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„Beyond 'black' & 'white' –
Literature as a tool for intercultural learning in the EFL classroom"

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Introduction

"Beyond 'black' and 'white'" - this phrase sums up current developments in pedagogy and foreign language teaching and can be considered the main argument of this diploma thesis. Intercultural learning, although a rather recent pedagogic trend, has experienced various phases of revision; different theorists in the field have emphasised other aspects such as the relationship between language and culture, the role of pragmatics or the place of citizenship education in foreign language learning. Numerous disciplines have contributed to this field of inquiry: pedagogy, second language acquisition, social anthropology and Cultural Studies. Thus, we are confronted with a rather fuzzy concept of what intercultural competence entails; even terminology does not seem to be fixed. Should we speak more generally of a *cultural* competence or rather specifically of an *intercultural* competence or embrace the more recent terminology of *transcultural* competence? The approach taken in this diploma thesis does not seek to privilege one term or approach over the other. On the contrary, I want to demonstrate how different approaches have contributed to a more elaborate understanding of how the concept of 'culture' could be explored in the English as a Foreign Language (EFL) classroom. Nevertheless, it is necessary to investigate which attitudes and approaches are related to each term in order to apply these terms in a more reflective manner. I want to emphasise that when I use the term *intercultural* in this paper I am aware of the criticism connected with it. *Intercultural* here means an awareness of how difference is constructed and how these differences could be overcome through critical cultural awareness, the promotion of mutual understanding and openness towards difference.

One means of developing such an intercultural competence is literature. Aesthetic reading of a literary text involves the reader in the construction of meaning, thus it rejects notions of the authority of text and author. Literary texts evoke different responses in the reader than informational texts; they affect us both on a cognitive and on an emotional level. Identification with fictional characters, the takeover of perspectives and processes of developing empathy are important aspects in the potential of literature to foster intercultural learning. Going beyond constructed dichotomies such as 'black' and 'white', 'foreign' and 'own', 'good' and 'bad' is the main objective of teaching literature in the EFL classroom. One example of a literary text that is aimed at

breaking with those dichotomies is Malorie Blackman's *Noughts & Crosses*. The dystopian story in which those binary oppositions threaten to destroy a friendship seems to be an effective text to make students aware of how difference is constructed along racial lines. Eventually, the objective of teaching this novel in the EFL classroom is to raise awareness of contemporary societal issues such as racism and other forms of discrimination and to take action in the field of citizenship education.

The thesis is divided into four chapters. The first chapter focuses on different approaches to intercultural learning and what each approach can contribute to the application of teaching for intercultural competence in the EFL classroom. First, the nature of the relationship between language and culture shall be explored as it provides the basis for incorporating the concept of culture into foreign language teaching. Furthermore, different models of intercultural learning will be discussed that include the more established or 'traditional' ones such as those proposed by Michael Byram and Claire Kramsch, and alternative or more recent approaches, for example Cultural Studies or transcultural theory. A further aspect is what language learning can do in order to educate the 'whole' person – in the 'Humboldtian' sense to support the learner in leading a self-determined life as a citizen of the society in which he or she lives. Therefore, global citizenship education shall be explored in order to complete the intercultural 'puzzle'.

The second chapter briefly discusses the political and legal basis for *teaching for intercultural competence* in the Austrian school context. The inclusion of intercultural learning into foreign language learning can be described as a European endeavour. Particularly, the Common European Framework of Reference for Languages (CEFR) is an important tool in the promotion of language and culture learning. Intercultural learning has also been incorporated as a teaching principle into the Austrian curriculum; additionally, the concept of culture and the role of intercultural learning are explicitly stated in the curriculum for foreign languages. These statements and their implications are investigated in detail in this chapter.

The third chapter explores the scope of literature teaching in the EFL classroom. A reader-response theory will form the basis of my approach to teaching literature as a tool to develop intercultural competence. The main question to be addressed is how literature could be used effectively in order to reach this aim and what the limiting

factors are. Louise Rosenblatt's transactional theory of the literary text has been most influential in terms of reader-response theory and pedagogy; thus, her considerations shall be explored in detail since they have had a significant impact on more recent theories on literature and language teaching. Bredella and other proponents of *Fremdverstehensdidaktik* have emphasised the role of the takeover and change of perspective as an important factor of intercultural understanding. Furthermore, it will be discussed how alternative approaches such as transcultural theory and the teaching of the 'new literatures in English' can add a new perspective to our understanding of how literature can be used in intercultural learning, and what the limitations to a reader-response theory are.

The final chapter demonstrates how the theory can be applied in teaching practice, that is, how concepts of intercultural communication, transculturality and aesthetic reading can be incorporated into an actual teaching example. I will suggest a teaching sequence for the young adult novel *Noughts & Crosses* that focuses on the takeover of perspective and the development of critical awareness in the EFL classroom. A learner-centred and task-supported approach will be taken that also incorporates open-learning phases, group work and a class project to promote citizenship and responsibility.

The conclusion summarises the most important points that were made and assesses in how far literature can be an effective tool in furthering the intercultural project in foreign language teaching.

1. Intercultural competence as a new paradigm in foreign language teaching – models, implementation and limitations

In recent years intercultural learning or learning for intercultural competence has become a catchphrase of pedagogy and foreign language teaching (FLT). Numerous publications from different fields such as applied linguistics, social anthropology, Cultural Studies, pedagogy and FLT have dealt with the issue from various perspectives. Different models and a vast account of definitions dominate the discourse of intercultural competence. Thus, it is necessary to disentangle this web of terms and definitions in order to lay the foundations for a perspective on intercultural competence grounded in theoretical approaches from various disciplines. Furthermore, these different approaches shall be analysed for their practicality in terms of FLT and in teaching literature in the foreign language classroom in particular.

It is important to begin any discussion of intercultural competence with the nature of the relationship between language and culture. I will demonstrate that this relationship is not as natural in every respect as we would be inclined to believe. Furthermore, some general features and implications of teaching for intercultural competence are needed in order to proceed to the various models proposed for EFL learning. In no respect can this account be comprehensive. However, I would like to draw attention to the most influential theories in this field and discuss them with regard to their applicability in the EFL classroom. Thus, the first chapter will mainly be concerned with those models which have had an impact on FLT and which have contributed to a 'cultural turn' in the EFL classroom. Hence, there will be a focus on Byram's model of intercultural communicative competence, Kramsch's perspective on language learning as 'third place' and on pragmatics.

The second half of the first chapter shall discuss various challenges to those 'traditional models' and, thus, will focus on questions of transculturality, Cultural Studies and education for global citizenship. Furthermore, this section will investigate in how far one can speak of a 'transcultural turn' in FLT.

1.1. Culture through language or language through culture?

A common agreement seems to exist that language and culture are inseparable, that one is the expression of the other. Various scholars in the field of teaching for intercultural competence have highlighted this notion. However, it is important to ask in which way culture and language are interrelated and what the implications are for FLT.

The emphasis on the relationship of culture and language originated largely in the critique of communicative language teaching (CLT) as an assumed culture-free project. Corbett (2003: 21-22) points out that CLT mainly focused on information-gap activities and, thus, emphasised the transactional character of language teaching whereas cultural aspects were somewhat neglected. Although CLT drew on communication theorists such as Dell Hymes, who emphasised aspects of pragmatics and discourse, proponents of CLT such as Canale and Swain (1980) overlooked that Hymes's model (1972) was based on native speaker communicative competence (Byram 1997: 8; Alptekin 2002: 57). Thus, the native speaker became the model of FLT. Alptekin (2002: 58) states that it was assumed that through language learning the learners would be able to interact with the target-language group and become 'enculturated' into the new speaking community.

From the 1980s onwards there has been a shift in perspective. The so-called 'cultural turn' in FLT and other disciplines (Teske 2006: 25; Corbett 2003: 26) emphasised the notion of culture learning through language learning and vice versa. Byram (1989: 42) states that "[...] language learning is culture learning and consequently […] language teaching is culture teaching." He argues that this connection is made possible through the role of language as the main aspect of meaning making in a speech community (Byram 1989: 40-43).

> Thus language pre-eminently embodies the values and meanings of a culture, refers to cultural artefacts and signals people's cultural identity […]. The meanings of a particular language point to the culture of a particular social grouping, and the analysis of those meanings – their comprehension by learners and other speakers – involves the analysis and comprehension of that culture. (Byram 1989: 41)

In sum, Byram's point is that because language refers to the outside world, learners have to analyse those values and artefacts the language points to in order to be able to

understand the target culture. "The language holds the culture through the denotations and connotations of its semantics" (Byram 1989: 94). It appears that Byram's notion of culture is somewhat monolithical, i.e. one language is the expression of one particular culture. This view has been criticised from various sides and shall be discussed in further detail later in this chapter. In other publications Byram confirms the inseparability of language and culture, and argues that culture will be acquired through the use of language (Byram 1997: 22; Byram & Feng 2005: 918). In more recent publications Byram argues that foreign language learning is a form of tertiary socialisation as the foreign languages provide the learner with the opportunity to "experience another reality" (2008: 111). Consequently foreign language learning plays a crucial role in identity formation.

> The concept of 'tertiary socialisation' embodies the idea that teachers and others can help learners to understand new concepts (beliefs, values and behaviours) through the acquisition of a new language, new concepts which, being juxtaposed with those of the learners' other language(s), challenge the taken-for-granted nature of their existing concepts. (Byram 2008: 113-114)

It is certainly true that language forms an integral part of the identity of an individual and of a speech community. However, it is not clear yet how foreign or second language learning influences identity and in how far one could speak of tertiary socialisation. As Hu (1999: 217-218) points out the relationship of language and culture or language and identity is becoming increasingly complex in a globalised world; especially in a multicultural setting with multilingual speakers notions of the 'foreign' and of the 'own culture' become blurred. It might be said that the process of identity formation is related to language learning to a certain degree. However, one has to be careful when making generalisations in this field.

In her influential work from 1993, Claire Kramsch focuses on the semantics of language but also on the discourse level and thus on various contexts of language use and language learning.

> How can a foreign way of viewing the world be taught via an educational culture which is itself the product of native conceptions and values? Once we recognize that language is indissociable from the creation and transmission of culture, we have to deal with a variety of cultures […]. (Kramsch 1993: 9)

Kramsch's model of FLT shall be the topic of the following section. For the discussion of the relationship between language and culture, it shall suffice to discuss the above

mentioned quote. With her suggestion that language is a way to view the world, she draws on linguistic relativistic views such as the Sapir-Whorf-Hypothesis of the influence of language over thought. However, it might be questionable whether such views can be applied to second- or foreign language learning since linguistic relativism has been proposed for first language acquisition (Risager 2006: 11). The advantage of Kramsch's view here is that she focuses on the context of language learning itself and, thus, deviates from a monolithic view of culture and language. However, in later publications Kramsch (cf. 2010) concedes that her view on culture was related to the nation state and its official languages.

Other theories on the language-culture nexus were provided by communication theory. Communication styles which were attributed to certain national cultures, such as the categories provided by Geert Hofstede (1980) and Edward Hall (1976), soon became the core of intercultural communication training. Although such generalisations might be helpful in understanding a foreign culture, they have to be treated with caution as they can be the cause of stereotypes and ultimately prejudices.

From the neglect of culture in early CLT the concept of the inseparability of language and culture has developed, one could argue, into a sweeping argument. Several scholars have claimed that proponents of the inseparability of language and culture, especially in the field of FLT, draw on notions of culture and language that take the nation state as their point of departure. Karen Risager (2006), for example, argues that it is necessary to investigate at which level language and culture are *indissociable* and how different views on culture shed light on the nature of this relationship. She argues that transnational mobility has led to a change in linguistic and cultural reality in the foreign language classroom and that languages as well as cultures spread along different lines (Risager 2006: 9). Furthermore, Risager (2006: 7) claims that FLT has often confounded the societal role of a language with foreign language learning of the individual, i.e. that a notion of language based on territory should not be equated with the individual's purpose of learning a foreign or second language. She proposes a concept of the relationship of culture and language that is based on Clifford Geertz' concept of culture as 'webs of significance and Ulf Hannerz' theory of cultural flows. Geertz (1973: 5) suggests that his concept of culture

> [...] is essentially a semiotic one. Believing, with Max Weber, that man is an animal suspended in webs of significance he himself has spun, I take culture to be those webs, and the analysis of it to be therefore not an experimental science search of law but an interpretive one in search of meaning.

Interestingly, in his suggestions from 1989, Byram also draws on Geertz' model but

interprets it in a different way than Risager. Whereas Byram (1989: 43) focuses on the role of semiotics in FLT, Risager (2006: 47) points out that Geertz' model offers a way of interpreting culture not as monolithic but as social action in a network of meanings. Consequently, it could be argued that the foreign language classroom and FLT work within those webs of significance as well and that each individual brings, in Bourdieu's terms, different cultural capital to the field. Transcultural studies have repeatedly pointed out that foreign language learning must be seen in a global perspective as well (cf. section 1.3.1.) and, thus, Risager (2006: 2) rightly claims that "languages spread across cultures, and cultures spread across languages." To this end, Risager uses Hannerz' flow metaphor that, in sum, suggests that there is a constant alternation between externalised forms of meaning, for example, speech, gestures or dance, and the interpretation thereof (Risager 2006: 64-67). The cultural flow in the 'global ecumene' describes the production and reproduction of the social system.

> [I]t is […] in part a consequence of the cultural flow through a population that a social system is created and recreated. As people make their contributions to that flow, they are themselves becoming constructed as individuals and social beings. (Hannerz 1992: 14)

Thus, these notions of cultural and language flow add a global perspective to FLT. Risager (2006: 194-196) furthermore claims that the relationship of language and culture should be investigated on three levels, namely on the sociolinguistic, the psychological and the system-oriented. She concludes that from a sociolinguistic point of view language and culture are indeed separable as discourses are not bound to a specific language. From a psychological point of view, however, the linguistic and cultural resources of an individual are inseparable from the life history of that individual. Finally, on a system-oriented level, language and culture are also separable since no linguistic system has a cultural context or thematic context, i.e. signs are completely arbitrary. It is only linguistic practice that is context-bound, however, the individual projects this connection between language, culture and identity onto the whole community. According to Risager, this tendency is used by nation states to establish an ideological inseparability of language and culture.

Bredella (1999: 89) points out that when learning a new language learners experience the separation of culture and language in so far as their assumed notion of the language and culture in which they have been socialised cannot be transferred to the new language. Risager (2006: 197) discusses this role of FLT and claims that semantic-pragmatic, poetic and identity potentials should be investigated in the FLT classroom. However, she goes further in her claims on the relationship between language and

culture, and argues that FLT has to go beyond the notion of language as confined to certain nation states; instead there should be an investigation in how far this relationship has been used politically and ideologically.

Thus, it is crucial to be aware of the close relationship of culture and language, and conduct research in how far FLT plays a role in identity formation. It is certainly true that there is a close connection between language and culture, however, it is also important to question accepted notions of culture and language which have led to generalisations and superficial arguments. Hence, questions of globalisation, transmigration and cultural flow should be integrated into the study on the development of intercultural competence. Furthermore, attention has to be paid to the definition of culture that is used as a basis for argumentation on the language-culture nexus. Byram (2008: 60), for example, defines culture as "the shared beliefs, values and behaviours of a social group." He stresses that a social group is not confined to a territory but applies to any collectivity of people. Such definitions seem to be the established notion of culture in FLT. While this definition captures the essential notion of culture, it overlooks the dynamics and ideologies of how 'culture' is used in micro- and macro-contexts. Therefore, I tend to confer with Risager and suggest including social anthropological views on culture into FLT, especially those which, like Hannerz' model, deal with issues of globalisation. Essentially, the question arises whether foreign language teaching can be the only source of developing intercultural competence. As pointed out, there is a close connection between language and culture, especially at the semantic-pragmatic level. However, we also have to ask in which way globalisation processes change this nature. Thus, I would suggest that FLT plays a crucial role in the development of intercultural competence, but that the concept of intercultural competence should be integrated across the curriculum.

In sum, as language plays an important role in making meaning, there is a close relationship between language and culture. Recent perspectives on culture challenge traditional views on this issue and shift the perspective from national notions of culture to a global perspective on culture and, thus, on FLT.

1.2. Models of the development of intercultural competence in the foreign language classroom

This section will focus on three different models or approaches to developing intercultural competence in the EFL classroom. Numerous models have been proposed, yet some turned out to be more influential than others. Therefore, this section will

analyse the three most frequently cited approaches to the development of intercultural competence, as far as FLT is concerned, in terms of their practicality for the EFL classroom. However, before beginning to focus on specific models, it is necessary to discuss different purposes and implications of incorporating intercultural competence into FLT.

1.2.1. Preliminary observations of the introduction of intercultural competence in FLT

The 'cultural turn' in various disciplines has brought intercultural competence into the focus of FLT. As mentioned above, the emphasis on the close relationship between language and culture led to a heightened awareness of the potential of intercultural learning in the context of FLT. It was found that linguistic competence is but one aspect of communication and that understanding the relationship between language and culture would prepare learners for the encounter with 'otherness' (Byram 1997: 22).

