to measure different aspects of intercultural competence in upper secondary students. The questions were developed mainly on the basis on Michael Byram's model for Intercultural communicative competence (see figure 1) as a way to measure the different *savoirs* (knowledges) presented there. The questionnaire also contains questions regarding the students' attitudes towards literature and was included as a way to see if those variables would influence other answers.

The questionnaire was conducted in Norwegian as I felt it would be more beneficial to do so, rather than have the questionnaire in English. The questionnaire's target demographic was all students in the upper secondary who took part in the English subject, which includes students of vocational studies and general studies, as well as those who have English as an elective class. Having the questionnaire in Norwegian meant that there would be fewer potential misunderstandings from the participants and that the questionnaire would be more reliable (Danielsen, 2013, p. 147).

All the questions except question 1 are meant to measure behaviours and values. These behaviour questions are often more compound than others and can be seen as divided into three different components: cognitive, affective, and action. In order to measure these behaviour questions we need to look at the attitudes as objects. The attitude object can be the attitude to a case or a question, or to a person. In this questionnaire, the object is mostly the view on intercultural matters and the view of the text as an instrument for learning.

The questionnaire was created using the online program SurveyXact. This program was provided to me through UiA's own webpage and requires a Feide login. The user can create an online questionnaire that can be divided into multiple slides. In addition the program can customize the way the questions are answered, and allows multiple options when choosing how the participants can respond. The program allows the created questionnaire to be

distributed through a link. The program can then collect the data and use it to create statistics that can be further analysed.

The questions were made based on theory mentioned in chapter 2. The intent behind most questions was to gather the viewpoint of the participant and how strongly they felt about a certain statement. The questions designed by me, with input and approval from my supervisor. Some of the questions, such as question nr.2, 3, 4 and 13 are heavily influenced by a previous master thesis done by Johanna Brandal Sande in 2020. The questions were originally written in a word document before they were added to SurveyXact, allowing for some more flexibility when adjustments were necessary. When a prototype of the questionnaire was ready it would be tested by some of my co-students, and I used that feedback to further improve it. Both the questions in the questionnaire and the design changed many times during this period.

3.3.1 The reasoning for the questionnaire

The questionnaire was developed as a way to collect data from students in upper secondary schools. And made with an online resource in order to be easily distributed through a link. The goal of the questionnaire was to gather the students' opinions about questions related to intercultural competence and Bildung theory. The questionnaire method was also the most natural method, as the thesis asks questions about the opinions of multiple participants, and a quantitative survey is one of the most effective when asking about trends (Creswell, 2013, p. 27).

The questionnaire also allows for variables to be investigated and analysed. Variables are attributes or characteristic of an individual that the researcher can study to see if it influences another variable (Creswell, 2013, 27). This questionnaire asks about experiences and attitudes towards people with a different cultural background and it is interesting to see how e.g. what class, or what assumptions the participant has on the English class can influence that.

3.3.2 Reasoning behind each question

Question 1 asks the participants what year they are in upper secondary. The options presented to them are Vg1 YF, meaning vocational studies, Vg1 SF meaning general studies, Vg2 and Vg3, meaning year two or three respectively. This was done in order to map what year the different participants were in and could later be used as a variable to measure

responses to other questions to see if it had any influence. This is a demographic question that allows for a simple objective answer (Sjøvoll, 2018, p. 107). The other questions lack this quality and are mostly used to measure values and opinions.

Question 2 and 3 ask the participants how much they agree with the following statements and is the first example of the Likert scale (Sjøvoll, 2018, p. 108-109) present throughout the questionnaire. The statements are *I like to read fictional texts in my spare time, and I like to read fictional texts during English class*. The Likert scale ranges between options (1) Strongly agree, (2) Agree, (3) Neither agree nor disagree, (4) Disagree, (5) Strongly disagree. These options persist throughout the questionnaire and are based on the example given by Danielsen (p.146) which places the variables in an ordinal level, meaning the distance between them have no importance. These questions are meant to determine how much or little the participants enjoy reading fictional texts, and then to later investigate if that plays a role in their intercultural competence levels or their ability to relate to others. Question 2 and 3 are meant to be simple questions that do not challenge the participants too much, Sjøvoll (p. 112) recommends starting with simple questions, then moving on to more difficult and important questions as the questionnaire continues.

Moving on to question 4 the participants are asked what types of fictional texts they enjoy working within the class. The question also specifically mentions that texts include films as well. The participants could select up to three out of six different options. The options were: (1) texts I can relate to, (2) texts that can teach me something new, (3) texts that have characters I can identify with, (4) texts about multiculturalism and diversity, (5) texts that can teach me new words and expressions, and (6) texts about something else. The final option allowed participants to submit their own written answers to the question. The aim of this question is to determine what the participants enjoy the most when working with texts in class and to some extent what they value when doing so.

Question 5 asks the participant to rank their agreement with the statement: *I like it when the students can decide what text/film the class will work with*. The participant is presented with the same options from questions 2 and 3. Munden and Sandhaug state that enabling the students to choose what to watch and work with increase engagement (p. 422). This question was included based on their statement because I wanted to test its merits and if that was something students considered when reviewing their own classroom practices.

Questions 6 and 7 deal with the student's perception of learning and potential knowledge about different cultures. The statements presented are *I feel that I learn something when working with text in class*, and *English class has given me useful knowledge about different cultures and people*. These questions deal with concepts of *savoir comprendre* and *savoir apprendre* from Byram's model for intercultural competence, which deals with interpretation and discovery. Do they feel that they learn something from texts and is it useful to them? Question 6 also simply asks if they feel they gain any learning from their time in class. The intent of these questions was to gauge the students' perception of their own learning alluding to Goodlad's final level experiential curricula, students' experiences.

Question 8 asks about the interest in learning about different cultures and people with other perspectives than oneself. If answered honestly, this question says something about the participant's values and attitudes towards the "other" and reveals a central aspect of intercultural competence learning. The question was included to see what the different attitudes on the subject were and then in turn if it impacts other questions. This covers *savoir être*, which are the attitudes a person has of the "self" and the "other". The question's intention was to reveal attitudes towards the main subject of the thesis question, although values and attitudes are difficult to assess without thorough evaluation (Byram, 2020).

The next question, question 9 asks the participants if they find the themes presented to them in class interesting and exciting. This question was also answered with a repeat of the Likert scale used previously. The intention of this question was to gather the participants' perspectives on the themes they worked with in class.

Question 10 and 11 ask about the participant's experiences with English outside of the classroom. Question 10 asks how often the participant talks English outside of class, and question 11 asks if the participant has any international friends that they speak English with. Question 10 can be answered on a Likert scale from often to never, while question 11 is answered either yes or no. Researchers point to how younger age-groups experience English daily outside of school which is an important part of their entertainment as well as socialization (Brevik, 2020). These questions are meant to gather what the participant's general experiences are with English and socializing in English outside of school. Question 11 was also included to see if first-hand interaction would influence other aspects of the questionnaire, specifically regarding attitudes to other cultures.

Question 12 asks the participants if they feel that their thoughts and reflections are heard and discussed when working with text. The competence aims of LK20 wish for students to be able to discuss, reason, and reflect on formal and informal texts. This question, to some capacity, measures how the students view their own learning and achievement of this aim. The question was answered by selecting an option from the Likert scale based on agreement with an affirmative statement.

Question 13 is included to test how the participants would react to conflict when working with text in a school setting. The question gives set options to choose from when asked how you would react to having a disagreeing opinion about something present in a text or film, but the rest of the class did not seem to mind. The purpose of this question was to see the different responses to disagreement and potential conflict in the classroom. The different options were: I will think about it, but not say anything, I will comment on it out loud to the entire class, I will not say anything in class, but talk about it with a classmate afterwards, and I don't know. There was also an option to write your own answer if the participant did not identify with any of the previous options. Dypedahl's definition of intercultural competence includes the ability to relate constructively to people who have mindsets and/or communication styles that are different from one's own." (Dypedahl, 2020, p.81). Fenner also writes about how issues and conflict are brought up and discussed are central to intercultural competence learning (Fenner, 2020). Byram's notion of assessment based on his model also mostly stems from the student's ability to reflect on their own attitudes and values.

Question 14 is a two-part question. The first part asks if the participant has ever used something they learned in English class to better communicate with someone from another culture. The second part is a continuation of the first question, asking the participant to write down what they used in a textbox. This question explores the student's *savoir comprendre* meaning skills of interpreting and relating, as well as their ability to interact with the *other* hinting at *savoir apprendre* theory (Byram, 2021). The question was included to see if the participants used, or at least felt they had used, something they learned in class to communicate with people from other cultures. The open-ended second part of the question also allows the participant to write as much or little as they feel necessary to include.

The final two questions, nr. 15 and nr. 16 deal with relating to characters from texts that are from other cultures than your own. Question 15 asks through what medium the participant feels the greater connection to a character that is from a different culture, either through a novel or through film. The question is meant to explore through what medium the participants

gain the best understanding for the other. Question 16 asks if a text or film has made a strong impact on the participant and is a two-part question as well. The first part is a yes or no question, while the second part asks the participant to write down either the text or the film that made an impact on them. The purpose of this question is to see what texts the participants are influenced by, and if there is any correlation to previous questions regarding the theming of said text.

3.4 Making the interview guide

The interview guide were set up as a semi structured interview. In such an interview, the interviewer is allowed to expand the questions in addition to what was prepared in the interview guide. One of the advantages of a semi structured interview is that one can gain deeper understanding and insight into the interviewees thoughts as the conversation can be more flexible (Sjøvoll, 2018, p.198). These types of interviews often have less questions than their more structured counterparts. Sjøvoll recommends them in pedagogical contexts, which is why they were used here.

3.4.1 Reflexive Thematical Analysis

Braun and Clarke argue for a more descriptive “adventurous” way to present an analysis, so the accounts from the interviews will be more aligned with their approach. The idea behind their approach is to use qualitative sensibility as a way to capture values, assumptions, orientations and skills needed to perform a reflexive thematical analysis (Braun & Clarke, 2022, p. 7). A reflexive TA (thematical analysis) meaning an analysis where the coding is divided into themes. They also emphasize your own part as researcher in the analysis and how it can affect your practice and process. They see the researchers qualitative subjectivity as an asset to be used in the analysis.

Because the word is used many times in both the methodology chapter as well as in the analysis, the word reflexivity could use a definition. Braun and Clarke define it as follows: “Reflexivity involves a disciplined practice of critically interrogating what we do, how and why we do it, and the impacts and influences of this on our research.” (Braun & Clarke, 2022, p. 5). So having a reflexive study means that I have to reflect on my role as a researcher throughout this process. While the interview analysis will still be done with a qualitative method, the researcher (me) will be somewhat visible. The semi-structured interview style and the fact that I translated my questions from Norwegian to English meant that the questions became a little bit different from interview to interview. Because of this the participants seemed to interpret the questions different from each other and the conversations

became quite different from pupil to pupil. This was especially visible when asking them about texts in the classroom (see chapter 4.2.2.4)

3.5 Contexts and participants

The focus on the students' experience was clear to me from the earliest stages of the thesis. To achieve this, both the questionnaire method and interviews were used. The targets of the questionnaire are students who have experienced the new curriculum LK20 in action. Originally the questionnaire was designed for English program students in Vg2 and Vg3, but due to convenience sampling, the scope was expanded to Vg1 students as well. Participants were found through connections to upper secondary schools I had visited during my practice period. Participants for the interview were mostly found through convenience sampling from the same schools. The participants for the interviews were all part of the English elective classes Engelsk 1 or Engelsk 2. The teacher who I was in contact with distributed a link to the questionnaire through their internal channels and asked other English teachers to have their classes participate. The questionnaire was then done individually by each participant when it was distributed online during class through the link. When opened the questionnaire informs of its intention, namely, to gather information about the participant's view of working with texts about other cultures and viewpoints. They were also informed on how the questions would function and that the questionnaire would be anonymous.

3.5.1 Conducting the study

The questionnaire was completed in April 2022, and was distributed at the same time. I reached out to teachers from upper secondary I had met during my practice period previous semesters. I came into contact with a teacher who was my English teacher during my own years at upper secondary and they helped me distribute the questionnaire to the other English teachers at their school. Due to time restraints, this became the only distribution of the questionnaire and should be classified as a convenience sampling (Creswell, 2013, p. 163). Meaning that the participants are selected because they are available. This does mean however that the results are not as representative of the larger population but rather based on a smaller group of participants. So the results should not be seen as a generalization of attitudes and values, but as a representative of this smaller sample.

The interviews were conducted in March 2023. The interviews were conducted individually and ranged in time from 20 minutes to 40 minutes. All participants were either

part of Engelsk 1 or Engelsk 2 as an elective class. During the interviews the conversation was recorded using a recorder app which encrypted the recordings in nettskjema.no's database. These recordings were later transcribed via nvivo and has been deleted.

The interview guide was approved by NSD (Norsk Senter for Forskningsdata) in order to record the sound. The participants of the interview signed a agreement and were able to withdraw from the interview at any point.

3.6 Possible limitations and shortcomings

3.6.1 Questionnaire

When conducting a questionnaire there are multiple variables that can lead to potential mistakes, such as the respondents misunderstanding the questions, the questionnaire itself can be flawed, or the way the questionnaire is conducted. The respondents/participants are influenced by how and where the questionnaire is presented to them, which influences their motivation to participate and can dictate how they answer. The language and the content of the questions can influence their perception of it as well (Sjøvoll, 2018, p 104). It is therefore important to be aware of how you write when you design the questionnaire.

The broad reach of this questionnaire, Vg1 YF and SF, Vg2 English, and Vg3 English is the reason for choosing to conduct the questionnaire in Norwegian and not English. Many of the questions were designed to be simple and easy to answer, but there could still be misunderstandings due to the general design of some of them (Sjøvoll, 2018, p. 110). Question 9 for example, *I think the themes presented in English class are exciting and interesting*, is meant to gauge the interest the participants have in the themes in class, but could perhaps also be seen as a critique of the teacher and how they conduct their class, which was not the intent.

Many of the questions are behaviour questions, like how would you react in this situation or what is your opinion of this? These types of questions are often more difficult to answer than more objective sociodemographic questions like question 1, which asks what class the participant is in. Sjøvoll notes that behaviour questions can be more demanding of the participant and can even be viewed as threatening (p. 107). When dealing with behaviour questions one must also factor in the probable honesty of the respondent when answering. Although for this questionnaire there is little reason to, as it is anonymous.

3.6.2 Interview

3.6.3 Reliability and Validity

The reliability and validity of the study is important to the project. A project of this type should be both reliable and valid. The reliability is dependent on the trust we have in the answers collected and presented. It is important to make sure that no mistakes happen during the data collection (Danielsen, 2013, p. 147). To achieve this, I have tried to be as thorough as I could with my explanation of the process, as one can read in this chapter. The full questionnaire and data used in the thesis are also visible in vedlegg 1 through 5. The analysis tools used were kept internally in SurveyXact to minimize outside influence and avoid complications.

The questionnaire's results also point to a unified understanding of the questions. The majority always consists of at least 38% of the participants. This means they're at least is high stability or unity among the participants.

The projects validity is tied to how well the questions in the questionnaire are valid indicators for the expressions or phenomenon we wish to measure (Danielsen, 2013, p. 147). This means that the questions must be clear and understandable. If the questionnaire is meant to give an answer to the thesis question, this needs to be in order. The questions were tested beforehand on co-students to see if there would be any misunderstandings and were changed after feedback from them in addition to my supervisor. The questionnaire was also designed in Norwegian so that it would be more understandable to a wider group. The degree of compliance between the theory presented and the results from the questionnaire is called theoretical validity (Sjøvoll, 2018, p. 100). The reasoning for the theoretical foundation presented in chapter 2 is for the analysis to be as valid as possible.

4. Results

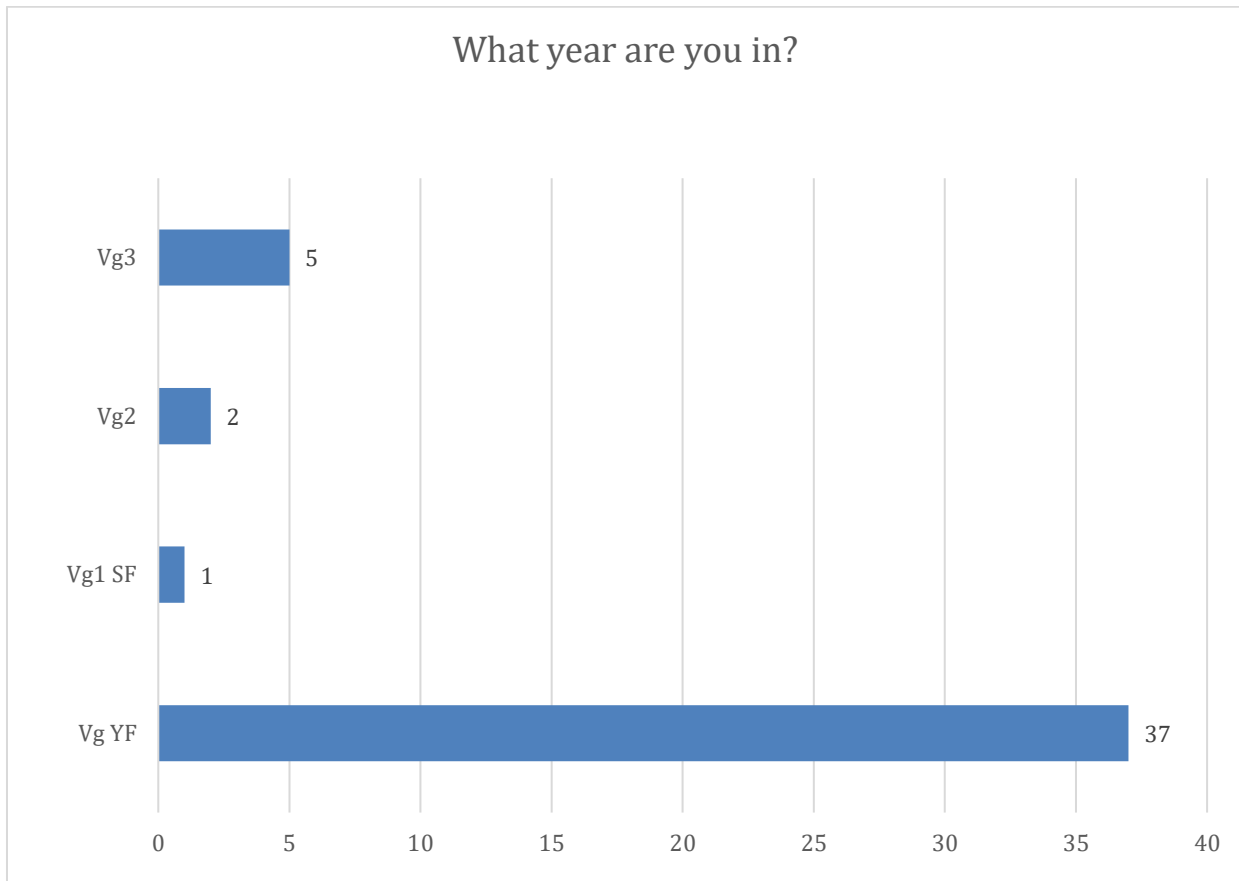
These are the results of the questionnaire and interview. The reasoning behind the questions and the method of collection can be found in the previous chapter. The results are translated from Norwegian to English. The full graphs of all the questions from the questionnaire and the full transcriptions from the interviews can be found in appendices 1, 2, 3, 4 and 5. Most of the questions in the questionnaire was answered using a Likert scale while the rest were set up with individual options or open questions where participants could write their own answer. The interview was conducted using a semi-structured interview method.

Meaning that the interviewees were asked the same questions, but follow-up questions could be added and some questions were interpreted differently between the participants.

4.1 Questionnaire

Question 1-16

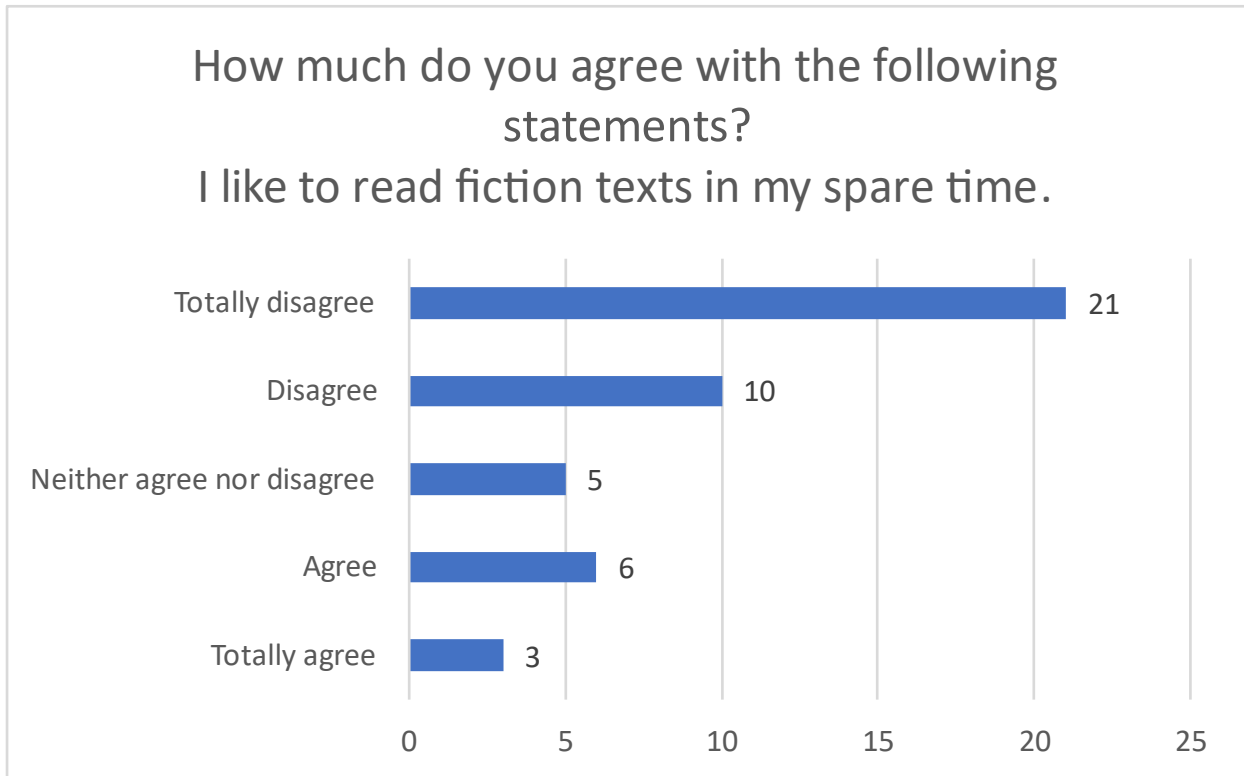
4.1.1 Question 1: What year are you in?



(Figure 3: the results from question 1 in the questionnaire)

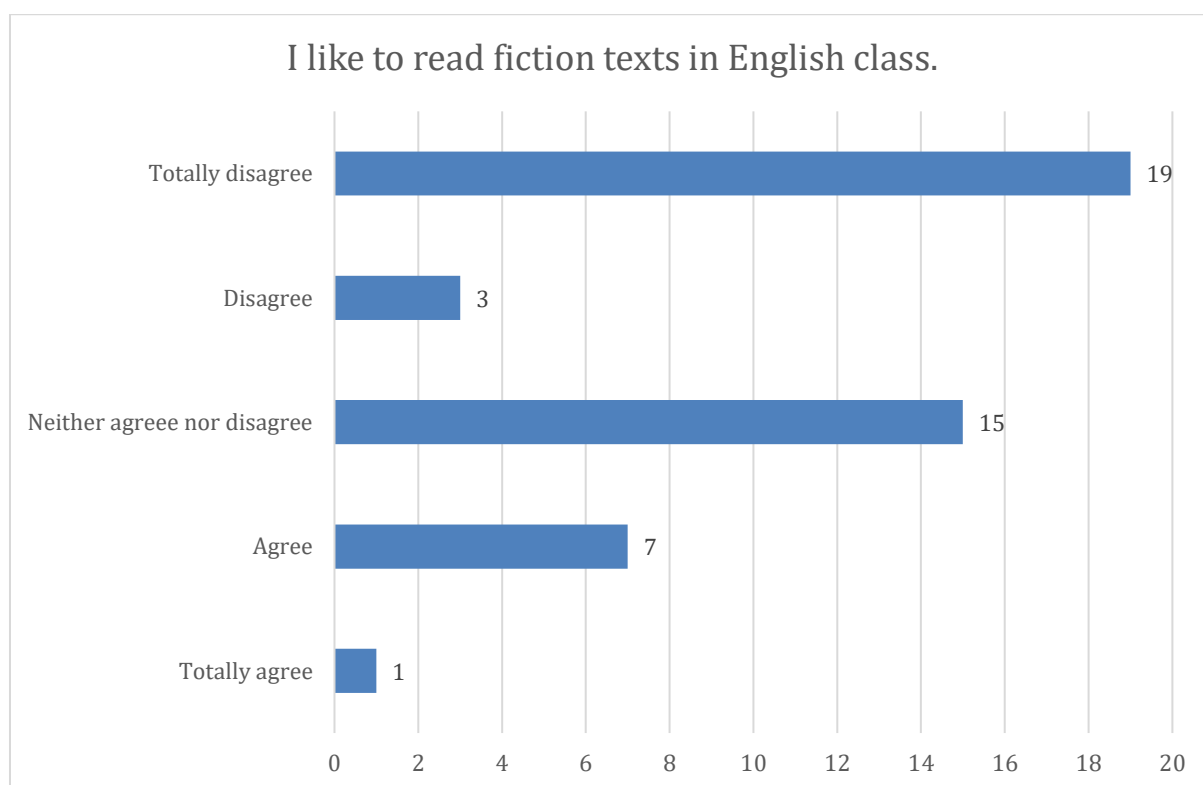
With 37 participants (82 percent), the majority of the participants are in Vg1 YF, or first year of upper secondary vocational studies. The most frequently occurring score, the mode, is Vg YF. This means that the answers to the other questions are largely based on participants from that group, and how the rest of the questionnaire is completed will reflect this.

4.1.2 Question 2: I like to read fiction texts in my spare time.



(Figure 4, attitudes towards reading fiction outside of school)

4.1.3 Question 3: I like to read fiction texts in English class.



(Figure 5. I like to read fiction texts in English class.)

