Stephanie Schaidt

Ugandan Children's Literature and Its Implications for Cultural and Global Learning in TEFL

An Extensive Reading Project Study

SELT STUDIES IN ENGLISH LANGUAGE TEACHING

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Ugandan Children’s Literature and Its Implications for Cultural and Global Learning

SELT STUDIES IN ENGLISH LANGUAGE TEACHING

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To my parents Helga and Klaus

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List of Abbreviations

BMZ	*Bundesministerium für wirtschaftliche Zusammenarbeit*
CEFR	Common European Framework of References for Languages
EFL	English as a Foreign Language
ELT	English Language Teaching
FEMRITE	Ugandan Women Writers' Association
FLT	Foreign Language Teaching
IC	Intercultural Competence
ICC	Intercultural Communicative Competence
KMK	*Kultusministerkonferenz*
L1	First / Native Language
L2	Second Language
NGO	Non Governmental Organisation
TEFL	Teaching English as a Foreign Language
UCWIA	Uganda Children Writers and Illustrators Association

1 Introduction

> The single story creates a stereotype and the problem with stereotypes is not that they are untrue but that they are incomplete. They make a story become the only story.
> Chimamanda Ngozi Adichie[1]

In the face of fears which are time and again raised in parts of the population that their culture could be diluted by aspects of incoming 'foreign' cultures, it seems indispensable to place a strong focus in German education on cultural and global learning. As language and culture are considered to be closely interrelated and it is assumed that one may not be taught without the other (Byram, 1998; Kramsch, 1998; Risager, 2007), the foreign language classroom plays a special role in this respect.

Culture is an ambiguous term and quite difficult to capture. Over the last centuries, very many different understandings of culture have developed and in the present time various concepts of culture(s) also coexist. The normative concept of culture as high-culture only that evolved in the 19th century has been largely replaced today by a functional-dynamic understanding of culture. Nevertheless, static concepts of culture continue to be drawn on. Herder's (1967) understanding of cultures as separate, homogeneous islands or spheres that are ethnically consolidated has been questioned and declared obsolete (e.g. Welsch, 2010) but it has also been taken up by other scholars (e.g. Huntington, 1998). Racist and xenophobic lines of argument repeatedly utilise a static concept of culture to justify marginalisation and exclusion. Increasingly, however, scholars also point to concepts such as hybridity (Bhabha, 1990, 1994) and transculturality (Welsch, 1994, 1995, 1999, 2010) and perceive culture as a text or discourse.

Discussions on cultural learning have already formed an integral part of pedagogy and foreign language didactics in Germany for many years. In the last two centuries, influenced by neighbouring disciplines, cultural learning in the foreign language classroom has gone through various changes. With the widening of the concept of culture, the didactic approach to teaching and learning about cultural aspects has also broadened. Approaches that focus on culture as monolithic entities such as many *Landeskunde* [regional studies] approaches and *Fremdverstehen* [understanding of the other] have been replaced or complemented by approaches that take processes of meaning creation between representatives of different cultures (intercultural learning) and blurrings and transgressions of boundaries (transcultural learning) or global topics (global education) into account.

---

[1] Quote from her TED talk "The Danger of a Single Story" (2009).

Fiction has been assigned a particular potential in the context of cultural and global learning. In the 1990s, scholars of the Graduate School "Understanding Otherness" in Gießen, for example, researched widely on *Fremdverstehen* in literary didactics (Bredella & Christ, 1995; Christ & Legutke, 1996), and since the new millennium important impulses have also been provided by reference to postmodern and postcolonial discourses (Alter, 2015; Fäcke, 2006; Freitag-Hild 2010; Hallet, 2002, 2007).

Much of the research that has been done in the field is located at a theoretical level. Up to today, only few studies have looked into cultural learning with literary texts empirically (see for example Burwitz-Melzer, 2003; Fäcke, 2006; Freitag-Hild, 2010). Particularly lower and intermediate grades of secondary education remain largely unresearched. What Burwitz-Melzer lamented at the beginning of the twenty-first century, is still true today:

> Für niedrigere Jahrgänge, also für ein weniger fortgeschrittenes, sprachlich weniger gewandtes und oft weniger leseerfahrenes Schülerpublikum, dessen Curriculum außerdem noch maßgeblich vom Lehrbuch bestimmt wird, lassen sich bisher allerdings kaum Unterrichtsvorschläge und Fallstudien finden. [For lower years, that is for students who are less advanced, linguistically less competent and often with less reading experience, and whose curriculum on top of this is still significantly determined by the course book, fewer teaching suggestions and case studies may be found.] (Burwitz-Melzer, 2003, p. 93; my translation)

Empirical studies, however, provide valuable insights, for example, into teaching materials, teaching procedures and learners' mental processes in the EFL classroom from which conclusions can be drawn on how to create effective learning arrangements for the students. Therefore, there is still need for more empirical studies in the field.