Given the fact that intercultural studies as a discipline is a relatively young field of inquiry, no consensus has been established yet as to which skills and competences the concept embraces. Guo (2010: 25) describes it as a "terminology-muddled field" with different approaches and definitions. Thus, we find terms in the literature such as 'intercultural understanding', 'personal growth or adjustment', 'cross-cultural adaptation', 'intercultural sensitivity', 'cross-cultural effectiveness' (Guo 2010: 25), Byram's 'intercultural communicative competence' or Lothar Bredella's 'understanding the other'. Different approaches and foci in research have caused this blurred field of inquiry, therefore it is important to understand the concept of intercultural competence as "a set of paradigms and key factors." (Guo 2010: 26). It seems that different disciplines have contributed to this field and, thus, have led to a rather inconsistent terminology. However, when dealing with definitions and terms, it is important to recognise the underlying beliefs and theories proposed by different approaches. The discussion of terms shall be of special importance in the section on transcultural approaches to FLT. Therefore, when I use the term intercultural competence I do not want to reject other terms and approaches, but pay attention to the preponderance of the term 'intercultural competence' that seems to have been established as the accepted term in this field. Certainly, different paradigms and approaches have influenced the concept, thus, it is necessary to be aware of those different theories. First, the 'cultural turn' in FLT has led

to the focus on how meaning is made in various speech communities. Thus, FLT has experienced a shift, especially in the German speaking context, from area studies (Landeskunde) to intercultural competence. Delanoy and Volkmann (2006: 12-13) state that before the 1980s the cultural element in FLT was fact-based and should prepare students to become future tourists. The shift in perspective should encourage learners to "become personally involved in the exploration of English-speaking cultures as self-reflective co-constructors of cultural meaning" (Delanoy & Volkmann 2006: 13). Learners were no longer assigned the role of the passive receivers of knowledge who should develop native-like competence, but as active agents in the production of meaning. It was assumed that learners would be able to function as mediators between different cultures.

> [A]s learners come to a deeper understanding of how the target language is used to achieve the explicit and implicit cultural goals of the foreign language community, they should be prompted to reflect on the ways in which their own language and community functions. The intercultural learner ultimately serves as a mediator between different social groups that use different languages and language varieties. (Corbett 2003: 2)

The opportunity for foreign language learners to mediate between cultures has been repeatedly pointed out as a central element of intercultural communication (cf. Byram 1991; 1997; 2000; 2008).

Another important factor of intercultural competence in the context of FLT is the intercultural speaker, who replaces the native speaker as a norm of reference. Kramsch (1998: 27) claims that the native speaker is a myth and that FLT should focus on the development of communicative competence that enables learners to interact across cultures. Thus, there has also been a shift in the reception of the learner. With the introduction of CLT as a new paradigm in FLT the learners became the focus of attention. They were no longer the passive objects of audiolingual methods and other behaviourist approaches but were considered as active participants in the production of meaning from day one onwards (Richards & Rodgers 2001: 156). The concept of intercultural competence developed this notion further by promoting the notion of the intercultural speaker or mediator who is actively involved in communication across cultures. Thus, the notion of experiencing a culture has become the focus of FLT. Byram (2008: 97) argues that "cultural learning needs to be experiential." He puts emphasis on the notion of "interaction with people who embody a culture." (Byram 2008: 97). As pointed out, the concept of 'one language-one culture' has to be treated with caution.

Moreover, one might pose the question as to who is entitled to embody a culture. However, the focus on interaction and communication is one of the vital changes that the 'intercultural turn' in FLT has brought.

This emphasis on communication originated mainly in theories on communication, i.e. intercultural communication theory. Theorists in this field like Edward Hall (1976) or William Gudykunst ([2004]) drew largely on concepts from anthropology and communication theory to focus on how meaning is made in different cultures and how this would affect cross-cultural communication. Hall (1998: 53) states that "any culture is primarily a system for creating, sending, storing, and processing information." Gudykunst ([2004]: 12) emphasises the notions of scripts, i.e. "shared interpretations of behaviour" in intercultural communication. Other approaches focus more on specific communication styles according to the culture of origin. Hall (1976) introduced the notion of low context and high context cultures in order to account for different communication styles. Hofstede's (1980) dimension of intercultural communication consist of aspects such as high and low power distance, high and low uncertainty avoidance and collectivism versus individualism amongst others. Moulakis (2006: 121) points out that these dimensions made it possible to interpret miscommunication in intercultural encounters, which was attributed to the different characteristics of the different 'cultures' involved in the interaction; and Hall's or Hotstede's categorisations offered neat explanations as to why misunderstandings occurred. These kinds of models provided learners with the ability to make generalizations about intercultural communication; due to raised awareness, it was assumed that learners would be able to avoid certain communication styles or adapt more easily to their interlocutor. Blommaert (1991: 19) criticises that such adaptation strategies from intercultural training are considered as one-sided; while the learner is able to use cultural knowledge for communication, the interlocutor is regarded as inactive. Another objection to these dimensions of intercultural communication, it could be argued, is that especially younger learners might find it difficult to distinguish between a generalisation and a stereotype. As Moulakis (2006: 125) suggests, the danger of these models is some kind of idealistic thinking that views intercultural competence as based on conceptualized patterns and attributes miscommunication to a disparity of cultural norms. Yet, it might be suggested that such models can serve for intercultural training or education insofar as generalisation can be a starting point for discussion and preparation for intercultural encounters inside and outside the classroom. Thus, Milton Bennett (1998: 6) argues that

> [d]espite the problems with stereotypes, it is necessary in intercultural communication to make *cultural generalizations*. Without any kind of

supposition or hypothesis about the cultural differences we may encounter in an intercultural situation, we may fall prey to naive individualism, where we assume that every person is acting in some completely unique way. Or we may rely inordinately on 'common sense' to direct our communication behavior. Common sense is, of course, common only to a particular culture. Its application outside of one's own culture is usually ethnocentric.

Bennett's (1998: 26-30) Developmental Model of Intercultural Sensitivity makes use of such generalisations with the aim of progressing from an ethnocentric perspective via various stages to the integration stage which enables interpretation and evaluation of behaviour from various perspectives. He argues that people who are aware of their interlocutor's underlying values and beliefs and of different communication styles will reach the integration stage. There have been attempts to apply this model to school settings (cf. Papenberg 2009), however, the question remains in how far these different levels can and should be assessed by the teacher. Furthermore, it might be difficult to develop tasks in which intercultural competence according to Bennett's model will be observable.

Another issue in intercultural competence as a learning aim is in which context and for which purposes it has been used. There exist different purposes of intercultural training in business contexts and intercultural competence in educational *perspectives* (Byram & Guilherme 2010: 7). It could be suggested that intercultural competence in an educational setting has to be embedded in a wider context of political education (cf. Byram 1997; 2008) whereas intercultural training is tailored particularly for intercultural business transaction. Moulakis (2006: 121) argues that especially in business training culture is often presented as limited to specific purposes. Thus, it seems that learning from cross-cultural dialogues (e.g. Storti 1994), as they are often used in intercultural training, can also be used in the EFL classroom, however, one has to be cautious not to reduce intercultural competence or intercultural communication to its pragmatic level. Pragmatics is, as we shall see later, a crucial part of intercultural competence, however, it should not be considered as the only one.

Corbett (2003: 25-30) identifies four different approaches or purposes for teaching culture in the communicative classroom:

- For the motivation of communication
- Acculturation

- Enculturation
- Social or political education

As far as the first one is concerned, the motivational factor of culture is important, however, it is more in line with the previous area studies. The second one is prominent in North American educational settings; immigrants should get the opportunity to adapt more easily to their new environment. The third approach is highly controversial as it supposes that foreign- or second -language learners should assimilate to what is assumed to be an elitist culture. The last approach can be defined as rather European as it draws especially on British cultural studies and originates in the notion of the European Union as a multicultural political body. The focus of the approaches presented in detail rather entails the fourth purpose. Especially Byram's model can be described as a European endeavour. Today, earlier works on the second approach, that is culture in the FL classroom in order to facilitate acculturation, seem somewhat naïve. For instance, Valdes (1988: 51) states that "the transition from monoculturalism to bi- or even multiculturalism is a marvellous experience, and observing it is almost as marvellous." This perspective is also connected to multiculturalism, a concept that is criticised today particularly from the perspective of transcultural theories. Hence, the development of intercultural competence as it is proposed today shall be understood as a general educational issue and a political agenda that seeks understanding across nations and cultures.

To sum up, the concept of intercultural competence has been approached from various perspectives, from pedagogy and communication theory, amongst others. It is important to bear these different concepts in mind when considering the following examples of models of intercultural competence.

1.2.2. Byram's model of Intercultural Communicative Competence

Byram (e.g. 1991; 1997) has proposed the most comprehensive model of teaching for intercultural competence so far. Although today also criticised for its assumption of cultures as rather homogenous (Schulze-Engler 2002: 73), the model has not lost its importance in terms of applicability for actual teaching practice (Risager 2009: 28).

In his suggestion of intercultural competence, Byram tries to combine the basic

premises of CLT with features of intercultural learning. As the focus is on interaction with interlocutors of the target culture, he includes the term 'communicative' in his model. Byram (1997: 7-8) argues that Hymes' (1972) concept of communicative competence was designed to describe the characteristics of native-speaker speech, but not for FLT. In Byram's model native-speaker competence is not the goal of FLT since it would ignore realistic notions of the learning process. Byram (1997:11) claims that foreign language learners, unlike bilinguals, cannot be expected to speak the foreign language perfectly as it would imply a kind of 'linguistic schizophrenia' to blend from one language system into another in such a way that they would be accepted as native speakers by other native speakers. It could be argued that 'linguistic schizophrenia' is a strong expression here, however, Byram's claim in abandoning the goal of native-like competence accounts for the realities of foreign language learning. Instead, Byram focuses on intercultural communicative competence (ICC) which he defines as the "ability to communicate and interact across cultural boundaries." (1997: 7). This definition demonstrates the critique expressed by Schulze-Engler since it implies a notion of cultures as enclosed identities with clear boundaries. However, it is also necessary to consider the pedagogic value Byram stresses with this model. He states that a

> […] desirable outcome is a learner with the ability to see and manage the relationships between themselves and their own cultural beliefs, behaviours and meanings, as expressed in a foreign language, and those of their interlocutors, expressed in the same language. (Byram 1997: 12)

Here Byram stresses that learners should be encouraged to be aware of and question their own values and beliefs. It is suggested that learners should explore how meaning is created in their cultural and social environment in order to appreciate other views and beliefs. He argues that since FLT is taught in the framework of general education it should also contribute to the individual development of each learner (Byram 1997: 23). The quote above furthermore confirms Byram's belief in the inseparability of language and culture, that culture is expressed by language. I would rather suggest focusing on *how* the language is used to create meaning and express cultural beliefs and values. However, Byram's claims are important insofar as they disregard the separation of language and culture as it was proposed by 'Landeskunde'. Byram calls for an

integration of language and culture teaching. To act as cultural mediators (Byram 1997: 38) thus contributes to the cultural growth of the learner. This can be achieved by "equipping learners with the means of accessing and analysing any cultural practices and meanings they encounter" (Byram 2000: 15) in their interlocutors. Clearly, in this model there is a strong focus on interaction and contact with speakers of the target language, "experienc[ing] the culture from within" (Byram 1991: 19) becomes an essential factor.

> The advantage of a FLT approach emphasising analysis of the interaction is that it allows learners to see their roles not as imitators of native speakers but as social actors engaging with other social actors in a particular kind of communication and interaction which is different from that between native speakers. (Byram 1997: 21).

According to Byram, in order to be able to communicate interculturally, it is necessary to be able to 'decentre' to become aware of one's own culturally shaped views. "[The students] learn to communicate in a new language and this in itself is part of the experience of decentering […]." (Byram & Feng 2005: 918). The process of decentering is a crucial step in intercultural learning. However, I would argue that it should not be assumed that students acquire this ability necessarily by learning a foreign language. The ability to be able to look at one's own and another culture from an insider's and outsider's perspective at the same time (cf. Bredella 1999: 111-113) requires conscious planning and tailored tasks provided by the teacher.

Byram (1997) describes his model of ICC in terms of five components or objectives of FLT. The following figure illustrates these main components:

	Skills interpret and relate	
Knowledge of self and other; of interaction: individual and societal	**Education** political education critical cultural awareness	**Attitudes** **relativizing** self valuing other
	Skills discover and/or interact	

(Byram 1997: 34)

Political education and critical cultural awareness lie at the heart of Byram's model. As pointed out, if we regard FLT in the context of general education, we have to take into account the role it plays in the personal development of the individual learner. Political education or critical cultural awareness should enable learners to critically evaluate different beliefs, behaviours and products of their own culture as well as those of other cultures (Byram 1997: 63). In later publications Byram (2008; 2010) stressed the notion of political education or education for intercultural citizenship even more. Thus, as shall be discussed in section 1.3.3., factors of global education and critical pedagogy have contributed significantly to the development of intercultural competence in the EFL classroom.

The other four components Byram (1997: 34-38; 50-63) describes in relation to specific aims and objectives that should facilitate teaching practice and assessment. First of all, a*ttitudes* are an important factor since successful intercultural communication can only be achieved via an open attitude towards one's interlocutor. Furthermore, positive attitudes include the ability to decentre and the "readiness to suspend disbelief about other cultures and belief about one's own" (Byram 1997: 57). The second component is *knowledge* about different social groups and their practices, but also knowledge about interaction processes. Objectives can include knowledge of the relationships between one's own country and the country of the interlocutor, national memory, the role of institutions and social interaction. The last aspects of Byram's model refer to *skills*. Firstly, the skill of interpreting and relating comprises the ability of interpretation of documents and their relationship to other documents, to identify ethnocentric views and areas of misunderstanding. This point is important insofar as this skill plays a crucial role in critical analysis as proposed by cultural studies, and the role of literature in the development of intercultural competence. The second skill is that of discovery and interaction and refers to processes in the acquisition of new knowledge about different cultural practices and how to use such knowledge in real-time interaction. This skill refers mainly to pragmatics but also covers the ability to act as mediator in communication.

Some of these objectives seem to be somewhat idealistic. Nevertheless, Byram's model offers a framework for incorporating intercultural (communicative) competence in the classroom. Doff (2006: 124) points out that Byram's suggestions have become

standard in EFL teaching. Although some of his notions are criticised by Doff (cf. Doff & Schulze-Engler 2011), she shows how objectives of knowledge, attitude and skill can be used for lesson planning in a teaching example on literature (Doff 2006: 128). In sum, it can be argued that, although Byram's model presents an ideal construct, it comprises relevant aspects of intercultural communication. His interactional approach emphasises notions of language in use and rejects the native speaker as a model of FLT.

1.2.2. Kramsch's 'third place'

In her approach to FLT, Kramsch (1993; 1998; 2010) focuses on culture as social practice and thus, emphasises concepts of discourse analysis. Drawing particularly on Hymes' (1974) work on context, she states that

> [t]he notions of text and context are inseparable: text is language operative in a context of situation and contexts are ultimately construed by a range of texts produced within a community […]. (Kramsch 1993: 10)

Thus, the context of the classroom and of foreign language learning also has to be taken into account when considering the aspect of culture in FLT. It forms part of the situational, the linguistic, the interactional, the cultural and the intertextual context of communication (Kramsch 1993: 35-45). Although Kramsch uses Hymes' concepts for FLT, she also rejects the native speaker as a norm for FLT (1993: 9) and calls for the intercultural speaker (1998) as a new model. She emphasises that learners have the right to use the language system for their own purposes and thus create a new context or 'third culture' "in which they can express their own meanings without being hostage to the meaning of either their own or the target speech community" (Kramsch 1993: 13-14). The emphasis on discourse and dialogue should provide teachers with the opportunity to teach culture as an "interpersonal process" (Kramsch 1993: 206) and thus come to a better understanding of culture and language.

> The only way to start building a more complete and less partial understanding of both C1 and C2 is to develop a third perspective, that would enable learners to take both an insider's and an outsider's view on C1 and C2. It is precisely that third place that cross-cultural education should seek to establish. (Kramsch 1993: 210)

It seems that a dialogic approach can better link language and culture in an exploration of the boundaries created by language itself in the cultural construction of reality. (Kramsch 1993: 225)

This approach implies that attention has to be paid to semantics, for example, problems of translation (Kramsch 1993: 20) and sociolinguistic norms (Kramsch 1993: 242). This, however, would also imply the integration of meta-talk, that is, how language is used to represent cultural and social reality (Kramsch & Byram 2008: 33). Moreover, learners should be encouraged to appropriate these different norms and discourses for their own purposes as this would enable them to reject notions of 'own' and 'foreign' culture and to look at culture from a third perspective instead (Kramsch 1993: 223; 243).