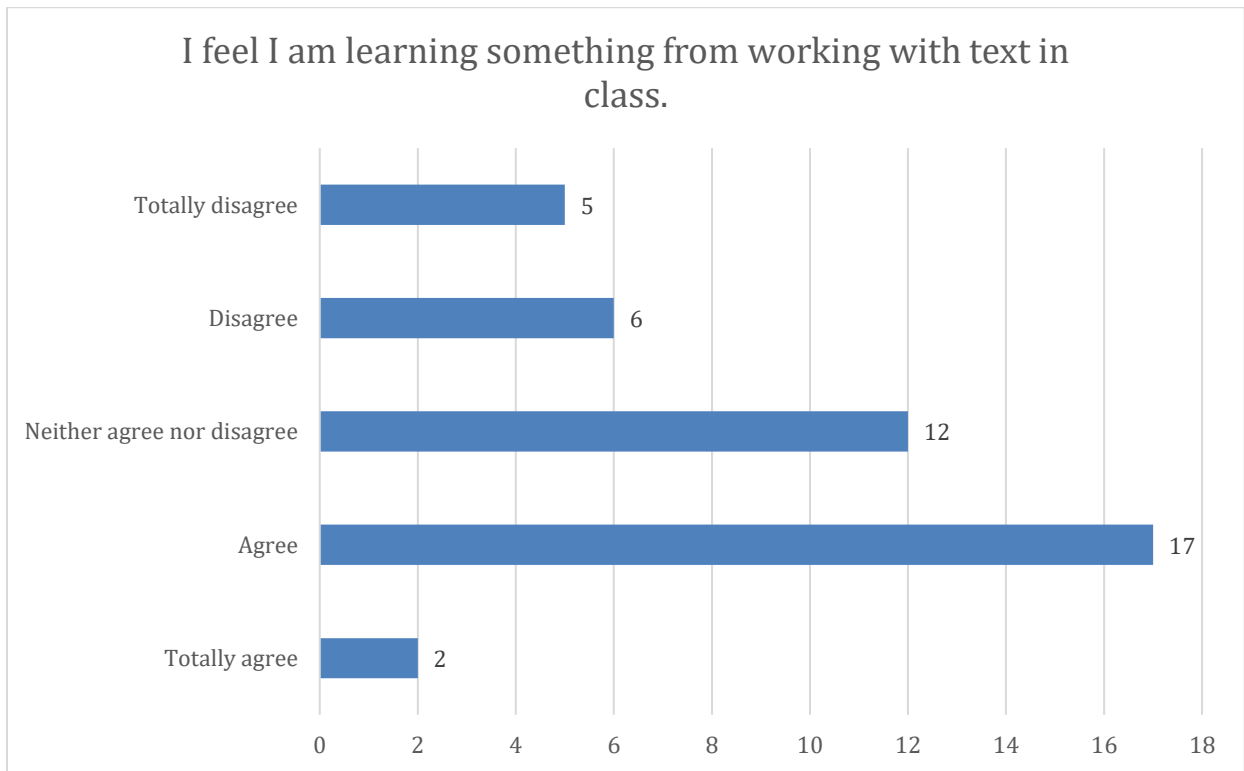
4.1.4 Question 4: When I work with texts in English class I like that:

In question 4 the participants were given 5 options for characteristics they found important when they read/watched texts. They were allowed to choose multiple options to a maximum of 3. 71% of all participants said they enjoyed when they can relate to the plot. 62% said they enjoyed it when they learn something new from the text, and 50% selected when the text teaches you new words and expressions. The less popular options were being able to identify with the characters at 33% and learning about different cultures at 21%. The participants could also write their own option and some mentioned genres like crime and fantasy, while another just said "I like to work outside", so maybe this wasn't the question for them, but at least they are honest.

4.1.5 Question 5: I like when the students can choose which texts and films we will work with in the English lesson.

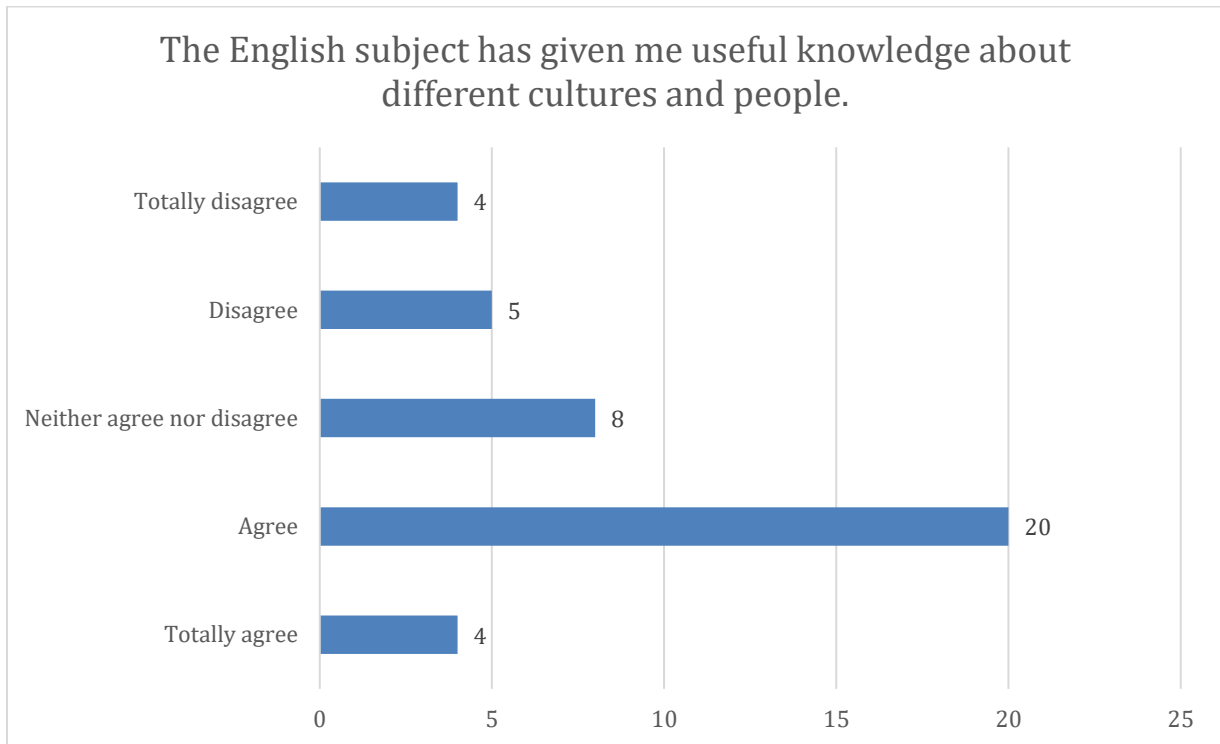
This question asked if the participants liked that they could choose what texts were worked on in class. All participants were either positive to this or neutral. 55% said they totally agreed, 33% agreed and the remaining 12% were neutral.

4.1.6 Question 6: I feel I am learning something from working with text in class.



(Figure 6. Own feelings on learning from text)

4.1.7 Question 7: The English subject has given me useful knowledge about different cultures and people.



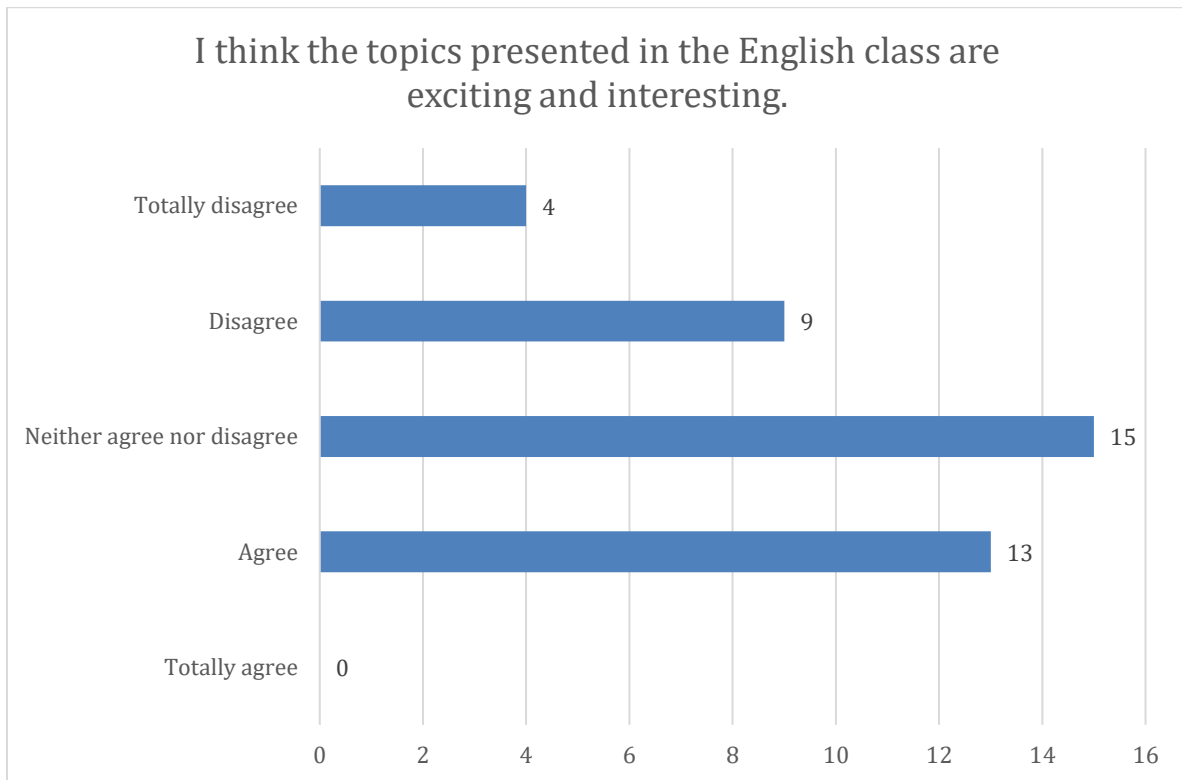
(Figure 7. Felt that the English subject has given them useful knowledge.)

Opinions on the usefulness of what the subject has given them. This agreement was also mirrored in the interviews.

4.1.8 Question 8: I am interested in learning about different cultures and people with different perspectives than myself.

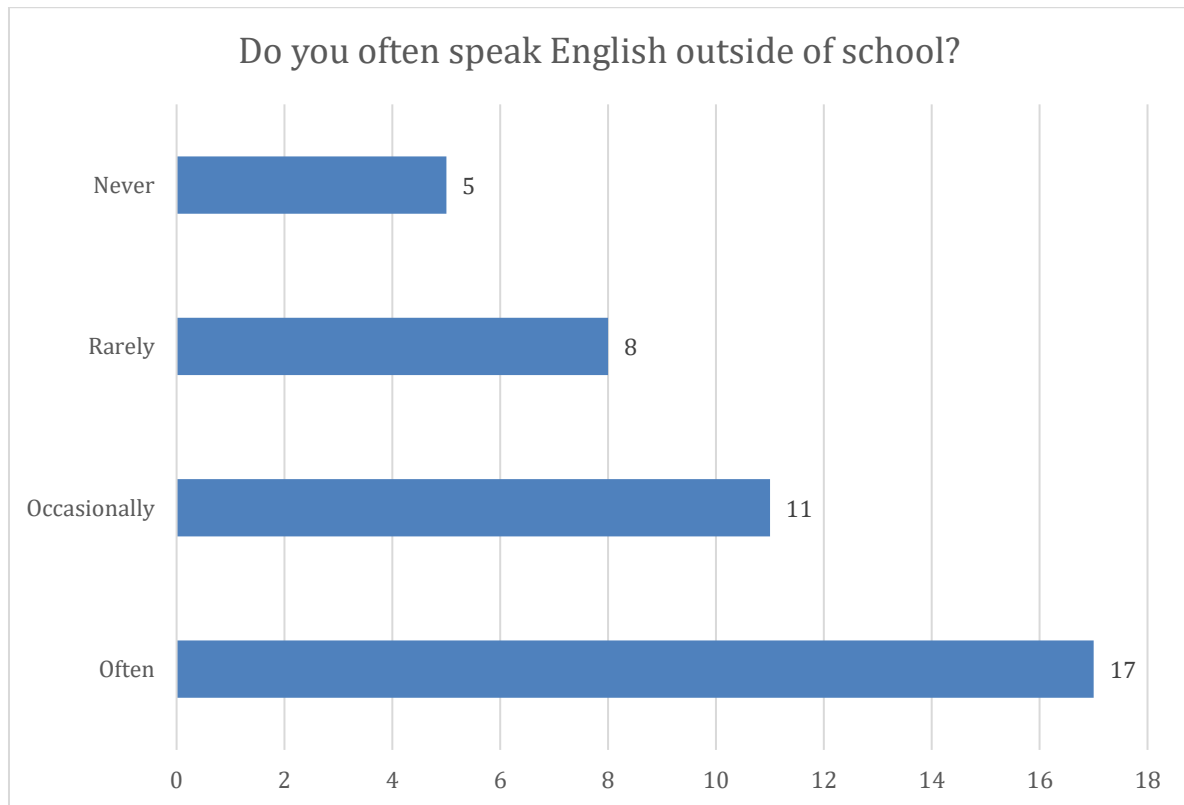
Question 8 asks if the participants feel like they are interested in learning about people and different cultures with a different perspective than themselves. This is a more thoughtful question and the first that asks about the participants values. 55% agreed or totally agreed, while 34% were neutral. This question might seem leading, and perhaps it is, but there are 5 participants who expressed disinterest. Meaning that there are some foundational values to gather here.

4.1.9 Question 9: I think the topics presented in the English class are exciting and interesting.



(Figure 8. Opinions on topics covered in class)

4.1.10 Question 10: Do you often speak English outside of school?



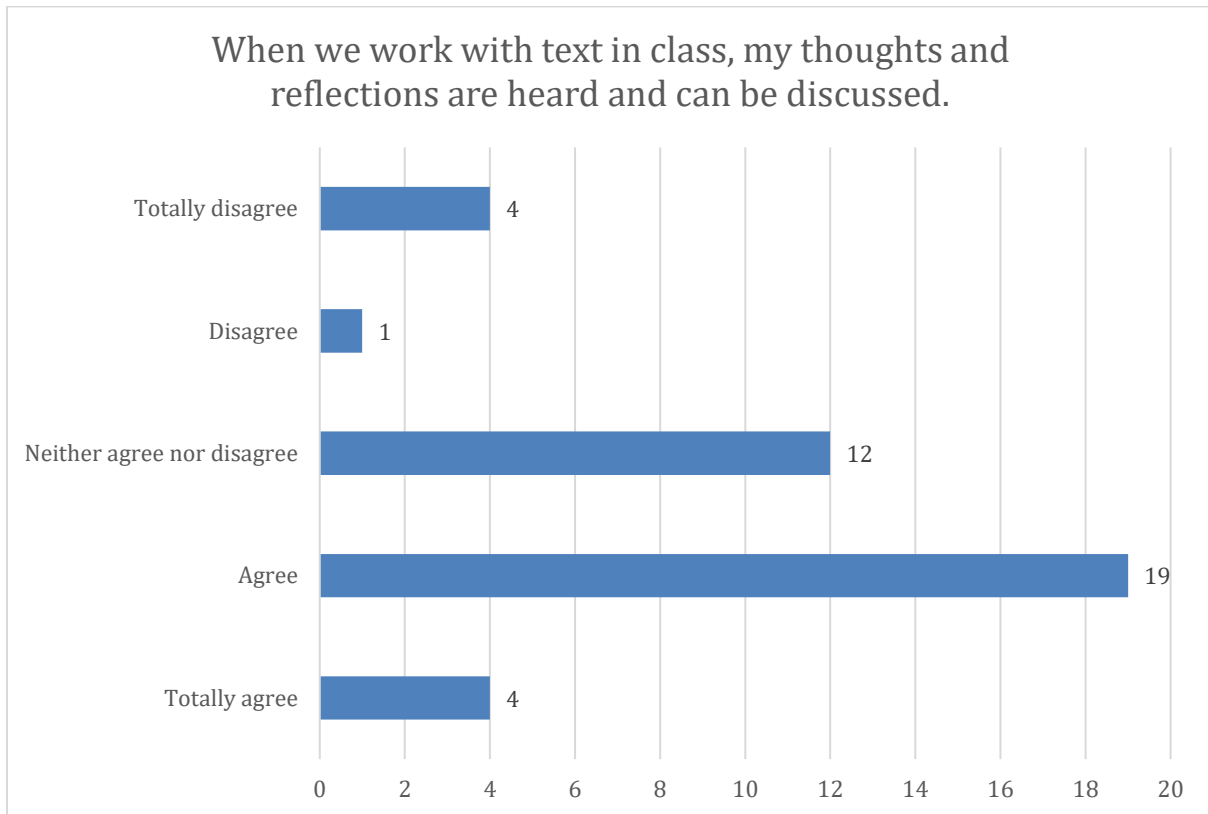
(Figure 9. Do you often speak English outside of school?)

This question was put in to have the participants reflect on the value English has for them.

4.1.11 Question 11: Do you have international friends with whom you speak English with outside of school? (eg. Online)

This question was meant to gauge the participants international relationships. 28 participants (68%) said that they have international friends they speak English with outside of school. Interestingly this corresponds directly with the results from the previous question, where 28 said they occasionally or often spoke English outside of school.

4.1.12 Question 12: When we work with text in class, my thoughts and reflections are heard and can be discussed.



(Figure 10. Checking to see if the students felt they could participate in class)

4.1.13 Question 13: What would you have done if you worked on a text/film in class and it was about something you strongly disagree with, but it seems like everyone else agrees.

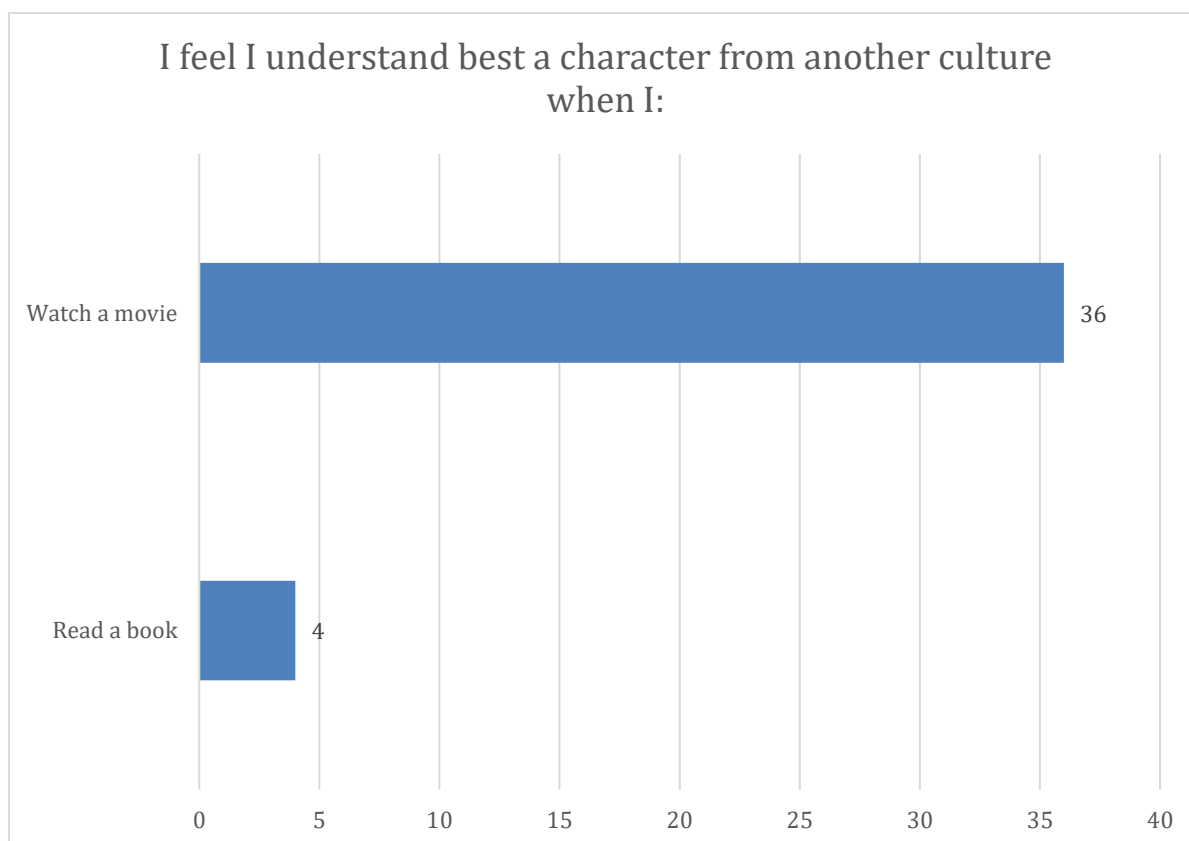
The participants were given the option between: I think about it, but don't say anything (15%), I comment on it to the whole class (15%), I don't say anything in class, but talk to a classmate later (37%), I don't know (22%) and write your own option (10%). There seems to be some reluctance to voicing their opinion to the whole class, but many seem comfortable talking about these subjects with a classmate. I don't know was also quite popular. This could point to the participants not understanding the question or not caring to much about these types of challenges. One participant who said that it was dependant on the subject, how much they cared or bothered to do anything about it. One also mentioned that they would easily forget about it if they didn't care about it.

This question was directly influenced by a previous master thesis done by Sande. She points to how discord in the learning environment, here represented by the disagreement between students, enriches the learning opportunities.

4.1.14 Question 14: Have you ever used something you learned in English class to communicate better with people from other cultures?

58% said no, while 43% said yes. Most of the participants who said yes simply said the English subject helped them speak better English. Moreover, two mentioned expanding their vocabulary and one answered helped them to be more polite. One also mentioned how having learned English throughout elementary school and lower secondary had prepared them to speak English without any trouble.

4.1.15 Question 15: I feel I understand best a character from another culture when I



(Figure 11. Watching a movie or reading a book better to understand another culture.)

4.1.16 Question 16: Has a text/book you read or a film you have seen in class made a strong impression on you?

The final question asks the participants if any text, movie or written has made a major impression on them. 21 participants answered that it had, and were then asked to give examples of those texts. 8 of these answers were “The Hate You Give”. The class had recently watched the movie, and it is easy to see that it made an impression. One participant emphasized the relevance the movie had in today’s society, while another says that the theming is very important.

Other movies that were mentioned was *To Kill a Mockingbird* and *Straight outta Compton* which are both about racial relations in the US. This theme seems to both be something that captivates the participants and that the school has focused on during their lessons.

4.2 Interview

The items presented here are excerpts and generalizations from the four interviews conducted with pupils from Engelsk 1 and Engelsk 2. The items are intended to help form a picture about the pupils’ perception of intercultural competence and their values regarding the subject. Excerpts are translated from Norwegian into English.

4.2.1 Introduction to each interviewee

This subchapter will provide a description of each of the participants to the interviews. Their answers during the interviews will be described and compared later, but the initial descriptions serve as an introduction to the participants and will cover information not directly mentioned in the interview.

Pupil A was recommended to be a part of the interviews by their teacher. Pupil A is 18 years old and had Engelsk 2 as an elective class. The teacher believed the pupil would have a lot to contribute to the conversation about reading and learning from text. The teacher described the pupil as high achiever in the English subject, participating a lot in class and good at reflection. Through our interview it became clear that pupil A was an inquisitive person and liked to do their own research. They said that school was often a good way to set up a foundation for knowledge, but that they liked to explore deeper on their own. The pupil also had a lot of reflections around their own learning, and the different sources knowledge came from. Specifically, they talked a lot about how different texts had allowed them to expand their worldview and learn about people in different situations from themselves, such as reading a book about a child living in a landfill in a u-nation. Pupil A also seemed to consider the more practical uses for an expanded English vocabulary and knowledge, where they mentioned how textbooks and lectures in higher education in Norway often are in English.

Pupil B was recommended by their teacher as well as pupil A as someone who did well in English class, although to a lesser degree than pupil A. Pupil B is 18 years old and had Engelsk 2 as an elective class. They were also nearby when the teacher and I discussed who would participate, making the choice more of a convenience sampling than anything. Pupil B's relationship with English as a language was mostly dictated by media. They said they spend a lot of time listening to English through YouTube and TV-series. This reflected in their speech, as they often would use English words in their sentences even though the interview was conducted in Norwegian. They seemed to enjoy the room for self-reflection and discussion the English subject offered. They mentioned how texts gave them an opportunity to reflect themselves, rather than being told what to think by the teacher. They also mentioned how they enjoyed the higher difficulty level presented in Engelsk 2 compared to Engelsk 1 and English class 1st year.

Pupil C is chosen by convenience sampling. They volunteered to be part of the interviews when asked by their teacher, and the teacher deemed them a good fit and someone who would be able to contribute well, especially when it came to use of literature and text.

Pupil C is 18 years old and had Engelsk 1 as an elective class. Pupil C said they felt like they already mastered English as a language and that it was something they often used outside of school when talking with people online, reading and watching different media in English. They also seemed dissatisfied with the lack of depth in some of the tasks presented in class, although this varied as they also commented on how they enjoyed some of the longer tasks the teacher had given them, such as one they spent 3 months writing. Pupil C seemed to be good at reflecting over their own experience of media, although often got lost in their own thoughts and multiple times during the interview asked for the questions to be repeated. Pupil C often linked what they had learned in class to movies they had watched, as it seemed they were easier to remember and draw a connection to.

Pupil D also volunteered to participate in the interviews. They are 18 years old and had Engelsk 1 as an elective class. Compared to the other interviewees, pupil D had the shortest interview, however, they had a lot of opinions about respect and how one should view others and, although not using that word to describe themselves, seemed very reflective of their role as a sojourner, (see chapter 2.3.3.) Pupil D seemed to have more practical reasonings for choosing Engelsk 1, referencing how it is easier to communicate and study with people abroad. It seemed that pupil D was able to have quite strong reactions to texts they experienced. Especially when it came to watching films, as they mentioned how films had expanded their view larger themes such as war and race relations. They also seemed to be very aware of their own role when it came to these themes. And how to treat them with respect as someone on the outside. Pupil D also mentioned how they were not a big fan of reading, so being able to experience texts through other medias worked well for them.

4.2.2 The interview

4.2.2.1 Why they chose Engelsk 1 and Engelsk 2 and how they enjoyed the subject so far.

The interview started with asking the participants why they chose Engelsk 1 or 2 and how they enjoyed it so far. This was done to establish a background for the rest of the interview and to have a more relaxed beginning for the participants. They all mentioned that they enjoyed English as a subject and found many of the things they learned about interesting. Pupil A and D mention how they chose Engelsk 1 and 2 respectively in order to help with further, higher education. Pupil C said they already felt that they were knowledgeable about the subject and it was therefor natural to choose it. Same as Pupil B who felt it was a natural progression when they already had done Engelsk 1. They all mention how the elective courses go deeper and have bigger tasks where they get to practice analysis.

4.2.2.2 How the pupils are affected by texts they experience and if location changes that.

The participants were asked about their relationship with different texts. How they were affected by the texts they encountered if at all, how the media it was presented in changed it and if they viewed it at school made any difference. During these questions the conversation shifted heavily towards movies, although that was not the original intent, but it worked well with the semi-structured way the interview was conducted (chapter 3). All the participants believed that they could be influenced by texts, although most of them talked about it in a more general manner, stating how “people” often were influenced by what they read and watched. Pupil A and D mentioned how the new information they learned from texts could influence them, pupil B however approached new information with more scepticism. Pupil C also seemed quite sceptical to texts, especially ones they deemed wanted to convince someone of their opinion. But they do mention how this new perspective they gain from texts helped them look at things differently. Pupil A believed that the media a text was presented in did not matter on how it affected them, but pupil B, C and D all said that they often got a stronger impression from films. This could be because of the visual aspect of the media, the more condensed storytelling or their greater availability. Pupil A mention how they felt books were often more trustworthy than films. Pupil C also mention how books demand a greater focus than films, something they felt made it less accessible. The answers for whether they experienced the texts in school or at home affected them differently ranged quite drastically. Pupil B and C mention how school is more sterile and makes you more analytical than you would otherwise have been. While at home you are more comfortable and think less about what you consume. Pupil D felt that the location did not change their impression of a text, that it remained the same. Pupil A mention how they like to do their own research, so they were more sceptical at school where they had experienced the teachers often being quite loose with their sources. So they preferred texts they could experience in their own home and trusted them more the more they knew about the source.

4.2.2.3 How they relate to characters and what that can teach them about themselves and others.

Next the participants were asked about how they relate to characters in a text and if that was important for them, how would they react to a text if they could not relate at all to the characters in it and if a text had helped them learn something about themselves, and about others. Pupil A said that they preferred stories they could see themselves in, but that they also liked stories where to opposite was true. When they watched something where they did not feel many similarities to the characters, they mentioned how they felt they became more of an

audience and how it was nice to sometimes distance yourself from a text. Pupil B and D mentions that they don't feel it is important to relate to the characters in the text to enjoy it. They both mention how they could still have sympathy and find the text interesting and important even though they did not feel a strong connection with the characters. Pupil C seemed to have another understanding of the question and due to the semi-structured aspect of the interview, we talked more about how they often felt that they could not connect with characters in a text, either because of their own difficulty understanding others or because of outside factors. Pupil C said they would feel a stronger connection to the story, not necessarily the characters.

Pupil A, pupil B and pupil D all mention how they found texts they did not recognise themselves in interesting. Whether that was because it could teach them something new or show them new perspectives. Pupil D said that even if they don't recognise themselves in a text does not take away the importance of the text.