Furthermore, teaching African cultures and literatures remains largely overlooked in foreign language didactics. Acknowledging that in the last few years "the German EFL curriculum has been considerably extended", Gohrisch & Grünkemeier (2012b, p. 11) point out that "[c]ompared to other postcolonial regions, Africa is less well represented in German school and university curricula". Taking a cursory glance at school books used in Berlin and Brandenburg they state that post-apartheid South Africa is the only representative, "while 'the rest' of the continent is silenced" (ibid., p. 21). My own look at school books in Bayern and Baden-Württemberg confirmed this observation.[2]

In foreign language didactics research in Germany, 'Africa' has also been largely neglected. Although in the last few years a number of articles and volumes have been published which discuss the teaching of 'the new'/postcolonial English cultures and literatures (Doff & Schulze-Engler, 2011a; Eisenmann, 2015; Eisenmann, Grimm, & Volkmann, 2010b; Schulze-Engler, 2002), the focus on 'Africa' usually remains restricted to South Africa here as well. The volume *Listening to Africa* (Gohrisch & Grünkemeier, 2012a) seems to be the only volume in German foreign language didactics research targeted at university and high school teachers that focalises different African countries.

Concrete teaching examples by scholars and practitioners centred on African countries are rare, as well. In 2010, when the football World Cup took place in South Africa, a number of foreign language didactics journals dedicated an issue to South Africa (see *The Many Faces of South Africa* (Bildungshaus Schulbuchverlage, 2010); *South Africa* (Kieweg & Voigt, 2010)) and South Africa-related topics are occasionally also targeted in other issues (e.g. Decke-Cornill, 1994). Other countries are largely ignored and many articles in journals still focus on 'Africa' in general, seemingly homogenising a complete continent (Brose, 2015; Feuerle, 2007; Kazaki, 2014). The book *Africa Postcolonial Experiences* (Teichmann, 2009), published in the Schöningh Discover Series and edited by Thaler, appears to be a rather isolated example by a school publisher that presents teaching examples which take into account a variety of African countries.

Against the background of these shortcomings, the present study focuses on the intermediate levels of foreign language teaching and a country that has not yet gained much attention in TEFL in Germany, i.e. Uganda. The research seeks empirical insights into the mental processes of Year 9 students in Germany when they engage with Ugandan children's literature within the scope of an extensive reading project. Students' approaches to this literature, to 'foreign' aspects, their (de)construction and reflection processes are analysed. Taking postmodern and postcolonial discourses into account, implications for cultural and global learning in the EFL classroom and literary didactics are deduced.

With the focus on Ugandan children's fiction in the present study, the scope of research in foreign language didactics is extended and a path that turns away from a homogenising approach to ‘Africa’ taken. However, I also repeatedly make use of the adjective ‘African’ in my study. As my research deals with (de)constructions of ‘otherness’, it is of particular importance to critically reflect upon the terminology that is applied, which is done in the following paragraphs.

---

[2] As my study was conducted in *Gymnasien* [grammar schools] in Baden-Württemberg and Bavaria, I focus on these two federal states in particular.

The term ‘African’ is problematic as it feigns homogeneity, which is untenable with respect to a large continent that is in fact extraordinarily heterogeneous (e.g. concerning its history, linguistic diversity, etc.). Giving various examples of the heterogeneity of the continent Taiye Selasi (2013) points to this issue of generalising:

> Of all the continents, Africa is the least eligible for generalization. Still, not a week goes by that I don’t hear someone use the adjective “African” and wonder: where exactly, in your mind, is this Africa of which you speak? What language do they speak in this Africa? What is the weather like? What are we thinking for food, clothing, music, worship, topography? Are we imagining the snow-capped mountains of Cape Town or the grasslands of Nairobi or the urban sprawl of Cairo or the cacophonous chaos of Lagos? Or are we rather imagining an animated scene from Disney’s *The Lion King*, a yellow-orange vista just before twilight with drums playing softly in the distance? (ibid., p. 6)