This view on language and culture has been influential for two reasons. Firstly, it focuses on the learner and includes the classroom context, thus, I would argue that it complements an action-oriented approach to foreign language teaching. Furthermore, in some regards, this approach tries to move beyond the notion of culture as a homogenous entity. However, in a later publication Kramsch (2010: 355) concedes that her concept of 1993 was rather based on national cultures. Therefore, she suggests putting even more emphasis on discourse analysis and to move from the speech community to the discourse community and regard culture as

[…] a mental toolkit of subjective metaphors, affectivities, historical memories, entextualizations and transcontextualizations of experience, with which we make meaning of the world around us and share meaning with others. (Kramsch 2010: 355)

Similarly to Risager (2006) Kramsch takes into account aspects of contemporary forms of communication and lifestyles that are becoming increasingly globalised. She argues that experience becomes "entextualized" through the discourses of Hollywood, the marketing industry or the internet; at the same time these global discourses can be said to "transcontextualize" local experience. Hence, she claims that meaning making takes place frequently in an idealized cyberspace in which culture is often constructed by "the stories we tell and the various discourses that give meaning to our lives." (Kramsch 2010: 356). Thus, Kramsch expands her concept of third place to that of '*symbolic competence*', a competence that is "engaged in the symbolic power game of challenging established meanings and redefining the real" (Kramsch 2010: 359). In short, Kramsch rejects the notion of foreign national culture in favour of a discourse-oriented approach to culture that challenges national, racial and gender categories. The focus of FLT

should then be how such categories are placed in historical and subjective contexts, how they are recontextualized in a globalised world, and which power structures are behind them. In Hannerz' terms one could argue that different frameworks, both on the micro- and on the macro-level of social interaction, determine the resignification of different discourses. Kramsch (2010: 364) identifies three dimensions of teaching for symbolic competence. The first one is symbolic representation and refers to the word level; students should analyse how meaning is made and organized through signs and symbols instead of copying dictionary meanings. The second dimension is concerned with symbolic action which deals with the pragmatic function of language; it should be emphasised how social reality is constructed via speech acts and influenced by ideology. The last dimension deals with the symbolic power of language, that is, how native-speaker culture is transformed by non-natives. In this regard, Kramsch uses concepts from globalisation theory but also from discourse analysis. She concludes that

> […] the discourses that surround us (from the media and popular culture to the conversations we have with others) structure our imaginations and sensibilities and are in turn structured by them. These discourses are what we call 'culture'. If intercultural competence is the ability to reflect critically or analytically on the symbolic systems we use to make meaning, we are led to interpret the learning of foreign languages as not gaining a mode of communication across cultures, but more as acquiring a symbolic mentality that grants as much importance to subjectivity and the historicity of experience as to the social conventions and the cultural expectations of any one stable community of speakers. (Kramsch 2010: 365).

There is a significant shift in the role of intercultural competence from the ability to converse across different cultures to the notion of an awareness that practises reflection on power and ideology. Although Kramsch rightly suggests that this awareness or mentality should be the focus, her suggestion seems to be somewhat vague in terms of teaching practice. The notion of symbolic competence seems to imply a lot of reflection and meta-language and thus, it seems to be questionable at which language level such competence might come into play. However, it could be argued that for advanced learners it is important to question given discourses and to try to relate them to their historic and ideological context.

To conclude, Kramsch's focus on discourse analysis and third place/symbolic competence adds another aspect to the complexity of teaching for intercultural competence in the EFL classroom. Specific examples of combining pragmatics with intercultural competence shall be outlined in the following section.

1.2.4. Pragmatics in the EFL classroom

The use of pragmatics in the EFL classroom is based on the assumption that meaning is made through communication. Since the introduction of CLT as a new paradigm in foreign and second language pedagogy, there has been a focus on communication and language in use. Pragmatics is concerned with the context of language use, thus pragmatic competence is considered as one aspect of foreign language learning (Hedge 2000). Speech acts and certain speech behaviours such as greetings, apologies or refusals form part of every modern textbook and language course based on CLT. However, it seems that pragmatic competence in the foreign language is difficult to acquire for learners since they are often not aware of which linguistic form is used for which speech act in their first language. In other cases it might happen that certain behaviours are simply transferred from the L1 to the L2 and in turn become the cause of misunderstandings (Brown & Eisterhold 2004: 87-89). Thus, it is claimed that in order to acquire pragmatic competence the study of linguistic form alone is not sufficient and that intercultural awareness is necessary to communicate efficiently across cultures. As pointed out, any approach to intercultural competence in the EFL classroom has to be based on the premise that culture and communication are viewed as dynamic and changing. Martin & Nakayama ([2007]: 32-37) state that culture is learned and shared but also heterogeneous and dynamic, an aspect that is especially important in order to understand intercultural struggles. They furthermore suggest that different values are involved in communication, for example, Hofstede's value dimensions (Martin & Nakayama [2007]: 41; 47). Such value frameworks can serve to understand some general cultural differences, however, they should not be essentialised and regarded as key to understanding an assumed cultural 'other' (Martin & Nakayama [2007]; Meier 2003). Blommaert (1991: 22-23) points out that, although there are different sets of concepts and expectations involved in intercultural communication, people tend to be oriented towards a consensus and thus create ad-hoc constructs that cannot be reduced to the cultural background of the interlocutors. Thus,

> [the] object of the study of intercultural communication is not the culture-specific categories and ways of interaction of the interlocutors, but the way in which these categories etc. contribute to the construction of a situation-dependent consensus. (Blommaert 1991: 23)

This view is somehow echoed in Kramsch's 'third place' as she also draws on different contexts that contribute to the establishment of a different kind of construct that cannot be attributed to a specific culture.

How can we use the premise of the dynamics of culture and language for the EFL classroom? Brown and Eisterhold (2004: 87-88) state that speech act studies across different cultures have yielded insights into how these different speech acts vary among languages and cultures. It seems that pragmatic errors are a major source for miscommunication, thus there is a need for making learners aware of how speech acts can be realized in the foreign language. As pragmatic errors are often attributed to defaults in the interlocutor's personality they can lead to stereotyping and prejudices. Thus, Meier (2003) calls for a marriage of pragmatics and culture in FLT. She suggests viewing pragmatics not only as appropriate language use in context, but "to look farther to the interpretations of the context and its variables, interpretations which are conditioned by the user's underlying cultural values and beliefs." (Meier 2003: 190). It is therefore important to view pragmatic competence within an intercultural framework, as, for example, proposed by Byram (1997). In this view, the focus of FLT should not be on prescribed pragmatic rules or on the imitation of a native speaker norm but on the development of an awareness of how to act efficiently in intercultural interaction. According to Meier (2003: 195-196), this ability entails four components. The first is concerned with the *language-culture relationship*. It is necessary to develop recognition of how language behaviour is conditioned by cultural values and beliefs, also of one's first language. Secondly, she addresses the notion of an *intercultural imagination* or *sensitivity* which enables the learner to take on an insider's perspective and to decenter from one's own perceptions. Meier suggests that some cultural dimensions, as proposed by Hofstede or Hall, for example, collectivism vs. individualism or high context vs. low context speech style would enable learners to accept alternative interpretations. The third component entails the *ability to attend to culturally sensitive variables* such as status, age or gender. The fourth component is of significance, especially in FLT. *Strategic competence* is the ability to modify communication, predict appropriate behaviour and repair communication breakdown. Meier's suggestion of four components of a culturally aware pragmatic competence ties in with various models of intercultural competence. It views culture and language as dynamic, yet it offers a

framework for communicating effectively in intercultural encounters. As pointed out, teachers have to be careful in applying the mentioned value frameworks as proposed by Hofstede or Hall since they could lead to a culturally reductionist view. If applied cautiously, however, they can serve as a basis for developing an intercultural pragmatic competence.

As far as teaching practice is concerned, various tasks and activities have been proposed. Schubert (2006: 205-206), for example, suggests working with model dialogues and role plays in order for students to notice how speech acts such as refusals and apologies can be realised in the foreign language. Brown and Eisterhold (2004: 92) point out that the teaching of speech acts can be successful; however, it is also a controversial issue. They point out that speech acts should not be regarded as fixed formulas; instead the aim is to make students aware of linguistic variation. Schubert (2006: 201) claims that speech acts do not only vary across languages but also across language varieties. This aspect makes a strategic competence, as proposed by Meier, even more important. It is impossible to prepare learners for every linguistic realisation of different speech acts, thus cultural sensitivity and an ability to avoid miscommunication should be given particular attention in FLT. Meier (2003: 197-199) furthermore suggests ethnographic activities such as observations and interviews, analysing critical incidents and intercultural dialogues, simulations and role plays which practice turn-taking and specific speech acts, and using films and videos as source for the development of successful intercultural communication.

Pragmatics or language in use is one important component of intercultural competence. Intercultural communication in real time can be facilitated if learners are culturally sensitive towards other values and beliefs. However, it seems that it is a competence that is rather difficult to acquire for learners. Thus, cultural awareness and strategic competence seem to be the most crucial components of intercultural competence as far as pragmatics is concerned.

1.3. Alternative models and recent views on intercultural learning

1.3.1. Transculturalism as a new paradigm in FLT?

Intercultural learning and intercultural competence soon developed into a standard paradigm in FLT, despite some difficulties of implementation in the classroom. It seems that the various approaches to the topic resulted in a fuzziness of the term intercultural competence. Additionally, many teachers were not prepared for this new paradigm and thus, often lacked clear concepts of what teaching for intercultural competence entailed, a circumstance that could often be attributed to national policies (cf. Binder 2004). Nevertheless, in pedagogy the integration of intercultural competence was seen as an important dimension of general education and of foreign language teaching in particular. Doff & Schulze-Engler (2011: 1) criticise that intercultural competence has often been understood as a "magic formula" for understanding different cultures. Moreover, concepts such as Byram's ICC and Kramsch's 'third place' have rarely been contested (Doff & Schulze-Engler 2011: 6). Binder (2004: 17) points out that especially the classroom is a heterogeneous place and that intercultural contact is more frequently practised here than in other sectors of society. Thus, it is claimed that cultural theory and pedagogy should account for these new social structures and integrate aspects of a globalised world. Theories such as Hannerz' 'global ecumene' and Geertz' 'webs of significance' are often employed to describe intercultural interaction in its complexity. However, one of the most influential works in this regard is Wolfgang Welsch's (1999) critique of interculturalism. Welsch (1999: 194-195) argues that the concept of interculturality is based on a traditional perspective that views cultures as enclosed entities or islands. Thus, due to the presumption that all cultures are different from each other, successful intercultural communication is impossible. According to Welsch (1999: 196-197), the concept of multiculturalism is equally problematic. He argues that this approach also views cultures as separate spheres; however, multiculturalism is concerned with these different spheres living in one society. Hence, multiculturalism even furthers those imagined boundaries and promotes fundamentalism and ghettoization. Instead of inter- or multiculturalism, Welsch proposes the concept of transculturality in order to account for a changed cultural reality.

Cultures de facto no longer have the insinuated form of homogeneity and separateness. They have instead assumed a new form, which is to be called *transcultural* insofar that it *passes through* classical cultural boundaries. Cultural conditions today are largely characterized by mixes and permeations. (Welsch 1999: 197)

Furthermore, Welsch states that transculturality is located on the macro- and the micro-level of cultural and social organization. The macro-level refers to the hybridisation of cultures due to inner differentiation and external networks; these increasingly blur notions of 'foreign' and 'own'. Similar to Hannerz' theory of creolisation in the *'global ecumene'* (1992), Welsch's concept emphasises the fact that because of transnational migration and modern communication processes we have to rethink our view on culture. On the micro-level individual experiences are determined by transcultural formations, thus cultural identity can no longer be equated with national identity (Welsch 1999: 197-199). Instead, transcultural networks, in which cultural patterns are shaped and reshaped beyond national and geographical boundaries, are gaining importance. Thus, the concept of transculturality overcomes dichotomies such as globalisation versus particularisation since the transcultural individual can have both global and local affiliations (Welsch 1999: 203-205).

Welsch's transculturality concept has been discussed in terms of cultural and literary theory as well as with regard to pedagogy and FLT. Schulze-Engler (2002; 2006; cf.also Doff & Schulz-Engler 2011), for example, discusses the concept of transculturality in terms of literature teaching. Schulze-Engler (2006: 42-45) claims that a shift from inter- to transcultural is necessary since the former neglects inner differentiation and new ways of identity formation. In this regard, the nation state no longer plays the most important role since transmigration causes complex identities which make notions of 'foreign' and 'own' obsolete. Instead, he claims, it is necessary to emphasise the interconnectedness of cultures (Schulze-Engler 2002: 65).

Die wichtigste Aufgabe der Kulturtheorie besteht also nicht mehr vorrangig darin, Verständnis für die Unterschiedlichkeit von Kulturen zu wecken, um so einen interkulturellen Dialog zwischen 'eigener' und 'fremder' Kultur zu ermöglichen, sondern neue Beschreibungsmuster für das zu entwickeln, was man in der Kulturanthropologie als 'Kultur der Kulturen' bezeichnet hat. (Schulze-Engler 2006: 44)

The term 'culture of cultures' was coined by Marshall Sahlins (1993: 19) and was introduced to describe the relationships between local and global political structures and how the global is localized by indigenous peoples.

Antor (2006: 26; 30) emphasises that a transcultural approach would enable teachers to prepare their students for the changed dynamics of a globalised world. He argues that a shift in perspectives from inter- to transcultural is not merely concerned with the changed prefixes, but wants to account for the multiple and transgressive identities we find in a globalised world. Transcultural studies comprise, according to Antor (2006: 31-38), various aspects. The first aspect concerns universalism; it is necessary to deconstruct supposed universal assumptions as eurocentric but at the same time emphasise certain values such as the respect of human dignity and Human Rights, and the positioning of the individual within accepted cultural frames of reference. This point can also be understood as a critique of Welsch's concept. Antor (2006: 32;36) claims that it seems to be a basic human need to position oneself in monocultural narratives; it can be argued that, especially in times of increased globalisation, people find security in cultural identifications and ideologies. It seems that this aspect has been somewhat neglected by some transcultural theorists. Transcultural theory is mainly focused on hybrid forms of culture, something positively new that emerges when people from different cultures meet. However, it should not be ignored that positioning oneself in those monocultural narratives, as described by Antor, is an important identity factor. Binder (2004: 29) points out that especially immigrants and other deterritorialised people frequently create imaginary models of the lost homeland. In this view, identity is no longer an issue of national identity but rather a 'mythical' national identity that constructs a sense of belonging. This aspect of identification with monocultural views should not be underestimated in the multicultural classroom. On the contrary, such aspects of identity formation should be foregrounded to raise students' awareness towards national myths of identification.

Another aspect of transcultural studies, according to Antor, is the principle of dialogue, which does not seek to assimilate the students to a target culture but to establish a dialogue with alterity and to broaden one's horizon. Further aspects include the competence to deconstruct stereotypes, knowledge of cultural theory, an awareness of how knowledge and meanings are constructed, the ability to relativize one's point of views and relate them to others, and finally language competence. Language, thus, becomes only one component in the development of an extended inter- or transcultural competence.

The advantage of the transcultural approach is that aspects of globalisation are taken into account. Thus, concepts as Hannerz' 'global ecumene' are used to define a

new approach to cultural and language studies. However, the concept of transculturality has also come under critique. Antor (2006: 29; 36) points out that Welsch's understanding of interculturality does not confirm with modern intercultural studies. He claims that modern intercultural studies do not seek to view cultures as enclosed spheres. Furthermore, as pointed out above, Welsch seems to neglect monocultural concepts which, certainly, should be deconstructed. However, it is equally important to be aware that they are powerful tools in the process of identity formation.

Mall (2006: 109-111) also claims that interculturalism does not stand for focalising difference but for the rejection of notions of the radical 'foreign' in order to analyse how the local and global constitute each other. Moreover, Mall (2006: 110-112) claims that Welsch draws his conclusion from surface phenomena such as technology and ignores culturally deep structures. Like Antor, he argues that notions of 'local' and 'own' are important in the process of positioning oneself.

> In der Euphorie der technologischen Formation im Gefolge der industriellen Entwicklungen und Vereinheitlichung des Globus sind wir oft versucht, die *Hardware* der Globalisierung mit der *Software* der vielfältigen Kulturen zu verwechseln. Die gegenseitigen Stoßrichtungen der technologischen und multimedialen Vereinheitlichung und das Auseinanderdriften der Kulturen, Religionen und Nationalismen belegen diesen Irrtum. McLuhans Vision von einem global village erfährt so ihre Bedeutung und Grenze zugleich. (Mall 2006: 110)

A further point of critique mentioned is directed towards the prefix trans- per se. It is argued that trans- implies a place beyond culture; like the word transcendental that has the implications of being situated above or beyond reality (Mall 2006: 112). It could be argued that the prefix is somewhat philosophically or theologically loaded. However, it is also important to recognise the shift in perspective the concept of transculturality has brought.

To address the point of monocultural identifications, Gerd Baumann (1996; 1999) introduced the concept of dual discursive competence which accounts for two kinds of discourses of culture and identity. The first can be described as essentialist and dominant as it deals with the identification of a community and the individual along ethnic lines. The second form of discourse is *processual* and describes processes of construction and reconstruction of cultural identity across different communities. It can be argued that both discourses of culture have to be taken into account since both are of equal importance in the negotiation of meaning. Particularly in the information age, dominant discourses of culture gain importance. Hu (1999: 222-223; 231-233) claims that discourses of the 'foreign' and the 'own' blur; however, they particularly provide

migrants with a way of claiming self-assertion. Thus, they frequently refer to essentialist concepts of their own identity. Hu argues that they are often seen as representatives of a national culture and are expected to be insiders on certain cultural issues, even if ties with the country of origin are rather weak. It might be suggested that cultural diversity in the classroom should be appreciated and not essentialised in order to prevent stereotypes and cultural reduction.