When asked if a text had helped them learn something about themselves, pupil A said that often found ways to expand their interests through texts already based in something they liked. Pupil D said something similar where they found themselves inspired to explore different interests because of texts. Pupil C mention how all the different perspectives they experienced through texts, especially through the internet, helped them realise things about themselves and sort their thoughts. Pupil B said that they personally did not feel that a text had helped them learn something about themselves, but that they were open to the possibility. When asked if a text had helped them learn something about others, pupil A and D mentioned specific examples where they had learned more about people from a different culture, while pupil B agreed that in a general sense text could help. Pupil C said that they often had trouble relating to others, and that texts had not really helped in that regard. They felt that the world is illogical.

4.2.2.4 Pupil's thoughts on fictional texts in the EFL classroom

The participants were then asked about texts in relation to the classroom. If they felt they had learned something from text in class and if it had changed their opinion. They were then asked to reflect about texts in the classroom setting and if they had used any of the knowledge from texts outside of the classroom. The answers differ quite a lot from one another, the more open conversation style based in the semi-structured interview may be a reason for this, or the participants may have misunderstood the questions I was trying to get across. Pupil A, B and C all mentioned different texts that they had read or watched in class that had left an impression on them. Pupil D did not mention a particular text as an example

but said that texts could help them learn about different themes. Pupil A mentioned *The Great Gatsby* and *Fahrenheit 451*, and how analysing the main characters had helped them better understand people they met in political engagement. The texts had given them words and context to explain traits some people they experienced had. Pupil B talked about *Ex Machina* as a view into the ethics surrounding AI. Pupil C mentioned *The Butler*, and how they had been on a journey together with that character and felt pride for their accomplishments. Common for all participants were how they all mentioned how they talked and discussed the texts they experienced together as a class. All participants said that texts had given them perspectives they would not have gotten elsewhere and changed their views on themes they did not have a strong opinion about for before, but not especially change their opinion. Although pupil D did mention how something they had learned in English class had changed their opinion on what to vote.

When asked about why they thought the school used texts as a learning tool they all said they thought it was a good media, but for different reasons. Pupil A felt that texts helped them with language learning and better cultural understanding. Pupil C said they liked the storytelling aspect texts could have. Pupil B and D both said they enjoyed the variation in media texts could have and how it helped vary the classes. They all said how they gained different perspectives because of texts they experienced in class.

When asked if they had used any of the knowledge they gained from texts in class outside of class, all mentioned how the general knowledge they had gained helped them in conversation, gave them better arguments and understanding. Pupil C mentioned how they liked that text in class often pushed them outside their own “bubble” and taught them something they would not have come across otherwise.

4.2.2.5 Pupils’ thoughts on fictional texts and culture

The next questions were concerning how texts affected them in relation to different cultures and culture learning. First they were asked if they felt texts had changed their perception of other cultures. Then if they felt that texts were a good way to learn about other cultures. And lastly what media they preferred when learning about other cultures through texts. When talking about if texts had changed their perceptions on other cultures all participants mentioned specific cultures they had learned more about through English class, such as USA, UK and the Black Lives Matter movement. They all said they had better understandings of these cultures because of texts they had read or seen. Pupil C seemed a little confused about the question as we went out on a tangent concerning differences between

western and non-western marriage ideals. But later the conversation steered towards what they had learned about other cultures from texts on the internet.

Pupil A, B and D all said they felt texts were a good way to learn about other cultures. Pupil A said that it was a pleasant way to present information, especially compared to pure scientific articles, which they had some experience with reading. Pupil B mentioned how the texts they have in class is often from authentic authors, so they have an inside perspective instead of an outside perspective. They would often watch interviews and movies where people from different cultures were able to share their experience. Pupil D said that texts, especially movies, felt immersive and would make it feel like they were there. Again, pupil C seemed to be confused about the question, but mentioned how they liked to watch videos online and read factual texts sometimes.

Lastly, I asked what media they preferred, videos or written. They were all positive to videos, but also saw written as valuable. Pupil B and D said that movies were often more fun than written text. Pupil D also mentioned how they were very much a visual learner, so they found video more interesting. Pupil C mentioned they liked movies more due to their dyslexia. They felt written texts were more difficult to remember. Pupil A and B were more positive to written text than C and D but mentioned shortcomings. Such as how they don't have the time to read, and it is easier to lose interest. Pupil A noted on how watching a movie about a text they had read helped them better understand it, referencing back to *The Great Gatsby* we talked about earlier. They had better understand the context and characters because they had also watched the movie.

4.2.2.6 Enjoyment to learning in text.

For the final question of the interview, the participants were asked how enjoyment factored into their experience learning from texts. All participants said that if they found the text interesting, remembering it would be easier. Pupil A mentioned how they often could become obsessive. So, if they found the text very interesting, they could become very fixated on it. They would often take notes during texts they liked in class unprompted. They mentioned how texts they really liked would stay with them. They exemplified this by mentioning a movie called *The Journalist* they watched in 10th grade and still remembered years later and how it had shaped them. Pupil B said they liked the texts they had used in class. During the school year they had been in dialogue with the teacher concerning what texts to choose. To them, all the texts had been very interesting. They mentioned how when they got really invested in a text, they "could not wait to continue". Pupil C mentioned how upon closer examination of a text they could often find something they liked, even if it was not

apparent from the start. For them whether they were curious about the text was more important than if they found it exiting. Pupil D ends on a different view than the others. They mention that, although if they like a text, it is easier to remember, when it comes to texts relating to culture the learning they gain from it is based on innate respect for the different views presented.

5. Analysis and Discussion

Question themes:

In a reflective thematic analysis, you are never completely objective. It is important to recognise your own position as researcher. So as a researcher I approached this study as a soon to become teacher. During the interviews I would often find myself in dialog with the participants and sometimes helping them form their wording when they faltered. While I still believe their intent is preserved, some of the wordings may have been changed because of it. As a thematic analysis we are interested in finding the themes found in the answers, not just answers to the specific questions. So the different themes are often a combinations of multiple answers from the participants. As a reflective thematic analysis we focus on some qualities that separates it from a more traditional analysis. We like long answers, we need to tolerate some degree of uncertainty, and the answers can not be framed as completely self-aware. Meaning that the answers given by the participants can be interpreted in many ways. My way is not the only option. The participants themselves may not have gotten across what they truly meant, so some leeway is understandable. (Braun, V. & Clarke, V. 2022. page 8-16)

Planted in the research questions we are here exploring the participants experience with intercultural competence and their relation to learning from text.

5.1. Reflecting on how you affected by text?

The participants were asked about how they felt different media affected them and their opinions, if at all. They all seemed to have reflected and thought about how you are affected by media and what you experience. How much they personally felt it affected them varied.

When asked about how and if text could affect them, Pupil A responded with how they thought all media had an ability to affect us. They also mentioned how it didn't matter if one agreed with the new information one gained, but that they felt all new information could change your point of view. They brought up how, when they were younger, their view of America (USA) was very different, and that the more they learned about the country the less

they liked it. Pupil A seemed to be very open to changing their view based on knowledge they gained. However, they did also seem to be very aware that some forms of media actively try to change their opinion, which they later credit this to their personal involvement in local politics. Byram (2020) speaks about how examples and interactions build up an image of a culture. For pupil A that image had changed the more they familiarise themselves with the culture. Relating mainly to *savoir être* where their attitude towards something is the main change, while also taking the other aspects of intercultural competence into considerations such as *savoir apprendre* and *engager* which is discovery and critical awareness, pupil A had changed their view of America based on the new knowledge they gained mainly from texts. Pupil B seemed to have a larger amount of scepticism towards how media affects you. They certainly believed that media could influence you but mention how different themes can be interesting to learn about, but not necessarily force you to change your mind. They had i.e., recently learned more about totalitarianism through different texts presented in the classroom. But they did not feel like that had changed their mind about the subject, just taught them more about it. They mention how books and films often would make characters more likable in order to establish a connection.

“You want to see them win.” (Pupil B, 10:45-11:37).

Pupil B was aware of how this could garner more sympathy from the viewers. They mentioned the character Walter White from *Breaking Bad* as an example of these more sympathetic characters. They said that they wanted to see him win, but at the same time they knew he was not a good person. They found it interesting how they cheered for him, but as the series continued, they liked him as a person less and less. Though they still enjoyed the character and plot.

Pupil C seemed very open to the concept that what you read and watch can help convince a person of something. They said that they often felt that the world was illogical, and that movies in particular could help sway opinions as they visually could show people different perspectives.

Pupil D was also very open to the idea that different media could affect your opinion. They mentioned how a movie or something they heard previously had changed their perception. They specifically talked about how they did not have that much knowledge about politics and the different parties in Norway. Learning about them in English class had helped shape their opinions and what they should vote for. They said that initially they supported one party, but the more they learned the more they moved over to another. In my opinion this speaks to pupil D's *savoir engager*, meaning they have enough awareness to evaluate their

own culture to change their opinion. An intercultural speaker, which pupil D proves to be later as well, must be able to evaluate their own thinking in response to new experiences, according to Byram (2020). The relation with *savoir être* comes in where the participants realising that they are experiencing the perspective of another. Having an openness about the “others” perspective is crucial in Byram’s intercultural competence, but also how they should reflect on the reasoning behind the different perspectives. This unique insight into another person’s life through film and literature should also help when building a connection between two groups. Understanding learned through film and literature should promote at the very least respect for the others, which I feel all the participants show to varying degrees.

5.2. Changed your opinion or broadened your horizon.

The participants were asked about if they felt that different media had helped them learn more about the world. Particularly other people and cultures. This led to talks about different stories and meetings that they felt had helped them learn something about others. We got to talk about cultural norms as well as how to respect others with different views than yourself. Learning about the cultural references and social conditions of other people and their culture is a great way to facilitate better communication between them according to Munden and Sandhaug (2017). Learning through examples should help the pupils build up an image of the culture they are presented with. The *savoir comprendre*, meaning the pupils ability to interpret and relate should according to Byram (2020) improve based on the more knowledge you have. Pupil A seem to pick up on this concept as well, although not having knowledge about Byram’s theories:

“I a way, I think media can be a great bridge, to deepen interests and opinions and values. So kind of, I don’t know if it changes anything, but I think it can help expand and increase (your perception).” (Pupil A, 12:29-14:36)

Pupil C comments on all the different medias they watch and read online and how they often experience other perspectives because of this. They said this had made them learn things about themselves they never would have thought about otherwise. When experienced through a character in a text, especially one they connected with, made them realise that a similar situation could have happened to them. They said how they didn’t have much experience with people from completely different cultures and used to think about their own culture as the norm. In later discussion pupil C talked about how they moved away from this view and now were more open to different perspectives.

“Yes, I think there isn’t a correct opinion, because when you look around you there are so many different people who think in different ways.” (Pupil C, 19:53-20:54)

Through class pupil C and D had had multiple meetings with people from other cultures as they were part of the same class. Pupil C did not mention much about these experiences, but pupil D comments on how they found it really interesting to hear from someone who had a completely different story than themselves. They also showed appreciation for what they brought uniquely to the conversation from their perspective. In my opinion showing pupil D's ability to engage with *savoir apprendre*, where their interaction with someone from the *other* culture is used to further their own understanding. Brevik (2019) notes that the students' perceptions are "cultural dependent" meaning they need to understand their own attitudes and values through their own culture and upbringing. It seems the participants are able to see that others can have a different starting point than them and uses that to justify their differing perspectives.

5.3 Perception of other cultures and Respect

Pupil A mentions how it can often be a challenge to understand a text when the plot or culture feels distant. They say how they can become more of an onlooker when they feel like they don't recognise themselves in the characters in the text. They mentioned The Kardashians as an example of a text they did not feel like they recognised themselves in. Pupil A were quite reflective when discussing how this distance could be seen as a break from the daily routine and how they found joy in the more surreal aspects of different texts. Being in the audience, instead of recognising themselves in the characters meant they gained a different perspective. For them seeing the characters as characters, instead of aspects of themselves, was a way to experience something different. They also said they were great fans of fantasy and science fiction, which also shares the same distance, at least in their opinion. A text that did seem to have had a large impact on Pupil A was a novel they read growing up. The novel was about a young child living in a garbage dump in a development country. Pupil A remembered how it made them more understanding on their own "place in the world". At that time, they said they easily forgot that Scandinavia was not the entire world. They mention how it gave them a new perspective on something that they were aware happened but did not know too much about. It was an eyeopener for them to experience a character who lived in this reality they did not have much experience with.

«I think people easily become a bit cynical, because you want to distance yourself from these horrible things. But when you can put a face to it, whether it is real or not, makes it harder to ignore. This was fiction, but based in reality. So it made me change my view on society and the injustice in the world.» (Pupil A, 14:39-18:34)

In a way one might see these two texts as a clash between culture with a big C and culture with a little c. Where *The Kardashians* are big C and the text about the child is little c. The little c text presented pupil A with a more nuanced look into an ordinary person's life and understanding of the world, contrasted with *The Kardashians* who at this point I would argue can be seen as a large enough phenomenon to nearly be a cornerstone in American culture. And since we know by Byram's many definitions of IC, culture is more complex, so it is important to look at not just the "standard" way a culture is presented, but to other groups as well.

Unprompted pupil B started talking about how they often had trouble connecting with texts and how having a character they recognised themselves in would help. For them being able to experience an event through a character was an easier way to remember and learn from it. They would often sympathize with characters as well even if they did not relate much to them. Just being able to see them as a person and understand that what happens to them also could happen themselves established a connection for them. They mention having learned about the Black Lives Matter movement recently at school. The situation around race relations and police brutality is far from their reality, but having read texts about the theme had helped them gain a better understanding of a situation they recognised they could not have found themselves in. Pupil B also said how they watched interviews in class from people within the BLM movement and how that was a great way to gain further insight into their situation.

Pupil C talked about how a movie had helped them sympathize more with Afro-Americans. They had watched "The Butler" in class. The movie had helped them understand how the people who worked as servants in the 20th century had lived. Although they knew about many of the circumstances and history of Afro-Americans in the US, the movie had helped them humanize with a situation they felt was very distant from them. Similar to Pupil A this helped Pupil C expand their view to other peoples' experiences.

Pupil C brought up how they had seen a video discussing a family conflict from India where a woman was married off to a man 10 years older than her. They mention how this situation could have been commonplace in Norway maybe 100 years ago, although quickly correcting themselves saying that this does not mean that "we" are the ones who are correct. Though not intentional, I felt this spoke to them seeing their own culture as more advanced or perhaps more developed than that of India. This line of thinking points to some failures of Byram's *savoir être*, where the learners' attitudes towards other and their culture is not equal to their own. Pupil C also mentioned earlier that they used to have this attitude when they

were younger. Although in pupil C's defence this could also point to them having a more nuanced view of other cultures. Klafki (1996) points to how too much focus on harmony and agreement can be seen as a failure of intercultural competence. Understanding conflict and disagreement can be just as important when it comes to IC.

“I don't have to recognise myself in a character in order to see the point or feel like I connect with the movie. I don't have to recognise myself to see that it is about something important.” (Pupil D, 5:47-6:24)

When asked if being able to recognise yourself in a character was important for them, Pupil D surprised me by saying they didn't find that important. They go on to talk about how they recognise they don't have to relate to a character in the fiction in order to learn something about others. They said that many of the stories they experienced they simply could not relate to because of their own heritage as a white person. But they would still sympathize with the characters, in this example black Americans, which they recently had talked about in class. They still found it interesting to learn about even though they could not relate to the characters directly. They appreciated the opportunity the text gave them to familiarize themselves with the topic. As Hoff (2014, p. 509) mentions “knowledge of the other is what brings insight into the self”. Pupil D mention how they had not fully understood the situation, and still did not, until they had been taught about it in class. Watching movies and reading texts had given them a greater understanding of race relations and blacks experience in the USA than they would have been able to find on their own.

When asked about why they thought it was good for them to learn about others and their perspectives pupil D responded:

“Because I think you can grow from it. It is important when you i.e. travel to another country and familiarize yourself with what's common and norms there, do's and don'ts. (...) Just to get a better understanding of people.” (Pupil D, 14:04-15:22)

5.4 Movies vs written text

The difference in movies vs written text was an interesting subject to discuss with the participants. They seemed to have a varying opinion on how well they liked the different medias, but all had something to say about how they experienced the different text formats. Trust, credibility, understanding and how well they felt they learned from the different texts were all discussed. Brevik (2020) mentions how language learning in English are directly linked to different types of texts, so exposure to all texts are beneficial to language learning and all are helpful for English development.

When talking about differences in media when it comes to relating to a text, pupil A brought up the differences in how we view different media forms and how that changes credibility for them:

“I believe people have a tendency to trust books more, although I have seen many movies that has had a huge impact on my point of view. So I think that when it comes to the different medias, some are more credible than others, but that they all have the same potential to influence people. And also movies are much more available to everyone, since not everyone have the capacity to read a lot of books.” (Pupil A, 3:36-4:12)

For them, the credibility is somewhat based on what media the texts are presented in. Aware of this, they do seem to reflect on how and what they are influenced by. There are also differences in understanding based on different formats. Pupil A mentioned how, when reading the *Great Gatsby*, a lot of the symbolism had not come across to them until they later saw the movie. They thought the writing style was difficult and therefore had to reread the text sometimes. So, for them the movie had been a better way of understanding the same story.

Similarly, Pupil D mention how they feel a closer relation with characters when watching a movie than reading a book. For them being able to see the characters helped them understand. Particularly watching their faces and reading their expressions helped relate to them more in their opinion. Watching a movie also made it easier for them to remember. They don't discredit written text, but they feel like movies often made a stronger impression on them. In contrast to the rest of the participants, Pupil D says they feel no different based on where they experience the text, at school or on their own spare time. Whether this has to do with confidence or some other factor is unclear, but could be interesting to look more into.

Pupil C believed that books and written text could affect you more because it demands greater focus from the reader than film does. Films doesn't allow you to stop and process the information you have learned properly until it moves on, in Pupil C opinion. They mention how written text allows you time to think, because you can move at your own pace. In this regard Pupil C believes books influence you much more directly, as the text does not continue without you. They do however state that some of the impressions they get from texts can change if it is a movie because some of the context and delivery can be easier to understand when watched, in their opinion. When asked about difference in location could affect how they felt about a text pupil C said they often felt the location could take away from

the experience. If they did not feel completely comfortable, they could not enjoy the full extent of the text and could lose focus.

“When you are at school or in a classroom that is very large you notice all the other things around you that can take away your focus a little.” (Pupil C, 10:28-11:41)

Pupil B felt they learned a lot from reading books. The variation in writing styles between different authors was fascinating to them when analysing a text. The higher level often presented in the texts helped them learn new words and expanded their vocabulary. Similar to pupil C, pupil B talks about how watching a movie often can make you miss details and parts of the action. Not so much in books, but they said how reading a text could sometimes be tiring and that watching a movie was more fun. To them, both medias had their strengths and weaknesses. When reading, at school at least, it was easier for them to take notes. They mention how they was able to understand the text better and spend the time required to read between the lines.

5.5 In the classroom

The participants were also asked about their experiences in the classroom related to texts. There were some varying degrees of enjoyment about what and how the subject was taught, but they all seemed aware and reflected well on their own experience in the classroom. There was a divide in how the different participants viewed the knowledge they gained in the classroom. Pupil A, although being a high achieving student that did well in class, seemed to have a general distrust to what was taught. They put a great deal of emphasis on critical evaluation of sources and felt that the teachers themselves could be better when deciding what to teach in class. Due to this they put greater emphasis on their own research but were very mindful of their own source evaluation when doing so.

Pupil C also had some issues with the lack of depth found in their class. They mention how they discuss different texts they read or watch in class, but that the level often felt more like “engelsk fordypning” which is a lower secondary class. They felt that the focus was mostly on English speaking countries they already knew, such as Great Britain and USA, especially when it came to what movies they watched. This participant was however in Engelsk 1, where the competence aims focus more on language learning than cultural analysis. Could be seen as a failure of Munden and Sandhaug’s advice

Pupil D however seemed more positive to classroom learning. They felt they had great variation in text format, such as pictures, movies, written text, news text etc. They reflected

on how these different approaches helped pupils who found some easier than others. They liked how the teacher accommodated for that. They themselves mentioned previously that they preferred movies to other texts. They said what they learned in class had helped them better participate in discussions outside of class as they had become more knowledgeable and learned how to better argue for their opinions.

Pupil B was also positive to learning in the classroom. They liked the variation found in class as well as the opportunity to explore many different perspectives. They would do this by class discussion or through different texts, like YouTube or presentations by the teacher. For them, the classroom was a place where they could analyse and reflect, which they said that they liked. Pupil B also mention how they perceive texts differently when they are presented in the classroom. Because they know they are at school, they know they will likely talk about the text later and analyse it. So, they would pay more attention to plots, themes and character descriptions. In a more relaxed environment, they said how they would not pay as much attention and just view texts for entertainment. At school they would have forms to fill out before watching a text(movie). This allowed for greater reflections and discussions later in class. Pupil B was positive to this way of working with texts and liked discussing with their peers. Often, they would have different perceptions of the same texts when it came to themes and how subjective they could be. The “useful awareness-raising tasks” Munden and Sandhaug (2017) wrote about seemed to be in full effect here. Relating to how working with texts grant opportunities to reflect and better understand what they have watched. The fact that the teacher gave them time to discuss the movies helped them understand and set them up for a better discussion with friends later.

5.6 Enjoyment and learning

The final question was much more dividing than I anticipated. How important is enjoyment to learning for you in this context? What we want is for the pupils to avoid a superficial and passive understanding of intercultural competence, and according to Klafki’s (1996) theories, to avoid this we need to present opportunities where to pupils can be active and engaged. Pupil A said that when they enjoyed something it was a lot easier to learn. They said became more focused and took notes. It could potentially become obsessive if they found it really interesting. This notion was shared by pupil B, who said they of course learned more when they found it interesting. If they felt captivated by a text was a big factor in if they would continue with it or not. Often continuing with the text at home if need be. For Pupil C interest and depth are what invited enjoyment. To them, the deeper they could dive into an assignment or a task the more enjoyment they found in it. It triggered their

curiosity. They start by mentioning how a task can seem dull, but when they start to understand more of it the more enjoyable it became. Pupil A, B and C seem to all subscribe to the notion set forth by Thorne and Reinhardt (2008) presented earlier, that engagement, relevance and interest is what drives discovery in texts. These qualities should help develop their language awareness from texts. Which they seem to show quite well throughout the interview.

Pupil D seemed perplexed by the question. For them interest and enjoyment mattered little when it came to learning about other people and cultures. Interest could help them remember better, but for them it came down to respect for the other culture. Learning about others seemed to mainly come from a position of respect and understanding for pupil D. At least in this scenario pupil D's values seems me to line up great with the intercultural speaker (see chapter 2.3.4). Who is the ideal when it comes to intercultural competence, who's worldview is based in mutual respect and understanding between people of different cultures. Pupil D had mentioned earlier how they also had this respectful view when they encountered different cultures through text.

6. Conclusion

“Working with texts in English helps to develop the pupils’ knowledge and experience of linguistic and cultural diversity, as well as their insight into ways of living, ways of thinking and traditions of indigenous peoples. By reflecting on, interpreting and critically assessing different types of texts in English, the pupils shall acquire language and knowledge of culture and society. Thus the pupils will develop intercultural competence enabling them to deal with different ways of living, ways of thinking and communication patterns. They shall build the foundation for seeing their own identity and others’ identities in a multilingual and multicultural context.” (Ministry of Education and Research, 2019, p. 3).

The thesis builds on Byram’s theories of intercultural competence. Byram’s theories has been hugely influential on the European understanding of intercultural education and his

influence is clear to see in the Norwegian LK20. Byram's theories are based around the different *savoir's* or knowledges. While connected, people can display different degrees of understanding of the *savoirs*. They all deal with understanding oneself in relation to others and culture. Whether that is one's own culture or others. The point of intercultural competence is that one can better facilitate communication and understanding between people of different cultures.

The intentions of this thesis were to investigate the pupils' perspective and experience when it came to intercultural competence. As stated in the new LK20 pupils should develop their IC in different ways I wanted to see how text could be used. The questionnaire and interviews conducted for this thesis revealed many of the same attitudes and values especially towards text. All participants during the research were in upper secondary school and had only been using LK20. The participants in the questionnaire were mostly Vg1 pupils from vocational studies, while the participants in the interviews were all Vg3 pupils who had Engelsk 1 or 2 as an elective class. Due to changes during the development of the thesis, the questionnaire asked mostly about the pupils' relationship with text, while the interviews were able to lean more into understanding attitudes and values. Through the questionnaire it was revealed that most of the participants were quite neutral to text and reading, both in school and outside it. It was however important for them to be able to relate to the text when they first encountered it. They did mostly agree that they learnt something from texts in class and could often find use for the knowledge they gained about other people and cultures. 68% of the participants in the questionnaire reported that they had international friends they used English to speak to, so they had had some use for the language they learned in class. There were strong majority in preferring films over reading as an expression of text. The Hate U Give was also heavily mentioned as a text that affected the participants. This is probably because they recently watched it and it was fresh in their mind. The themes the movie brought up, such as police brutality and race relations were something that popped up again in the interviews. It seems this movie had been quite influential.

There were conducted four separate interviews using a semi-structured approach. The conversations had with the interviewees revealed many of the values and attitudes they held over texts, learning from text, as well as perception of other cultures. They all mentioned how they thought people, including themselves, could be influenced by text, in this context meaning what they read or watched. They all brought up examples of texts that had influenced them to some extent and many of them had great insight into what these texts did to them. Like the participants of the questionnaire, the interviewees found it important to be

able to relate to a text. When they were unable to do so, most of them reported a distance to the text. One of the participants, pupil D, seemed to have a different approach than the others. They approached learning about others with much more respect and understanding. Pupil D seemed to be much more in line with what Michael Byram calls “the intercultural speaker” who is an individual who mediates understanding and mutual respect between people of different cultures. The other participants also ticked off many of the boxes concerning Byram’s *savoirs*, so it was clear that some of the aspects of intercultural competence were present, such as respect, understanding and perceptions of “the other”. But pupil D surprised me with their insight into their own and others worldview.

During the interviews, the participants seemed quite able to set up their own cultural identity compared to others. Their own and other perspectives were discussed quite heavily in the interviews, especially in relation to perspectives gained from texts. They all mentioned different films that they felt had influenced them and expanded their perspective. Movies mentioned were “The Butler”, “The Great Gatsby”, “Ex Machina”, and “The Hate U Give”. For example, one participant mentioned how watching “The Butler” had helped them better their understanding of blacks Americans experiences, even though they themselves were not a part of that culture.

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Appendix 1 Results from the questionnaire.

Appendix 2 Transcription of the interview with pupil A

Appendix 3 Transcription of the interview with pupil B

Appendix 4 Transcription of the interview with pupil C

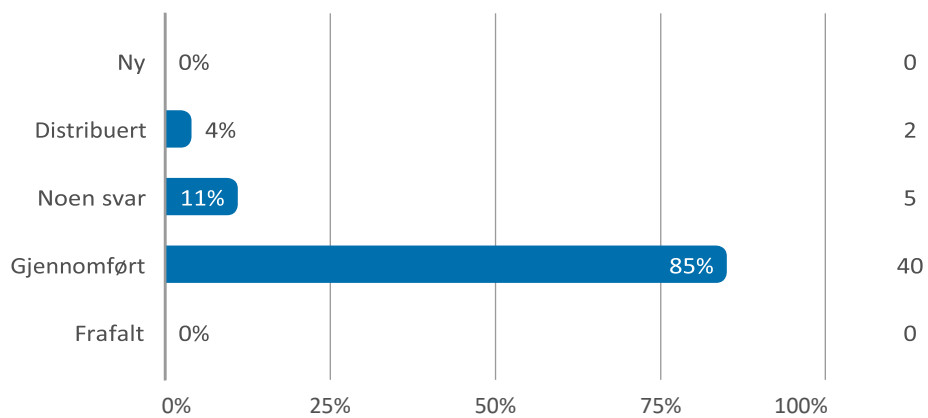
Appendix 5 Transcription of the interview with pupil D

Appendix 6 The interview guide used in the interview.

Appendix 7 The agreement for the interview.