With respect to the term ‘African literature’, a generalisation is also questionable. In her talk, Selasi proclaims that “African Literature Doesn’t Exist”. She argues that

> [i]n order to believe in “African literature”—to employ the term as if it possessed some cogent, knowable meaning—we must believe that the word African possesses some cogent meaning as well. But what? The African continent consists of 55 states recognized by the UN. That’s roughly the same as Europe’s 50, though I’ve never heard of anyone placing authors from, say, Switzerland, Serbia, Spain and Sweden on a panel of ‘European writers.’ […] The trouble is obvious: continents are naturally formed landmasses comprised of numerous countries. If states make suspicious categories for art, continents are closer to useless. (ibid., p. 5)

As an alternative way to classify literature, Selasi suggests putting a stronger focus on the identity of the writing not the writer: “Wouldn’t it be wonderful if we classified literature not by country but by content: the love story, the city novel, the novel of the nation-state, the war novel, the bildungsroman?” (p. 14).

It has to be noted, however, that the adjective ‘African’ and the denomination ‘African literature’, as well as references to nationality and national literature, also play an important role in the context of the pan-African movement (W. E. B. Du Bois, Léopold Senghor, Jomo Kenyetta, Kwame Nkrumah) and the development of a counter-discourse to Western literature in the mid-twentieth century. Following the political disengagement from the colonisers, a period of pan-Africanism / nationalism ensued in many African countries. Writers "wanted to exhibit and defend African culture against the Western rationalisation of colonialism" (Ojaide, 1995, p. 5). Furthermore, influenced by the fact that they are frequently perceived as ambassadors for the African continent, even today writers with Nigerian, Ugandan, etc. roots who live in the Global North also often describe themselves as African. Adichie (2009), for example, states:

> I must say that before I went to the US I didn't consciously identify as African. But in the US whenever Africa came up people turned to me. Never mind that I knew nothing about places like Namibia. But I did come to embrace this new identity. And in many ways I think of myself now as African. Although I still get quite irritable when Africa is referred to as a country.

Since I draw on scholarship in my study that engages with anti-colonial critique and repeatedly talks of an African counter-discourse, I do not see a way out of this dilemma and occasionally make use of the terms 'African' and 'African literature' as well. The same issue of being both problematic and inevitable applies to the term 'Western'. Similarly to 'African', this term may evoke essentialising concepts of culture; as a counter-concept to 'African' it cannot, however, be avoided in my study.

In addition to this, the colour adjectives Black and *white* necessitate reflection. Referring to a person or groups of people, they must not be understood as biological or personal features but as historical and sociopolitical categorories in my study. In order to accentuate the constructedness of these terms, I put the term *white* into italics and capitalise Black, as it serves as an emancipatory self-denomination (see Marmer & Sow, 2015a, p. 7). In students' quotes taken from the questionnaires, reading diaries and interviews, these adjectives are, however, not marked in this way to avoid altering their meaning.

Furthermore, certain terms with respect to foreign language didactics need clarification in my study. It is important to recognise that terminology in the scholarship of first, second and / or foreign language acquisition / learning is not consistent. The first language a child learns is interchangeably referred to as first language (L1), primary language, mother tongue or native language in the respective contributions. Concerning other languages that are learnt after the L1, a few linguists differentiate between second language (L2) acquisition and foreign language learning (e.g. Quirk & Greenbaum, 1972) whereas the majority of scholars use second language acquisition as an umbrella term to cover the learning of all languages different from the L1. When a difference between second language acquisition and foreign language learning is made, the former refers to the learning of a non-native language in the environment in which it is spoken (e.g. learning English in the UK, USA and Australia), whereas the latter refers to the learning of a non-native language not spoken by the surrounding community and primarily learnt in the classroom, for example when English is learnt in Germany (Ellis, 1994, pp. 11–12; Gass & Selinker, 2001, p. 5). Since the term 'English as a second language' is also commonly applied to the English spoken in Uganda (see Kachru, 1986), I consider the differentiation between second language and foreign language to be important in my study, while acknowledging that the distinctions are usually not clear-cut. At times, however, I also quote sources in which scholars use second language acquisition and second language as generic terms.