This last point makes it necessary to explore how concepts of transcultural studies could be integrated into the EFL classroom. Delanoy (2006: 233) claims that traditional models of intercultural learning such as Kramsch's 'third place' already reject the notion of cultures as enclosed entities. However, transcultural studies should be taken into account. Thus, Delanoy proposes not to overemphasise the change of prefixes and to focus on what he terms "dialogic cultural learning" instead (Delanoy 2006: 241). The concept of dialogue would emphasise the context of social interaction and the conflict-solving and process-oriented nature that is foreign of language learning. He argues that dialogue requires equal partners in communication and invites students to realize their own embeddedness into culture which would lead to peaceful interaction. Delanoy furthermore claims that this approach has to be related to general educational approaches such as global citizenship education.

> Dialogue requires continuous negotiation of meanings, and can thus create potentially infinite space for meaningful communication and student involvement. In its global dimension, such a perspective invites the development of educational networks across cultures and continents, thus linking language learning to issues of global citizenship and peace education. (Delanoy 2006: 242)

The concept of global citizenship education shall be further outlined in one of the following sections. It might be argued that this approach is in line with traditional models and additionally focuses on transcultural concepts; however, Delanoy's dialogic model seems to be somewhat idealistic in terms of teaching practice. It will depend on the individual classroom how much dialogue or intercultural dialogue is possible. However, Delanoy also emphasises the value of dialogue in terms of literature teaching, a concept that will be discussed in chapter three.

It might be suggested that concrete models are necessary to guide teaching practice. Risager (2009), for example, argues that Byram's model of ICC is still of importance, however, teachers should also be aware of transcultural concepts such as Hannerz 'global ecumene' or 'cultural flow'. She concedes that most of the traditional models are essentialist in nature, however, as Baumann shows, essentialism is an important feature of positioning oneself; thus, two concepts should be taken into

account, namely the traditional, if sometimes essentialist intercultural view, and the transcultural perspective (Risager 2009: 23). It might be suggested that essentialism in a model of inter- or transcultural competence implies an awareness of how essential views of culture are created, for example, by politics or the media, how it is used by those in power, and what it means to one's own construction of identity. It is the role of the teacher to initiate such awareness processes; at the same time it is important to accept these essentialist views as important identity markers for the students. In sum, processes of awareness raising can be initiated by the teacher, however, they should not be imposed on the students.

Hauenschild (2010: 163-164), however, claims that it is crucial to abandon all essentialist views on culture and consider what transcultural theory contributes to pedagogy. She suggests looking for differences rather than commonalities and making the individual experiences of learners and teachers the basis for every educational process. It could be argued that such a view can be the basis for promoting the transcultural project in the classroom, however, models such as Byram's ICC provide teachers with suggestions for teaching practice, thus FLT is in need of models that combine established views with recent insights on globalisation and migration.

Auernheimer (2006: 150-156) suggests extending the concept of intercultural competence to include concepts of transcultural studies. He proposes to integrate knowledge, skills and attitudes in terms of four dimensions. The first one is concerned with cultural difference. This should not be understood as an essentialist position, but as a view on cultural difference as diverging cultural codes or scripts that influence social interaction. The second dimension is concerned with how images of the 'foreign' are constructed and used. Students should know why these images are constructed and how they can be deconstructed. Thirdly, aspects of asymmetries of power in intercultural interaction should be recognised. This dimension is concerned with knowing about the situation of the politically oppressed and the possibility to take over their point of view. The last aspect of a modern intercultural competence model should, according to Auerheimer, also include knowledge about collective experiences and the ability to be sensitive towards those. An example would be the Holocaust and how it influences the collective memory of certain communities. I would argue that this model accounts for the complexity of modern cultures while allowing for practical application in the classroom.

Generally, the transcultural approach to language teaching seems to be somewhat weak in methodology. Most of the teaching suggestions so far are concerned with literature teaching and the new literatures in English. Slowly, theory is also taking up on other media, for example, films (cf. Freitag-Hild 2011) and photography (cf.

Feurle 2009).

Bearing in mind the different approaches and concepts of transcultural studies, could we speak of a transcultural turn in pedagogy? As far as terminology is concerned, intercultural learning and intercultural competence seem to be established in pedagogy as well as in FLT. However, recent publications on this issue demonstrate a shift in perspective. Due to rapid development in global economic as well as communication networks, notions of culture and identity have changed. Concepts of transculturality and globalisation as proposed by Hannerz, Baumann and Welsch have brought a shift in perspective but the question remains whether it is appropriate to see intercultural and transcultural approaches under the premise of 'either or'. Delanoy (2008b: 100) argues that both approaches emphasise concepts of hybridisation and mixing and, at the same time, notions of the role of essentialism and cultural boundaries; therefore they should not be considered as opposite poles. The fact that there is a centre of transcultural and intercultural studies in Cologne and other institutions and publications under similar headings supports the existence of a dialogue between the two terms and their proponents. In sum, transculturality has turned out to be an important contribution to the didactics of cultural learning but should not be considered as a new paradigm. Instead, the focus should be on how to best equip the learners for a globalised and hybridised world with its challenges and opportunities.

1.3.2. Cultural Studies in the EFL classroom

Introducing Cultural Studies to the EFL classroom is related to the approach discussed above. However, while the concept of transculturality originated largely in a critique of monolithic concepts of culture and the concept of interculturality, Cultural Studies in the British tradition can be understood as an empowerment of the working class. Popular culture, thus, became the field of interest of academic study in order to trace the processes and relationships that make up what we call 'culture'. The purpose of this section is to outline different research areas within the scope of Cultural Studies and to discuss why and how this approach can be used in the EFL classroom.

British Cultural Studies is mainly associated with the works of Richard Hoggart, Raymond Williams, E.P. Thomson and Stuart Hall and can be seen as a critique of 'culture' as proposed by Leavis and Arnold, who considered culture as 'high culture' or the 'great works' of the nation (Storey 2003: 2; Teske 2006: 24; Delanoy & Volkmann

2006: 11). Notions of culture, as comprised in the great texts, are rejected in favour of a more democratic and inclusive perspective on culture.

> Culture is not something essential, embodied in particular 'texts' (that is, any commodity, object or event that can be made to signify), it is the practices and processes of making meanings with and from the 'texts' we encounter in our everyday lives. In this way, then, cultures are made from the production, circulation and consumption of meanings. To share a culture, therefore, is to interpret the world – make it meaningful – in recognisably similar ways. (Storey 2003: 3)

How the world is interpreted and made meaningful is furthermore related to power structures. Thus, concepts of hegemony and power as proposed by Gramsci, Foucault and Bourdieu largely influenced Cultural Studies, but also feminism and postcolonial studies had an important impact on this field (Storey 2003: 2-3). Thus, we find different paradigms and concepts that are subsumed under the term Cultural Studies (Delanoy and Volkmann 2006: 14). Teske (2006: 25) points out that the advantage of using a Cultural Studies approach in the EFL classroom is that it focuses on individual case studies put into a larger cultural context in order to understand the complexity of culture. Thus, it is possible to analyse pop music, popular literature and TV programmes within the context of production, consumption and meaning making. However, Delanoy and Volkmann (2006: 14) claim that Cultural Studies in the EFL classroom should go beyond the specific and make use of structuralist concepts in order to establish a link between an agency-oriented approach and an analysis of the deep structures of society. They concede, however, that due to transnational processes those deep structures are increasingly difficult to define. As discussed in the section on transculturality, there appears to be a contradiction inherent to cultural approaches to teaching foreign languages. On the one hand, hybrid processes dissolve traditional notions of cultures; yet, pedagogy has to be grounded in certain universal, ethical values. Hence, it is crucial to clarify which values should be incorporated into FLT and analyse how and why they are regarded as universal, and which power structures come into play. This aspect becomes even more prominent in the discussion of critical pedagogy and global citizenship education which shall be the focus of the following section.

Turning to the advantages of incorporating Cultural Studies into intercultural learning and FLT, Delanoy and Volkmann (2006: 13) suggest three reasons why Cultural

Studies can complement intercultural learning. First, Cultural Studies are in the culturalist tradition of Raymond Williams and, therefore, view culture as dynamic and process-oriented. Secondly, both Cultural Studies and intercultural learning – although I would argue Cultural Studies even more so – reject narrow concepts and definitions of culture. Finally, a Cultural Studies approach follows, due to its origins, a political agenda that should, as Byram has repeatedly pointed out, lie at the heart of pedagogy in general and FLT in particular. Cultural Studies, thus, offer a framework for the analysis of meaning production through the lens of popular culture and other discourses. Corbett (2003: 168) suggests that since Cultural Studies is concerned with an expansion of the notion of text, text analysis might be an adequate tool for the EFL classroom. This would include an understanding of how texts are produced and how intercultural texts are to be read. Furthermore, this kind of text analysis would further language skills and enable learners to interpret other texts and cultures. Cultural phenomena such as dance, fashion and music can be interpreted on the basis of a critical analysis. Guiding questions might be what certain behaviours and styles mean, who the author and the audience might be or which economic and technological constraints are involved in the production process (Corbett 2003: 181). Teske (2006: 28) suggests making text and media analysis an important feature of FLT. Thus, students become aware of how certain discourses are mediated and situated within a culture or subculture. Like Kramsch (2010), Teske proposes to expand semiotics to an analysis of how signs are used for making meaning, including non-verbal signs such as gestures and dress code. She refers to Geertz' (1973) 'thick description' of 'webs of significance' in order to understand one's own and other cultures. Teske (2006: 26-27) furthermore emphasises the emotional involvement of the individual learner. She states that self-reflection and an awareness of one's own cultural values must be the starting point of teaching Cultural Studies; the former area's study approach practised in FLT failed to reflect this important connection of making facts about other cultures relevant for the individual learner. It is, thus, necessary to link

> [...] factual information with personal experience, and learn to apply and extend cultural knowledge, identify cultural difference, infer and foresee cultural problems, and finally cope with misunderstanding and communication breakdown. (Teske 2006: 27)

In short, Cultural Studies provide teachers with a framework of text analysis that goes beyond traditional notions of culture; it focuses on the particular and tries to put it into a larger context; it furthermore promotes a dialogic approach to an understanding of other cultures. However, it is also important to evaluate Cultural Studies in terms of applicability in the language classroom. As pointed out, text analysis is an important tool of Cultural Studies.

> The structured reading of cultural phenomena with the help of an interpretative framework of meaning could be of valuable support to the acquisition of cultural awareness in the FL classroom. It can draw attention to frameworks which are inherent in teaching and textbooks and which are taken for granted by the pupil too often. Offering a variety of frameworks underscores the breaking away from received attitudes towards the other culture(s). (Teske 2006: 31)

Various authors have shown how to apply the principles thereof to teaching practice. Linke (2006) for example argues that creative work is an important element of critical media analysis in her examples of the representation of British schools in British film as it would require students to personally engage with a topic. Buckingham and Sefton-Green ([2004]) show that through creative works like photo stories, text writing and the production of a magazine learners can explore how popular culture functions as a means of constructing individual and collective identity. Thus, photos, dance or rap become "sites where students research and document, map and explore the politics of identity: converging and contradictory representations of gender and colour and class" (Buckingham & Sefton-Green [2004]: xiii). Although Buckingham's and Sefton-Green's project was conducted in English as a first language context, the aspect of learners becoming researchers can also be applied to FLT. Within the Cultural Studies approach, students are encouraged to conduct research on certain cultural phenomena and on different texts and discourses and become ethnographers themselves. Corbett (2003: 106-113) suggests activities which practice intercultural observation, for example, learning with critical incidents, and activities in decentring and cultural awareness. Further ethnographic activities might include large-scale projects such as exchange programmes or conducting interviews. Buckingham and Sefton-Green ([2004]: 110) point out that research would make students aware of the fact that knowledge is constructed. Additionally, it would provide them with the authority of meaning production. Holmes and O'Neill (2010) demonstrate how students use ethnographic tools such as reflection, diaries and participant observation in intercultural interaction to develop their skills in intercultural communication and awareness.

Other methods include the work with literary texts. Since the development of

intercultural competence through literature will be the focus of chapter two, only some examples of how to combine a Cultural Studies approach with literature teaching in the EFL classroom shall be discussed here. In her example of teaching postcolonial literature, Wildburger (2006) shows how difficult it can be for students to understand the discourses expressed in aboriginal Australian poetry. She emphasises that the processes of text production and distribution play an important role in the negotiation of meaning and that students have to be made aware of that; otherwise they might force the text into their own world-view. Thus, such an analysis requires text awareness as well as the personal participation in reading a text in order to understand it (Wildburger 2006: 134). Corbett (2003: 172) also points out that it is crucial to be aware that a literary text is not an unmediated communicative event but embedded into a larger context of text production in which audience is, for example, one dimension.

Doff (2006: 126-128) demonstrates in a very effective teaching example how concepts from intercultural learning, Cultural Studies and literature studies can be combined in order to develop intercultural competence. She proposes some tasks on the novel *The Hockey Sweater* to investigate notions of identity in contemporary Canada. The tasks, for example, require the students to define the roles of the main character within his social environment, to explain some misunderstandings that occurred in the story and to reflect in how far they could be considered as 'typically' Canadian. Furthermore, the students are presented with two quotes on hockey, one by the author and the other by a professor of history. With the help of the quotes and the novel they have read the students should sum up what hockey means for Canada and then reflect whether any sport plays a similar role in their country. Finally, the students should think of a way of defining their own culture and to give reasons for their opinion. There might be a danger here that students view culture in terms of national culture, which should not be rejected per se, however, they should be made aware of the fact that culture does not automatically imply national culture. The advantage of this teaching example is that it shows how critical awareness can be raised by introducing adequate tasks. They get a notion of how national culture is constructed in Canada and are encouraged to reflect on the same process in their country of origin. Thus, a task-based approach which focuses on the learner and the negotiation of meaning seems to be a useful approach for combining language teaching with teaching for intercultural competence (cf. Delanoy 2002; Corbett 2003; Teske 2006).

Cultural Studies have the potential of providing teachers with tools to integrate cultural learning into FLT. The rejection of narrow concepts of culture, the focus on texts and questions of power and identity lie at the heart of Cultural Studies; therefore, this approach should be considered an important framework of teaching for intercultural

competence in the EFL classroom.

1.3.3. Critical pedagogy and education for global citizenship

This section focuses on the contributions from critical pedagogy to the issue of intercultural learning, how it is related to cultural studies, in which way it is criticised and how global citizenship education can be an alternative view. Critical pedagogy is primarily connected with the works of Paulo Freire (e.g. 1970) and Henry Giroux (e.g. 1983; 2011). Their work focuses on the political aspect of education, its purposes and ideologies, and places the students in the centre in order to lead to their empowerment.

Critical pedagogy is concerned with intercultural learning in so far as it is believed that pedagogy offers the possibility of empowering the "oppressed" (Freire 1970), that is, claiming to give a voice to those who are powerless in a dominant society. "Critical pedagogy means addressing radical concerns, the abuse of power in intercultural contexts, in the acquisition of languages and in their circulation." (Phipps & Guilherme 2004: 1). Its main concerns are to question taken-for-granted power structures, to be critical towards capitalism and to recognise language for hegemonic purposes among others. Critical pedagogy draws on the proponents of Cultural Studies such as Hall and Williams in order to give a voice to those who have been oppressed and propose counter-hegemonic views on history and culture. Giroux (2004: 60) suggests using insights from Cultural Studies in order to facilitate "democratic politics, the dynamics of resistance, and the capacities for social agency." Further fields of interests that are influenced by Cultural Studies are how institutionalised education is used to produce knowledge and values and how pedagogy is a mode of cultural production. It is therefore the responsibility of critical pedagogy to make students aware of the dynamics of cultural and social production and reproduction (Giroux 2004: 63). Pedagogy, in this view, has a transformative power as it claims to enable students to bring about political change and a more just society.

In short, Critical Pedagogy addresses issues of power structures, cultural reproduction and inequality in a global dimension. Furthermore, different aspects such as language are considered as serving the system to maintain traditional power structures, thus, it is also necessary to make use of education and language for counter-hegemonic struggles.

> [The] project of pedagogy in languages and intercultural communication is not a cynical functionalist project that manufactures intercultural and

> linguistic competences like biscuits, and creates docile bodies fit to serve a machine of global capitalism. No. it is our conviction that pedagogy is an unpredictable business, but a business which is about hope, politics and practicality. (Phipps & Guilherme 2004: 2)

Within the Critical Pedagogy approach citizenship education plays an important role. Giroux (2004: 68-75) argues that it is the purpose of pedagogy to turn students into responsible and active political agents. However, neoliberalism and consumerism have turned citizenship into a good that is alienated and stripped of its inherent purpose, namely that of leading a self-determined life in a democratic society. In the globalisation age, citizenship has to extend to global citizenship education. Giroux (qtd. in Guilherme 2006: 164) argues that citizenship in a globalised world must be considered beyond the nation state. A citizen, thus, has global rights and obligations and should further the democratic project worldwide.