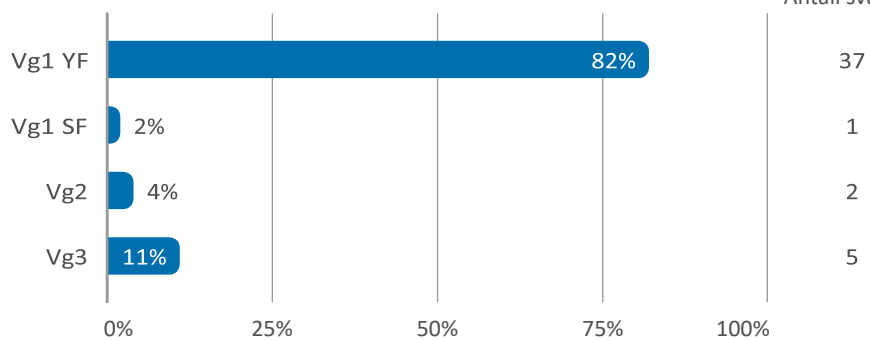
Appendix 1: Results from the questionnaire
Samlet status

Antall svar

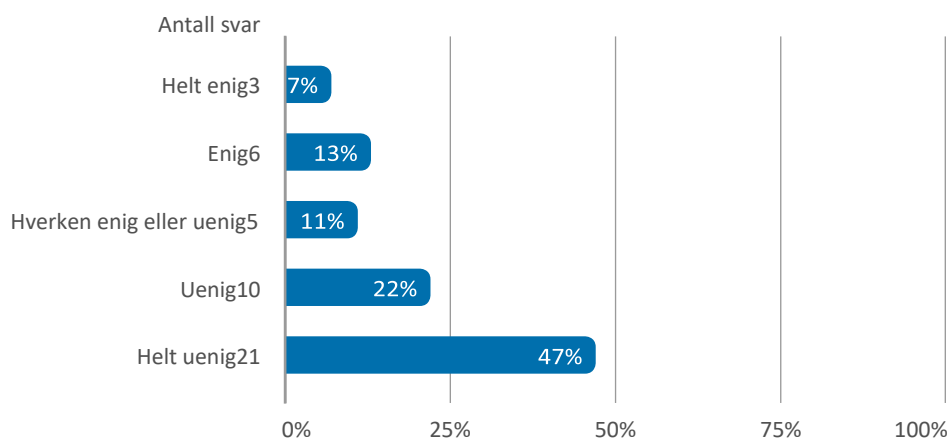


Hvilket år er du i?

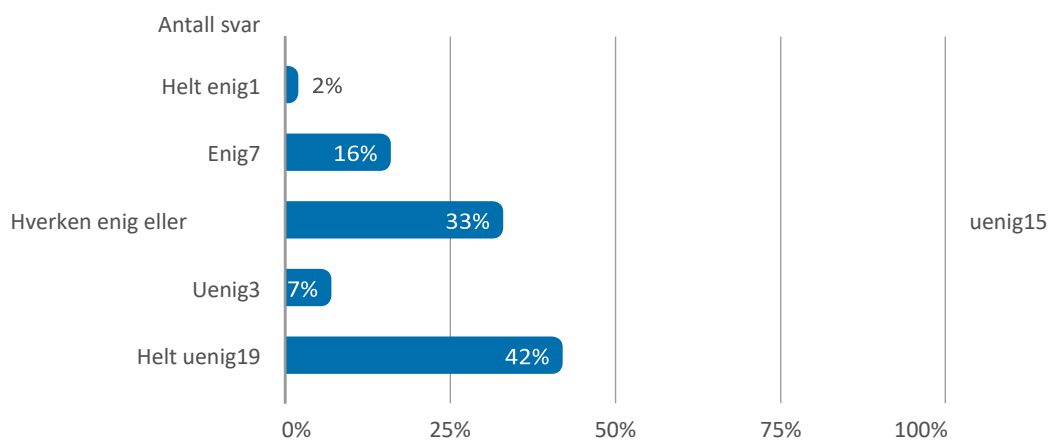
Antall svar



Hvor enig er du i følgende utsagn? Jeg liker å lese skjønnlitterære tekster på fritiden.

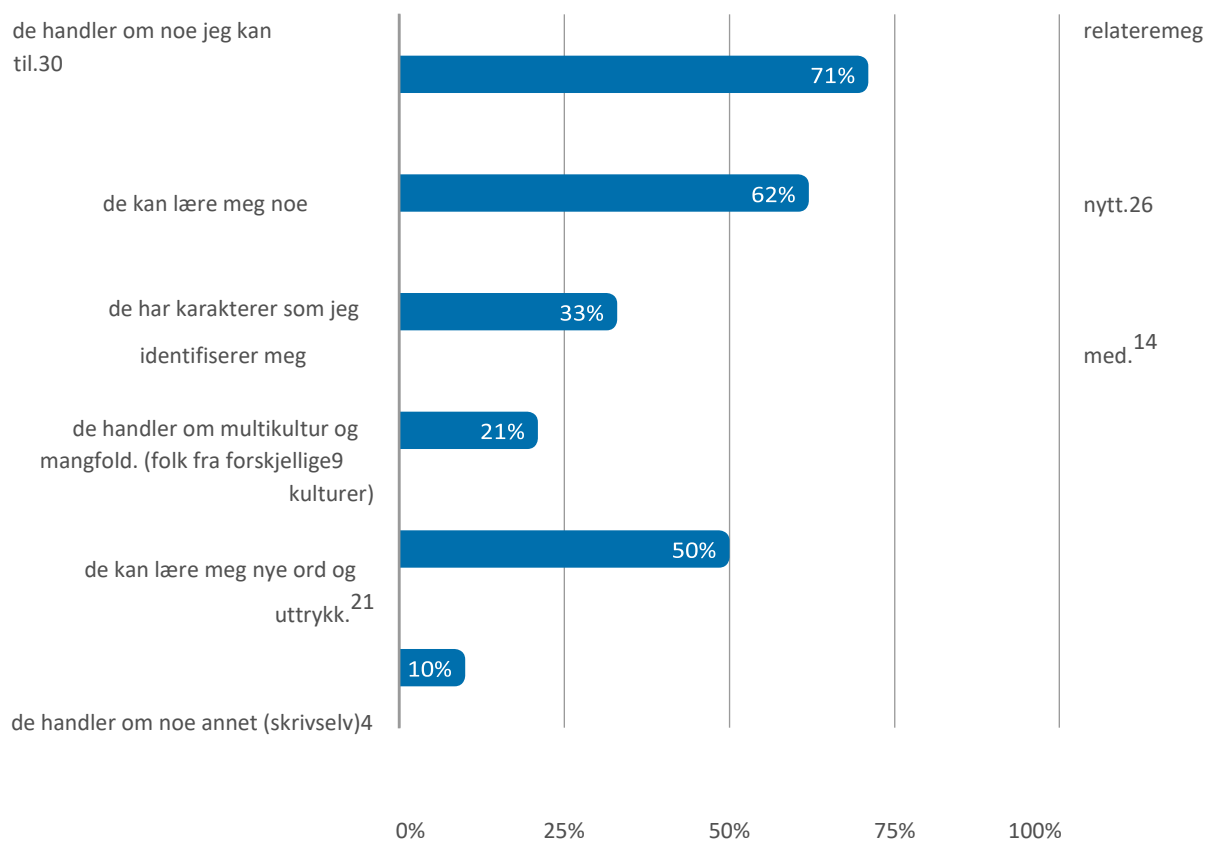


Jeg liker å lese skjønnlitterære tekster i engelsktimen.



Når jeg jobber med skjønnlitterære tekster (bøker og filmer) i timen liker jeg at: marker 3 maks

Antall svar



Når jeg jobber med skjønnlitterære tekster (bøker og filmer) i timen liker jeg at: marker 3 maks - de handler om noe annet (skriv selv)

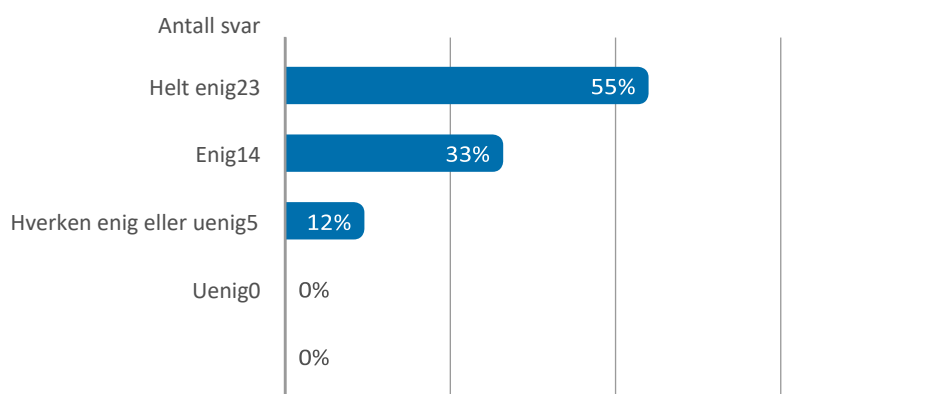
noe interessant

jeg liker å jobbe ute

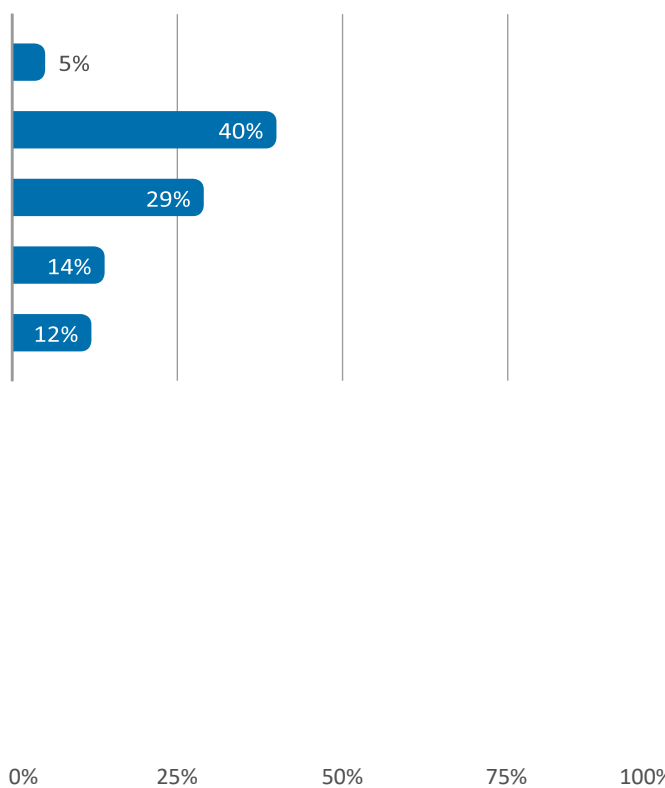
Krim og spennende historier

Fantasi som jeg liker for eksempel: SCP.

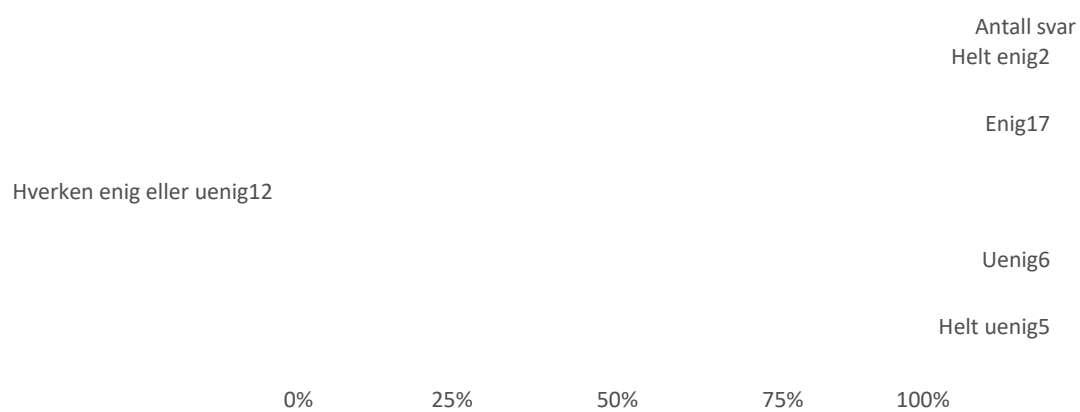
Jeg liker når elevene kan velge hvilke tekster og filmer vi skal jobbe med i engelsktimen.



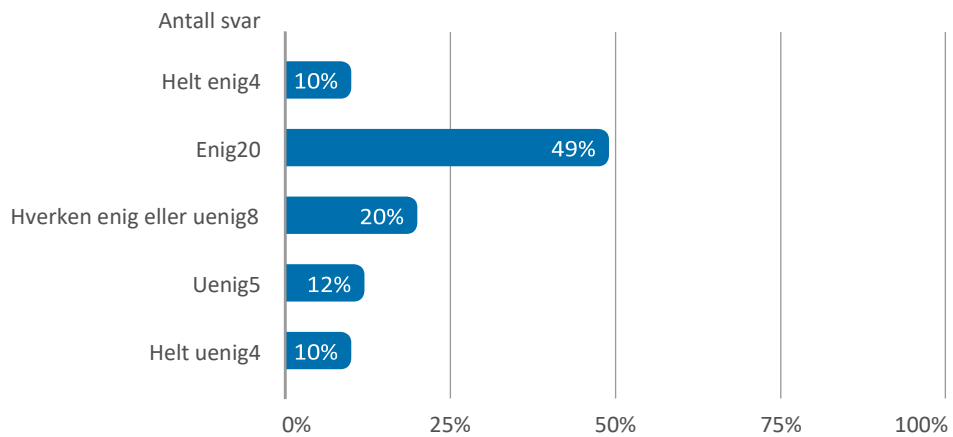
Helt uenig0



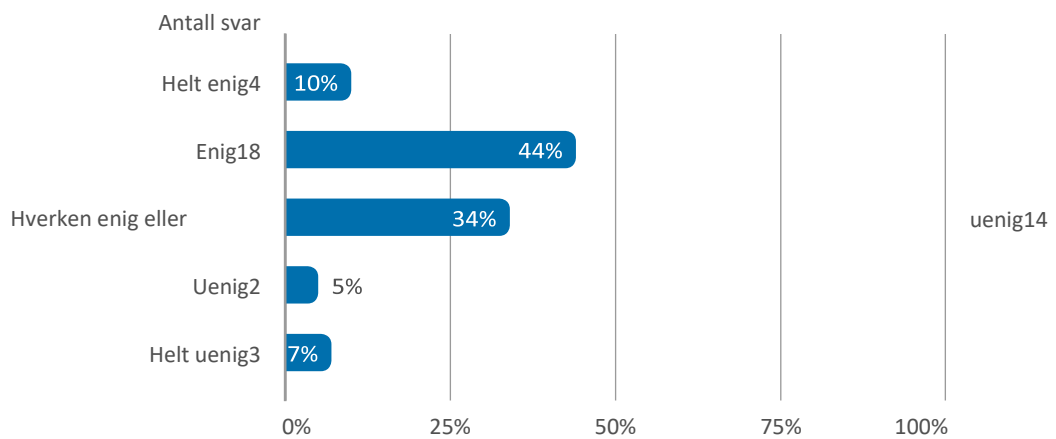
Jeg føler jeg lærer noe av å jobbe med tekst i timen.



Engelskfaget har gitt meg nyttig kunnskap om ulike kulturer og folk.

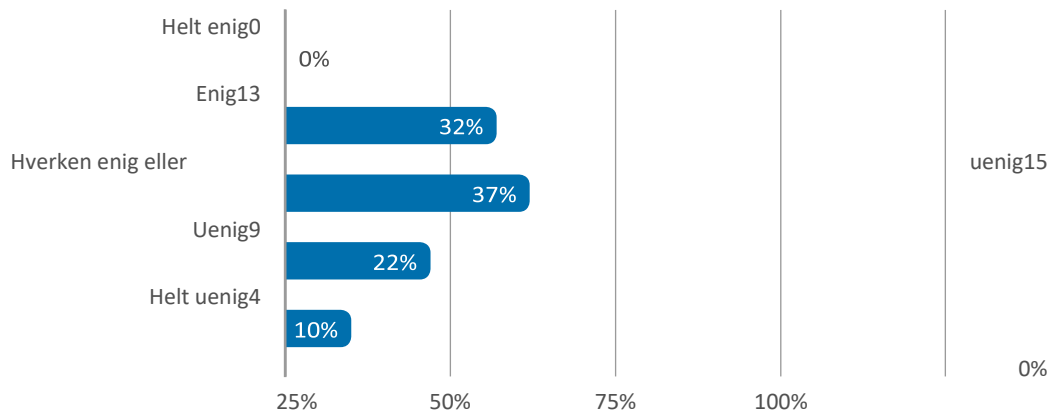


Jeg er interessert i å lære om ulike kulturer og folk med andre perspektiver enn meg selv.

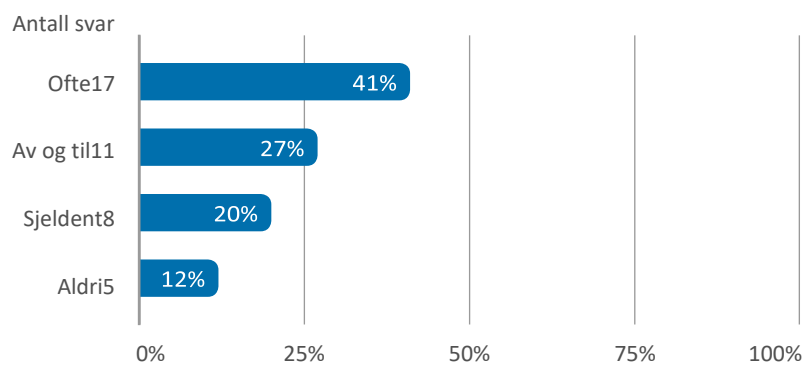


Jeg synes de temaene som blir presentert i engelsktimen er spennende og interessante.

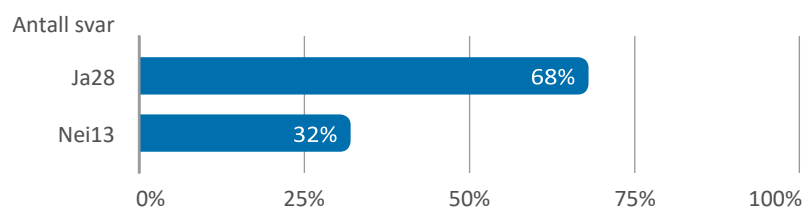
Antall svar



Snakker du ofte engelsk utenom skolen?

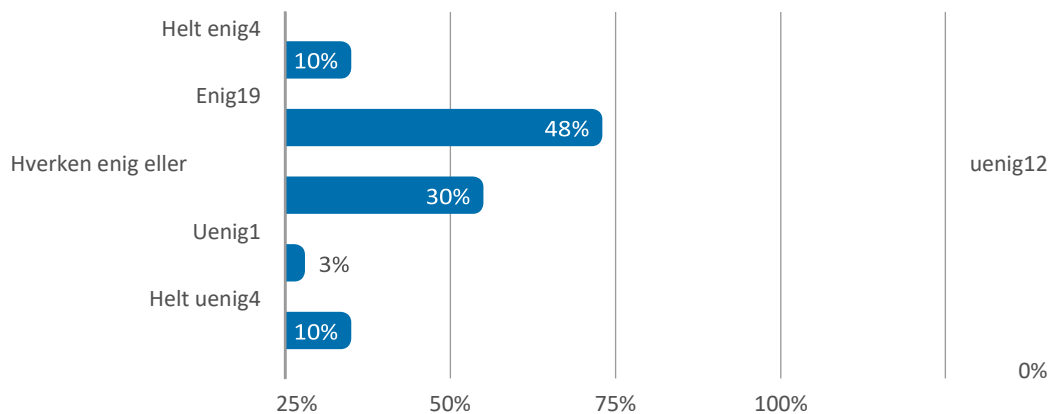


Har du internasjonale venner som du prater engelsk med utenfor skolen? (f.eks. online)

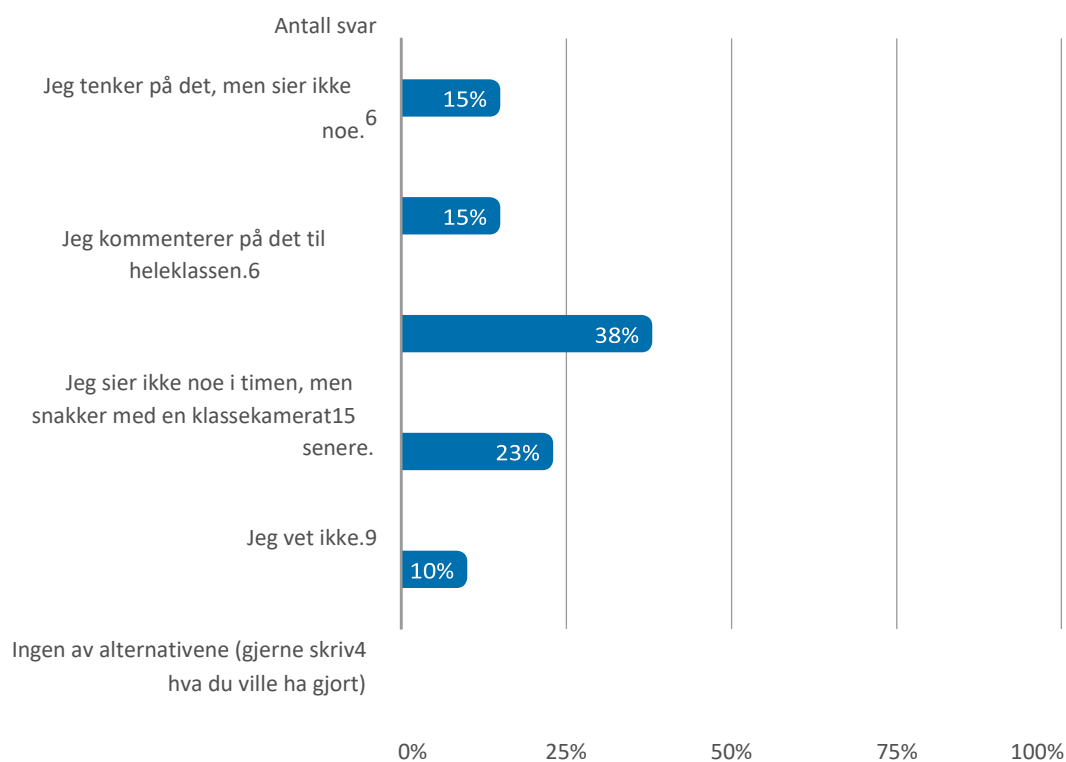


Når vi jobber med tekst i timen blir mine tanker og refleksjoner hørt og kan bli diskutert.

Antall svar



Hva hadde du gjort dersom dere jobbet med en tekst/film i timen og den handlet om noe du er veldig uenig i, men det virker som alle de andre er enige i.



Hva hadde du gjort dersom dere jobbet med en tekst/film i timen og den handlet om noe du er veldig uenig i, men det virker som alle de andre er enige i. - Ingen av alternativene (gjerne skriv hva du ville ha gjort)

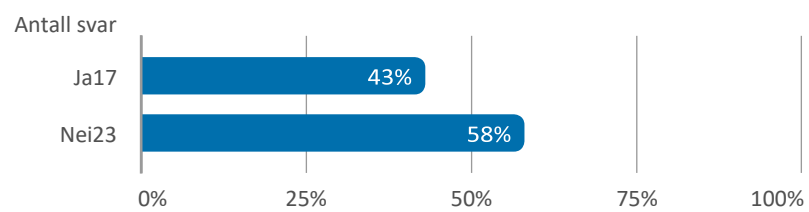
ville ikke brydd meg

kommer ann på hva det er om, hvis det er noe jeg bryr meg om hadde jeg nok sakt hva jeg mener

ingenting

Tenker på det men så glemme det fordi jeg ikke bryr meg

Har du noen gang brukt noe du lærte i engelsktimen for å kommunisere bedre med folk fra andre kulturer?



Jeg føler jeg forstår best en karakter fra en annen kultur når jeg



Hvis ja, hva gjorde du?

snakket engelsk

snakke

pratet engelsk

mye

jeg har brukt noen ord som jeg ikke viste om som til slutt gjorde kommunikasjonen min bedre

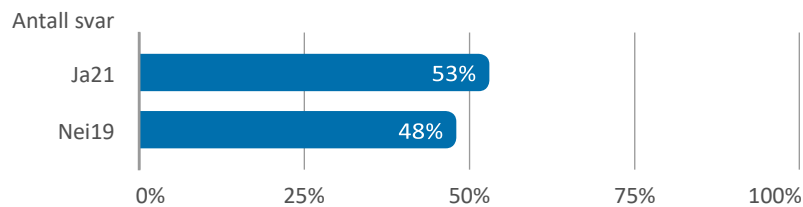
Jeg brukte engelsktimene på barneskolen og ungdomskolen for å lære meg engelsk og nå kan jeg snakke engelsk uten problemer

Brukte ett ord engang, glemt det nå engelsktimene gjør ingenting jeg interesserer meg i så jeg følger ikke med

Be polite

0% 25% 50% 75% 100%

Har en tekst/bok du har lest eller en film du har sett i timen gjort et sterkt inntrykk på deg?