Now that the focus of this research has been introduced and important terms reflected upon, I wish to provide an outline of the present study. The thesis is divided into ten chapters. Chapter 1 is concerned with an introduction to the role of culture in the EFL classroom and offers an overview of the objectives of the present study. Chapter 2 critically discusses relevant concepts and developments in the fields of cultural and global learning. Chapter 3 provides insights into literary didactics in the EFL classroom. Particular focus is placed on the use of children's fiction at lower and intermediate levels of secondary school and extensive reading in this context. The fourth chapter is devoted to the literary basis of my study, Ugandan children's literature. Selected genres, topics and titles are analysed and their relevance for the present study is pointed out. Chapter 6 and 7 present the research findings of my study. While Chapter 6 focuses on individual cases, Chapter 7 develops a thematic structure across cases. Chapter 8 discusses the research findings and suggests implications for TEFL. In the ninth chapter, I reflect upon my research design and methodology in the retrospective and in Chapter 10 the findings of my study are finally summarised, critically reflected and suggestions for future studies are made.

2 Relevant Concepts and Developments in the Fields of Cultural and Global Learning

Over the last two centuries, the significance of teaching language in relation to its culture(s) has been recognised and widely discussed in Germany. Under the influence of reference disciplines, the concept of culture was redefined and didactic approaches developed further. Many different terms have been coined to refer to approaches of teaching and learning about culture(s) in the foreign language classroom.

This chapter intends to give an overview of theoretical discourses in foreign language didactics and reference disciplines (e.g. pedagogy, postmodern philosophy and postcolonial studies) with regard to cultural and global learning. Important concepts and developments in the field of teaching and learning about cultural aspects and global topics in the foreign language classroom in Germany are explained and their impact for the present study is discussed.

2.1 Discussions on *Landeskunde*

For a very long time in FLT history in Germany, cultural learning approaches focused on the study of national cultures. In the late 19th century and early 20th century, teaching approaches put their emphasis on the investigation of concrete content and real objects (*Realienkunde*). From the 1920s, this fact-oriented, positivistic concept evolved into a more nationalist approach which focalised the understanding of the national culture of the countries of the target language (*Kulturkunde*): "Culture was set apart from the social realia and mystified as a people's soul and character as expressed in their philosophy, arts and literature" (Buttjes, 1991a, p. 55). The underlying intention was to strengthen the German national identity (see Sommer, 2003, p. 19). With its tendency to generalise, the concept of *Kulturkunde* was prone to creating stereotypes and presenting a simplistic image of the target culture (Steinbrügge, 2005). Thus, it was only a small step that *Kulturkunde* was ideologically instrumentalised during the so called 'Third *Reich*'. The Nazis used the study of national mentality (*Wesenskunde*) and the degradation of 'the other' to justify their own claim of cultural superiority (Lüsebrink, 2007, p. 61).

After 1945, a break with this *Wesenskunde* was desired and a depoliticisation of the foreign language classroom was strived for. However, the legacy of *Kulturkunde* continued to prevail. This concept influenced the foreign language classroom until the 1960s (Buttjes, 1995, p. 144). Now literary works were taken as the most important expressions of national culture: "After the experience of the failure of *Kulturkunde* and in the emerging intellectual climates of the Cold War and of New Criticism, literature rather than culture was taught in most foreign language classes" (Buttjes, 1991a, p. 57).

In the late 1960s and 1970s, against the backdrop of educational reforms, the student movement and an increasing politicisation of society, teaching about cultures in the foreign language classroom experienced fundamental changes. The term *Landeskunde* [area studies / regional studies / background studies] was introduced to refer to culture teaching in the foreign language classroom in Germany and various approaches with different foci developed. With the introduction of TEFL as an obligatory subject at the secondary technical school level (*Realschule* and *Hauptschule*)[1] in 1964/65 (Klippel, 2007), a more practice-oriented approach to teaching about cultures was pursued. The focus shifted to the "actual language learning process" (Buttjes, 1991a, p. 58) and contents were chosen accordingly. Thus, students were prepared for basic interaction in the contexts of travelling and consuming in the foreign language classroom. The communicative turn in the 1970s, which gave rise to communicative competence as the major aim of FLT, contributed to the development of this rather pragmatic, communicative-oriented approach to *Landeskunde.* Increasingly, however, scholars warned against a *Landeskunde* approach which reduces cultural contents to the fields of tourism and consumerism and pleaded for a stronger political orientation in FLT. Socio-critical and political perspectives and critical reflections of clichés and stereotypes increasingly found their way into the foreign language classroom during that time (Buttjes, 1981; Fischer-Wollpert,