> Citizens for a global democracy need to be aware of the inter-related nature of all aspects of physical, spiritual and cultural life. This means having a deep-rooted understanding of the relational nature of global dependencies, whether we are talking about the ecosphere or the circuits of capital. Second, citizens need to be multiliterate in ways that not only allow them access to new information and media-based technologies, but also enable them to be border crossers capable of engaging, learning from, understanding, and being tolerant of and responsible to matters of difference and otherness. This suggests reclaiming as central to any viable notion of citizenship, the values of mutual worth, dignity, and ethical responsibility. At stake here is the recognition that there is a certain civic virtue and ethical value in extending our exposure to difference and otherness. (Girioux qtd. in Guilherme 2006: 165).

It can be argued that Giroux's view implies that it is the teacher's responsibility to provide students with the knowledge to participate in a world society and decentre from their own world view. This view also takes inherent democratic values as a basis for a global political agency. Guilherme (2007: 76-78) suggests that cosmopolitan citizenship or Human Rights education should serve as a framework particularly for language teaching. She claims that the role of English as a Global Language must take two aspects into consideration. The first one is concerned with the historical and political aspect of how English has been used for colonisation and the oppression of the colonised. However, English can also be used for empowerment since it can serve as a medium for promoting citizenship and Human Rights. Global or cosmopolitan citizenship in the language classroom, in this view, should serve the purpose of leading to a just world.

> [E]ducation for cosmopolitan citizenship carries the responsibility of simultaneously promoting a shared identity, the appreciation of diversity, the respect for difference, the pride in one's own identifications and the commitment to taking action in the interest of the weaker member of our communities. (Guilherme 2007: 82)

Hence, global citizenship education within the Critical Pedagogy approach serves as an empowerment by taking action and giving the oppressed a voice. This view, however, can be criticised for various reasons. Buckingham, ([2003]: 5) for example, points out that Critical or Radical Pedagogy presumes a mystified or deluded student who has to be empowered by the teacher. He furthermore argues that there is no guarantee that students, once given a voice, will use it to articulate things that fall within the realm of those values that Critical Pedagogy wants to promote. It seems that Critical Pedagogy is not critical towards the question in how far it is legitimate to politicise students and which kind of politics teachers should use. Apparently, postmodern dogmas are applied to pedagogy which seems to be somewhat blind to the everyday life of student and teacher. Buckingham ([2003]: 5-7) criticises, for example, that there cannot be an equal relationship between teacher and student as claimed by Critical Pedagogy. Institutionalised structures of power and authority cannot be disregarded as easily as assumed since teachers also have to be aware of their role as assessors and maintainers of discipline. In Buckingham's view too many different concepts are used uncritically by this approach in order to tell a story of liberation that remains theoretical. "Ultimately, the central problem with critical pedagogy lies in its attempt to resolve complex pedagogical problems purely by means of theoretical rhetoric" (Buckingham [2003]: 8). Buckingham rightly claims that Critical Pedagogy is strong in its rhetoric but rather weak in its practical concepts. I would suggest that a Cultural Studies approach that is focused on the particulars of everyday life which takes into consideration the transcultural aspect of identity is less radical in its assumptions. An idealised narrative of empowerment that promotes the liberation of the oppressed, but which is rather uncritical towards notions of globalisation and transmigration can hardly be applied in the classroom. The idea of the teacher and his students in a white middle class setting presuming to "alleviate human suffering" (Giroux 2004: 72) leaves a somewhat colonial taste. This should not mean that values such as Human Rights and citizenship education should not work as framework also for FLT. It is necessary to be critical towards accepted views on history, democracy and globalisation but, at the same time, pay attention to the limitations and possibilities of each approach. It could be added that

Critical Pedagogy seems to be somewhat blind to cognitive approaches to learning, that is, the implication that the teacher is in the position of politicising his or her students who will uncritically accept it, as if they were a black box. It has to be emphasised that the teacher can initiate awareness processes towards certain social and cultural issues. How the student will interpret these processes and make use of them for his or her own purposes is not necessarily in the teacher's power to control. As Buckingham points out, it may happen that students use their voice to articulate attitudes and opinions that are not in line with the teacher's intention. Thus, there is a need for a pedagogy that takes into consideration global issues and inherent human values without falling prey to radicalism.

Such an approach is, for example, taken by Byram. He extended the notion of critical cultural awareness and political education (1997) to that of intercultural citizenship education in the foreign language classroom. Byram (2008: 165) proposes that language education must be complemented by critical cultural awareness that takes internationalisation into account. His approach to intercultural learning must be considered within a European project of language education that shall be further explored in the second chapter. As already mentioned he suggests a dialogue between cultures and explores the role of language learners as mediators between cultures. It is a shift from a competence- or output-oriented language education to an evocation of the neohumanist concept of 'Bildung' which aims at a transformation of the individual in order to act as an active and responsible citizen of a society (Byram 2010). This framework has to be considered also in the light of his model of intercultural citizenship. Byram's model (2008: 178-184) comprises five orientations of modern citizenship education. The first one is the *evaluative orientation* which is mainly concerned with the attitudes dimension of Byram's model of ICC (1997). It is a critical cultural awareness acquired through language learning and political education. Such attitudes would for example be the willingness to engage with otherness and to be critical towards one's own cultural values, or the respect for the dignity of the individual. The *cognitive orientation* deals with the knowledge dimension of ICC and is complemented by the contents of political education, for example democracy, globalisation etc. Thirdly, the *comparative orientation* aims at making comparisons between languages and cultures and is, according to Byram, the focus of intercultural citizenship education. "Comparison with otherness is fundamental to foreign language education and possible but not inevitable in national language or political education" (Byram 2008: 181). It could be suggested that comparisons are one way of approaching intercultural learning; however, they have to be treated with caution as comparisons could also lead to otherisation of certain cultural and social groups. The *communicative*

orientation has no equivalent in political education and is concerned with the skills of interpreting and relating as proposed by Byram's ICC model. The last orientation is the *action orientation*. I would suggest that it is the most crucial aspect of Byram's model as it focuses on teaching practice. Additionally, it is learner-oriented and enables the students to become active political agents. It comprises a language dimension which deals with intercultural interaction in real-time, and a political dimension which is concerned with practising democratic values such as organising group work, seeking consensus, accepting criticism and the opinions of others etc. Again, Byram's suggestions seem to be somewhat ideal. Nevertheless, they provide a framework of integrating citizenship education in the foreign language classroom in order to promote the values of intercultural dialogue, democracy and Human Rights. "Education for intercultural citizenship therefore deliberately facilitates or creates experiences where the qualities of being intercultural are developed" (Byram 2008: 187).

Furthermore, the implementation of global citizenship education could be applied more easily in the Austrian curriculum for foreign language teaching. Since 1978 political education is one of the principles of teaching for every subject (Grundsatzerlass politische Bildung). The fusion of political education and language education, as proposed by Byram, seems to be a valuable approach for the EFL classroom.

Transculturalism, Cultural Studies and Critical Pedagogy have contributed to the development of intercultural learning in FLT. What they have in common is a concern for politics, democracy and intercultural dialogue. Transcultural theory emphasises notions of the global and the local whereas Cultural Studies explores individual case studies and their embeddedness in macro contexts. Especially the latter has relevance for an action-oriented approach to FLT as students could become personally engaged and work as ethnographers themselves. The contribution of Critical Pedagogy is significant in terms of the critique of power structures and the promotion of global citizenship education. At the heart of every approach lie the values of appreciation of difference and a cultural awareness that seeks to locate the individual within its local and global affiliations. Consequently, what the traditional as well as the more recent or alternative approaches to the development of intercultural competence in the EFL classroom have in common is a belief in the responsibility of pedagogy to work towards change and a peaceful society.

2. The framework for teaching English as a foreign language in Austria

This chapter is focused on the context of FLT in Europe in general and in Austria in particular. While the first chapter discussed various theories on the development of intercultural competence in foreign language learning, the application and recognition thereof in terms of language policies shall be explored here. These policies are of importance in so far as they result in curricular suggestions and thus, have a direct influence on teaching practice.

The first section is concerned with intercultural competence as a European endeavour and, therefore, will mainly focus on the major document on FLT, the Common European Framework of Reference for Languages. The second section deals with the Austrian curriculum for English as a Foreign Language and the integration of intercultural learning as a teaching principle.

2.1. Intercultural competence and the Common European Framework of Reference for Languages

The main organisation concerned with language policies in Europe is the Council of Europe which aims at promoting Human Rights, democracy and a European cultural identity. Since 1957 the Language Policy Division of the Council has been conducting various projects in the field of language education and plurilingualism. Since 1994 the Division's work is complemented by the Centre for Modern Languages situated in Graz (Council of Europe, Language Policy Division 2008: 1). One of the Division's major projects was the establishment of a unit-credit system that should allow for comparability and effectiveness in language learning and teaching. Van Ek's 'threshold level' of English, for example, has been adapted to other languages and served as basis for the Common European Framework of References for Languages (CEFR) (Van Ek 2001: 1). Another project relevant in terms of later developments, including the CEFR was "Modern Languages: improving and intensifying language learning as factors making for European understanding and mobility" between 1978 and 1981 which can be understood in terms of new forms of migration inside and outside Europe. The aim

was to investigate in how far languages could serve as a vehicle for cross-cultural understanding (Byram & Guilherme 2010: 16; Trim 2007: 22). Political changes in Eastern Europe made this issue even more pressing, thus in 1989 the Council launched the project "Language Learning for European Citizenship" which lasted until 1997 and was aimed at the share of information, educational exchanges and cooperation for the development of new models for language learning and learner autonomy (http://www.coe.int/t/dg4/linguistic/historique_en.asp?, 8.3.2012, 11:59). This project resulted in the Recommendation No. R(98) 6 by the Council which advised its member states to pursue plurilingual education policies that enable learners to successfully communicate with speakers of other languages and promote mutual understanding, open-mindedness, European cooperation and mobility (Council of Europe 1998). Here, the Council stresses the link between language learning and culture, that is, communication to facilitate cooperation and coordination among members to celebrate diversity and pursue European values such as democracy and Human Rights. This view was further developed in the Council's 'White Paper on Intercultural Dialogue' (2008) which considers intercultural dialogue and the promotion of plurlingualism as key to a peaceful future. In sum, European policy has put significant emphasis on the importance of language learning as a tool to develop intercultural understanding. The role of foreign language learning in education thus becomes not only reduced to linguistic skills, but is regarded as a major component of furthering the European project.

2001 was declared the 'European Year of Languages' which sought to "further initiatives to support member states in developing policy responses to the new challenges to social cohesion and integration"

(http://www.coe.int/t/dg4/linguistic/historique_en.asp? 8.3.2012, 11:59). Projects and initiatives during this year resulted in the CEFR, an instrument that should promote plurilingualism and offer guidance for learners and teachers to make language competence levels comparable across Europe (Council of Europe, Language Policy Division 2008: 2). According to the Council language learning in Europe has political objectives which were laid out in Recommendation No. R. (98) 6 and integrated into the CEFR:

> • To equip all Europeans for the challenges of intensified international mobility and closer co-operation not only in education, culture and science but also in trade and industry.
> • To promote mutual understanding and tolerance, respect for identities and cultural diversity through more effective international communication.
> • To maintain and further develop the richness and diversity of European cultural life through greater mutual knowledge of national and regional languages, including those less widely taught.
> • To meet the needs of a multilingual and multicultural Europe by

appreciably developing the ability of Europeans to communicate with each other across linguistic and cultural boundaries, which requires a sustained, lifelong effort to be encouraged, put on an organised footing and financed at all levels of education by the competent bodies. (Council of Europe 2001: 3)

Language learning thus serves economic, political and cultural goals. Communication in a multicultural Europe should be facilitated by language learning to ensure future cooperation in terms of trade but also to promote mutual respect.

Apart from the descriptors for the four skills, speaking, listening, reading and writing, the CEFR also contains various recommendations on intercultural learning. Thus, it is emphasised that

[i]n an intercultural approach, it is a central objective of language education to promote the favourable development of the learner's whole personality and sense of identity in response to the enriching experience of otherness in language and culture. (Council of Europe 2001: 1)

The Council considers competence in a foreign language a personal enrichment and not only as an asset in terms of economic advantages. It enables the learner to communicate with speakers of other languages and cultures. However, it also seems that this notion of culture is informed by what Welsch (1999) criticises as a notion of culture as contained spheres. Particularly the use of the term 'otherness' could imply a certain exoticism that is practised in language learning. It has to be considered that the Council's recognition of intercultural learning is decisive as it influences national language policies.

It could be argued that the CEFR is largely influenced by CLT and, as far as intercultural learning is concerned, by Byram. In the 1990s, Byram and Zarate were commissioned by the Council to provide input on the assessment of sociocultural competence (Houghton 2010: 194). They decided to change the term into intercultural competence, hence the dimensions of skills, knowledge and cultural awareness of Byram's model can also be found in the CEFR. In the CEFR (Council of Europe 2001: 43) it is pointed out that by learning a foreign language learners are confronted with different values and beliefs and integrate this new knowledge into existing patterns. Thus, an intercultural awareness builds up that enables the learner to mediate between different cultures.

The Council of Europe (2001: 102-105) furthermore states that intercultural competence comprises intercultural awareness and intercultural skills that are developed

inter alia by the acquisition of sociocultural knowledge about the culture of the target language such as conventions of everyday living, for instance food and leisure activities, values and attitudes or social conventions such as dress or punctuality. Comparing one's own and the target culture, i.e. established notions of culture with new ones, would lead to a heightened sensitivity and awareness in communication. However, it might be suggested that knowledge about so-called 'facts' could lead to a furthering of stereotypes and prejudices. It will depend on how the learners acquire this knowledge and which form of input they get. Being aware of the fact that acquiring knowledge will not suffice for developing intercultural skills, the Council (2001: 1) highlights the process of identity formation within the context of complex social agency.

The Council (2001: 104-106) emphasises that only suggestions can be made and teachers and trainers should be sensitive to the educational context of their learners, the attitudes they bring to the classroom, the kind of sociocultural experience they have had, and which kind of knowledge they need to successfully communicate with the target culture. In contrast to the language competences, there are no levels of intercultural competence suggested in the CEFR. Byram (2008: 219) notes that a scale for the measurement of intercultural competence was intended, however, no common agreement was achieved as to how such a scale could be employed. It could be suggested that intercultural competence is difficult to measure or to refer to set up levels of competence. I would argue that cultural awareness is an ability that cannot be measured. It involves an attitude that should be made the objective of language teaching; however, it cannot be subjected to any kind of assessment in terms of validity or reliability. The problematic issue of assessment shall be further developed in the fourth chapter within the framework of a teaching example.

The CEFR is an instrument that is mainly concerned with language competence; therefore, there are no extensive suggestions on teaching practice. Intercultural competence can be understood as a guiding principle, an attitude that teachers should bring to the classroom and an ability that should be the general goal of language learning. It should not be forgotten that the CEFR is also a political instrument which seeks to make language teaching in Europe more effective and to bring it to a comparable level in all the member states of the Council. The section on intercultural competence in the CEFR, thus, has to be understood as a recommendation for national

educational policies but also as an expression of unity as far as education is concerned.

Other tools in terms of language and intercultural learning developed by the Council of Europe are the European Language Portfolio (ELP) that documents a learner's progress in language and cultural learning (http://www.coe.int/t/dg4/education/elp/, 8.3.2012, 14:25), the Autobiography of Intercultural Encounters which maps the learner's experiences with people from different cultural groups (http://www.coe.int/t/dg4/autobiography/default_EN.asp?, 8.3.2012, 14:23) and the INCA project which is aimed at people engaged in international business and towards raising their awareness towards certain cultural issues and assess their competence in this field (http://www.incaproject.org/, 8.3.2012, 14:26). It resembles traditional intercultural training aimed at adults in business and is therefore not suitable for classroom usage.

Europe's language policy and its view on intercultural learning have to be considered within a larger political context, such as the post war consolidation, the collapse of the Soviet Union and other inner European conflicts. The Council of Europe's perspective of language learning and teaching can be understood as an inclusive project. Within this, perspective language learning contributes to intercultural dialogue and understanding, and forms part of a European peace project set out more than sixty years ago. As the Council cannot enforce binding laws, the individual member states have to consider in how far its recommendations shall be integrated into national policies. How Austria has responded to the developments on the European policy level shall be the topic of the next section.