Hvis ja, hvilken tekst/bok eller film? Skriv gjerne litt om hvorfor den gjorde så inntrykk på deg.

the hate u give, siden det handler om noe som er veldig relevant i disse tider

the hate u give

straight outta compton fordi det var en bra film

To kill A Mockingbird

The hate you give- Det tar opp et viktig tema

The hate you give

The hate you give

The hate you give

The hate you give

Husker ikke navnet men det var om rasisme, jeg liker ikke rasistiske folk

Deep water horizon, viste at penger ikke er det viktigste

Appendix 2 Transcription of the interview with pupil A

Name: audio-recording-2023-03-03-134813 Elev A

Description: Audio file of interview with student A

| | Timespan | Content |
|---|-----------------|---|
| 1 | | Ok da har vi startet intervjuet med elev A. Første spørsmål er egentlig hvorfor du valgte engelsk 2? |
| 2 | | Jeg tror heller at det blir litt sånn at når du leser historier, eller ser på ting og senarioer at det er så langt borte, det er så vidt forskjellig fra seg selv. Så leser en mer om de, framfor at en er ikke i historien selv. Du klarer ikke sette deg inn. Du er mer publikum for historien som utspiller seg. For når du leser en bok hvor du kan gjenkjenner deg selv så er det veldig fort å identifisere deg med hovedkarakteren. Så |
| 3 | 0:00,0 - 0:56,8 | Um vell, for det første så har jeg vært ganske god i engelsk siden ungdomskolen omtrent og har fått ganske gode karakterer. I tillegg ble jeg anbefalt av kontaktlæreren min i første klasse å ta engelsk fordi hun sa mye av pensumbøkene på universitet bestod mye engelsk oppgaver. Så for det første var det mye praktisk, men for det andre så er jeg glad i engelskfaget, jeg er veldig glad i å lese. Jeg leser mye engelsk, leser mye tegneserier, glad i å skrive tekster. Og så er jeg veldig glad i å debatere, jeg er veldig glad i å snakke. Det var mye i faget som interesserte meg, i tillegg så fikk jeg vite at det var mye i faget som var praktisk å ta i forhold til videre utdanning. |
| 4 | 0:56,0 - 1:10,0 | Ja men så kult at du har lissom både tenkt på din egen interesse men også videre. Så men så, men nå som du har hatt det en stund da, hva er det du liker med Engelsk 2? |
| 5 | 1:10,0 - 1:54,0 | jeg liker som sagt, vi har jo ganske mye sånn store fordypningsprosjekt. Jeg takler ikke sånn små oppgaver. Det blir for mye. Jeg liker mye bedre når du har litt tid på deg til å jobbe på noe større som går litt mer i dybden, enn når det blir sånn overfladisk og kort. Det er en læringstype som fungerer mye bedre for meg, og i engelsk er det mye sånn dybdeoppgaver. Sånn typp les en bok så skriver du en lang analyse om den, lage en podkast eller lage en debatt. Det er ikke sånn små overfladisk ABC spørsmål, for det fungerer ikke. Også er det mye muntlig. Jeg føler jeg gjør det som regel bedre muntlig enn skriftlig. |
| 6 | 1:54,0 - 2:36,0 | Ja så det er egentlig bare alt dere får gjort. Så det er store oppgaver dere får gjort, det synes du er fint? Mhm. Ja. Så kult. Som sagt, skal vi videre på neste tema igjen. For oppgaven handler også mye med dette med tekst. Altså det om å lære ting fra tekst. Da tenker jeg på tekst som bok du leser, eller en film du ser, eller dikt dere leser, hørte jo dere skulle ha noe |

| | | |
|----|--------------------|--|
| | | dikt nå. Tror du at du blir påvirket av det du leser, eller det du får inn som tekst. |
| 7 | 2:36,0 - 3:18,0 | Hmm da må jeg tenke litt. Jeg tenker at en blir påvirket av media sånn generelt sett. Det har jo ikke noe å si om man er enig med det eller ikke. Man får nye opplysninger, så kommer jo det til å endre ditt standpunkt. Om du hadde et standpunkt så kommer det til å bli endret. Det er som typ, når jeg var liten så likte jeg Amerika, men nå jo mer jeg lærer om Amerika, jo mindre liker jeg Amerika. Så jeg tenker at, jeg vet ikke hvor mye det skifter mine meninger på grunn av at jeg opplever at den prøve å skifte mine meninger, men jeg tror kanskje at det å lese tekster har en tendens til å endre mine meninger kunn i det standpunktet at en blir mer opplyst. |
| 8 | 3:18,0 - 3:36,0 | Ja. Ja kjempekult. Utrolig reflekter, det er dritbra. Tror du at hvordan du på en måte får den endringen da, endrer seg basert på hvilket media det er. Om du ser en film, om det er veldig annerledes enn om du leser en bok om det for eksempel? |
| 9 | 3:36,0 - 4:12,0 | Ikke egentlig. Jeg tror folk har en tendens til å stole mer på bøker, men jeg har sett en del filmer som har hatt en stor påvirkning på mine synspunkt. Så jeg tenker at de ulike mediene, noen er mer troverdige enn andre, men de har like stor potensiale til å påvirke. Og film er jo et media som er mye mer tilgjengelig for allmenenskapet, fordi at det er ikke alle som har kapasitet til å lese masse bøker. |
| 10 | 4:12,0 - 4:38,0 | Nei det er jo veldig sant. Man må jo lissom tenke på den, at det å faktisk få det ut. Du kan skrive en utrolig god bok, men om ingen leser den så er det litt vanskelig. Tror du at den endringen, eller den, som du sier du opplever, endrer seg om du leser eller ser ting i skoletiden eller om du hadde gjort det hjemme? |
| 11 | 4:38,0 - 6:28,0 | Litt ja, jeg vet ikke, men jeg foretrekker å gjøre min egen research. Det er ikke alltid at, av og til, det er litt teit av meg men, hvis jeg er i skoletimen og jeg liker ikke det vi har om, så har jeg et bias imot det vi lærer nødvendigvis. Men jeg føler jeg har mye mer tillit til meg selv og min egen etterforskning. For jeg har opplevd for eksempel at lærere har gitt meg feilinformasjon. "Okey, så det at ting har skjedd på skolen betyr ikke nødvendigvis at det blir mer troverdig for deg?" Nei. Jeg er litt spesiell da, sitter hjemme på kvelden og leser gjennom nyhets og forskningsartikler. Så liksom, hvis jeg er trøtt og ikke får sove er jeg typen til å gå på Store Norske Leksikon og bla litt, men, for at jeg er rar, men det er ikke poenget. Men poenget er at av og til når jeg har vært på |

| | | |
|----|-----------------|---|
| | | skolen har jeg fått beskjed om ting som jeg har lest tidligere ikke nødvendigvis er sant. Og det er litt irriterende. Så jeg tenker at "Åja sånn ja, du har fått lissom feilinformasjon på skolen". Jeg har større tillitt til når jeg finner ut av ting selv, da kjenner jeg kildene. Men lærere har en tendens til å av og til ta feil. Sånn for eksempel i dag var jeg i kunsthistorie timen og læreren hadde en powerpoint presentasjon, og da stod det sånn kilder. Kunsthistorie var en av de, Wikipedia var en annen. Hvordan skal jeg kunne gjøre videre research når du ikke har kilder. Du mister grunnlaget. |
| 12 | 6:28,0 - 6:46,0 | Veldig spennende for vi har jo mye det med at kildebruk og kildetroverdighet blir mye viktigere i skolen, man kan jo få alt fra alle steder, men så spennende at du på en måte, du er hakke over det dere lærer på skolen allerede. |
| 13 | 6:46,0 - 8:35,0 | Men jeg tenker det at skolen er en veldig grei introduksjon til ulike temaer, men mye av det vi lærer av er overfladisk igjen. For det er en viss periode man må gå igjennom. Du har ikke så god tid at du rekker å gå i dybden på alle temaer i pensum. Og liksom, jeg gikk på privatskole de siste årene av barneskolen. Fra 5 til 7 klasse gikk jeg på privatskole. Der var det et helt annet konsept. Der handlet det om at, komme gjennom pensum så fort som mulig, eller så fort du vil, og så kan du heller gå i dybden på de temaene du liker. Men på offentlig skole så er det mye mer at en går i dybden der skolen tenker det er viktig å gå i dybden. Så de er skolen som bestemmer læreplanen, det er de som bestemmer hvor du skal gå i dybden og hva du skal grave i. Og det er ofte da at man tar veldig i overfladisk minimumsting på en del andre temaer. Så jeg tenker skolen kan være en god intro til mange temaer, og hvis du da finner interesse for noe så har man grunnlag for å kunne gå videre å gjøre research på fritiden. For eksempel jeg er sterkt interisert i historie. Jeg opplevde det at på ungdomskolen fikk jeg masse ting å bygge på med historie (faget) men følte ikke jeg gikk i dybden noe særlig, men det kunne jeg gjøre etterpå fordi jeg hadde fått en del ting å bygge på. Og så fant jeg ut at ikke alt vi nødvendigvis lærte på skolen var helt korrekt eller kanskje litt misvisende, eller det er mange på videregående jeg har møtt som har litt feil bilde på historie på grunn av at det er litt sånn lite dybde. "ja for de gikk litt for kjapt gjennom det?" Mhmmm. Så jeg sier ikke at lærere tar feil, men ofte blir det litt vanskelig å forstå når en går lite i dybden på det. |
| 14 | 8:35,0 - 9:12,0 | Ja, men det er jo også på en måte det du sier, er jo at det å gå i dybden er det som skaper ordentlig innsikt i temaet. Men så fantastisk at du har den evnen og viljen til å grave videre. Det er kjempekult. Jeg tenkte vi |

| | | |
|----|-------------------|---|
| | | kunne gå videre her. Ja litt sånn det vi tenker på tekst eller litt mer sånn historier da. Vil du si at det er viktig for deg at du kan kjenne deg igjen og identifisere deg med karakterer i teksten. Altså hovedpersonen i teksten for eksempel. |
| 15 | 9:12,0 - 10:27,0 | Det hjelper. "Ja?" Jeg føler at ofte, eller av og til. En leser en bok og alt er så langt unna. Det er vanskelig å forstå eller sette seg inn i det på en måte. Av og til kan det være en fin ting i seg selv. Det er mange som ser på Kardashian for eksempel, fordi at de er så langt borte. Det er så vanskelig å identifisere seg i de situasjonene de kommer opp i. Det kan være en pause fra hverdagslivet, det kan være et avbrekk. Og så kan det være litt morsomt å sette seg inn i en slik surrealistisk verden. Og jeg ser den. Men samtidig så tror jeg er mer .(eller jeg vet ikke) Jeg tror jeg foretrekker historier... "hvor du kjenner deg mer igjen da?" Ja. Ikke for å si at jeg ikke liker de surrealistiske elementene. Jeg er en stor fantasy og sci-fi fan, men jeg tror ikke jeg kommer til å ende opp i verdensrommet. "Nei nei". Men jeg liker likevel når karakterene er gjenkjennelige og deler visse tankesett og verdier. |
| 16 | 10:27,0 - 10:53,0 | Du svarte jo lissom på det, men tror du at, hvis du ikke kunne kjenne deg igjen med karakterene i det hele tatt, om det endrer måten du ser på hele teksten på. Eller hvis det var en helt vanlig (tekst) eller en korthistorie og du kjente deg ikke igjen i noen karakterene. Hadde det endret måten du ville lest igjennom den teksten eller tenkt om den teksten? |
| 17 | 10:53,0 - 11:47,0 | Jeg tror heller at det blir litt sånn at, når du leser historier eller ser på ting. Og det er scenarioer hvor du føler det er så langt borte, det er så hvitt forskjellig fra seg selv. Man leser på en måte om de, framfor man er ikke i historien selv. du klarer ikke sette deg inn. Du blir mer publikum for historien som utspiller seg. For når du leser en bok hvor du kan gjenkjenne deg selv så er det veldig fort å identifisere seg med hovedkarakteren og det blir veldig fort å føle at du er der på en måte. Så hvis noe skjer med hovedkarakteren er det nesten som om det skjer med deg. Men når det blir så distansert, blir det mye vanskeligere å sette seg i vedkommenes rolle. Da blir det mer til at du ser at ting skjer mot denne karakteren som er distansert fra deg. Vet ikke om det gir mening? |
| 18 | 11:47,0 - 12:11,0 | Det gav kjempemening. Det var veldig kult at du sier det. Det er litt sånn (store håndbevegelser) wow. Så høres det veldig riktig ut iforhold til de teoriene jeg har vært innom. Eller det høres veldig samsvart ut med det. Det er ikke nødvendigvis noe som er riktig. |

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| 19 | 12:11,0 - 12:29,0 | Har en tekst som du har lest/ sett/ oppevd hjulpet deg med å lære noe om deg selv? Eller skjønne noe om deg selv? Ved at du kjente deg igjen eller ikke kjente deg igjen ved noe de gjorde? |
| 20 | 12:29,0 - 14:36,0 | Nå sliter jeg med å komme på noe. Nei, jeg vet ikke. "Ja den er litt vanskelig" Ja det er veldig vanskelig. For at det har vært mer sånn at man leser jo ting på en måte, eller man konsumerer media som samsvarer som regel med egne interesser. F.eks, om du er en sci fi fan så er sjansen for at du leser mye sci fi media ganske stor. Og på samme måte tenker jeg at det er ikke nødvendigvis at noe har endret meg, men det har kanskje mer vært en oppvåkning for en interesse, eller en videreføring av den samme interessen. Når jeg var liten så leste jeg så mye bøker. Jeg var ikke så flink på sjangere så jeg pleide bare å gå inn på biblioteket, og være sånn Har dere fantasy bøker? For den sjangeren var den eneste sjangeren jeg hadde lært meg i 1/2 klasse. Så jeg gikk alltid bort til den samme seksjonen. Så jeg tenker på en måte at når du konsumerer media som du finner en interesse for, så blir det vel en endring av typ. "Ja så for deg var det interessen først og så var det på en måte karakterene? "Nei men det var litt sånn, jeg leste en bok, og så oppdaget jeg at den boka var veldig bra, og så snakket jeg med bibliotekaren om du har flere sånne bøker. Og så sa bibliotekaren ja det er fantasy og sånn lærte jeg om fantasy sjangeren hvor jeg da fortsatte i flere år. Så på en måte, jeg tenker at media kan være en stor bro, på en måte, til å utdype interesser og meninger og verdier. Så lissom, jeg vet ikke om den endrer noe, men tror kanskje den kan være med å videreføre og øke. |
| 21 | 14:36,0 - 14:39,0 | Ja det var veldig klokt sagt. Kult. På en litt sånn annen vinkling på samme tema. Har en tekst da, hjulpet deg med å bedre forstå andre? |
| 22 | 14:39,0 - 18:34,0 | Hmm. "Og hvordan eventuelt de har det, eller opplever situasjoner ulikt fra deg selv?" Det vet jeg ikke. Nei, jeg prøver å tenke. Jeg leste en bok om barn som bodde på en søppelfylling i et uland. Den var ganske bra faktisk, men jeg husker ikke hva den het. Men den handlet om en gutt som gikk gjennom søppelfyllingene hvor han så etter søppel han kunne selge for å tjene penger til å overleve. Og det var en tekst jeg leste når jeg var ganske ung. Kanskje 6.klasse 7.klasse. Og det var nok en oppvåkning for meg hvertfall for å se at. For jeg opplevde da at jeg fikk en fortsåelse over hvor distant jeg er fra den siden av verden. Meg personlig hvertfall. Jeg vet ikke hvordan dette er for alle andre. Men ofte så er det veldig lett å glemme at Norge er ikke hele verden. Jeg har aldri vært noe særlig på ferie. Vi har hatt hund så lenge jeg har levd, så vi har alltid vært litt bundet til Skandinavia. Så derfor er det veldig lett å glemme at Skandinavia ikke er hele verden. "Ja ikke sant" Ja så når du |

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| | | <p>leser om barn som jobber på søppelfyllinger på andre siden av verden så blir det veldig sånn. Nesten som et sjokk. Jeg var klar over det, men den boka gav meg et annet innblikk for at isteden for å bare være klar over det fikk jeg en karakter som snakket og tenkte og hadde meninger og følelser. Jeg tenker folk har lett for å bli kyniske, for man vil distansere seg selv fra disse fæle tingene. Men når du får et ansikt på det, om det er ekte eller ikke. Dette var jo en fiksjonel bok basert på ekte hendelser. Men når du får et ansikt på det så er det mye vanskeligere å ignorere. Så det skapte hvertfall et nytt blikk på verdenssamfunnet og uretferdighet i verden. Og det fikk meg jo til å prøve, jeg ble jo mer politisk engasjert etter den boka. Jeg vet ikke om det var på grunn av den, men den endret definnitvt mitt verdenssyn. Samt at man fikk mer empati for de som bor i slike situasjoner. Det høres kanskje litt ignorant og overfladisk ut. "Nei nei, det er jo en måte å faktisk få dette inn. Og du hadde kanskje ikke fått den samme erfaringen uten. Kanskje det begynte med denne boka for å komme igang. Og så sier du jo at du gjør mye research på egenhånd. Jeg syns ikke det høres" Men lissom jeg vil jo si at medie har endret mine, hvertfall mitt syn på ting og gitt meg større innblikk. Ja til en hvis grad fått større forståelse for enkeltes situasjoner. Men ånn i det meste medie som jeg har konsumert så har det ikke. Som sagt jeg er stor fan av scifi og fantasy så det er ikke like realt for verden. Og mye av det jeg leser er humorbøker. Og da er det jo på en måte enda lenger bort fra det å forstå andres meninger og tanker.</p> |
| 23 | 18:34,0 - 19:00,0 | <p>Kult, kjempebra. Litt over på neste tema igjen. Det er litt mer om de samme temaet på en måte men i klasserommet. Altså i engelsk 2 klasserommet. Føler du at du har lært noe fra tekst i klasserommet. Altså da hovedsakelig fiksjonel tekst som dere har jobbet med i klassen.</p> |
| 24 | 19:00,0 - 24:15,0 | <p>Vi har jo lest, skal vi se, vi har jo lest to bøker. Vi har lest The Great Gatsby, og så har vi lest Fahrenheit 451. Om jeg har lært noe av de? Jeg har lært noe om forfatterene hvertfall. Jeg vet at Ray Gats.. Ray Brattsburry. Husker ikke. Og... hva er det han heter hans om skrev Great Gatsby? "Ehhhh... Scot Fitzgerald, er det ikke?" Jo, det er det. De har veldig forskjellig skrivestiler. Scot Fitzgerald skriver veldig blomstrete vanskelig språk, mens Ray noe burry har en mye enklere billedlignende språk, men det var sikkert ikke det du var ute etter? Men inni bøkene, det er litt vanskelig å si på en måte. Begge har jo ganske kjente verk. Jeg vet at Fahrenheit 451 er jo veldig kjent for dens meninger. "Tror du at lissom, eventuelt de synspunktene og karakterene som kommer fram i disse bøkene, om de har endret noe om måten du ser på personer som minner om de?" Ja faktisk, hovedkarakteren i Fahrenheit 451 han heter ... eh... "Jeg er ikke så kjent med den jeg heller" Han heter Guy, nei ikke</p> |

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| | | <p>guy fiery, det er en annen fyr. Men han får en oppvåkning, han blir opplyst i boka ikke sant. Han er en brannman så han brenner bøker og så begynner han å lese de og får en slags politisk eufori, han blir veldig klar for å stå opp mot staten. Og frigjøre bøkene sine, og skape et nytt samfunn. Og det jeg tenker på da er jo på en måte, han oppleves nesten som nyfrelst om det gir mening. Og det har fått meg til å tenke på andre folk inkludert meg selv som jeg opplever blir nyfrelst innenfor politikk, engasjement og historie. For jeg relaterer til den følelsen av at du får vite noe. For eksempel, du sitter i timen og så sier læreren dette her skjer i Sri Lanka. Og så opplever du at wow det viste jeg ikke og så går du hjem og gjør mer research og plutselig blir du kjempeengasjert ikke sant. Fordi at han begynner å gjøre masse impulsive ikke, så tenkt ut handlinger. Og det er noe jeg kan se spesielt med de som er nye i politikken. Jeg er medlem i et ungdomsparty, og mange som er helt nye og skal begynne med å delta på demonstrasjoner, de har mye mer håp. De er mye mer sinna, de er mye mer impulsive og klare for at La oss ta dem. Og med en gang du har vært i den scenen i flere år så opplever du at det er ikke nødvendigvis sånn det fungerer, fordi samfunnet er mye mer byråkratisk enn akkurat det ikke sant. Så på en måte, jeg følte at den boka gav meg mer ord å sette på akkurat den personen. For han Guy Montag, det er det han heter, jeg kom på det nå. Han er veldig nyfrelst innenfor den opposisjonen og revolusjonen som skjer i samfunnet i den boka. Og på den lik måte har vi folk som plutselig våknet opp i vårt samfunn og ser Oi det liker jeg ikke og er plutselig veldig på og skal gjøre alt. Ofte føler jeg de er litt ignorante nesten for ting som er gjort før de. Og de opplever kanskje at de er unike, det er slemt å si, men de er unike i følelse, jeg er spesiell og jeg står foran. Man blir litt blind til resten av mengden som står der å protesterer med deg. Du tenker ikke over at de har stått der i 5 år. Du er veldig klar for at nå skal det bli endring i DAG. Det går ikke ikke sant. På samme måte er det han Guy Montag han får til endring fordi han er hovedkarakteren, men det er veldig overfladisk den interaksjonen man får med opposisjonen i boken, det er mange mange folk som på en måte er imot staten, men de får ikke navn engang. Og så har du Guy Montag som oppleves som nyfrelst. Han har vært motstander i kanskje et par uker, og så har du folk som har vært motstander i tiår.</p> |
| 25 | 24:15,0 - 25:47,0 | <p>Så du ser på en måte det finnes flere grader flere Guy Montags der ute? "Ja, men de er viktige ikke sant, han fikk jo til endring og jeg tenker at det å være nyfrelst innenfor etikk og politikk og samfunnsengasjement er en veldig positiv ting og det er veldig gøy å være helt ny, men etter et par år går det nedover. Da er det byråkrati, vi kan ikke ha revolusjon i dag" Er det noe den boka utforsker også? "Nei det er noe jeg har tenkt selv, fordi</p> |

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| | | at i boka, der er det ikke helt sant fordi at det ender jo opp med at han ikke lager noe stor endring" Nei "Det ender opp med at samfunnet glemmer han. De sier han er død. Boken ender med at samfunnet tar en stor man hunt mot Montag, prøver å fange han for å ta liv av ham eller sette ham i fengsel. Så tar de en helikopter chase, men ser at seertallene går ned, siden de livefilmer hele greia. Og når seertallene går ned så bare finner de en annen fyr og dreper han isteden og sier ok, nå er Montag død. Og da klarer han å rømme og møte de andre i revolusjonen" Stilig. |
| 26 | 25:47,0 - 26:10,0 | Du svarte jo litt på det neste spørsmålet i alt dette her, men om det har endret din mening da, det dere har opplevd i timene. Det høres kanskje ut som det har det. Men jeg kan egentlig gå litt videre og for hva tror du da er grunnen til at i Engelsk går en gjennom slike type tekster eller tekst generelt? |
| 27 | 26:10,0 - 27:30,0 | Jeg tenker at mye av det vi har om i ENGelsk er om samfunnsforståelse og om det å lese tekster. Det er ganske mye samfunnsfag egentlig, mye debatt og synsing og analyser av hvordan ting fungerer. Mye dagsrelevante saker, samt mye historie. Så det er jo på en måte for å lære språket. For som nordmann så snakker jeg jo ikke engelsk som mitt morsmål, så det er jo såklart for å lære språket, men mye av det handler om kultur og det handler om stat og det handler om samfunnssegasjement. Nå glemte jeg spørsmålet. "Det var hvorfor vi har dette på skolen, men syns du sier mye bra" Jeg tenker det handler mye om ha en samfunnsforståelse samt å lære språket. De tekstene vi går gjennom handler jo om å kjenne til viktige litterære verk samtidig som en kan anerkjenne viktigheten av litteratur, kildekritikk av utvikling i samfunnet og lignende. |
| 28 | 27:30,0 - 27:44,0 | For du var jo litt inne på det også, men har du brukt noe av dette du har lært, fra tekst og sånn, utenfor skolen? |
| 29 | 27:44,0 - 30:50,0 | Jeg tenker at det meste som jeg lærer på skolen. Lissom alle fag har på en måte det virker mye mer sammen en det folk ofte tror. Jeg bruker tiing jeg lærer i religion og historie, som jeg bruker til ting i engelskhistorie. Jeg har sosiologi som jeg også bruker i historie og religion ikke sant. Så i norsk tilogmed, dynamikk og samfunnsrelaterte ting, det virker sammen. Så jeg føler forskjellige fag hjelper meg å gjøre det bedre i skoletimer, samt at jeg føler jeg er en mer flinkere til å diskutere med familie, venner, fremmede. Når jeg er på politisk stand og lignende, jeg blir flinkere til å snakke. Jeg er veldig glad i å snakke. Men jeg føler jeg blir flinkere til det når jeg snakker i timen og får en viss forståelse og lignende. Og som jeg sa tidligere. Skolen er flink til å |

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| | | <p>introdusere deg til ulike temaer, så selvom man ikke går i dybden på alt så får man noe å bygge på. Og det har jo ført til at jeg kunne ta med meg ting hjem fra skolen som jeg funnet interressange og som jeg har lyst til å lære mer om. Og at jeg har kunne gjøre mer dybdeforskning på det hjemme. Ja jeg og pappa vi snakker mye, meg og min far er også veldig politisk engasjert, selvom han ikke er medlem i noe parti. Han prøver å ta avhold, men han er så engasjert at han er redd han blir sparket ut om han begynner. Han blir så høyllytt, men vi diskuterer ofte, og jeg føler at det jeg lærer på skolen har jo en påvirkning i det at jeg nå slår han oftere i våre debatter. Det er lissom hovedsakelig så bruker jeg det ikke til noe viktig, eller skolen er jo viktig, men jeg føler kanskje at jeg er flinkere til å være menneske i samfunnet, selvom det er veldig klisje sagt. "Det er liner jo også veldig opp med teorier det altså, det gjør det" Det er jo ikke sånn at jeg går på rema 1000 for å handle og tenker jeg mye på fundalisme for eksempel, men om jeg skal diskutere økonomi med pappa er det mye greiere å ha en viss forståelse for historie og samfunnet og økonomi. Det er mye som er nisje som en lærer på skolen. Jeg trenger ikke kunne alt for å fungere, men det gjør meg til et menneske som er flinkere til å diskutere, reflektere, diskutere osv. Og det tenker jeg er egentlig like viktig. Og så kan jeg mye funfacts. Selv om folk sier de ikke liker mune funfacts de sier de er triste.</p> |
| 30 | 30:50,0 - 31:32,0 | <p>Jeg tenkte vi skulle over på siste temaet her nå. Og da er det litt mer om direkte regnet mot andre kulturer, vi har jo vært litt innom, eller mest innom på en måte andre personer og situasjoner, men ja det er jo at kultur er et stort begrep. Men føler du at noe dere har hatt om her på skolen, tekst spesielt, har endret måten du ser på andre kulturer?</p> |
| 31 | 31:32,0 - 33:19,0 | <p>Jeg må tenke et par sekunder. "Du snakket jo litt i begynnelsen om det synet på Amerikanere og spenne ting". Jeg tor det var i Engelsk 1 eller før, det var vel kanskje engelsk i 8.klasse. Jeg fant ut at Amerika er jo ikke et demokrati, ikke et funksjonelt et ihvertfall. Og det var jo sånn Whoosh, ikke sant. Jeg var helt sånn hva? Jeg hadde allerede fått den tanken at jeg ikke likte Amerika. Men den tankegangen om at amerika ikke var et funksjonelt demokrati. Og de har ikke etablert en ordentlig infrastruktur, det var bare sånn alt falt for meg bare. Det er helt utrolig faktisk at et slikt land ikke er betegnet som et U-land. "Ja sånn ja" Jeg har lite forståelse for hvordan Amerika er sett på som et av de fremste nasjonene, når en ikke har infrastruktur, ikke funksjonelt demokrati, det er lovlig å gifte seg med en 7.åring som voksen. Det er lovlig i 43 stater! at voksne gifter seg med barn. Mellom årene 2002 og 2018 ble 300 barn under 10 år giftet bort til hovedsakelig voksne menn. "Å wow" Ja.</p> |

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| | | Lissom, hvordan er Amerika et av de fremste landene verden har å tilby på en måte? |
| 32 | 33:10,0 - 33:33,0 | Men hvordan er det du har lært om alle disse tingene da? Er det egen research eller er det ting dere har gått gjennom på skolen? "Ja det er egen research, men det er en blanding. " |
| 33 | 33:33,0 - 34:30,0 | På skolen får du introduksjoner til at liksom det Amerikanske helsesystemet har en del mangler, eller USA har ikke et funksjonelt demokrati siden de er et toparti system. Du har ikke noe spektrum. Så da er det sånn okay, Amerika mangler infrastrukturelle ting og mangler funksjonelle demokratier, da går du mer i dybden og begynner å finne ut av hva mer de mangler ikke sant. Så da ser du de mangler alt omtrent av helsehjelp, de mangler ordentlige veiforbindelser til flere steder, uramerikanere har ikke tilgang på rent vann. Plutselig så begynner alt å rase sammen ikke sant. Som sagt fordi en får en introduksjon til disse temaene på skolen også stiller man seg selv spørsmål. Hvis de mangler et funksjonelt demokrati, hva annet? |
| 34 | 34:30,0 - 34:50,0 | I alle disse tingene her, tenker du da, skal vi ta det litt tilbake til tekst. Korthistorier, bøker, filmer, at det er en god måte å lære om, kanskje ikke bare disse tingene her, men generelt andre kulturer? |
| 35 | 34:50,0 - 36:21,0 | Jeg føler ofte at liksom, jeg liker å kunne lese informasjon på en måte, det er gøy, jeg blir glad av å lese ting. Når det blir presentert som en bok, eller korttekst, eller lydbok, eller podcast eller en film eller hvasomhelst. Det er en veldig deilig måte å bli tilbytt informasjon på. Det er veldig slit å lese gjennom forskningsartikler og gå inn på statsidene og søke. Jeg søkte engang på statsider, og jeg måtte søke om å få de dokumentene tilsent på mail, helt styr. "Da har ddu jo på en måte vært på den andre siden av dette tekst spekteret da, som jeg er litt ute etter. Det er lissom de andre måtene å tilnærme seg informasjon på" Ja men det er mye mer styr, det er mye lettere å lese en bok f.eks. Når du har alle temaene listet opp og skrevet ordentlig framfor å måtte gjøre egen research fra... Det er veldig slitsomt å gå inn på statsider og få de til å sende deg brev med dokumenter. Det tar 12 år, og skrevet på verdens mest formelle språk og så har de sånn 3 sider med kirkebøkernotater som er skrevet helt uforståelig håndskrift. Så det å lese via bøker og korttekster er jo smooth sailing ikke sant. |
| 36 | 36:21,0 - 36:37,0 | Litt tilbake til litt sånn mer fiksjonelle tekster. Men tenker du at du liker det bedre å få det inn via filmer eller liker du bedre å lese? |