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[1] There are different types of schools at secondary education level in Germany. When the students have finished primary school, they enter a certain type of secondary school depending on their abilities and interests. *Gymnasium* intends to prepare students for higher education. It ends with the final examination *Abitur* after Year 12 or 13. *Realschule* (ending after Year 10) and *Hauptschule* (ending after Year 9) are more technically / vocationally oriented. Since the responsibility for education in Germany lies primarily with the federal states (*Bundesländer*), there is, however, no uniform education system in the country. In some *Bundesländer* the *Gesamtschule* [comprehensive school], combining *Gymnasium*, *Realschule* and *Hauptschule,* has been added to this tripartite system and in others two of the school types have been subsumed into one. Moreover, there are *Sonderschulen* or *Förderschulen* for students with special needs across Germany and various different types of schools at the upper level of secondary education, e.g. *Fachoberschule, Berufsoberschule*, etc. (KMK, 2016).

1968; Keiner & Köhring, 1982; Köhring, 1981; Markmann, 1986; Raasch, 1983; Schüle, 1983).

In addition, the *Landeskunde* approach developed an intercultural perspective. In this context, the *Stuttgarter Thesen zur Rolle der Landeskunde im Französischunterricht* (1982) were very influential. This document, which was published by the *Robert Bosch Stiftung* in cooperation with the German-French Institute, proclaimed "*transnationale Kommunikationsfähigkeit* [transnational communicative competence]" as the major aim of FLT in an interconnected world. It pointed to the importance of students' own experiences and cultural background in the context of teaching and learning about cultures:

> Der Fremdsprachenunterricht erreicht deshalb erst dann sein Ziel, wenn er die eigenen Erfahrungen der Lernenden und die historisch geprägten Wirklichkeitserfahrungen der Menschen des anderen Landes ausdrücklich in Beziehung setzt. [For this reason, FLT only achieves its aim when it expressly relates learner experiences to the historically influenced experiences of the people in the other country.] (Robert Bosch Stiftung & Deutsch-Französisches Institut, 1982, p. 11; my translation)

Thus, the document encouraged a shift away from the mere focus on the foreign language and culture to a more learner-centred and comparative approach. This led the way to an intercultural orientation in FLT. In the following years, the call for an intercultural *Landeskunde* approach became louder. Melde (1987) emphasised the importance of relativising one's own individual and national perspective and establishing a coordination of perspectives. Thus, she anticipated important findings in the field of *Fremdverstehen* (see Volkmann, 2007, p. 49).

From the 1970s, scholars in foreign language didactics were also increasingly influenced by cultural studies (Hallet, 2002; Kramer, 1976; Nünning & Nünning, 2000; Schumann, 2000). Advocates of cultural studies (Hall, 1980; Hoggart, 1957; Thompson, 1963; Williams, 1958) set themselves apart from an objective and monolithic concept of culture and instead consider culture as a heterogeneous product of human action (see Sommer, 2003, p. 8). *Landeskunde* approaches which draw on cultural studies also look at culture in a wider sense, integrating all cultural practices, being part of high or popular culture. Political and ideological critique is particularly important for these approaches. They are often associated with "concepts of *emancipation*, *egalitarianism*, and *critical thinking*" (Grimm, Meyer, & Volkmann, 2015, p. 157).

Despite various developments in the field, the concept of *Landeskunde* enjoys little prestige in academic discourse today. It is criticised that *Landeskunde* approaches often remain rather vague concerning the political agenda and present idealised social images of the target culture(s). *Landeskunde* no longer conforms to the contemporary notion of culture: It focuses on monocultures with a fixed national identity and so reduces complexity. Critics further remark that the concept focalises culture with a capital C and neglects culture with a small c (Grimm et al., 2015, p. 156; Volkmann, 2010, p. 45). Another point of criticism is that the focus of *Landeskunde* is usually on the cognitive domain (knowledge), whereas skills and attitudes are neglected (Raddatz, 1996, p. 245).