2.2. Intercultural learning and language learning in Austria

Austria introduced intercultural learning as a teaching principle for every subject in the 1990s (http://www.bmukk.gv.at/schulen/unterricht/prinz/interkult_lernen.xml, 8.3.2012, 15:50). The new curriculum for the lower secondary level (Hauptschule and AHS) states the principle of intercultural learning in the general didactic principles, consequently intercultural competence should be fostered in every teaching subject (Binder 2004: 206). Intercultural learning as guiding principle is stated in the Austrian curriculum thus

as follows:

> Interkulturelles Lernen beschränkt sich nicht bloß darauf, andere Kulturen kennen zu lernen. Vielmehr geht es um das gemeinsame Lernen und das Begreifen, Erleben und Mitgestalten kultureller Werte. Aber es geht auch darum, Interesse und Neugier an kulturellen Unterschieden zu wecken, um nicht nur kulturelle Einheit, sondern auch Vielfalt als wertvoll erfahrbar zu machen. Durch die identitätsbildende Wirkung des Erfahrens von Gemeinsamkeiten und Unterschieden der Kulturen, insbesondere in ihren alltäglichen Ausdrucksformen (Lebensgewohnheiten, Sprache, Brauchtum, Texte, Liedgut usw.), sind die Schu lerinnen und Schu ler zu Akzeptanz, Respekt und gegenseitiger Achtung zu fu hren. (Verordnung über die Lehrpläne: 5)

It is emphasised that knowledge about other cultures alone is not enough. The students should be encouraged to bring positive attitudes to the classroom and to appreciate difference. The principle specifies that every cultural group of Austria should be introduced to the classroom. The inclusion of this paragraph points to the political function of school. As Binder (2004: 26) states school as a political institution is concerned with the reproduction of national culture and history. At the same time, it has been recognised that the social reality of many students in Austria has changed radically within the last forty years. Transnational migration and other globalisation processes have led to increasingly heterogeneous classrooms. Therefore, a paragraph on multilingualism has been included in the general principles that states that multilingualism should be encouraged and that the mother tongue of every student should be integrated (Verordnung über die Lehpläne: 5). Binder's study (2004: 205-206), however, demonstrates that the principle of intercultural learning is hardly realised in Austrian schools. She claims that many teachers lack the knowledge and the training in how to apply the principle to teaching practice. Although most of the teachers have a positive attitude towards intercultural learning, they often lack the knowledge and the resources for application. Binder (2004: 205; 229) concludes that due to lack of application of the principle, the Austrian school system is still geared towards monoculturalism and monolingualism.

Turning to the teaching of foreign languages in Austria, in the curriculum for lower and upper secondary level the principle of intercultural learning is explicitly related to foreign language acquisition. Moreover, the new competence-oriented

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curriculum for foreign languages comprises the most relevant elements of the CEFR, that is, a focus on the four skills and intercultural competence.

> Der Prozess des Fremdsprachenerwerbs bietet auch zahlreiche Möglichkeiten der Auseinandersetzung mit interkulturellen Themen. Das bewusste Aufgreifen solcher Fragestellungen soll zu einer verstärkten Sensibilisierung der Schülerinnen und Schüler für kulturelle Gemeinsamkeiten und Unterschiede führen und ihr Verständnis für die Vielfalt von Kulturen und Lebensweisen vertiefen. Dabei ist die Reflexion über eigene Erfahrungen und österreichische Gegebenheiten einzubeziehen. (AHS Lehrplan der Unterstufe für die lebende Fremdsprachen: 1)

Here we also find the political agenda of promoting understanding and appreciation of difference. Furthermore, students should be encouraged to reflect on their own identity. This aspect of self-reflection is a crucial feature of every intercultural learning model. It is believed that, in order to understand 'the other', it is necessary to start with oneself.

What is more, the curriculum recognises the inherent link of language and culture and directly addresses the topic of language learning as the key to becoming interculturally competent.

> Fremdsprache ist Ausdruck von Kultur- und Lebensformen. Der Erwerb einer Fremdsprache dient ua. dem Kennen lernen von Fremdem, der bewussten Auseinandersetzung mit kultureller Verschiedenheit und diesbezüglichen Wahrnehmungen und Wertungen. (AHS Lehrplan der Unterstufe für lebende Fremdsprachen: 1)

Language as a means of making meaning should lead the learners to an analysis of different values and beliefs. Language is not equated with culture but seen as a tool to perceive the world. Generally, cultural awareness and the appreciation of difference seem to be the most important feature of the curriculum. It is further stated that factual knowledge about other cultures should be integrated in a way that facilitates an action-oriented teaching approach and raises students' awareness towards cultural issues. Intercultural dialogue and authentic communication with other speakers of the language, not only native speakers, should be encouraged (AHS Lehrplan der Unterstufe für lebende Fremdsprachen: 3). Thus, the shift from Landeskunde to intercultural competence is clearly outlined in the curriculum.

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The curriculum for foreign languages for the upper secondary level is more specific in terms of the aims and objectives of intercultural learning.

> Durch interkulturelle Themenstellungen ist die Sensibilisierung der Schülerinnen und Schüler für die Sprachenvielfalt Europas und der Welt zu verstärken, Aufgeschlossenheit gegenüber Nachbarsprachen – bzw. gegenüber Sprachen von autochthonen Minderheiten und Arbeitsmigrantinnen und -migranten des eigenen Landes – zu fördern und insgesamt das Verständnis für andere Kulturen und Lebensweisen zu vertiefen. Die vorurteilsfreie Beleuchtung kultureller Stereotypen und Klischees, die bewusste Wahrnehmung von Gemeinsamkeiten und Verschiedenheiten sowie die kritische Auseinandersetzung mit eigenen Erfahrungen bzw. mit österreichischen Gegebenheiten sind dabei anzustreben. (AHS Lehrplan der Oberstufe für lebende Fremsprachen: 1)

Firstly, the notion of European identity is mentioned. Increased mobility and transnational migration caused by economic and cultural forces, for example working and studying abroad, is facilitated by plurilingualism. Secondly, the curriculum seems to be informed by the Austrian social reality of the students which is characterised by migration and transcultural experiences. Thirdly, these experiences and intercultural encounters should be scrutinized in terms of stereotypes and prejudices in order to come to a mutual understanding. Clearly, intercultural competence is seen as a tool for economic success but also as enrichment for the personality of each individual. This is furthermore stated in the values of foreign language learning for the society as a whole:

> Durch die Auswahl geeigneter fremdsprachlicher Themenstellungen ist die Weltoffenheit der Schulerinnen und Schuler sowie ihr Verständnis fur gesellschaftliche Zusammenhänge zu fördern. Konfliktfähigkeit, Problemlösungskompetenz und Friedenserziehung sind auch im Fremdsprachenunterricht als zentrale Lehr- und Lernziele zu betrachten. Zudem ist im Fremdsprachenunterricht eine Sprachregelung zu vermitteln und zu pflegen, die der Gleichberechtigung der sozialen Geschlechter entspricht. (AHS Lehrplan der Oberstufe für lebende Fremsprachen: 1)

The advantage of the new competence orientation is that there is place for a variety of topics. The curriculum is oriented towards linguistic competence as proposed by the CEFR and no longer determined by certain topics. However, it is necessary to be aware of the educational role of the school itself. Linguistic competence is vital; however, economic output-orientation should not outweigh social and intercultural learning. Therefore, it is crucial that the curriculum makes intercultural learning an explicit goal

of foreign language education.

Generally, the Austrian curricula for the lower and upper secondary level for teaching foreign languages emphasise the relationship between language and intercultural learning. It could be argued that the underlying notion is that of cultures as enclosed entities, denoted by terms such as 'das Fremde' or 'der Sprachraum'. However, cultural awareness as one of the main objectives of language teaching is implemented as a basic principle. Furthermore, the transnational reality of the students is taken into account. Finally, language teaching is considered within a European dimension and aims at promoting those values that have been proposed by the Council of Europe.

3. Literature as a tool to develop intercultural competence in the EFL classroom

The teaching of literature traditionally has been of great importance in language and foreign language teaching. The development of a literary competence has been emphasised especially within the humanist tradition of teaching and pedagogy in general. Risager (2006: 26; 197) points out that the 18th and 19th century saw the consolidation of nation states, thus culture was mainly associated with nationalities. The construction of nation states and their identities was also maintained via literature. Labels such as 'the English language' or 'the English literature' have had an influence on FLT and the teaching of literature. The 'great works' of literature were considered to be essential in order to understand the foreign culture. Due to the shift in EFL teaching from the 'great works' to communicative skills initiated by CLT, there was not much room for literature in the EFL classroom during the 1970s and 1980s (Fenner 2001: 15) The emphasis on popular culture and the integration of Cultural Studies seem to have brought a revival of literature teaching in EFL and is nowadays considered as an important aspect of intercultural learning (Corbett 2003: 173).

> The vividness of literature lies in the construction of dramatic voices which, though they are fictional, nevertheless represent the people who inhabit a given culture at a particular time. (Corbett 2003: 174)

The question in how far literature can serve as a vehicle to develop intercultural competence in the EFL classroom shall be the focus of this chapter. Firstly, it is necessary to explore why literature should be part of a modern foreign language curriculum, what can be learned from it and how it can be used efficiently.

The second section will take a reader-response approach to reading as a basis for further discussion of the issue. Louise Rosenblatt's transactional theory of reading will be explored in further detail. It emphasises the active reader as a co-constructor of meaning and proposes reading as a tool to educate the whole person. The traditional approach that focused the value of literature in the light of a humanist education is not abandoned but reconstructed under the aspect of a reader-response theory. It follows a discussion of a pedagogic approach that has been developed under the term 'Fremdverstehen'. It is inter alia a further development of Rosenblatt's suggestions on aesthetic reading and proposes that literature is an important tool in the development of

intercultural understanding. Lothar Bredella's work has been significant in this regard; hence his suggestions on Fremdverstehen and similar approaches, for example, Werner Delanoy's dialogic reading, shall be investigated in this section.

The last section of this chapter will deal with a critique of the term Fremdverstehen and will offer some alternative models of teaching literature in the EFL classroom that have been proposed under the headings of Cultural Studies and transcultural theory.

The chapter will close with a summary and an evaluation of the discussed approaches. Suggestions will be made on the applicability of the theory in terms of the teaching example on the young adult novel *Noughts and Crosses* discussed in chapter four.

3.1. A vindication of literature in the EFL classroom

As pointed out, literature has always played an important role; however, the focus of literary education in FLT has changed. Teaching has seen a shift from the supposedly 'great works of art' to literature as part of popular culture. This shift can be traced back to Cultural Studies' emphasis on the deconstruction of Western hegemonic myths but also to the focus on the learner as proposed for example by CLT. The learner's interests and identifications with language and culture have become a vital notion of FLT. But what exactly and how can literature contribute to the language education of children and young adults?

The Austrian curriculum for English for the upper secondary level mentions two points concerning literature teaching in the EFL classroom. Firstly, in connection with linguistic competence it is stated that students should also be encouraged to expand their vocabulary in the foreign language outside the classroom with the help of literary works and other text types (AHS Lehplan der Oberstufe für lebende Fremdsprachen: 3). The second argument for teaching literature is its contribution to humanist values.

> Im Sinne einer humanistisch orientierten Allgemeinbildung ist bei der thematischen Auswahl fremdsprachiger Texte auch literarischen Werken ein entsprechender Stellenwert einzuräumen. (Lehrplan AHS Oberstufe: 4)

These two aspects seem to be the most salient ones as they are repeatedly pointed out by

various scholars. However, it has to be investigated in which way the use of literature could contribute to these two aspects. As far as the language aspect is concerned, it is not clear how literature supports vocabulary learning. It could be argued that an extensive reading programme offers a considerable language input. Stephen Krashen particularly emphasised with his "Input Hypothesis" (1985) the role of comprehensible input in the acquisition of a second language. However, this theory has come under critique as there is no proof of this hypothesis. Further studies have demonstrated that language output is of equal importance (cf. Swain 1985) and thus input should not be overemphasised. At the same time the role of language input should not be underestimated. Thaler (2008: 23) states that reading literary texts supports the development of linguistic skills since learners are confronted with different styles and text types. He argues that students can develop their skills in the field of lexis, grammar and pragmatics. Lazar (1993: 18-19) emphasises that literature encourages the development of language awareness. She argues that students become aware of how the language is used, how literary language differs from everyday language use and that literature can be a tool for providing speaking and writing contexts. Similarly, Fenner (2001: 16) argues that literary texts are richer in semiotics than non-literary texts and, thus, provide a tool for discovering different meanings.

Concerning the second aspect mentioned in the Austrian curriculum, the general pedagogic value of literature, several suggestions have been made. Indeed, the character of literature as an intrinsic part of humanity itself seems to be the most important aspect of literature teaching. Especially Rosenblatt emphasised literature's potential of educating 'the whole person', a notion that seems to have developed as the most salient feature of literature teaching in the EFL context. Lazar (1993: 19), for example, notes that reading promotes abilities such as critical and emotional awareness, imagination and creativity. She argues that literature encourages language learners to respond on a personal level which in turn fosters their confidence in expressing their own ideas and opinions. Thaler (2008: 24) states that one reason for reading literature in the foreign language is the personal enrichment since alternative views and possible role models are provided in literary texts. The kind of personal enrichment that comes through reading literature has a long tradition in educational settings. However, the shift has moved from purely didactic reasons, for example, reading to learn about the moral values of one's

society in order to adapt to those, to the emphasise of the personal response a reader brings to the text. Louise Rosenblatt's work on aesthetic reading has been of paramount importance in this regard and shall be further discussed in the following section. Preliminarily it can be stated that literature should not be regarded as a ready-made answer as far as certain morals and ethics are concerned but as a tool that stimulates the cognitive and emotional abilities of the reader. It is argued that the reader actively responds to the text and incorporates and revises old patterns as alternative views and manifold emotions are presented in the literary text. The experienced reader thus becomes more empathetic and sympathetic towards alternative world views (Rosenblatt [1995]).

If literature provides the reader with this kind of experience what are the implications for reading texts in the foreign language? It can be argued that literature teaching and teaching for intercultural competence can be combined. Foreign literature provides the language learner with an insight into another culture since underlying values and beliefs of a particular speech community are expressed in the text (e.g. Fenner 2001: 16; Corbett 2003: 174; Thaler 2008: 70). As pointed out in chapter one, one has to be cautious when relating particular cultures and languages to certain values and beliefs, even more so in a globalised age. It is crucial to note that literature represents one of many voices of a particular cultural group, subculture or speech community. Byram, (1997) on the one hand, proposes the skill of interpreting a cultural document as one aspect of developing intercultural communicative competence; however, he does not mention literature per se as a document. Purves (1997: 2), on the other hand, argues that literature is "simultaneously an individual aesthetic object and a cultural document, a part of the legacy of an individual and a group." It could be argued that two aspects of the relationship between literature and culture have to be separated. It is certainly true that an author does not write in a cultural vacuum. Literature is embedded in a cultural web of art, politics, economics and society. Writing conventions, societal values and norms shape the work of art; literature then is one medium of expressing culture. Furthermore, we often find literature that consciously deals with intercultural issues in order to raise awareness. However, the author is free to break with conventions or to write about things remote from his own cultural experience. Morris Gleitzman ([2003]) emphasises that in his novel *Boy Overboard* he does not attempt to speak for Afghan refugees but to draw attention to the problems many refugees have to face. In her speech "The Danger of a Single Story" Chimamanda Adichie (2009) warns

not to reduce a cultural community to one text or one kind of story that constructs the 'other'. When one of her American students told her that he thought it was such a shame that Nigerian men were physical abusers like one of her characters she answered that she has recently read a novel called *American Psycho* and that it was such a shame that young American males were serial killers. What is important here is the notion that the writer is influenced by his or her experiences with the society and the age they live in, in this regard literature can be considered a cultural document which emphasises the author and the cultural context within he or she writes. However, no cultural group should be reduced to a single story since there are always other voices. A reader-response approach focuses on how the reader approaches a text and responds to it, whether it was produced within the same cultural setting as the reader's or another. Iser (1996: 22), for example, states that literature is a form of cultural capital, a "noise of culture". This notion emphasises the diversity the reader encounters within literature. Through the different experiences and views presented in literature, the reader accumulates cultural capital and thus also gains status and social prestige (Thaler 2008: 24). In this view, literature fosters humanist values such as empathy, tolerance and sympathy for others. In short, literature is an expression of culture since the writer is engaged, in Geertz' terms in webs of significance, but texts hardly ever claims to speak for a whole community. The most salient aspect of literature in terms of FLT is the question how different meanings are decoded by the foreign language reader. As far as teaching literature is concerned, teachers might want to consider in how far a text can be a representative of a cultural community, which difficulties their learners could encounter in decoding it, and how they might respond to cultural similarities or bridge the differences. A further aspect to consider might be the author's cultural background. As pointed out, the author writes in a specific context, but is also free to write outside his or her experience. Therefore, teachers could for example investigate in how far the author is culturally involved in their own text. For instance, Sherman Alexie's *The Absolutely True Diary of a part time Indian* differs in this regard to Gleitzman's novel in that Alexie brings his specific biographical experience to the text. In sum, text selection and the decoding of different discourses present in the text should be informed by an understanding of how texts work within cultural webs of significance.

Reading literature in the foreign language can pose two obstacles – the language barrier and the cultural barrier. Students might struggle with the meaning because of lexical misunderstandings; other misunderstandings might occur because of the lack of cultural knowledge. Especially the context knowledge is often missing and thus students might be frustrated (Jordan 1997: 17). Bergeron and Berman (2011: 314) point out that reading literature always involves a kind of cultural gap, even if we read in our native

language because of different cultural and social backgrounds or because the book was written in the past. In reading literature in the foreign language this gap becomes even more pronounced.