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| 37 | 36:37,0 - 38:38,0 | <p>Det kommer helt ann på. Jeg føler at filmer, ofte så leser jeg, jeg er veldig glad i å lese, og da leser jeg lenge, men så har jeg ikke tid lenger så da leser jeg halve boka og da er det vanskelig å plukke den opp igjen for du er ikke i samme følelsen lenger og da må du begynne å lese tilbake.</p> <p>Filmer er mye mer accesible ikke sant. For da kan du se hele greia på 90 min, mens en bok kan ta flere dager hvis den er stor liksom. Så jeg tenker det kommer helt ann på hvor jeg er. Om jeg har tid, om jeg har energi.</p> <p>Jeg tenker at i bunn og grunn så er måten jeg tar til meg informasjon endres ikke så mye med mindre, for av og til kan folk skrive ting skikkelig vanskelig. F.eks The Great Gatsby var skrevet på en utrolig vanselig måte. Den var så slitsom å lese, jeg måtte lese flere sider 2 ganger, fordi han skriver på en så komplisert måte. Mens liksom når jeg så filmen var den mer forståelig. Og da forstod jeg mer av den symbolikken som jeg ikke hadde fått med meg før i boka. Og ting jeg hadde lest i boka gav plutselig mening. Ja så det var det han mente når han sa det, og det var sånn scenen så ut. For det var skrevet så utrolig komplisert måte så er det vanskelig å lese mellom linjene, for da er hovedprioriteten å få med seg hva som skjer. Det er ikke så viktig å tolke det. Mens ellers hvis en bok er skrevet på et forståelig språk er det ikke noe problem. F.eks Fahrenheit 451 var så lett å lese, jeg leste den på 2 dager. Jeg forso all symbolikken, ikke noe problem. Men Great Gatsby var ganske vanskelig faktisk.</p> |
| 38 | 38:38,0 - 39:13,0 | <p>Nå runder vi litt av her. Ja. Men du høres jo bare utrolig engasjert ut så tenker jo at spørsmålet nesten er litt irrelevant for deg. Men det at, ja hvordan kan jeg oversette dette, det er skrevet på engelsk skjønner du. Men det at du liker noe når du opplever det, leser, ser på og sånne ting, hvor viktig er det i forhold til at du skal lære noe fra det tror du?</p> |
| 39 | 39:13,0 - 41:27,0 | <p>Det er viktig, eller så blir jeg veldig. Jeg har veldig lett for at hvis noe er interssant så er det veldig interssant. Det er da jeg går inn for å lære ting. Jeg fokuserer, jeg tar notater, jeg blir oppslukt. Men om noe er uinteressant så blir jeg åpenbart mye mer distansert. Jeg så på en film i sånn 10.klasse som jeg fortsatt tenker på fordi den var så bra. Tror den het The Journalist, vet ikke om du har sett den, men den er veldig veldig bra. Jeg er som sagt veldig interessert i historie og det var en sånn spillefilm basert på historie. Og jeg var helt sånn Whakboo. Og det er fortsatt en film som jeg bruker når jeg snakker om ting, skriver om ting, tenker om ting, ikke sant. Så bruker jeg den som utgangspunkt i mye. For det var en sånn film hvor jeg var så oppslukt og interessert. Jeg var helt satt ut etter å ha sett den. Jeg var ordløs. Waaa, jeg så den på kino. Men så har jeg sett filmer på skolen her som har vært halvveis så interessante, ikke halvveis engang. Sånn 14% interessante og de husker jeg ikke</p> |

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| | | engang. Så de har jo ingenting. Jeg kunne ikke ha forklart plottet om jeg hadde prøvd. "Mens the Journalist den sitter enda" Ja ikke sant og det er jo blitt liksom 3-4 år siden. Og så er det filmer som jeg så for 2 uker siden hvor jeg har ingen ide hva de heter, jeg husker ikke hva de handler om. Så ja. Jeg vil jo si at man har en interesse, at en liker noe har en stor påvirkning på om jeg lærer noe fra det. |
| 40 | 41:27,0 - 41:37,0 | Så kult. Tusen takk skal du ha. "Bare hyggelig" Da er vi ferdige med det intervjuet så da avslutter jeg denne her nå. |

Appendix 3 Transcription of the interview with pupil B

Name: audio-recording-2023-03-03-144247 Elev B

| | Timespan | Content |
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| 1 | | Ja kjempestilig. Det liner jo litt opp med teorier som jeg bruker i oppgaven min og sånn det du sier allerede. Så det er kult "Å så bra" Skal vi se. Da er vi litt over på første tema, det er jo dette med tekst da, eller tekst generelt. Gjerne fiksjonelle. Da er det jo litt som jeg sa da |
| 2 | | Ja. Kjempestilig. |
| 3 | 0:00,0 - 0:17,0 | Da er dette opptaket av Elev B. Det skal bli så greit. Egentlig er det første spørsmålet hvorfor du valgte Engelsk 2? |
| 4 | 0:17,0 - 1:05,0 | Grunnen til at jeg valgte engelsk 2. Jeg liker engelsk som et språk egentlig og i tillegg så hadde jeg valgt engelsk 1, og man kan ikke ha engelsk 2 uten det så da tenkte jeg at det var en missed opportunity å ikke ta det. I tillegg så har jeg alltid likt engelsk som språk, har helt siden barneskolen vært interessert i å lære det. Og blant annet i friminuttene snakket vi engelsk fordi vi synes det var så gøy og vi så på YouTube og serier og filmer på engelsk. Det gjorde vi også på ungdomskolen og det har gjort at jeg lærer meg engelsk veldig kjapt. Og nå er jeg veldig komfortabel med å snakke engelsk og synes det er veldig gøy. Så det var egentlig derfor jeg ville velge det, fordi jeg ville lære mer da. Og det har liksom hjulpet. |
| 5 | 1:05,0 - 1:18,0 | Ja så gøy. Nå har dere jo hatt faget en liten stund, men hva er det du liker med faget? Eller Engelsk faget da. |

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| 6 | 1:18,0 - 3:22,0 | <p>Personlig liker jeg veldig godt å snakke på engelsk og diskutere ulike temaer. Skriftlige oppgaver er greit det og, men syns det er litt slitsomt å sitte å skrive en tekst i sånn 4 timer. Men ja, jeg liker at det er variasjon. Vi gjør mye forskjellig. Enten sitter vi og hører på at læreren forteller på en presentasjon og vi kan skrive notater. Av og til kan vi kanskje se et klipp fra YouTube. Og da får vi ofte muligheten til å analysere det litt selv. Og da får man også andre perspektiver og ikke bare lærerens perspektiver. Jeg føler litt det samme gjelder om hvis vi så film. Da er det ofte mye mulighet til å analysere det selv og reflektere og det liker jeg veldig godt. Det gjelder jo mange fag der en kan gjøre det, men det er litt annerledes å gjøre det på engelsk. Man kan lære veldig mye. Man kan få bedre ordforråd f.eks, man lærer mange nye ord, og mange nye skriveteknikker kanskje, ja. "Er dette noe du har opplevd å lære i faget, eller er dette noe som bare skjer litt automatisk?" Tenker du å lære sånn skriveteknikker og sånn? "Ja, lære sånn skriveteknikker, bedre ordforråd, analysere ting. Dere gjør det jo så da får du det inn?" Ja det er jo derfor. Spesielt når vi har et litt høyere nivå engelsk så er det større mulighet til å lære mye om en da f.eks er litt flink i språket. Da kan en lære noen veldig smarte ord en aldri har hørt eller sett før. Og det syns jeg at er veldig spennende. Og det gjør vi også når vi leser bøker og sånn. For det har vi gjort. Vi leste en bok og analyserte den. For forskjellige forfattere har jo forskjellige stiler når de skriver. Det kan man lære mye av det også syns jeg.</p> |
| 7 | 3:22,0 - 4:14,0 | <p>Ja, kjempestilig. Det liner jo litt opp med teoriene jeg bruker i oppgaven allerede så det er kult. "åja, så bra" Skal vi se, det er litt over på første temaet er jo dette med tekst, eller tekst generelt, eller fiksjonelle tekster. Da er det jo tekst slik jeg sa, som kan være korthistorier, noveller, men også da filmer og, småklipp, spillefilmer, youtubeklipp osv. Men tror du at du blir påvirket av hva det er du leser og ser som tekst? "Som mine meninger? Eller bare påvirket generelt" Kanskje litt begge deler.</p> |
| 8 | 4:14,0 - 6:03,0 | <p>Jeg tror alle blir påvirket av noe hvertfall som kanskje hvis man ser en film som har en mening i seg. Om det er foreksempel en historie bak det så kan en lære noe fra den historien. Kanskje du kan endre meningen din for ofte ser en jo filmer som er relatert til temaer som vi har om. Nå må jeg tenke, vi så f.eks en film som diskuterte totalitariansime, blandt annet sånn equilibrium, det var sånn fantasy ikke sant, f.eks vi så ikke matrix, men den er jo en sånn overdriving av hva som kommer til å skje hvis teknologien utvikler seg altfor mye og tar over verden, husker ikke nøyaktig. Det var en sånn lignende type film. Og da var det jo en spnn kritikk av the government så da får en kanskje noen ideer for det. Det var</p> |

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| | | spennende vi lærte om konspirasjonsteorier også. Det var veldig interessant. Det er ikke nødvendigvis at en kommer til å tro på det, men det er interessant å lære om det og jeg føler at noe av det kanskje kommer til å bli i bakhodet. "Så dere klipp på en måte her, eller var det filmer, eller var det ting dere ville lest om i kortekster til disse temaene?" Sånn temaer generelt eller konspirasjonsteoriene spesifikt? "For eksempel de du har nevnt nå tenkte jeg" Ja vi hadde jo om freedom of speech, og det inkluderte konspirasjonsteorier. Og da leste vi tekster og så en hel film som handlet litt om det. Så det var en god del variasjon. |
| 9 | 6:03,0 - 6:17,0 | Stilig. Tror du at du blir påvirket mer av forskjellige type media? Mer av å ha sett en film eller om du hadde lest "samme" boka? Eller motsatt? |
| 10 | 6:17,0 - 7:15,0 | Ja jeg tenker at jeg blir mer påvirket av film og bøker enn tekst fra en skolebok. For ofte er de veldig korte, eller når en ser en film eller leser en bok så er det ofte at man følger en eller et par karakterer gjennom deres historie. Gjerne gjennom hele deres liv eller bare en kort periode. Og så er det jo ulike hendelser som påvirker karakteren. Man blir jo på en måte attached til den karakteren, kanskje en relaterer til den. Og det syns jeg man husker på mer, kanskje det påvirker deg mer også. Det syns jeg om det gir mening... "Ja så det er viktig for deg å ha karakterer, enn om du bare hadde lest om hendelser. Så det å ha en fiksjonell tekst som er plassert i den hendelsen." Det er ofte man husker det bedre føler jeg, spesielt i film, kanskje om det var en veldig emosjonell scene så kan det hjelpe deg med å huske det mer. Tenker jeg da. |
| 11 | 7:15,0 - 7:23,0 | Tror du at inntrykkene man får av samme historie da, endres veldig av hva slags type media det er i? |
| 12 | 7:23,0 - 8:29,0 | Ja jeg prøver å komme på noen eksempler. Det eneste jeg kan komme på er Harry Potter egentlig. "Ja men det er jo kjempebra" Vel jeg må tenke, fordi i bøkene er det mye mer informasjon, mens i filmer kan de ikke ha alt det. Da er det mye de må endre på og kutte ned mye unødvendige detaljer. Og med det så endte de jo kanskje opp med å ødelegge noen karakterer. Skal ikke gå i dybden på det, men noen karakterer ble helt annerledes fordi de måtte gjøre endringer,. Men det handler jo mer om at når bøker blir adaptet til filmer. Men det... Jeg føler det henger mer sammen med. "Ja forskjellige medier har jo forskjellige på en måte hvor langt de kan gå." Ja og det tar mye lengre tid å lese en bok, så hvis man har litt vanskeligheter med å konsentrere seg så kan det være lettere å se en film kanskje. Og kanskje da man får informasjon bedre inn, for det er kanskje mindre informasjon mest sannsynlig. Hvis det gir mening |

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| 13 | 8:29,0 - 8:51,0 | Det gir kjempemening det. Stilig. Kult du nevner Harry Potter det er jo gøy. Eller videre da, tror du at du endrer eller blir påvirket annerledes om du opplever disse tekstene på fritiden eller her på skolen? |
| 14 | 8:51,0 - 10:23,0 | Eh ja. Det føler jeg. Fordi på fritiden så ser man på det man vil føler jeg. Så jeg vet ikke om jeg hadde sett noen av de filmene som vi har sett på skolen om jeg hadde sett de hjemme. Men hjemme er det jo kanskje litt mer avslappet miljø. Man ser den kanskje uten å analysere den så mye. Så om du ser på en film hjemme, så tenker jeg ok jeg kan bare slappe av og se en film. Mens på skolen ser en jo en film for å snakke om den etterpå og, så da tar man jo notater, man må tenke på karakterer, temaer, viktige plotdetaljer. Så på skolen følger man kanskje mer med. Og får kanskje mer informasjon. Jeg vet ikke om man blir mer påvirket på skolen eller hjemme, fordi man lærer jo mer på skolen. Det kommer jo litt ann på egentlig. "Det høres jo ut som du får forskjellig inntrykk. Eller det er ting du ikke hadde fått med deg ellers som du får på skolen" Ja fordi man prøver å analysere noen detaljer og skrive ned noe man kanskje ikke hadde tenkt over når man sitter hjemme på sofaen og slapper av egentlig. "Så selv om du hadde sett det samme hjemme så er det annerledes på skolen?" Ja det tror jeg, mest sannsynlig. Man analyserer ikke filmer hjemme. "Heh, ja det er forståelig sant" |
| 15 | 10:23,0 - 10:45,0 | Så tenker litt mer, du har jo allerede vært innom litt forskjellige fiksonelle tekster, så da synes jeg det var kult du nevner forskjellige karakterer. Men er det viktig for deg at du kan identifisere deg eller kjenne deg igjen med karakterer i teksten? Da hovedpersonen spesielt da kanskje? |
| 16 | 10:45,0 - 11:37,0 | Nei egentlig ikke, jeg synes ikke det er nødvendigvis viktig å relatere seg til karakteren. Man kan kanskje relatere til følelsene, man kan sympatisere med dem selv om man ikke tenker de er akkurat som meg. Man kan heller tenke, oi jeg hadde følt meg akkurat sånn om det hadde hendt med meg. "Ja du tenker at selv om du ikke kjenner deg igjen med karakteren kan du få sympati." Ja. Det er jo ofte jeg føler i media som bøker og filmer så lager de jo karakterer som er likeable, som man vil se vinne. Eller hva nå de skal gjøre. Så jeg tror nesten det er viktigere, så lenge man liker karakteren så er det det viktigste. Yes "Ja kult du nevner det" |
| 17 | 11:37,0 - 12:04,0 | Ja for det er jo litt motsatt, eller på andre siden. Hvis du er med en hovedkarakter som du ikke kjenner deg igjen i i det hele tatt. Tror du du får, ja om det endrer mye måten du ser på historien på, eller om du får det samme ut av den? "Hvis jeg ikke relaterer til den?" Ja hvis det er på |

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| | | en måte en person du ikke kjenner deg igjen i i det hele tatt av hva de holder på med. |
| 18 | 12:04,0 - 13:33,0 | Ja, jeg mener jeg synes det kan være veldig interessant å se på en måte hvordan den karakteren ser verden eller hvorfor karakteren gjør de tingene de gjør. Jeg kommer kanskje på Breaking Bad, sånn Walter White i historien er jo ikke en bra karakter, han dreper mennesker, gjør ulovlige ting og er en dårlig person. Skal ikke gå for mye i detaljene, men... "Ja du må ikke spoile noe her" Nei, men selv om man ikke relaterer til han selvfølgelig, så personlig vil man personlig se han vinne. Man er kanskje på hans side selv om han gjør dårlige ting i begynnelsen. Det som var interessant med han var at sånn at mens showet fortsatte likte man Walter mindre og mindre. Og han endret seg i løpet av historien. "Men følte du at du fortsatt kunne skjønne hvorfor han gjorde det han gjorde?" Ja jeg følte det. Sånn tenkte, ja jeg skjønnte hvorfor han gjorde det. Det var ikke bra, men det er fortsatt spennende å se hvordan det kommer til å utvikle seg, selvom jeg tenkte jeg hadde aldri gjort dette. Jeg relaterer ikke til dette i det hele tatt. Men det er jo det som er litt spennende med å se karakterer gjøre ting du aldri hadde gjort selv. Det er derfor jeg liker fantasy også da. Det var en veldig bra serie da. Der man ikke relaterer til han men fortsatt vil se han vinne. Selv om han er en dårlig person. Og man vet det. "Så kult" |
| 19 | 13:33,0 - 13:47,0 | Da neste spørsmål her, om det å se forskjellige karakterer i tekst da. Har det hjulpet deg med å lære noe om deg selv? Eller om du skjønner deg selv litt bedre? |
| 20 | 13:47,0 - 14:35,0 | Jeg prøver å komme på noen eksempler, jeg vet ikke om jeg kommer på noen eksempler spesifikt med meg selv, men det kan jo hende det er ting man ikke vet om seg selv eller om man er litt lost eller bare har noen ideer om, som kanskje man ikke vet helt selv hvem man er. Det er jo mange som ikke har funnet seg selv helt enda. Og det kan jo hende at å lese en bok om kanskje tenåringer eller selfdiscovery story og tenker dette her har jeg opplevd. Kanskje det som gjelder meg. Kanskje man kan finne noen connections in that regard. Personlig har jeg ikke opplevd det, men jeg tror det er mulig at det kan skje. "ja stilig. Føler jeg sier stilig mye, men det får bare være" |
| 21 | 14:35,0 - 14:50,0 | Men litt i den andre retningen da. Har en tekst hjulpet det med å forstå andre bedre? Eller måten de tenker på eller oppfører seg? |
| 22 | 14:50,0 - 15:41,0 | Jeg prøver å komme på noe. Jeg tenker sånn at når man leser mye så leser man om mange forskjellige karakterer. Bøker, filmer og serier, tar |

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| | | <p>opp mange forskjellige temaer. Jeg tror kanskje generelt man lærer om hvordan folk er. Sånn generelt. Og jeg tror kanskje det hjelper deg med å forstå folk i virkeligheten bedre også. For det er jo mange bøker som tar opp ting fra virkeligheten og realistiske temaer. Problemer, lissom verdensproblemer. Jeg tror kanskje det at å lese og se film kan gjøre deg litt smarte. Og generelt at det gjør at du forstår andre bedre på noe vis, men kommer ikke på noen dirkete måter. Men generelt ja blir man nok litt smartere kanskje.</p> |
| 23 | 15:41,0 - 15:59,0 | <p>Litt sånn om det samme, men spesifikt om det dere har opplevd i klasserommet. Men føler du at du har lært noe av tekster dere har jobbet med i timene? Altså spesielt fiksonelle tekster.</p> |
| 24 | 15:59,0 - 17:09,0 | <p>Fiksjonelle tekster. Nå har vi jo gått gjennom veldig mange ting. Jeg må bare tenke "Ja du har jo allerede snakket litt om noen da" Joda, men av og til kan det være vanskelig å huske på alt man har sett. Jeg føler at det har gitt meg når vi ser en film, vi så f.eks Ex Machina tror jeg den het. Men det var vertfall en film som handler om AI, kunstig intelligens, og den testen om man kan vite at AI er ekte, og hva om man ikke kan se forskjell på AI og menneske. Og vi snakket litt om etikken bak det. Det syns jeg var interessant å snakke om. Er det etisk riktig hvis man kunne ha sånn sentient robots hjemme hos seg selv, er de mennesker er de ikke? Så det syns jeg var interessent. Vi har lært mye om etikk. Og det føler jeg vi har, ved å diskutere med andre i klassen, i klasserommet har vi fått mange forskjellige perspektiver, og folk har kanskje til og med endret mening. Så det syns jeg var interessant.</p> |
| 25 | 17:09,0 - 17:20,0 | <p>Ja for det var egentlig neste spørsmål. Om en sånn type tekst har endret din mening. Ja så kanskje mer teksten direkte.</p> |
| 26 | 17:20,0 - 19:16,0 | <p>Jeg kommer ikke på noen spesifikke eksempler akkurat nå. Men det har jo definitivt fått meg til å tenke. Det var kanskje mye jeg ikke hadde noen mening om, sånn nøytral bare.... jeg vet ikke helt. Men ved å lese om det og diskutere det med andre har jeg vært mer sånn. Å det var interessant. Nå har jeg den tanken på en måte. "Ja kult du sier. Det hørtes jo ut som du sier at dere prater med hverandre, og at man fikk forskjellige synspunkt på grunn av det som kommer fram i timen. Syns jeg var interessant du sa" Ja og så har vi også hatt debatter inimellom. Det er bare sånn at en person fra hver gruppe skal lage argumenter først. Og to skal diskutere. Det kan være politikk for eksempel eller et annet spesifikt tema, som etikken om roboter. Så da er det en mot en, og så kan vi komme med vår input også. Det kan jo være interessant. For kanskje en er uenig i den gruppa man kom på, men man må fortsatt lese om</p> |

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| | | meningen hvis det gir mening. "Sånn ja, så man arumenterer ikke alltid for din egen mening" Det var bare et sånn eksperiment. Vi har gjort det med Arbeiderpartiet mot Høyre. Og så støtter man Arbeiderpartiet, men så kom man på Høyre, og da måtte man lese om den politikken og argumentere for det. Det var bare sånn øvelse vi hadde om debatt. "Stilig" For eksempel. Var ikke akkurat det jeg gjorde. "Nei nei, men det er jo en kul teknikk man kan gjøre. OG det er vel litt for å kunne sette seg inn i andres ståsteder også." |
| 27 | 19:16,0 - 19:31,0 | Men hva tror du er begrunnelsen til at, eller hvorfor tror du at man bruker tekst i timen, enten man ser eller leser det? I klasserommet da. |
| 28 | 19:31,0 - 20:14,0 | Vel man er jo på skolen og da tror jeg man alltid har hatt noe å gjøre med å lese og se. Men jeg tror man får inn informasjon bedre enn om en bare sitter å høre på læreren snakke hele tiden. Det kan bli litt slitsomt. Og vanskelig å konsentrere seg. Så jeg synes det er bra man har forskjellige typer tekst og variasjoner. Sånn som jeg nevnte tidligere da at en kan se på film eller lese bok, snakke med andre, jobbe litt i grupper og gjøre noen oppgaver, for da kan en analysere det selv istedenfor å bare sitte å høre på noen fortelle deg hvordan du skal tenke. |
| 29 | 20:14,0 - 20:21,0 | Vil du si at du har brukt noe av det du har lært i timen, har du brukt det utenfor skolen? |
| 30 | 20:21,0 - 21:04,0 | Om jeg har brukt det utenfor skolen. Jeg mener jeg bruker det jo nå. Selv om det er jo ikke helt utenom skolen. Det er hvertfall ikke i klasserommet. Jeg har sikkert snakket litt om det. Vi har jo diskutert det vi har hatt om på fritiden. Sånn som meg og en venn som går i samme klasse. Vi har jo snakket litt om det fordi vi synes det var interessant. Fordi vi har om interessante temaer. "Så du får mer kunnskap du har lyst til å prate om utenom skolen?" Ja det er det eneste jeg kan komme på sånn nå. "Men ja det er flott" |
| 31 | 21:04,0 - 22:02,0 | Men så litt over til det siste temaet her, som er litt mer med kultur rettet å gjøre. En kan jo tenke at. Vi har jo alle våre forskjellige kulturer. Så det er ikke bare det at folk er forskjellige, men det er jo at kulturen er annerledes enn deg selv. Og kulturen, altså hele Norge har jo ikke bare en kultur, vi har jo forskjellige grupperinger og vi befinner oss i forskjellige grupperinger basert på når og hvor vi er selv og hvem vi er med. og alt det der. Så kulturbegrepet er ganske bredt. Men føler du at en tekst som dere har hatt i timen, har endret på måten du ser på og forstår andre kulturer? Om det da er andre land eller folkegrupper. |

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| 32 | 22:02,0 - 23:21,0 | Eh ja vi har jo lært veldig mye forskjellig egentlig. Vi har definitivt lest en tekst som, som for eksempel om en person of color har skrevet om sine erfaringer. Hvis jeg husker riktig så hadde vi om Black Lives Matter blandt annet, og da leste vi jo mange forskjellige ting av folk som hadde opplev politi brutalitet og andre ting som ikke alle kan relatere til. Så det er jo egentlig det. Så da får man jo en litt bedre forståelse av hva andre har opplevd. "Ja, følte du at du gjorde det? Eller tenker du bare at man kan det?" For meg? "Ja" Jeg husker ikke nøyaktig hvordan jeg tenkte, men jeg har jo alltid man kan ikke vite hva andre opplever. Det er jo så mange ting som jeg ikke kommer til å oppleve fordi jeg ikke er en person of color. Men å lære om det kan jo være veldig interessant og på en måte gå mer i dybden på det. Man vet jo ikke alt selvfølgelig. Så jeg har jo lært noe nytt. "Men det at du... Bare det at du anerkjenner at du ikke vet alt, og sier du får kunnskap via tekst er jo gøy for meg." Ja. |
| 33 | 23:21,0 - 23:35,0 | Tror du at tekst da, altså film og bøker og alt det her. Er en god måte å lære om andre folk og kulturer på? |
| 34 | 23:35,0 - 24:46,0 | Ja det er jo ofte det fordi i bøker, hvertfall skolebøker er det jo noen som har skrevet det. Og det er ikke alltid forfatteren av bøkene, men de har kanskje et utsnitt av en annen forfatters verk og tanker. Eller en tekst eller en historie for eksempel. Så en kan jo lære av det. Men det kan også hjelpe å få snakke med en annen person face to face og høre deres erfaringer direkte. Man kan se et intervju der en person snakker om sine erfaringer. Eller en film som tar opp temaer, så det tenker jeg man kan lære av. "Ja ja ja. og da er det jo med... ja for om du hadde sett en spillefilm om det for eksempel om en sånn ting... eller ja egentlig følte jeg at du svarte på det allerede. Jamen det er bare det at man får innblikk i deres erfaring via alle disse forskjellige mediene man kan oppleve ting på." Yes "Det er kult å se". |
| 35 | 24:46,0 - 25:04,0 | Ja en litt lettere en da. Men når du lærer om andre kulturer å sånt i timen. Liker du bedre at det er via film og klipp eller er det heller at du leser det i en fiksjonell tekst? |
| 36 | 25:04,0 - 25:50,0 | Hmmm, det som er greit med å lese er at man kan ta sin tid og lese litt mellom linjene, kanskje ta notater mens man leser. Veldig ofte når man ser en film eller en videosnutt så får man ikke med seg alt og må kanskje se den på nytt. Og når man bare ser en film en gang kan det hende man ikke får med seg alt. Det kan være litt vanskelig og man går glipp av noen detaljer. Men det som ofte da er mer kanskje interessant og det man ikke blir lei av er å se en film, mens det å lese kan være litt mer sånn: |