Notwithstanding the legitimacy of this criticism, it should be acknowledged that *Landeskunde* contributed significantly to developments in the field of teaching and learning about cultures and thus provides a crucial impetus for current discussions:

> Auffallend ist bei gegenwärtigen interkulturellen und kulturwissenschaftlichen Positionen die demonstrative Abgrenzung gegenüber der als überholt abgewerteten Landeskunde. Dabei wird nicht erkannt, dass Landeskundekonzepte durchgehend von Gegenkonzepten und der genannten Suche nach einem Mehrwert der Landeskunde begleitet waren. Viele der heute diskutierten Fortschritte bei der Betrachtung anderer Kulturen wurden bereits – ohne dass dies entsprechend gewürdigt wird – in den 1970er und 1980er Jahren angebahnt. [When looking at current intercultural and cultural studies positions, the pointed demarcation from the concept of *Landeskunde,* which has been devaluated as outdated, is striking. It is not recognised that concepts in *Landeskunde* were continuously accompanied by counter-concepts and the search for an enriched *Landeskunde.* Without being adequately acknowledged, the ground for much of the progress in the field of learning about cultures discussed today had already been prepared in the 1970s and 1980s.] (Volkmann, 2010, p. 49; my translation)

Aspects of a rather politically oriented *Landeskunde* (see Köhring, 1981; Markmann, 1986; Schüle, 1983), for example, constitute the foundation of the global education approach in TEFL in Germany (see Chapter 2.8).

2.2 The Rise of Intercultural Learning

Since the 1980s, the term intercultural learning has been increasingly used across disciplines and school subjects in Germany. Intercultural competence (IC) appears as a cross-subject learning objective in various educational frameworks and curricula. The concept has its roots in pedagogy. The term intercultural education was first used in the USA, in the period between the two World Wars, to refer to programmes that fostered the integration of different ethnic groups into American society (Doyé, 1992, p. 4). In Germany, immigrant pedagogy

(*Ausländerpädagogik*) developed in the 1950s and 1960s and intercultural pedagogy (*interkulturelle Pädagogik)* in the 1980s (Auernheimer, 2003; Borelli, 1986).

In the 1950s and 1960s, immigrant pedagogy aimed at a better integration of children of migrant workers into 'German' society. The concept was a reaction to the problems many 'foreign' students had at school and their lack of German language skills. It was therefore rather focused on deficits (deficit hypothesis) and aimed at linguistic and cultural assimilation of 'foreign' children (see Burwitz-Melzer, 2003, p. 39; Fäcke, 2011, p. 175). In the 1980s, intercultural pedagogy initiated a shift away from a focus on deficits as problems to differences as potentials. The one-sided perspective of 'the other' was replaced by an emphasis on mutual learning and living in a multicultural society. Intercultural learning was defined as a learning objective and teaching principle across subjects. 'German' and 'foreign' students were encouraged to learn from each other (Krumm, 1995, p. 156). Frequently, however, this did not go beyond the integration of culinary specialities or music and dances of the students' countries of origin into the classroom. Thus, the difference hypothesis is often criticised for stigmatising, exoticising and insufficiently considering political and social-economic contexts and racial discrimination (see Fäcke, 2011, p. 175).

Since the 1990s, the concept of cultural learning is also influenced by anti-racist pedagogy (Essed, Mullard, & Essinger, 1991; Essinger, 1993; see also Chapter 2.7) and the pedagogy of diversity (Prengel, 2006). Advocates of anti-racist pedagogy plead for the deconstruction of racist thought patterns and lines of actions. They focus on power inequalities between members of majority and minority groups. Both open and hidden forms of racism are critiqued. It is the aim of the approach that students develop awareness for structural similarities, differences and inequalities. Fäcke and Rösch (Fäcke, 1998; Fäcke & Rösch, 2002; Rösch, 2000) have translated some ideas of anti-racist pedagogy into (foreign) language didactics. Fäcke (2011, p. 176), however, also warns that if it is taken to an extreme, any thoughts or ways of conduct may be considered racist and politically 'correct' behaviour does not actually exist. Anti-racist pedagogy is furthermore criticised for tendencies of levelling differences. Auernheimer, therefore, pleads for the synthesis of intercultural and antiracist pedagogies:

> Solange das Nebeneinander von antirassistischer und interkultureller Erziehung nicht überwunden wird, tendiert letztere zu kulturalistischen Vereinfachungen, während erstere dazu tendiert, das Prinzip der Anerkennung von Andersheit zu vernachlässigen. [As long as the parallel existence of anti-racist and intercultural education is not overcome, the latter is prone to culturalist simplification, while the former neglects the principle of acknowledging otherness.] (2003, p. 22; my translation)

The pedagogy of diversity (Alleman-Ghionda, 1997; Prengel, 2006) focuses on the uniqueness of every individual. It takes into account that every person may have multiple identities and thus be both a member of majority and minority groups. Difference is not only looked at on the basis of ethnic background but other categories of discrimination such as sexual orientation or religion are also considered. Prengel (2006, p. 181) notes that the two terms equality and difference are mutually dependent. She argues for an integration of the two by recognising the diversity of individuals on the basis of equality (egalitarian difference).