> The reading of foreign literature requires a cultural hermeneutics, the capacity of a student to recognize hypothetical cultural differences and to integrate them into his or her textual interpretation. (Bergeron & Berman 2011: 314)

As a consequence, while trying to understand the literature, EFL learners are encouraged to develop their intercultural competence. Delanoy (1993: 277), for example, states that there are "structural similarities between understanding a literary text and understanding a foreign culture".

It is important to remember that a literary text in the foreign language is not intended for a readership of foreign language learners and since literature cannot be disentangled from its cultural backgrounds, it is argued that engaging with the literary text fosters intercultural learning. Fenner (2001: 25) suggests that foreign language learning is a form of socialisation into the new culture and that literature represents the voices of that culture. As pointed out above, it is not clear how identity and language learning are related and that an automatic socialisation should not be assumed as sine qua non of foreign language learning. Secondly, the literary is but one voice of many others. However, it might be argued that in this one particular voice lies the power of the literary experience. Apart from motivating students for testing their reading skills in the foreign language and the satisfaction of being able to read and understand a text, students might identify with the characters and the experiences they make. They might integrate the character's attitudes and actions into their own experience and might re-evaluate them. Kramsch (1993: 109) points out that literary texts "stress the particular. It is precisely that understanding of particularity that reading can bring to the language class." The particular and, importantly, personal voice experienced in the text might serve as one glimpse into another social or cultural group. I would argue that any kind of literature, not only foreign literature, provides the reader with the opportunity to experience difference in various ways, on a cognitive and an emotional level. However, as stated by Bergeron and Berman, the experience of difference will be more pronounced if the text did not originate in the same or a similar cultural or social group as the reader.

> Through the reading of literary texts, within which young people can conduct their search for meanings as well as for models, the field is extended, and through the foreign literary text they experience other ways of living in addition to what they have the opportunity to experience within their own culture. Characters, plot, setting, and theme in the narrative text, the drama or the poem offer them possibilities to widen their perspectives, their view of self, and their cultural capital. Through the foreign culture they can also achieve a useful and necessary outside perspective of themselves and their own culture. (Fenner 2001: 19)

Fenner (2001: 17; 22) furthermore points out that literature has the potential of becoming a "cultural meeting point", as the reader enters into a dialogue with the culture expressed in the literature. Delanoy (2002: 23) also supports this view of a dialogue between the reader and text as a potential for intercultural learning. This approach is based on a reader-response theory that emphasises the role of the reader in the construction of meaning. One of the most influential contributions in this field, and also in relation to pedagogy, is Louise Rosenblatt's transactional theory of literature. The following section will give a brief outline of her suggestions as they also form the basis of my subsequent considerations on teaching literature in the EFL classroom.

3.2. Intercultural learning and reader-response theory

In the context of literature teaching in the foreign language and its potential for developing intercultural competence, reader-response theory has been suggested for offering insights into the process of meaning creation. Donnerstag (1989: 18-19) points out that a theory that is oriented towards the reception of a literary text focuses on the reader as an active contributor to the making of meaning and shifts away from the authority of the author. He furthermore argues that such an approach values the thoughts and interests of the individual student and promotes language learning since students have a need to say something meaningful (Donnerstag 1989: 41-44). Thus, the most important contributions in this field shall be the topic of this section, starting with Rosenblatt's transactional theory of reading and gradually moving to the most recent approaches in literary didactics.

3.2.1. Rosenblatt, transactional theory and citizenship education

Rosenblatt was one of the most influential writers in the field of reader-response theory. Moreover, her writing has influenced generations of academics and teachers. Her primary concern was the individual's response to a literary text in order to come to a more thorough understanding of life and human values. The basic assumption is that literature involves the reader on an emotional level and provides him or her with a vast framework of possibilities and alternatives. Through the sharing of these different views the reader may come to a more complex understanding of what it means to be human and to live as a citizen in a democratic society. Rosenblatt ([1995]: 6) argues that literature provides us with experiences we would not be able to make in our real lives as art is in the position of developing "infinite possibilities that life offers." Furthermore, literature may contribute to shaping the individual's view of the world and the human condition in general (Rosenblatt [1995]: 7). Thus, we are led to reflect on ourselves and our position in society. Literature has this potential as it appeals to the emotions of the reader; it is not mere information but an experience of its own. Rosenblatt ([1995]: 160) argues that

> […] the artist can tell us much about ourselves. Many of the subtler potentialities of human feelings and behaviours that could have been given common utterance in no other way are revealed and embodied in artistic form. […] He also has served an important function by recalling his audience to a sense of basic human needs that were forgotten under the sway of destructive symbols and slogans or the compulsion of materialistic ambitions.

However, the author is not the focus of Rosenblatt's approach; in her view, the reader should become the centre of attention of literary theory. She claims that in the past the reader was reduced to a kind of "invisible eavesdropper" (Rosenblatt [1994]: 2) and not an active creator of meaning. Rosenblatt ([1994]: 44, 137-138; [1995]: 266-267) particularly criticises New Criticism for ignoring the aspect of the reader's response to a text for the sake of a claimed objectivity. She argues that New Critics were so much concerned with 'the text' that they forgot about its effect on the reader. Therefore, she proposes a transactional theory of literature in order to reconcile the reader, the text and the literary experience.

The first premise of Rosenblatt's transactional theory is the difference between an aesthetic and a non-aesthetic or efferent reading. The difference between the two lies in the reader's focus of attention. Rosenblatt ([1994]: 23-27) claims that the text is an object until the reader responds to it. The kind of reading then determines if the text is read aesthetically or efferently. Efferent reading is focused on a specific purpose, on what will remain after the reading, thus, the Latin term effere – to carry away. Such reading would for example be reading for information or looking for a specific solution in a text. In aesthetic reading, however, the readers' attention is focused on what they experience during reading, or "living through" (Rosenblatt [1994]: 25) of the text. What the reader experiences while reading will become the work of art for him or her, or as Rosenblatt calls it, the poem. Efferent and aesthetic reading thus form a continuum along which texts are evoked. Thus, the reader has an active role in the reading process.

Aesthetic reading involves a transaction between the reader and the text. Rosenblatt ([1995]: 24-27; [1994]: 11-21) claims that a transactional view of reading does not restrict the meaning to either the text or the reader. The text guides the reader in decoding the verbal symbols; the reader already brings certain experiences to the text and selects what is important to him or her. In short, the literary text or the poem is "[...] the experience shaped by the reader under the guidance of the text […]" (Rosenblatt [1994]: 12). It can be argued that the reader becomes an active constructor of meaning, however, the role of the text is not neglected, that is, there is no mere focus on how the reader interprets the text but how the dialogue between the text and the reader form unique patterns of meaning. Rosenblatt ([1994]: 43) summarizes the transaction between reader and text as follows:

> A two-way, or better, a circular, process can be postulated, in which the reader responds to the verbal stimuli derived from the text, but at the same time he must draw selectively on the resources of his own fund of experience and sensibility to provide and organize the substance of his response. Out of this the new experience, the literary work, is formed.

The bringing alive of the poem by the reader, the literary experience, involves two steps, according to Rosenblatt ([1994]: 69). The first one is the transaction of the reader and the text itself as he or she responds to cues of the texts and organises and reorganises the dialogue with the text. Secondly, the evocation of the text is accompanied by different

reactions towards this experience, such as finding reasons, disapproval, pleasure etc. This second step is the interpretation, however, not the interpretation of the text as an object but the interpretation of the experience. This interpretation is also a reflection on the evocation. Rosenblatt ([1995]: 72-73) claims that students of literature are to be encouraged by the teacher to reflect on their primary and spontaneous responses to reveal what caused their first emotional reaction. This would lead to a heightened critical awareness and a more self-reflective personality. In this conclusion, it can be argued, lies the potential of literature to foster critical awareness which is one of the conditions of intercultural learning. Rosenblatt ([1994]: 145-146) claims that the literary experience, which confronts the reader with a variety of possibilities or 'others', encourages self-reflection and self-definition in the light of different values presented in the text. She claims that this is particularly the case when our own assumptions are challenged by the literary experience. In this aspect, Rosenblatt ([1995]: 98-101) locates the potential of literature to educate a person in the widest sense. According to her, the literary experience, the reflection thereof and the comparison with the responses of others enables the student to counteract stock responses and stereotypes.

> Readers, therefore, must be helped to develop a flexibility of mind, a freedom of rigid emotional habits, if they are to enter into the aesthetic experiences the artist has made possible. (Rosenblatt [1995]: 98)

As a consequence, it is the teacher's role to initiate reflection and to provide the student with various psychological and social concepts. Rosenblatt ([1995]: 113-114, 125-126) argues that such concepts may lead the reader to an understanding of his or her own assumptions and values but also to those presented in the text. The reflection on the problems and characters in the literary text will lead to an "understanding of the implicit system of values and the sense of the relation of human beings to the world" (Rosenblatt [1995]: 113). Furthermore, this raised awareness and the flexibility of responses practised by aesthetic reading will also lead to the ability of adjusting to new situations and reconsidering rash judgements in real life (Rosenblatt [1995]: 215). As pointed out in chapter one, becoming aware of one's own values and beliefs can be the starting point of a development of cultural awareness. However, Rosenblatt did not write for foreign language teaching but for English as first language. Furthermore, she did not claim that

reading could serve as a vehicle of intercultural learning. Nevertheless, her claims are important in so far as they focus on the individual response of the reader and the potential of developing a heightened awareness towards alternative modes of life and societal and individual values and beliefs.

As far as the cultural aspect of literature is concerned, Rosenblatt ([1994]: 56;128-129) points out that a reader's response to a literary text and the interpretation of the evocation will be influenced by his cultural environment and her or his learned codes of values. As literature is an integral part of culture, responses to literary texts will differ across time, space and between individuals.

> Through literature we are constantly coming into contact with cultural patterns of the past or of other societies and of subcultures in our society. Often literature gives clear expressions to the characteristic ways of feeling the types of temperament and behaviour valued by the group. It would be unfortunate if, in the study of literature, the student were permitted to forget that life is lived in a web of crosscurrents that tend to take on a basic pattern. Literature itself cannot be viewed in isolation from other aspects of activity in society. (Rosenblatt [1995]: 153)

Consequently, through the literary experience, readers are also provided with the opportunity to become enculturated into another culture (Rosenbaltt [1995]: 38). As pointed out, it is not yet clear in how far reading literary texts could contribute to intercultural understanding. It is certainly true that students are confronted with different sets of values and expectations. However, as Rosenblatt herself emphasises, individual responses to a text may differ. I would argue that enculturation is somewhat inadequate to describe the processes of evaluation and re-evaluation of the reading experience. Students may consciously resist alternative life styles and values presented in a literary text; their background, their developmental maturity, the classroom context and the tasks will also influence their interpretations. As a student of anthropology Rosenblatt emphasises to contemplate behaviour in terms of culturally institutionalised motives and emotions. The reflection on these motives, the values and alternative models of culture and society for Rosenblatt has the potential of changing the world for the better (Rosenblatt [1995]: 145; 150). It could be argued that students of EFL are able to get a glimpse of what life in another culture could be like. The fictional experience is shaped by the cultural background of the author and the reader and may thus contribute to

intercultural learning. Since Rosenblatt is mainly concerned with the reader she does not put emphasis on the author. Kramsch, however, argues that particular meanings are expressed by the author and thus of importance in intercultural learning.

> [P]articular voices risk being recycled into the voices of the community, potential meanings are liable to be subordinated to existing, ordinary meanings. By failing to examine the particular meanings expressed by the writer, teachers deprive themselves of a unique opportunity to lead learners beyond the looking-glass […]. (Kramsch 1993: 106)

As pointed out, the author operates within a specific cultural context, therefore the author as one expression of a variety of voices might be of importance in intercultural learning. Wildburger (2006: 134) similarly argues that there is a danger of forcing a text into one's own world view. Thus, background knowledge about a specific time or culture, the author and his or her affiliations may be of importance in order to be able to put the text into a context and to avoid taking the fictional experience as a real life document.

Another aspect of Rosenblatt's transactional theory is the notion that readers will not only revise their assumptions and beliefs about human values but also experience education on an emotional level. Rosenblatt ([1995]: 226-227) claims that the interpretation of their evocations leads readers to confront their emotional responses in a rational manner. Reflection and discussion will clarify the reader's emotions and influence their habits. Thus, aesthetic reading fosters a kind of emotional intelligence and empathy.

> Prolonged contact with literature may result in increased social sensitivity. Through poems and stories and plays, the child becomes aware of the personalities of different kinds of people. He learns to imaginatively 'put himself into the place of the other fellow.' […] he may come to understand the needs and aspirations of others; and he may thus make more successful adjustments in his daily relations with them. This increased ability to imagine the human implications of any situation is just as important for the individual in his broader political and social relationships. (Rosenblatt [1995]: 175-176)

For Rosenblatt this kind of imagination, a sensitivity towards others, the participation in alternative views and the liberating power of a rational consideration of feelings are the conditions for a more democratic society ([1995]: 261).

Literary experiences will then be a potent force in the growth of critically minded, emotionally liberated individuals who possess the energy and the will to create a happier way of life for themselves and for others. ([1995]: 262)

In this view, literature teaching becomes an imperative of citizenship education. However, it could be argued that Rosenblatt's view on the potential of reading literature in order to develop one's personality is somewhat optimistic. It might happen that students lack motivation or consciously resist to participate in reflection processes. Especially during puberty it may be difficult to encourage students to reflect on different values encountered in literature. It has to be considered that Rosenblatt's suggestions were first made in 1938 although her book *Literature as Exploration* has undergone various revisions and editing in the course of time. Yet, her work must also be seen in the light of her time and cultural and educational background. For example, her attack on the media and "shoddy" ([Rosenblatt: 1995]: 200) literature seems to be rather unsuitable for a modern day classroom. Nevertheless, her contribution is important in so far as it emphasises an assumed potential of literature to initiate personal growth of the individual. It has to be made clear that literature can only be one of various tools that support such an endeavour. Clearly, the emotional and cognitive development of the students should be the precondition of any teaching. As far as intercultural competence is concerned it might be said that Rosenblatt's writing on literature as experience, as a means of developing empathy and social intelligence, has had a considerable impact on recent contributions. Especially within the approach of 'Fremdverstehensdidaktik', which is particularly promoted by Lothar Bredella, Rosenblatt's ideas are echoed.

3.2.2. Foreign language teaching and the didactics of 'Fremdverstehen'

One of the leading proponents of using literature as a tool for developing intercultural competence, or 'Fremdverstehen', is Lothar Bredella. His 'Fremdverstehensdidaktik' is based on a hermeneutics of reading that seeks to consider the aesthetic reading experience as a tool for understanding a foreign culture.

Bredella (1996: 2-5) supports Rosenblatt's view of aesthetic reading and its

potential of revising one's own values and beliefs. He claims that the interaction between text and reader is characterised by the reader's tension between involvement and detachment, that is, every reader brings different experiences to a text and interacts with the text under the influence of those experiences. However, according to Bredella, it is also crucial in literature teaching to challenge the readers' experiences, thus enabling them to gain new insights from the text. Therefore, the goal of reading literature in the foreign language classroom is to gain an understanding of the 'other'. This understanding is enabled by an emotional response to the aesthetic reading experience. Bredella (2004: 51-53) argues that the reader experiences the emotions evoked while reading as real since he or she identifies with the characters. These emotions are then evaluated by the reader. In this regard Bredella adopts Rosenblatt's stance on the interpretation of the poem. However, in his work it is emphasised that reading literature in the foreign language is similar to the process of intercultural learning as literary texts require putting oneself in the position of others, thus aesthetic reading promotes intercultural understanding (Bredella 1996: 18).

This understanding of the 'other' is achieved via the reader's involvement and detachment or the dialectic between taking an insider's and an outsider's view. Bredella (2000: 134-135; 2002: 74-75; 2004: 38-42) claims that literary texts encourage the reader to see the world through the eyes of the characters and to participate in their experiences and emotions. This insider's perspective facilitates the development of empathy which is a prerequisite for intercultural learning. At the same time Bredella argues, the reader distances himself from the experience and evaluates it within the context of his own values and views. I would argue that this dialectic of insider's and outsider's view is the most crucial point in Bredella's argument as it provides teachers with the opportunity to acknowledge the learners' individual responses to the text and at the same time encourage reflection and evaluation of behaviours, values and beliefs.

However, it can be argued that Bredella's approach is focused too much on the construction of an assumed 'other'. Although he emphasises that understanding the difference between same and other enables the learner to bridge those differences (Bredella 2002: 137), the term 'Fremdverstehen', which has no equivalent in the English language, presumes that a cultural other exists that can be decoded and understood. In his works that are published in English, Bredella (e.g. 1996; 1997) uses the term

intercultural understanding which focuses more on a dialogue between cultures. Furthermore, Bredella (1996: 17; 2000: 154) emphasises that reading literature in the foreign language also bears the risk of cultural determinism, that is, the learner reads everything as typical of the culture. Moreover, he warns also to read a literary text as information about culture (Bredella 1996: 15), thus in an efferent mode.