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| | | åååå jeg orker ikke, jeg er trøtt. Så ja. Personlig så se en film kan være gøyere egentlig. |
| 37 | 25:50,0 - 25:59,0 | Av disse litt forskjellige her da, hva tror du du får mest ut av? Eller tjener mest på? |
| 38 | 25:59,0 - 27:17,0 | Det jeg liker med å se film er egentlig at vi tar notater først og diskuterer etterpå alt vi har lært. Vi får et sånt skjema der vi skriver ned karakterer, temaer, viktige plot details og kanskje andre ting som kan være viktige. Og hvis man ikke fikk skrevet noe så kan man også snakke med andre og høre hva de har skrevet. Diskutere filmen og diskutere... For temaene i filmen kan jo være subjektive. Og så kan man diskutere hvorfor man syns det personlig. Så på den måten kan man jo lære av det, jeg vet ikke om man gjør det like mye når man har lest en tekst. Jeg føler jeg får mer ut av filmer og det er mer interessant også cinematisk. "Er det nesten sånn at tekster er mer rigide? At film er litt mer sånn du kan ta litt hva du vil fra det eller er det kanskje nei..." Med tekst tenker du korttekst eller en hel bok sånn fordi en korttekst i en skolebok er jo veldig annereledes. "Ja sorry, det er jo forskjell på lengde (forvirret over mine egne definisjoner), på hvor bøyelige og subjektive ting kan være" |
| 39 | 27:17,0 - 27:46,0 | Ja. Veldig veldig fint. Så aller siste spørsmål. Det at du... ja for det er jo på engelsk disse spørsmålene mine egentlig. Men det at du liker teksten eller det dere holder på med, syns det er interessant og spennende. Er det viktig for deg i forhold til å lære noe av det? |
| 40 | 27:46,0 - 28:51,0 | Vel det er jo ikke alltid en liker, eller syns det er gøy å lese ting om en ikke syns boka er så veldig spennende. Men det har jeg ikke opplevd så ofte, for jeg føler læreren velger interessante media om det gir mening. Også snakker med klassen og lar oss ha en inputt på det da. Men ja jeg ville sagt at hvis jeg er interessert i en bok, eller om jeg syns det er spennende og er veldig investert i en film. Så selvfølgelig lærer jeg mer, fordi jeg blir sånn: jeg kan ikke vente med å lese mer når jeg kommer hjem. Så jeg tror det gjelder de fleste at hvis de faktisk syns boka er spennende så kommer de til å lese den mer. "Det, ja, det høres smart ut det. Ja det var egentlig det. Så tusen tusen takk, så da tar jeg å avslutter opptaket" |

Appendix 4 Transcription of the interview with pupil C

Name: audio-recording-2023-03-06-134803 Elev C

| | Timespan | Content |
|---|-----------------|--|
| 1 | 0:00,0 - 0:14,0 | Da starter vi intervju med elev C. Så til begynne med da, så er det hvorfor akkurat du valgte Engelsk 1 |
| 2 | 0:14,0 - 1:13,0 | Tingen er at engelsk er et språk jeg kan utenat. Det er fordi jeg har lært det via ting fra internett, spesielt Youtube. I tillegg til det skriver jeg mange av notatene mine på engelsk, selv om jeg er fullstendig norsk og ikke har noen slektninger fra utlandet. Jeg skriver også meldinger for det meste på engelsk, selv til norske folk. Men grunnen til at jeg valgte engelsk er fordi det er et fag jeg tenkte jeg kunne gjøre det veldig mye bra i. I tillegg til at man lærer mye ting som USA og Storbritannia, ting som jeg vet veldig mye om og interesserer meg i. "Så det er ting som du viste om fra før, ville du gå dypere, eller du ville ha om det på skolen i tillegg er det det?" Det er et fag jeg tenker at jeg kan klare det veldig godt i, fordi jeg kan mye i det, har lært meg mye i det, og interesserer meg i det. Så det er et fag jeg tenkte jeg ville få en bra karakter i. |
| 3 | 1:13,0 - 1:20,0 | Ja men så greit. Nå har du jo hatt faget en liten stund, hva syns du om det? |
| 4 | 1:20,0 - 3:21,0 | Vel, jeg syns det er greit, 1 året, eller når vi hadde engelsk i 1vgs. Det er litt annerledes enn det. Da snakket vi litt mer om de tingene vi hadde snakket om Storbritannia og USA, og Australia og alt sånn. Vi går litt inn på det samme, men vi går jo også inn på relevante temaer om de landene, sånn som USA, rasisme, ulike konflikter som har skjedd der. Men samtidig så har det også vært litt oppgaver, vi har fått en oppgave som vi har jobbet på i 3 måneder. "Åja" Ja det er litt interessant. Vi skal skrive på en måte en tekst, som nesten kan handle om hva vi vil. Innenfor visse temaer, som jeg hadde litt problemer med å originalt velge hva jeg skulle ha fordi det var så mye muligheter. Men det som var veldig overraskende om dette vi skulle ha i 3 måneder var at det bare skulle være 1300 ord. Som var litt vel lite syntes jeg. Jeg klarer ikke å huske så mye de andre oppgavene vi har hatt, men vi har hatt en del skriveoppgaver, vi har sett en del filmer. Vi har vel sett 3 filmer. Og vi har skrevet en analyse til en av dem, og så har vi jobbet litt med en annen film. Men den ene så vi kanskje bare fordi relevant til faget, ikke fordi vi har fått noen oppgaver enda da. "Men opplever du at dette... engelsk 1 går dypere enn det engelsk gjorde eller er det det samme?" Jeg tenker det at engelsk fordypning, som et fag, altså skolefag, handler om å lære bedre engelsk ikke sant, gå dypere inn i det. Det er jo noen avanserte ord i løpet av dette, men ikke så mange. Engelsk er et veldig bredt språk som er spredt rundt hele verden. Veldig vitenskapelig språk også, så det er |

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| | | mange begreper og uttrykk som har oppstått rundt omkring i verden også. Som vi burde kanskje lære mer om. Men i tillegg.... kan du stille spørsmålet igjen? |
| 5 | 3:21,0 - 3:44,0 | Nei egentlig, for det begynte jo med hva du syns om faget som du har hatt det litt, men det ble jo et litt sånn om du føler det går dypere eller en forskjell på engelsk 1 eller det du hadde førsteåret. |
| 6 | 3:44,0 - 4:20,0 | Tingen er jo det at jeg vil ikke si at vi går så dypt inn som jeg trodde. For eksempel på kulturer og språk. Det er mer som om vi bare har engelsk, det er ikke noe særlig dypere vi går inn i det. Vi ser en del filmer og lærer om liksom historie og alt sånt, men vi går ikke så mye inn på den engelske verdenen for eksempel. Den engelske verdenen kan være veldig mye forskjell i ulike land, men vi lærer mest om land vi allerede kjenner, slik som Storbritannia og USA via filmer. "Åja sånn ja. Ja kult." |
| 7 | 4:20,0 - 4:56,0 | Jeg tenkte, nå går vi litt mer over til dette med tekst. Så da tenker jeg litt mer dette med fiksjonelle tekster. Så ikke nødvendigvis at du bare leser fakta om noe men at det heller er en historie som er der, eller det handler om noen karakterer som gjør noe. "Ja fantasi." Ja det kan være fantasi, men det kan være ekte historier, alt sånn type ting. Men tror du at man blir påvirket, eller tror du at du blir påvirket av det du leser og ser som tekst? |
| 8 | 4:56,0 - 6:48,0 | Vel, du kan jo lese veldig mange ting som kan virke veldig rett ikke sant, som kan overbevise en persons mening til å tro at det er fullstending rett, ikke sant, men samtidig er verden ganske ulogisk ikke sant. Så derfor kan en film dytte en persons tankegang i en retning. Fordi det kan være at det er sant, men det kan være at den andre siden også er sant. Når det kommer til å se noe, det er noe, hvis du ser en film om noen som er åpenbart veldig ond ikke sant, så er det noe som fortsatt kan diskuteres hvorfor de gjør det og alt sånt. Er ikke sikker på om jeg skjønner.. "Det er vel om du føler at å utsette deg for sånne type historier da, kan endre deg, eller kan påvirke deg." Vel tingen er at ja. En bok og en følsom historie, det kan påvirke en person til å tenke at du kan få noe som ikke virket trist originalt, til å virke som en veldig trist historie om den hendelsen, bare fra en annen persons perspektiv. Og det kan virkelig påvirke hvordan noen ser noe. Som for eksempel en person kan ha et veldig trist bilde til døden. De kan se på det som det tristeste noen noen gang opplever, ikke sant. Men så kan man også lese en historie om noen som opplever at en i familien deres dør ikke sant, men de har samtidig behandlet den seg, veldig, de har behandlet den, den personen har vært veldig slem mot den personen eller den andre personen. Så når |

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| | | de dør føler man seg løftet, ikke trist. Man føler seg bare lettet, fordi de er døde nå, de kan ikke være slemme mot deg noe mer. |
| 9 | 6:48,0 - 7:17,0 | Ja det er interesasnt du tar fram det. For det er jo samme hendelse som endrer seg basert på hvem sitt perspektiv du ser det fra. Kjempestilig. Vil du da, mer tilbake til tekst da, men tror du at du blir påvirket annerledes, eventuelt da mer, av forskjellige typer media? Om du hadde lest det som en bok eller sett det på film. |
| 10 | 7:17,0 - 8:31,0 | Hvis du leser det i en bok så kan det være du vil stoppe opp å tenke på den tanken, men hvis du ser det i en film som fortsetter å gå, om du er på kino, så kan du ikke stoppe opp og tenke du må bare akseptere det i det øyeblikket. Hvis ikke må du fortsette å se på filmen. Men... jeg er dårlig til å huske spørsmålene du stiller, kan du si det igjen? "Ja, nei bare om du tenker man blir påvirket mer eller forskjellig avhengig av hvilket type media. Kan være samme historie" Medier som... ja. Tingen er jo at om man leser noe så går det direkte inn i hjernen din ikke sant. Fordi du må fokusere fullstendig på det. Men når du hører noe gjennom lyd, ikke sant, så er det kanskje som om det tar litt tid å gå inn i hjernen din. Ja og, tingen er at , liksom om du ser det på en film om en person sier det. Det kan være mye mer direkte enn å på en måte at du leser det. For det kan virkelig påvirke følelsen, for jo flere sanser som blir påvirket jo mer sensitivt kan det være at det påvirker deg. |
| 11 | 8:31,0 - 9:09,0 | Ja, veldig kult. For du egentlig svarte på det neste her, for da er det sånn om du tror... ja vi har jo pratet om det med hele opplevelsen endres av å ha det i forskjellige media. Ja så er det jo da. Tror du at du opplever tekst annerledes om du hadde opplevd de på fritiden enn her på skolen? |
| 12 | 9:09,0 - 10:28,0 | Tingen er at når du leser noe eller ser en film eller noe, hvor du er , om du føler deg komfortabel, got og varmt liksom. Om du er på et sted hvor alt er godt, men så dør noen du kjenner der, så blir situasjonen veldig rar. Du er liksom et sted du har vært veldig mye og når noen har død der, så kan det være du ikke føler deg så trist fordi du er på det stedet. Det stedet påvirker deg. På samme måte som om du drar til en kirkegård. Da føler du deg på en måte veldig trist, det er et sted av død. Selv om det ikke er noen fysiske lik der, det er på en måte som å være i midten av skogen. Selv om du på en måte er forskjell på at det er lik der. Omgivelsene dine påvirker hvor trist du føler deg. Så man kan føle seg enda mer trist av å være på en kirkegård hvis noen hadde død der. Eller... det er kanskje... "Ja ok, neida, for du trekker jo fram det at plassen du er på har en påvirkning på hvordan du opplever noe" Fordi du har tanker om det stedet. "Ja fordi du har tanker om det stedet ja. Og |

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| | | eventuelt hvilke tanker er det du har om skolen da iforhold til det å oppleve historier?" |
| 13 | 10:28,0 - 11:41,0 | Jeg liker skolen, men samtidig er det som et sted som føles litt som et andre hjem for noen, men for andre er det en plass hvor man føler man bare må komme til. Jeg liker skolen veldig godt, jeg prøver å utnytte tiden min her ganske godt med å gjøre arbeid og sånn. Mens samtidig så føler jeg at det blir litt vanskelig på en måte å føle tristhet hvis vi ser en film. Du er liksom i et klasserom med mange andre, ikke sant, og i tillegg er du kanskje langt unna filmen. Du kan se en scene veldig trist selv om hvor langt unna du er, og som sagt omgivelsene påvirker jo det. Så når du er på skolen eller i et klasserom som er veldig stort så legger du merke til alle de andre tingene som er rundt som kanskje tar vekk fokuset ditt littegranne. "Ja sånn ja, det er jo en interessant tanke." Som for eksempel når jeg skal se på en serie så prøver jeg å ha PCen min så nærme meg som mulig. For å virkelig gå inn i det så dypt jeg kan. |
| 14 | 11:41,0 - 11:57,0 | Ja så kult. Ja for da er det jo litt det. For føler du i en sånn, gjerne en historie, er det viktig for deg at du kan identifisere deg med karakterene, eller da kanskje hovedpersonen spesielt? |
| 15 | 11:57,0 - 13:35,0 | Jeg har sett veldig mange serier. Så mange at det nesten kan føles som at det blir litt, man mister av og til relasjoner til dem. Noen av seriene jeg har sett, ikke sant, jeg liker en serie som heter Attack on Titan. Du har kanskje hørt om den. Jeg så en episode i går der en av hovedkarakterene, eller ikke hovedpersonen, men en av de viktige personene i serien hadde død. Jeg viste litt at den døden skulle skje, ikke sant, så jeg følte meg veldig trist. Men samtidig så har jeg hatt denne ene rare tingen hvor gass har samlet seg opp og fylt seg i brystet. Så når jeg så den scenen så kjente jeg litt på det. Det følte som om den fysiske hindringen jeg hadde da, hindret meg i å kjenne noe for den karakteren jeg hadde knyttet meg til. At det på en måte distraherer meg til det jeg så. "Så du var distraheret av noe urelatert til det du så?" Ja. Det var liksom du har vondt et sted, ikke sant, og så ser du på noe annet trist, så vil du på en måte fokusere på den ene selv om du prøver å fokusere på den andre. Og den serien er jo en serie jeg elsker. Det er favorittserien min. Den karakteren som døde, jeg så den serien først i 2014. Da begynte jeg på den, og nå er den nesten over. Og når de ser en av de karakterene dør da vet du at det er veldig trist. Så jeg prøvde å være trist, og da var jeg det tidligere, men akkurat i det øyeblikket så var jeg sånn, jeg aksepterte det mer. |

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| 16 | 13:35,0 - 13:48,0 | Tror du, kanskje mer med, for du sa du likte denne karakteren. Men følte du at du kjente deg igjen? Eller i andre karakterer i disse historiene? |
| 17 | 13:48,0 - 14:21,0 | Det er på en måte alltid noe en kan se seg selv i andre, så ja. Tingen er at personligheten til karakteren, det var ting jeg hadde til felles med henne, samtidig som, jeg på en måte syns hun var morsom og ganske lik meg. På en måte at hun var ganske seriøs samtidig. Samtidig som hun var morsom, det var en karakter jeg følte jeg hadde mye til felles med og likte veldig godt. |
| 18 | 14:21,0 - 14:32,0 | Tror du at hvis du bare ikke hadde relatert til noen av karakterene, at det hadde endret måten du hadde opplevd historien på? |
| 19 | 14:32,0 - 15:20,0 | Akkurat med den serien, ikke egentlig så mye. Tingen er at den serien er favorittserien min, jeg elsker karakterene, men samtidig er ikke det den serien jeg føler jeg har sterkest tilknytning til karakterene. Men det er fordi det er mer et vennskap istedenfor kjærlighet på en måte. Kjærlighet er noe man blir mer tiltrukket av, man vil gå inn i det. Men vennskap er hyggeligere på en måte. Det føles godt. Og det var litt mer det jeg tenkte om den karakteren, det var den vennen man har kjent hele livet, men om det var et familiemedlem eller noen du elsker som dør, da har man et forhold som blir bare ekstremt trist. |
| 20 | 15:20,0 - 16:08,0 | Ja. Vi har jo på en måte. Altså du, nei hva skal jeg si da. Kanskje du ikke relaterer deg så veldig til disse karakterene, men at du opplever det deres, du ser det samholdet de har bygget eller ser handlingen i serien. Men for såvidt da neste spørsmål går litt mer ut på om du har, hvis du har sett en serie, eller lest eller set en historie. Hvor det er en karakter hvor du kjenner deg noe igjen i, har det lært deg noe om deg selv? Har du skjønt noe mer om deg selv fordi du fikk oppleve det gjennom noen andre? |
| 21 | 16:08,0 - 17:37,0 | Veldig mange, det er veldig mange ting man ikke inser. Som for eksempel, man vil si at man er fanget i sin egen virkelighet ikke sant. Så derfor er det visse ting du ikke har opplevd eller hørt om via ting som nettet. For at ting som i dag, på grunn av internettet så får man oppleve så mange perspektiver av andre folk. Så derfor er det ting man inser er i seg selv som man på en måte ikke tenker engang kunne eksistere, som man ikke hadde kommet til konklusjonen selv. Men når du ser det liksom en person gå gjennom det som en karakter du har sett, så tenker du bare, vent det har jo skjedd med meg. Eller på en måte at, kanskje det er sånn jeg er. Det er liksom konsepter som du tenker.... "Du hadde kanskje ikke blitt utsatt for det, eller disse |

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| | | konseptene om du ikke hadde opplevd dem i en serie eller noe sånt?" Ja, som for eksempel du kan ta familien ikke sant. En person som har et veldig knyttet bilde til familien vil tenke det utenkelig å si noe stygt til dem på en måte, etter de har død. Kanskje sånn innen dagen de har dødd, så om en venn av dem hadde sagt noe stygt om den som døde, hadde de kanskje blitt kastet vekk. På en måte sånn, aldri snakk til meg igjen, men om det hadde vært en person som de kunne.... jeg glemte litt spørsmålet. |
| 22 | 17:37,0 - 17:50,0 | Det var bare mer om du følte du hadde lært noe om deg selv fordi du hadde opplevd noe i en tekst da. "I en tekst eller serie eller?" Ja i noe som du har opplevd. Tekst begrepet er veldig stort. |
| 23 | 17:50,0 - 18:13,0 | Hele tiden egentlig. Man ser liksom ting som går rundt menneskeheten for eksempel, ha er det å være menneske, som man tenker hmm, kanskje det er litt sånn med oss mennesker. Kanskje det er noe man ikke tenkte på, som var åpenbart for noen, men for andre ikke fordi vi er bygget forskjellig i hodet, med det vi har opplevd. |
| 24 | 18:13,0 - 18:24,0 | Ja det er jo sant. Tror du at en sånn opplevelse... at du har forstått andre bedre ved å få det via tekst? |
| 25 | 18:24,0 - 19:53,0 | Ja, men samtidig nei. Jeg har, når man ser mange sånne serier som meg, så er det vanskelig å huske det. Jeg har dysleksi, så jeg har litt, jeg har veldig godt langtidshukommelse, så ikke så god korttidshukommelse. Men jeg vil si at mitt forhold til følelser ikke er relativt det beste, men det har noe med hukommelsen min å gjøre. Jeg husker mere ting som fakta veldig enkelt, men sosiale hendelser husker jeg ikke like godt. Og spesielt i tillegg vil jeg si at jeg har vært litt isolert fra veldig mange grupper med mennesker ikke sant, via på en måte ikke å ha vært ute å møtt nå mange ikke sant. Så jeg vil si det er mange tanker og ideer jeg ikke har fått utforsket helt. "Men du tenkte ikke at du kunne, eller få utforsket de via det du har lest og sett?" Jo jeg prøver. Jeg prøver å finne alle disse tingene, men jeg har innsett at det er på en måte for mye. Tingene er at noen tanker å tenke er ikke logisk. Man tenker det er logisk, ikke sant, for eksempel når du vokser opp i din kultur, så tenker du bare at det er åpenbart det er sånn ikke sant. Men ting som er åpenbare for noen er ikke åpenbare for andre. Det er veldig tydelig, så derfor... ja. |
| 26 | 19:53,0 - 20:54,0 | Ja, men det er spennende, så du er jo reflekt rundt det. Og det jeg veldig ser er at du anerkjenner at det finnes forskjellige perspektiver og det syns jeg er veldig kult. "Ja jeg tenker at det ikke finnes en rett mening, fordi når du ser deg rundt er det så mange ulike folk som tenker på |

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| | | <p>ulike måter. Det er den ene tanken om at disse folkene i en stamme i Afrika, hvor tanken om selvmord er helt ukjent for dem, det finnes ikke i deres samfunn, men for oss gir det mening, men for dem er deet bare sånn: hva? hvorfor skulle noen gjort noe sånt?"</p> <p>Nei ikke sant, jeg tror bare vi må bevege oss litt videre. For da er det jo samme situasjonen med dette med tekst, men da spesielt med tekst i engelsk klasserommet. Men føler du at du har lært noe fra en tekst i klassen?</p> |
| 27 | 20:54,0 - 22:44,0 | <p>Hmm. Man, når du mener lært tenker du da sånn...? "Ja det kan være forstått eller skjønt noe, altså det kan være..." Lært noe om en person for eksempel? "Ja for eksempel, men det kan være fakta og sånne ting også, men om du føler at tekst har gitt deg noe da. Altså både filmer og bøker, eventuelt andre historier også?" Jeg vil si at ting som filmer og bøker, de prøver å vise følelser så best de kan, men samtidig er følelser så mye mer kompliserte enn det går an å vise. Så når du ser en film er det kanskje en fem ting i en film, fem store ting hvor du tenker det er sånn situasjonen er. Og det er veldig påpekt av forfatteren og det blir veldig tydelig. Men samtidig er ikke følelser så åpenbare. Så derfor tenker jeg at det blir veldig kunstig laget følelser i mange sånne... "Ja at følelsene er kunstige i noe sånt er jo en interessant tanke. Men du sa jo at dere hadde sett mye film og sånn ting, føler du at du har fått noe, trenger ikke å være følelser, at du har fått noe av å se disse filmene?" Jeg vil si at mennesker er veldig følsomme og kan... vi er sosiale skapninger ikke sant. Så når du ser noen andre triste vil du naturligvis bli trist selv, ikke sant. Så derfor, den filmen vi så kalt The Butler, den var ikke trist, men på slutten av filmen hadde du sett ham gjennom hele livet han sitt. Og du følte en slags stolthet nesten, fordi du hadde vært med ham gjennom hele livet via filmen. Altså på en måte, du har levd et bra liv.</p> |
| 28 | 22:44,0 - 23:03,0 | <p>Ja det er jo kult. Føler du at, eller har en tekst du har lest og sett sånn. I timen, har det endret din mening om noe?</p> |
| 29 | 23:03,0 - 24:07,0 | <p>Vel, det var noe, hmmm. Jeg er ikke så god på huske ting som akkurat det. Men det var noe som skjedde i engelsken. I den oppgaven vi hadde skulle vi skrive om disse tingene ikke sant. Vi kunne velge litt selv. Og det var på en måte noen tanker som for eksempel, en annen i klassen skulle skrive. De hadde en tanke om hvorfor det å være kvinne i apokalypsen hadde vært fryktelig. Det er jo noe på en måte man ikke alltid som en gutt. Man tenker jo litt på det. Man vet jo litt at i en apokalypse så er det ikke så greit å være kvinne, men når de peker det ut så tydelig som, ikke sant, som det, så får man et nytt perspektiv på det. Og man tenker å det er ikke bare en ide som man ser selv, men det er noe som er åpenbart.</p> |

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| | | Man tenkte på det kanskje litt sånn lite og litt sånn jaja, men ikke så åpenbart det kommer til å skje. |
| 30 | 24:07,0 - 24:30,0 | Men ja det er en kul tanke. Ja, så, men hvorfor da tror du at vi, eller skolen da, at dere har tekst og sånt i skolen, eller i timene da. Eller hva tror du er begrunnelsen til at dere skal ha det? "Hvorfor vi viser eller tar akkurat de historiene de har valgt?" Ja for eksempel. |
| 31 | 24:30,0 - 25:58,0 | Akkurat med den filmen vi så, the butler, hovedkarakteren han var en slave i begynnelsen, ikke sant, og dette var rett før på en måte, slaveri ble ulovelig, så du på en måte. Jeg tror det handlet, eller i tillegg til å være basert på en ekte historie, så handler det om å få relasjonen til andre personer. Så for eksempel da hvor vi har en film som har en jente som hovedpersonen må man se det fra en jentes perspektiv på mange ting. Og i akkurat den historien fulgte du en afro-amerikaner ikke sant. Og det er kanskje noe som er veldig borte fra oss her i Norge, ideen om hvordan de er blitt behandlet. Det er noe vi lærer om, men samtidig er det ikke noe vi opplever. Så da handler det om at du lærer om slaver, men må også se dem som mennesker, og den filmen gjorde veldig mye for at vi skal se dem som mennesker. Som hvis du, du kan ha en film om hvilket som helst dyr og få det til å være trist tilslutt.... jeg sammenligner ikke mennesker med dyr her i denne sammenhengen "Hehe, neida. Men det... Jeg synes det er interessant at du sier. For dere hadde jo lært om den situasjonen på en måte," Ja jeg viste godt hva som skjedde. "men at når dere så The Butler filmen så ble det mer" menneskelig "ja menneskelig for deg. Ja det var et fint ord på det." |
| 32 | 25:58,0 - 26:05,0 | Har du noen gang brukt noe av alt disse tingene du har lært i timene, har du brukt det utenfor skolen? |
| 33 | 26:05,0 - 28:10,0 | Jeg lærer mye av det jeg kan via nettet, så veldig mange av de fagene som for eksempel samfunnsgeografi og geografi det lærer jeg nesten ikke så mye i det, bortsett fra små fakta eller. Men i noen fag som engelsken, vil jeg si at internettet er et sted fullt av algorithmer som putter deg på en retning. Så om du interesserer deg for visse ting vil den fortsette å guide deg på den linjen. Så når du er på skolen slipper du litt fri ut av det. Fordi du har en lærer og en hel klasse til å komme med nye ideer og vise ting du ikke viste om fra før. Fordi algoritmen bare viser deg samme videoer om og om igjen, og jeg føler de har fått meg til å unslippe å lære det som jeg ikke ville. Fordi det er visse ting som kommer opp på algoritmene, som du aldri ville fått utenfor, eller de som er utenfor dine algorithmer. Så da lærer du om det selv om du kanskje ikke er interessert i det. Hvis du er interessert blir det vel litt som en ny verden |

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| | | <p>åpner seg. For eksempel: Det er dette ene snakket i USA og noe med hormoner, om at menn burde ta sånn jentehormoner. Ja.. det er noe jeg ikke har hørt så mye om, men det virker som det virker så viktig å skjønne hva de mener. For det har på en måte noe med maskulinitet og alt sånt, men det er noe som aldri ville kommet inn i alorytmene mine, men som jeg har lært via andre medier. "ok, ja.... okey, så da er det sånn.... at man har latt.... eller at ikke kunn det som du styrer selv, på en måte, men at andre ting." Det er bra at engelsken gir meg og viser meg ting jeg ikke viste eksisterte, for det kan hende jeg hadde vært fanget inni i en boble av mine egne ideer. "Ja ok, da skjønner jeg litt mer. Jeg tror det er det vi håper på. Men ja."</p> |
| 34 | 28:10,0 - 28:27,0 | Så litt siste område her nå da, men da er det litt mer kultur rettet. Men føler du at tekst har endret måten du ser på og opplever andre kulturer? |
| 35 | 28:27,0 - 30:09,0 | Vel jeg føler det er litt vanskelig. Ikke det med å endre syn på kulturer, men vi går gjennom land som vi er veldig kjent med, som USA og Storbritannia. Og de er jo ganske like oss på mange måter, med at. Men hvis du går til et land som har helt annerledes ideer om hvordan man skal gifte seg og sånn, det er da jeg begynner å føle at man lærer noe. Fordi mange av tingene de lærer i USA virker kjent for oss, fordi vi har mange av de samme ideene. De er jo etterkommere av europeere, ikke sant. Men når det kommer til land sånn som India så er det masse kulturer og språk som føles så annerledes. Du føler at alt du tenker virker på en måte nesten galt, fordi det er bare så mange andre folk her som har kommet på andre ideer. Eller jeg vet ikke. "det er jo, altså du... Du ser jo at det er en annen kultur. Og du tenker kanskje at kulturer som er litt lengre unna vår, eller din egen, er på en måte oppleves enda mer fremmed er det på en måte det?" Jeg føler at det virker som om hvert eneste land er en egen planet i seg selv. Man ser jo for eksempel på land som Kina, som virker veldig like oss på mange måter, men så går en dypere i det, så innser du, eller ser på de dypere verdiene til folk ser man at dette er veldig annerledes. "Ja det kan jo være" |
| 36 | 30:09,0 - 30:18,0 | Tenker du at tekst da, kan være en god måte å lære om andre og andre kulturer? |
| 37 | 30:18,0 - 31:12,0 | Ja 100%. Jeg har hørt noen, eller jeg ser for det meste på ting via videoer, men samtidig så vil jeg lese noen bøker, men de er nok mere vitenskapelige på måten de går inn på kulturer. Jeg kan for eksempel lese en bok med en konflikt som har skjedd i India. Ikke en stor konflikt, men en familiekonflikt, ikke sant. Og så kan en bare tenke, dette er galt det som skjer her. At hun er blitt giftet bort til en person |