In the 1990s, intercultural learning in the foreign language classroom gained in importance. Many scholars pointed to the strong relationship between language and culture (see Byram, 1997; Kramsch, 1993) and therefore looked at the foreign language classroom as particularly suitable for intercultural learning:

> Von seiner Aufgabe und seiner Erfahrung her eignet sich aber gerade der Fremdsprachenunterricht für interkulturelles Lernen, zumal er auch die sprachlichen Voraussetzungen für die 'Grenzüberschreitung zwischen Kulturen' schafft. [Given its function and background, the foreign language classroom is particularly well suited for intercultural learning because it creates the linguistic framework within which boundaries between cultures can be crossed.] (Buttjes, 1991b, p. 2; my translation)

Against the background of a changing concept of culture and various developments in reference disciplines such as pedagogy, learning about cultures was now seen as a process of meaning creation between representatives of different cultures (Delanoy & Volkmann, 2006, p. 13). Building on the *Stuttgarter Thesen zur Rolle der Landeskunde* (see Chapter 2.1), the learners' role in the cultural learning process was increasingly taken into account and a more cultural-comparative and culture relativizing approach was sought:

> Learners should no longer be seen as mere 'receptacles' to be filled with factual information. Instead, they are invited to become personally involved in the exploration of English-speaking cultures as self-reflective co-constructors of cultural meanings. (Grimm et al., 2015, p. 158)

Intercultural learning intends to foster students' Intercultural Communicative Competence (ICC), which can be understood as a specific communicative competence for intercultural situations. In contrast to many *Landeskunde* approaches, it targets not only cognitive but also affective and pragmatic learning objectives. The different goals are frequently assigned to the three domains: knowledge, skills and attitudes. In his influential model, Byram (1997) defines ICC in terms of the following objectives:

- the knowledge about social processes and social interaction concerning both one's own and other cultures (*savoirs*)
- skills of interpreting documents or events from other cultures and relating them to those of one's own culture *(savoir comprendre*)
- skills of acquiring new knowledge about another culture and operating it in real time communication (*savoir apprendre/faire*)
- attitudes such as curiosity and openness towards other cultures, the willingness to relativise ones own beliefs and the ability to decentre and change perspectives (*savoir être*)
- the ability to evaluate cultural products and processes criticially and to take also a critical perspective on one's own culture (*savoir s'engager*).

Byram's model serves as a major reference when defining the teaching / learning objectives of intercultural learning in the foreign language classroom in Germany and it is also used as theoretical background for a number of empirical studies in the field of cultural learning (Burwitz-Melzer, 2003; Eberhardt, 2013; Jäger, 2008).

Today, fostering students' ICC is often considered the core aim of FLT (Müller-Hartmann & Schocker-von Ditfurth, 2014, p. 18; Thaler, 2012, p. 271). The main goal of communicative language teaching has therefore been complemented by an intercultural component. These developments are anchored in relevant documents such as the CEFR (Council of Europe, 2001), the national educational standards (KMK, 2004, 2014) and the curricula of the different *Bundesländer*.[2] It is generally agreed that FLT should prepare students for real-life intercultural encounters.

Bredella defines the aim of intercultural learning in FLT as follows:

> Im FU sollen die Lernenden auf erste interkulturelle Begegnungen vorbereitet werden und interkulturelle kommunikative Kompetenz erwerben. Ziel ist es, zu verhindern, dass sie in außerschulischen Begegnungssituationen Tabus verletzen und Sanktionen erleiden und dass sie den Äußerungen von Fremden falsche Bedeutungen zuschreiben. [In the foreign language classroom learners should be prepared for intercultural encounters and gain ICC. The aim is to prevent them from violating taboos, suffering

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[2] Intercultural learning and intercultural competence is, for example, a substantial component of the curricula for *Gymnasium* in both Bavaria (Staatsinstitut für Schulqualität und Bildungsforschung, 2004) and Baden-Württemberg (Ministerium für Kultus, Jugend und Sport, 2004). I refer to these two curricula and their revised editions (2016) in particular in this thesis because my extensive reading project study was conducted in *Gymnasien* in these two *Bundesländer*.