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| | | <p>som er 10 år eldre bare på grunn av familiens ære. Mens det er noe som ikke gir mening for oss, fordi vi har gått gjennom endringer i samfunnet de siste 100 årene, men det betyr ikke at det vi tenker er rett. Det betyr bare at vi bare har endret oss. Fra kanskje sånn det var før. "Ja at de har andre verdier".</p> |
| 38 | 31:12,0 - 31:37,0 | <p>Stilig. Ja så. Du har jo på en måte snakket om videoer og sånt da. Men når dere lærer om andre kulturer og altså USA og England er jo litt andre kulturer enn det norske. Liker du da bedre å se det på, altså se filmer enn å lese?</p> |
| 39 | 31:37,0 - 32:22,0 | <p>Som en person med dysleksi, så liker jeg. Jeg inser verdien i å lese noe, men samtidig så husker jeg det nesten ikke når jeg leser det. Men når jeg hører det, som er grunnen til at jeg hører mye på podcast og lydbøker, ikke sant. Da fester det seg mye lettere inn i hodet mitt. Men jeg ser fullstendig verdien i å kunne lese noe. Å kunne ha ordene fysisk sett, for når du hører noe kan det være du hører feil, eller det går for kjapt forbi til at du får det med deg. Men når du leser, kan du gå tilbake eller høre gjennom. Eller du kan bare se nøye og få tid til å tenke. Fordi du gjør det i din egen hastighet, i motsetning til hastigheten du får via å høre på lyd eller se på en film.</p> |
| 40 | 32:22,0 - 32:48,0 | <p>Stilig, da er det egentlig bare det siste her nå. Hvor viktig er det for deg, eller det er jo på engelsk dette her. Hvor viktig er det for deg at, når det kommer til tekst og det med læring, hvor viktig er det at du liker det dere holder på med?</p> |
| 41 | 32:48,0 - 34:40,0 | <p>Vel når du leser noe så kan det være det føles veldig dølt, på en måte, og ganske kjedelig. Men så vil du innse at noe av det er bra. Som for eksempel, jeg synes norskfaget er veldig vanskelig noen av oppgavene ikke sant. Så når man først ser på overflaten av oppgavene så virker det veldig , hva er dette. Vi fikk i oppgave å analysere en reklame, en veldig rar reklame. Men jo dypere du gikk inn i det, prøvde å forstå det, prøvde å finne det du faktisk det læreren ville du skulle finne. Du fant kanskje ikke det dirkete hun tenkte, men du fant noe inne i det selv. Og selv når du ser noe du liker, noe du er interessert i, så kan det være at du tolker det annerledes fra det andre har gjort. SÅ jeg vil si at, det er ikke alltid at hvor spennende teksten er, inviterer nysgjerrigheten din, eller det inviterer nysgjerrigheten din forskjellig. Men resultatene du får ut av det kan bli annerledes. Så om du leser en vitenskapelig tekst, og du tenker veldig vitenskapelig, da vil du tenke på det veldig vitenskapelig. Men om du leser en tekst fra noen som har det perspektivet at de ikke tror på det, så vil du tenke ja kanskje det er feil, eller kanskje de har noe rett,</p> |

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| | med det de mener. "Ja at forfatteren, eller måten forfatteren har skrevet på har en innvirkning på måten du tar det til deg?" Ja vet du hva jeg vet ikke hva du mener med spørsmålet. "Men det er helt i orden. Vi kan egentlig si oss ferdig. Så tusen takk skal du ha. Da tar jeg å slår av". |
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Appendix 5 Transcription of the interview with pupil D

Name: audio-recording-2023-03-06-143507 Elev D

| | Timespan | Content |
|---|-----------------|---|
| 1 | | Ja. Kult. Tror du at hvordan man opplever tekst da. At det endrer seg basert på hvilke type media man får det inn via. Så samme historie om du hadde sett det som en film eller lest det som en bok. |
| 2 | | Altså jeg vet ikke om, jo mer vi lærer om andres kulturer jo lettere blir det å sette seg inn i de. Og jeg tror også det er viktig å se andre kulturer og lære om de for å på en måte... jeg vet ikke... Altså vi har jo hatt tekster hvor vi har lært om andres kulturer og da er det som sagt lettere å sette seg inn i de og forstå de. |
| 3 | 0:00,0 - 0:14,1 | Da starter intervjuet med elev D. Så det skal bli flott. Så første spørsmål er egentlig ganske enkelt hvorfor valgte du Engelsk 1? |
| 4 | 0:14,0 - 0:43,0 | Jeg valgte Engelsk 1 fordi at det jeg syns det virket interessant og ville fordype meg mer, og lære mer. Både sånn utale av ord og nye ord. Og så er det jo også sånn at når du skal søke deg inn på videre studier, sånn i utlandet da, så må du også ha engelsk. Så det var også en grunn til at jeg valgte det. Ja også syns jeg det bare virket interessant. |
| 5 | 0:43,0 - 0:57,0 | Ja, nei det er jo både noe du interesserer deg for og tenker litt videre på det er jo kult. Så, men nå har du jo hatt engelsk en liten stund. Hva syns du om Engelsk 1 til nå? |
| 6 | 0:57,0 - 1:39,0 | Jeg syns Engelsk 1 er veldig greit. Både det vi har om, altså temaene er veldig interessante. Og jeg føler jeg har lært mer, og at det er et veldig sånn givende fag da. Også er det deilig at det første halvåret hadde vi ikke vurderinger, det kom nå. Så det har vært et fag hvor en bare kan sette seg inn i selve fagstoffet uten at en måtte stresse med prøver. Vet |

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| | | ikke helt om jeg svarte på det du spurte om. "Jo jo, det... du forteller jo dine erfaringer med faget og det syns jeg er stilig" |
| 7 | 1:39,0 - 2:11,0 | Så beveger vi oss kanskje litt mer over til dette med tekst da. Så da er det spesielt sånn fiksjonel tekst. Ikke nødvendig at du leser sånn fakta, men at du leser eller ser noe om noen som opplever en situasjon eller forskjellige ting. Men da er spørsmålet tror du at du blir påvirket av du leser og ser? |
| 8 | 2:11,0 - 2:51,0 | Absolutt, fordi vi har jo blandt annet. Gjennom hele vg3 har vi hatt om rasisme og andre kulturer, slik som land i Afrika og... Hvor vi har sett mye på det med krig og rasisme og alt de har gått gjennom. Og alle rettighetene de har kjempet for, og hvordan de er blitt behandlet. Og vi har sett mye i form av film. Som også har gjort at vi har, istedenfor å bare lese en tekst, så har vi fått innblikk i hvordan det faktisk var og alle de drøye tingene som skjedde. Så det har jo absolutt satt inntrykk. |
| 9 | 2:51,0 - 3:17,0 | Ja stilig. Ehh... ja du svarer jo allerede på litt det jeg vil spørre om videre. Men tror du at du blir mer påvirket av forskjellige medier. For du sa jo litt nettopp det at du føler du fikk mer via å se på film. Men tror du at du blir påvirket mer av forskjellige typer medier. Som når du leser enn bok enn når du ser på film? |
| 10 | 3:17,0 - 3:49,0 | Ja, hvertfall når du leser om det. Så setter du deg på en måte inn i det, men ikke på samme måte. Du leser om hvordan de blir behandlet, og det kan jo være ille for det om, men med en gang du ser det så ser du reaksjonene til menneskene og mye mer som setter et annet inntrykk. For det er nesten som, ikke at du var der, men du ser det bedre. Du ser mer fjes uttrykk istedenfor bare å lese om det. |
| 11 | 3:49,0 - 4:03,0 | Ja kult. Tror du at hvordan man opplever tekst da. At det endrer seg basert på hvilket type media du får det via? Sånn samme historie om du hadde sett det som en film eller lest det som en bok. |
| 12 | 4:03,0 - 4:40,0 | Ja. Altså det er jo egentlig litt det samme som jeg sa, men inntrykkene blir på en måte forskjellige. Så føler jeg også det er lettere å huske en historie når du har sett det via en film, fordi inntrykkene blir mer sterke. Samtidig er det jo også sterkt å lese om det. For de temaene vi har hatt om så langt er jo veldig forferdelige. Altså de har jo opplevd så mye forferdelig. Men jeg merker hvertfall en forskjell på meg selv at når jeg ser en film i forholdt til at når jeg leser at jeg blir mye mer dratt inn i filmen enn jeg blir en tekst. |

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| 13 | 4:40,0 - 5:01,0 | Hmm, ja. Det tror jeg er mange som føler det samme. Tror du at du blir påvirket forskjellig om du opplever en tekst. Ja i utvidet tekst begrep. Om det er her på skolen eller i egen fritid? |
| 14 | 5:01,0 - 5:33,0 | Jeg tror egentlig det hadde vært det samme. Fordi at om jeg hadde sett samme filmen hjemme eller på skolen så hadde det jo blitt det samme. Eller hva mente du? "Ja jeg mener litt det også. Men egentlig mest om du har noen tanker om tekst du opplever hjemme og tekst du opplever på skolen." Jeg tror egentlig det er det samme. "Ja at det føles likt" Ja "Eller det påvirker likt?" Ja. |
| 15 | 5:33,0 - 5:47,0 | Så når det kommer til sånn type tekster. Er det viktig for deg at du identifiserer og kjenner deg igjen i karakterene som er der. Og kanskje spesielt hovedpersonen |
| 16 | 5:47,0 - 6:24,0 | Eh nei. "Nei" det er ikke det. "Hvorfor det?" Fordi jeg trenger på en måte ikke kjenne meg igjen i karakteren for å på en måte kunne.... nå glemte jeg litt hva jeg skulle si. Jo jeg må ikke kunne kjenne meg igjen i karakteren for å kunne se poenget eller få føle at jeg kommer inn i filmen. Eller kjenner meg igjen for å se at det er en viktig handling. "Veldig interessant at du sier det." |
| 17 | 6:24,0 - 7:30,0 | Skal vi se. Ja for da er jo nesten neste spørsmål helt irrelevant nesten, men tror... men da er jo hvis du ikke kunne kjent deg igjen i disse karakterene om det endrer måte du opplever historien på. Men det høres jo ut som at det... "Nei for det er jo litt sånn som at. Sånn de filmene vi har sett nå handler jo om hvordan de mørke er blitt behandlet og alt de har gått gjennom. Jeg kunne aldri ha relatert til det, for jeg er jo hvit og har ikke opplevd det eller har ikke noen historie med andre som har gått gjennom det. Men de er fortsatt ille for meg å se. Eller interessant å lære om, selv om jeg ikke har en relasjon til det. Eller har noen mulighet til å sette meg inn i det. Om det gir mening. "jaja, det gjør det. Men det trenger jo ikke være 100% for at en kan kjenne seg igjen i noe. Eller det må ikke matche helt" Nei. |
| 18 | 7:30,0 - 7:40,0 | Så, men har en tekst da, har det hjulpet deg med å forstå eller lære noe om deg selv noen gang? |
| 19 | 7:40,0 - 8:14,0 | Altså, jeg har jo lest tekster eller sett filmer hvor jeg har blitt sånn, det var kult. Eller vært sånn det har jeg også lyst til gjøre mer av eller som jeg har lært av. Ja. "Som gjør at du er blitt inspirert da?" Ja. "Kult, for da er det jo noe å lære om seg selv da. Men har en tekst gjort at du bedre forstår andre?" |

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| 20 | 8:14,0 - 9:11,0 | Ja. "Ja?" Det er jo litt sånn på en måte. Ja føler jeg går mye tilbake til det samme hver gang, men for eksempel det vi har om nå da. Det har jo på en måte. Før vi lærte om det så hadde jeg jo hørt mye om hva de (mørke i USA) har gått gjennom og hvordan de er blitt behandlet. Men jeg har ikke helt skjønt hvor ille det har egentlig vært før vi faktisk har satt oss inn i det og sett videoer av det og lært om det. Og da har jeg jo fått mer forståelse for alt det. "Tror du det er noe du hadde oppsøkt på egenhånd da? Eller det er egentlig ikke spørsmålet, men det at du har hatt det på skolen har gitt deg mer forståelse for det?" Mhmm. |
| 21 | 9:11,0 - 9:47,0 | Da er det litt over til dette med tekst. Sånn spesielt i klassen. men vi har jo allerede pratet mye om tekster du har opplevd i klassen. Men føler du at du har lært noe fra fiksjonelle tekster i timen? Ja altså, mer ikke fagtekster. At du har lært noe fra sånne ting. Jeg har hørt at dere har sett en del filmer og lest noen bøker og sånne ting. |
| 22 | 9:47,0 - 10:13,0 | Ja, jeg føler jo at jeg har lært ting fra det vi har sett på skolen. "Er det noe spesifikt du kommer på med det første?" Nei. "Nei, men du har jo for såvidt allerede svart litt på den, med hele den tankegangen her." |
| 23 | 10:13,0 - 10:24,0 | Men har noe av det dere har, eller du, har opplevd, eller lest eller sett i timen, har det endret din mening om noe? |
| 24 | 10:24,0 - 11:19,0 | Ja, jeg tror jo man alltid er åpen for påvirkning og sånn. Og det er jo ofte jeg har sett at jeg på en måte har hatt et syn på ting, og så har vi sett på en film eller så har jeg hørt noe, eller lært noe som forandrer det. For eksempel sånn, vi hadde jo om politikk litt. Og da hadde jeg ikke så veldig hva jeg skulle stemme, eller noe som helst. Jeg viste ikke nesten noe. Og da hadde vi jo snakket om de forskjellige partiene og hva de står for. Og da ble det jo jo mer jeg lærte om de, jo mer gikk jeg over fra det ene partiet til det andre. For jeg lærte mer om de og hva de står for, og hva jeg vil så for da. "Det er jo flott. Har det vært noen lignende situasjon i engelsk timen?" Ja det var jo. Eller ja dette var jo i engelsk timen. "Åja, ok, stilig" |
| 25 | 11:19,0 - 11:32,0 | Hva tenker du er grunnen til at dere har tekst i klasserommet i det hele tatt? |
| 26 | 11:32,0 - 12:27,0 | Jeg tror jo det er får å sette forskjellige inntrykk. For en oppfatter jo alt forskjellig basert på om det er bilder og nyheter og film og tekster generelt. Så du lærer jo forskjellig. Og så tror jeg de bruker forskjellige metoder fordi man lærer forskjellig. For noen syns kanskje det er lettere |

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| | | å oppfatte noe hvis det er fra film enn hvis det er læreren som bare prater. "Ja det er det absolutt. Det er mye som peker på det. Altså alle elever er jo forskjellige og det å på en måte ha masse forskjellige måter å lære ting på er jo en fin ting for å få med alle, eller å gi alle litt forskjellig." |
| 27 | 12:27,0 - 12:32,0 | Har du brukt noe av det du lærte i timen utenfor skolen? |
| 28 | 12:32,0 - 13:29,0 | Jeg har jo brukt det sånn i typ, hvis jeg har sittet med venner og vi har pratet om filmene vi har sett. Og det jeg har lært av de kan jeg jo ta inn i samtalen. Også bruke til å argumentere, altså legge inn litt bedre argumenter i samtaler. "Har du en spesifikk hendelse om noe sånt?" Hmmm. Nei, eller sånn vi har jo. Det er jo tilbake til når vi prater om den filmen om rasisme. Da sitter vi jo en gjeng og prater om den. Da kan jeg jo komme mer inn i samtalen fordi jeg kan mer. Og vet mer, og har mer å si rundt det. Men jeg kommer ikke på noe mer. "Det er jo absolutt det vi, eller skolen, vil. Det er jo en fin ting at du har fått til noe sånn." |
| 29 | 13:29,0 - 14:04,0 | Nå tenkte jeg å prate litt mer rundt dette med kultur. Og kultur er jo litt sånt åpent eller litt sånn udefinert og vanskelig begrep egentlig. Men det er jo forskjellige land og kulturer fra oss, men vi har jo også forskjellige kulturer innad i landet og man har, ja. Det er et stort begrep. Men føler du at en tekst du har hatt i timen har endret måten du ser på andre kulturer? |
| 30 | 14:04,0 - 15:22,0 | Altså jeg vet ikke om det har... altså sånn jo mer vi lærer om andres kulturer jo lettere blir det å sette seg inn i de. Og jeg tror det er viktig å se andre kulturer og lære om de for å på en måte. Jeg vet ikke... altså vi har jo hatt tekster hvor vi har lært om andres kulturer, og da er det som sagt lettere å sette seg inn i og forstå det. Og jeg tror vi har godt av å lære mer om andres. Ja vi har godt av å forstå andre. "Ja hvorfor det? Hvorfor tror du det" Fordi jeg tror du kan vokse på det. Og det er jo viktig om du skal for eksempel reise til et annet land og sette seg litt mer inn i hva som er vanlig der og normer og hva de gjør og ikke gjør, ting de går med og ikke går med. Bare det som er greit å vite før en skal reise et sted, også for å få mer sånn, hva som er akseptabelt der da. Men også for å forstå liksom hvorfor de ikke... ikke spiser kjøtt eller går med det de gjør. Bare for å få mer menneskeforståelse. "Ja, så fint sagt" |
| 31 | 15:22,0 - 15:29,0 | Tenker du at tekst da, utvidet begrep, er en grei måte å lære om andre kulturer? |

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| 32 | 15:29,0 - 16:09,0 | Absolutt. "hvorfors det?" Fordi, hvis du ser da, for eksempel på en dokumentarfilm i Engelsk, da er det jo folk som reiser til det landet og filmer hva de spiser, hva de går med, hva de gjør, språket. Det er nesten som om du var der, på en måte. Så jeg tror det er en fin mulighet til å sette seg inn i det. "Ja det tror jeg også. Du får jo et nærmere blikk i den kulturen." |
| 33 | 16:09,0 - 16:27,0 | Så når du da lærer om forskjellige kulturer da i timen. Liker du bedre å se det på film da, eller kunne det vært gøyere å lese om de og ha det som en tekst? |
| 34 | 16:27,0 - 17:15,0 | Jeg syns det er mer interessant å se det på film, fordi jeg personlig er ikke så veldig glad i å lese. Og jeg får også, jeg husker bedre når jeg har sett det. Og sitter igjen med en annen, ikke reaksjon, men når jeg faktisk ser det. Vi har jo også fått folk inn som prater om det. Som er fra en annen kultur, som kommer inn i klasserommet og snakker. Det også setter jo inntrykk. "Hvordan var det å få inn noen som skulle komme inn og prate om sin kultur? Hvordan oppleves det?" Veldig interessant. De tar jo med seg ting fra sitt hjemland og viser. Og de har jo en helt annen historie og jeg setter meg veldig inn i det de forteller. Det er veldig interessant. |
| 35 | 17:15,0 - 18:11,0 | Ja. For... ja du svarte jo egentlig på det. For da er det hva du tror du får, hva du tenker du tjener mest på. Men det høres ut som du responderer godt på filmer og det visuelle, og andre ting som også gir inntrykk en bare ren tekst. Om jeg kan si det. Men det er jo en fin ting det. Så egentlig litt sånn siste spørsmål. Så da er det jo dette med å like... eller hvor viktig for deg er det at du liker det, eller syns det er spennende iforhold til det du leser i, iforhold til å lære noe fra det? At du, du liker teksten dere jobber med. |
| 36 | 18:11,0 - 19:24,0 | Om det... Hvor viktig det er for meg? "Hvor viktig det er for din læring da," Knyttet til kultur? "Ja eller, kultur, også litt mer generelt." Altså hvis det vi lærer om er interessant så er det jo mye lettere for meg å huske det og sette meg inn i det. Men hvis vi for eksempel har om kulturer og sånn. Så er det på en måte ikke så viktig hvor interessant jeg finner det for det handler jo om respekt for den kulturen vi lærer om da. "Ja, det er interessant tanke. Jeg tenker jo litt mer på sånn, at du finner ting spennende. Om det påvirker hvordan du tar det til deg. Men dette med respekt er jo helt nydelig tanke. Men ja, så egentlig er jeg ferdig med dette intervjuet. Tusen tusen takk skal du ha. Da skal jeg stoppe opptaket her nå." |

Interview guide

Semistrukturert intervjuguide. S 199.

General questions with a potential follow-up.

1. Background information about the pupil
 - a. Why did you choose Engelsk 1 or Engelsk 2?
 - i. Now that you have had it for some time, what do you like about the subject?
2. Pupil's thoughts about fictional texts in general
 - a. How do you think you are affected by what you read?
 - i. Do you think you are affected more by different medias?
 1. Which ones?
 - ii. Do you think the experience is changed by what media? Movies/texts.
 - b. Do you think you are affected differently when you experience text in school than in your spare time?
 - i. If so, how?
 - c. Is it important for you that you identify with the main character?
 - i. How do you think your thoughts change if you can't relate to the main character?
 - d. Have text ever helped you learn something about yourself?
 - i. Has text helped you better understand others?
3. Pupil's thoughts on fictional texts in the EFL classroom
 - a. Do you feel that you have learned something from fictional texts in class?
 - i. What?
 - b. Have fictional texts you have read or watched in class ever changed your opinion?
 - i. Why/why not?
 - c. What do you think is the reasoning behind reading or watching texts in the classroom?
 - d. Have you used anything you learned in class outside of school?
4. Pupils' thoughts on fictional texts and culture
 - a. Do you feel that texts in class have changed your perception of other cultures?
 - i. Elaborate why/why not?
 - b. Do you think that texts are a good way to learn about others and other cultures?
 - i. Why/why not?
 - c. When learning about a different culture in class, do you enjoy watching movies/clips more than reading?
 - i. What do you think you benefit from more?
 - d. How important is enjoyment to learning for you in this context?

Vil du delta i forskningsprosjektet

” Intercultural competence learning through literature and media”

Dette er et spørsmål til deg om å delta i et forskningsprosjekt hvor formålet er å *få oversikt og samle tanker om elever i Engelsk 1 og Engelsk 2 når det kommer til læren om andre kulturer og identitet gjennom litteratur*. I dette skrivet gir vi deg informasjon om målene for prosjektet og hva deltakelse vil innebære for deg.

Formål

Prosjektet ønsker å få innblikk i videregående elevers oppfatning av interkulturell kompetanse og dannelsesprosess når det kommer til engelskfagene. Da spesielt etter at lærerplanen LK20 legger mer vekt på disse temaene. Prosjektet vil se på linker mellom litteraturbruk i skolen og hjemme, knyttet opp mot kulturforståelse, empati, dannelse og identitetsforståelse. Prosjektet ønsker å få et innblikk i hvordan du som elev i engelsk 1 eller engelsk 2 reflekterer over disse temaene og da om lese- og mediavaner har stor påvirkning på forståelsen.

Intervjuet som blir gjennomført er mest interessert i personlige oppfatninger og refleksjoner. Forskningsprosjektet er en del av en masteroppgave.

Hvem er ansvarlig for forskningsprosjektet?

Universitetet i Agder (UiA) er ansvarlig for prosjektet.

Hvorfor får du spørsmål om å delta?

Du får spørsmål om dette fordi du enten har Engelsk 1 eller Engelsk 2 på Tangen videregående skole. Utvalget består av en mindre gruppe elever som læreren i disse fagene ønsker å gi dette tilbudet til. Prosjektansvarlig har ingen personopplysninger av elevene før intervjuet og påvirker ikke hvem som får tilbudet om å delta.

Hva innebærer det for deg å delta?

Du vil gjennomføre et intervju hvor du får spørsmål om egne holdninger og refleksjoner rundt temaene litteraturbruk, kulturell læring og dannelse i EFL (english foreign language) klasserommet.

- *Hvis du velger å delta i prosjektet, innebærer det at du gjennomfører et intervju med prosjektansvarlig på ca. 30 minutter. Intervjuet inneholder spørsmål om ditt forhold til engelskfaget, dine lesevaner og hvordan tekster påvirker deg, tekstbruk i klasserommet og hvordan det kan lære deg noe om andres opplevelser. Det vil bli gjort lydopptak av svarene dine.*

Det er frivillig å delta

Det er frivillig å delta i prosjektet. Hvis du velger å delta, kan du når som helst trekke samtykket tilbake uten å oppgi noen grunn. Alle dine personopplysninger vil da bli slettet. Det vil ikke ha noen negative konsekvenser for deg hvis du ikke vil delta eller senere velger å trekke deg.

Det vil ikke påvirke ditt forhold til skolen/lærer.

Dersom forskning gjennomføres i forbindelse med undervisning eller behandling, er det viktig at du skiller klart mellom det som inngår i normal undervisning/behandling og det som skjer i forbindelse med forskningsprosjektet. I undervisningssituasjon bør du i samråd med lærer legge til rette for at de som ikke deltar får tilbud om et alternativt opplegg. Dette er særlig relevant ved utfylling av spørreskjema i skoletiden, og ved lyd-/filmopptak. Intervjuet skjer separat fra undervisningen i engelskfaget.

Ditt personvern – hvordan vi oppbevarer og bruker dine opplysninger

Vi vil bare bruke opplysningene om deg til formålene vi har fortalt om i dette skrevet. Vi behandler opplysningene konfidensielt og i samsvar med personvernregelverket.

- *Prosjektansvarlig Gunder Andreas Christophersen og veileder Mariette Aanensen er de eneste som vil ha tilgang til dine personopplysninger.*
- *Ditt navn og andre personopplysninger vil bli anonymisert i all publisasjon, eksempelvis elev A og elev B.*
- *De eneste personopplysningene som er relevant for prosjektet er at du har fagene engelsk 1 eller engelsk 2.*
- *Lydopptak av intervjuet vil bli slettet etter transkripsjon hvor dine personopplysninger er anonymisert.*

Hva skjer med personopplysningene dine når forskningsprosjektet avsluttes?

Prosjektet vil etter planen avsluttes (*2.mai*) [sett inn ca. dato for prosjektslutt]. Etter prosjektslutt vil datamaterialet med dine personopplysninger anonymiseres. Lydopptak vil slettes og du vil kun omtales som elev A, B, etc.

Hva gir oss rett til å behandle personopplysninger om deg?

Vi behandler opplysninger om deg basert på ditt samtykke.

På oppdrag fra *Universitetet i Agder* har Sikt – Kunnskapssektorens tjenesteleverandør vurdert at behandlingen av personopplysninger i dette prosjektet er i samsvar med personvernregelverket.

Dine rettigheter

Så lenge du kan identifiseres i datamaterialet, har du rett til:

- innsyn i hvilke opplysninger vi behandler om deg, og å få utlevert en kopi av opplysningene
- å få rettet opplysninger om deg som er feil eller misvisende
- å få slettet personopplysninger om deg
- å sende klage til Datatilsynet om behandlingen av dine personopplysninger

Hvis du har spørsmål til studien, eller ønsker å vite mer om eller benytte deg av dine rettigheter, ta kontakt med:

- *Universitetet i Agder ved Gunder Andreas Christophersen, gundec16@uia.no og Mariette Aanensen, mariette.aanensen@uia.no*
- Vårt personvernombud: Trond Hauso, Personvernombud@uia.no

Hvis du har spørsmål knyttet til vurderingen som er gjort av personverntjenestene fra Sikt, kan du ta kontakt via:

- Epost: personverntjenester@sikt.no eller telefon: 73 98 40 40.

Med vennlig hilsen

Prosjektansvarlig

Gunder Andreas Christophersen

(Forsker/veileder)

Samtykkeerklæring

Jeg har mottatt og forstått informasjon om prosjektet ” *Intercultural competence learning through literature and media*”, og har fått anledning til å stille spørsmål. Jeg samtykker til:

- å delta i *intervju*

Jeg samtykker til at mine opplysninger behandles frem til prosjektet er avsluttet

(Signert av prosjektdeltaker, dato)