In order to break with stereotypes and preconceptions about culture, Bredella (1997: 4) suggests postcolonial literature as an adequate vehicle to become aware of the stereotypes experienced by minorities by putting ourselves in the position of the characters; this process would finally lead to the development of a critical awareness. This awareness is, as pointed out in chapter one, a prerequisite for intercultural learning and citizenship education. Bredella concedes (1996b: 101) that it is "dangerous to expect from literature the revelation of a truth that cannot be reached otherwise because this would make us read literary texts uncritically." Consequently, a critical reflection of the reading experience and a raised awareness of one's own values seem to be a crucial element if literature should serve as a tool for developing intercultural competence.

Despite the critique of the term 'Fremdverstehen', (e.g. Doff & Schulze-Engler 2011) Bredella's approach has been highly influential in the context of literature teaching in the foreign language context. Ansgar Nünning (2000), for example, explores intercultural understanding on various levels and extends Bredella's suggestions to include narrative technique. Nünning (2000: 95) claims that intercultural understanding is largely influenced by the narrative technique as it invites the reader to enter into a dialogue with the text and take over a new perspective. This is particularly the case when the reader is confronted with different narrators and challenged to take over and coordinate different perspectives (Nünning 2000: 106). Nünning (2000: 110) uses Piaget's terms of 'Perspektivenübernahme', 'Perspektivenkoordinierung' and 'Perspektivenwechsel' in order to understand the reading experience. Similarly to Bredella, Nünning claims that learners are encouraged to take over a different perspective through identification with the characters and through the interaction with the text. According to Nünning (2000: 113-117) these processes can be promoted by tasks that practice takeover of perspectives and by selecting texts which deal with issues of intercultural understanding or misunderstanding and, ideally feature multiple narrators. In this regard, Nünning offers a more practical approach which some of

Bredella's works lack. However, one might question in how far the focus on narrative technique will interest language learners of upper secondary. Nevertheless, Nünning's suggestions are important insofar as they focus on teaching practice and emphasise the particularity of the reading event in terms of intercultural understanding. Furthermore, Nünning concedes that it is not clear in how far a theory that is informed by a reader-response approach can be applied to the real life context and that it is far from clear how reading influences and changes the attitudes of the reader.

> Die Didaktik des Fremdverstehens geht von der Annahme aus, dass Lernende durch die rezeptionsästhetische Interaktion mit der Textwelt die Fähigkeiten zum Perspektivenwechsel und zur Perspektivenübernahme ausbilden, die als konstitutiv für das Fremdverstehen gehlten. Wie das im einzelnen geschieht, ist eine noch weitgehend offene Frage, weil der Zusammenhang zwischen der Ebene des dargestellten Fremdverstehens und den verschiedenen Dimensionen des rezeptionsähstetischen Fremdverstehens noch kaum erforscht ist. (Nünning 2000: 98)

Burwitz-Melzer (2000) likewise emphasises the importance of empathy and different perspectives. She proposes twenty-seven objectives of intercultural learning in her teaching example of various poems in a classroom of secondary modern school. The results of this teaching unit demonstrate that it is particularly difficult for young adults to take over the perspective of the narrative I in the poems. It could be argued that poems have the potential for intercultural learning; however, for lower grades a short story or a novel might be more adequate as the learners might identify more easily with the protagonist. Although poems provide emotions in a highly aesthetic and condensed form, prose might offer the advantage of an extended reading experience. Furthermore, some of the indicators seem to be somewhat restricted in the sense that it might be difficult to observe the behaviour as formulated in the objectives. She, for example, proposes six indicators for the takeover and coordination of perspectives; indicators, for example, comprise the students' ability to relativise their point of view and discuss it on a meta-level; the awareness that their opinions are influenced by their culture; or, for example, students mention that tolerance and the coordination of perspectives is a condition of solving cultural conflicts. Some of the objectives and the indicators as proposed by Burwitz-Melzer could serve as long-term objectives in the foreign language classroom. However, in the context of a few lessons they might demand too much from the students at this level.

In sum, the approach taken by Bredella and others in the field of 'Fremdverstehensdidaktik' is informed by a reader-response theory that focuses the aesthetic reading experience as suggested by Rosenblatt; it is based on the assumption that literature enables the learners of the foreign language to make experiences they would not be able to make in real life and bring them into contact with another culture. Furthermore, they are encouraged to take over different perspectives in the evaluation of the aesthetic experience and thus develop empathy and a critical understanding that is the prerequisite for intercultural learning. Some of these suggestions have been further developed and revised. It seems that a literary didactics that is focused on dialogue between text and reader by emphasising the tasks as central element in teaching foreign literature might add to the understanding of how literary texts could foster intercultural learning. Such an approach is taken for example by Werner Delanoy and shall be further explored in the following section.

3.2.3. Literature in the EFL classroom and the dialogic principle

It has been pointed out that an aesthetic reading approach emphasises the active role of the reader in the process of meaning making. In the interaction with the literary text students are encouraged to take over different perspectives and develop intercultural understanding.

Delanoy uses a reader-response approach that emphasises the role of the language learner and the process of the reading experience. He claims that since aesthetic reading promotes a kind of dialogue or interaction between the reader and the work of literature the teaching of literature in the EFL classroom needs to be interactive (Delanoy 2002: 23). Consequently, a learner-oriented approach that seeks to reconcile the theory with the practice is the focus of Delanoy's work.

Dialogue is one of the basic principles of Delanoy's approach; a dialogue between theory and practice, between reader and text and dialogue between different cultures. He claims that an aesthetic reading approach as proposed by Rosenblatt and Bredella is limited in that it is not practice-oriented and assumes a very positive view of literature (Delanoy 2002: 6). Rosenblatt and Bredella base their assumptions on the premise that foreign language learners are avid readers or at least like the text they, in

most cases, must read within the school context. This view is supported by Sommer (2000: 29-30) who argues that the ability to take over different perspectives presupposes a certain type of reader and limits the kind of literature suitable for the classroom. I would like to emphasise that Delanoy and Sommer mention an important point of literature teaching, namely the students' interest and motivation for reading. It is certainly the task of literature teaching in the foreign language context to foster a life-long love of books; however, it has to be considered that some students might refuse to read with passion and to take over different perspectives. In order to deal with 'reluctant' readers, I would like to suggest two possibilities. Firstly, an extensive reading programme which provides the students with the opportunity to occasionally read books of their own choice. Although this will not guarantee a sudden interest in reading, it could be motivating for students to be offered a choice. Secondly, the tasks set in the context of reading literary text have to be meaningful for the learner. Concerning the language skills but also in terms of critical awareness, the tasks have to learner-centred.

Delanoy's approach addresses both issues. On the one hand, he bases his assumptions on the fact that there is a dialectic between a certain readiness to interact with a literary text and a critical resistance. In this, he seeks a dialogue between hermeneutics which focuses understanding and ideological criticism and refuses to take over certain perspectives (Delanoy 2002: 7-10). The advantage of this approach is that it is not blind to the resistance to alternative views represented in the text. It could be argued that in the resistance to or because of problems in understanding a text lies a significant learning potential. Conscious reflection and dialogue with peers might lead to a heightened awareness and might reveal why certain perspectives have been rejected. This point is also mentioned by Rosenblatt ([1995]: 88) and therefore forms part of an aesthetic reading approach, however, it is an aspect that has been somewhat underestimated by reader-response theory.

Another aspect of Delanoy's model, apart from the dialectic between understanding and resistance, is the interplay between the text and the task. Task-based learning (TBL) is essential in this model as it actively involves the learner and correlates with aesthetic reading (Delanoy 2002: 10-11). It seems that the task is central in the process of entering into a dialogue with the text. Delanoy (2002: 143) argues that TBL and literature teaching share a holistic approach to learning which promotes dialogue

between the learner and the teacher or between the learner and the text. A reader-response approach presumes a transaction between the reader and the text. This process may be conscious or unconscious as Rosenblatt has demonstrated. It can be argued that the task brings the cognitive processes to the surface and makes the learner aware of them. As Delanoy (1993: 279) points out, books are not primarily written with the purpose of promoting intercultural understanding in foreign language learners. Consequently, tasks are needed in order to make full use of literature's potential for intercultural learning in the classroom context.

Another important point mentioned by Delanoy (2000: 197) is that we should not expect to develop full understanding of cultural phenomena, either through literary texts or other cultural sources. He argues that the concept of culture should be thought as dynamic and considered within Geertz' view of culture as webs of significance. He concludes that intercultural learning is a dynamic process that should set the conditions for intercultural dialogue.

With his concept Delanoy moves away from the debate of a transcultural turn or justification for the term intercultural. In his view, dialogue as the principle of language and literature teaching serves the purpose of developing an understanding between cultures without essentialising them. Transcultural awareness then comprises the ability to discern practices that foster or inhibit dialogue (Delanoy 2006: 241). Moreover, as dialogue is inherently dependent on at least two interactors, the processive character of communication is emphasised. "Dialogic competence" (Delanoy 2008a: 186) thus becomes the goal of foreign language teaching in order to promote inter- or transcultural dialogue.

It was the purpose of this section to demonstrate that a reader-response theory which emphasises the aesthetic reading experience as a tool for critical awareness and intercultural learning can also be applied to the modern classroom context. Whereas Bredealla's suggestions remain mostly theoretical, Delanoy promotes the application of a reader-response approach to actual classroom practice via meaningful tasks. Furthermore, this approach does not essentialise the concept of culture but rather seeks a dialogue as the premise of intercultural communication. The question of which is better, intercultural or transcultural learning, is no longer of importance if dialogue and self-reflection is considered the main objective of FLT.

3.3. Teaching literature as Transcultural/Cultural Studies approach

'Fremdverstehen' as a tool for literary and intercultural understanding has had a significant impact on literature teaching in the foreign language classroom. However, it has come under critique for promoting a concept of culture that is oriented towards homogeneity of cultures. It can be argued that 'Fremdverstehen' constructs an exotic other that can be learned and understood. This implies a one-sided communicative process in which the 'own' becomes the criterion for understanding the supposed other, a magnanimous self-showing interest for its counterpart. Sabine Doff & Frank Schulze-Engler (2011:1) criticise that the concept of the 'other' in FLT essentialises difference; despite the fact, the modern language classroom reflects hybridization and heterogeneity. Banerjee (2011: 34-36) claims that the concept of 'Fremdverstehen' presupposes a rather fixed and unchangeable 'other' that can be understood and imitated. Whereas the 'Fremdversteher' is in the position of moving between cultures, the assumed 'other' is not. It is important to note that 'Fremdverstehen' as it is used, for example, by Bredella is not exclusively interested in understanding a constructed 'other'. This is also reflected in the English translation used by Bredella, intercultural understanding; here, dialogue and hybridity are also reflected. It can be argued that, although the term as such implies it, Fremdverstehensdidaktik cannot be reproached for perpetuating a condescending attitude towards other cultures.

Nevertheless, the concept of transculturality can, as pointed out in chapter one, help teachers to account for the processes of hybridisation and a mixing of cultural patterns which produce increasingly hybrid identities. Since the introduction of transculturality in FLT is a rather recent approach, only few suggestions have been proposed on how to include it into classroom practice. However, there has been a considerable contribution from literary didactics. Doff & Schulze-Engler (2011), for example, propose a transcultural approach to FLT and literature teaching in particular that uses the so-called new literatures in English as starting point. This type of literature represents, according to Doff & Schulze-Engler (2011: 4), the transcultural dimension of culture; by embracing hybridity and creolization they address cultural issues of modern day life. Sankaran (2009: 412) argues that the new literatures in English represent a turn in the postcolonial literary tradition; they critically deal with

postcolonial themes and address issues of modernisation and globalisation in a way that accounts for "a new Third-World generation of cosmopolitan readers and learners." He notes that these new literatures transcend national boundaries and become relevant for a global readership. Seeber (2010: 103) points out that new literatures in English are in the position of answering certain questions of transculturality since their writers bring in their own experience, which is often characterised by migration and alienation.

Keefer (1995: 195), in her essay on teaching transcultural literature in a Canadian classroom, argues that

> […] the dialectic between the salvaging or preservation of a culture and the opening up of that culture to critique and change forms a prime concern for 'transcultural' writers. As importantly, one must resist the temptation to treat any one voice from a given community as representative, regardless of the writer's claim to be so. We cannot talk of *the* Native- or Black or Italian-Canadian imagination any more than we can, in such a regionalized country as our own, talk of the Canadian imagination. What many 'transcultural' writers show is that differences within a given community are as important as the difference between a marginalized culture and a dominant one.

In short, the new literatures in English feature plot lines and characters which consciously address questions of globalisation, migration and modernisation. Salman Rushdie's *Midnight Children* (1981), Zadie Smith's *White Teeth* (2000) and Meera Syal's *Life Isn't All Ha Ha Hee Hee* (1999) are only few examples of how authors use their own background and their experience of migration and identity for developing characters entangled in a network of history, relationships, globalisation and personal life histories. Literature that explores these kinds of issues thus can serve as a useful vehicle for developing transcultural competence in the EFL classroom.

Before investigating how a transcultural approach to literature in the EFL classroom can function as a tool for intercultural learning, general issues of terms and approaches have to be explored. First of all, none of the discussed approaches of chapter one and three, that is transculturality, Cultural Studies or 'Fremdverstehen', should be understood in a dogmatic sense. Different approaches have brought shifts in perspective, some more profound than others. Additionally, in FLT many of the discussed terms such as 'intercultural', 'transcultural', 'multicultural', 'intercultural learning' or 'global education' are often used interchangeably (Volkmann 2011: 121). It could be argued that teachers should be aware of different concepts and the basic

perspective behind different approaches and how they make use of the terminology. However, none of the discussed approaches can claim to be the most adequate for the language classroom. Moreover, they are by no means exclusive. Doff's discussions of teaching the novel *The Hockey Sweater* in upper secondary level have been published under the headline of Cultural Studies (2006) and transcultural perspective of teaching (2011). This indicates that the boundaries between different approaches are blurred. Furthermore, it is questionable whether transculturality in FLT can be understood as a new paradigm. I would argue that the concept of transculturality approaches cultural or intercultural learning in the foreign language classroom only from a slightly different angle. Doff (2006: 126- 127; 2009: 364), for example, demonstrates how Byram's model of ICC could be combined with a transcultural perspective by investigating culture-general issues and the construction of stereotypes with the help of new literatures in English. She points out that the transcultural dimension is not so much a radical conceptual change as rather a shift in perspective. (Doff 2009: 364). Freitag-Hild (2011: 68) argues that the concept of change and coordination of perspective as proposed by Nünning and Bredella offers an adequate tool within a transcultural perspective of literature teaching in the EFL classroom. The transcultural approach provides an additional perspective on implementing cultural learning in the foreign language classroom and can be integrated into established models and approaches. It can be argued that various approaches have the potential of adding another dimension to literature teaching and intercultural learning in the EFL classroom. If a reader-response theory provides the basis for literature teaching in the foreign language, other approaches should be considered in their specific contributions to intercultural learning. Byram's model of ICC can, for example, serve as a starting point for lesson planning. The intercultural communication approach provides a framework for fostering a dialogue between different cultures and for developing a cultural awareness.

Cultural Studies are traditionally concerned with popular culture. Literary texts, i.e. young adult's literature could be used to explore numerous cultural topics.

> Literature as cultural studies investigates issues of difference (racial, sexual), appropriation, class, context and history, and all the ever more obvious problems of perspectivism and interpretation [...]. (Hall 2005:76)

Literature within the Cultural Studies approach can be a tool for learning about dominant discourses such as British pop culture[1] or minority voices within the English speaking world such as Native American or Australian Aboriginal. In this view, the concept of discourse is essential. Hallet (2007: 39-40) suggests considering literature and culture teaching within the framework of the metaphor of culture as text. In this view, the construction and perpetuation of different discourses in a society becomes the most salient feature. Literary texts then could serve to investigate in how they contribute to an understanding of the construction of discourses and how they are challenged by literature. He furthermore points out that every discourse is mulitfaceted and embedded into a social or/and cultural context. Thus, "wide reading" (Hallet 2007: 43) in the sense of a variety of texts and text types that make up a discourse is crucial. As pointed out in the first chapter a cultural studies approach is multimedial; films, photography and paintings form integral discursive parts of a society and analysis and interpretation are important tools to investigate a number of texts in the widest sense.

A transcultural approach emphasises concepts of global connectedness, such as transcultural characters and their relationships, and experiences of integration or alienation. It seems that the discussion of transculturality holds relevance in terms of the selection of literature for the classroom. Whereas Cultural Studies is generally interested in the particular and the reflection thereof to learn something about oneself, the transcultural perspective focuses on the transcultural individual in its global networks. Hallet (2011: 55) states that transcultural literature foregrounds the characters and their behaviours and actions; thus the transcultural dimension of a literary text is situated at three levels. Firstly, on the characters' *transcultural identities* which are either self-attributed, focalised by other characters or commented on by a third person omniscient narrator. Secondly, the characters enter into *transcultural relationships* which are marked by their different affiliations to different groups and networks. Finally, the characters of new literature inhabit *transcultural spaces*, that is, the setting is often characterised by a multitude of characters of different cultural origins. Hallet (2011: 59-60) concludes that the exploration of the characters and their construction of their identities has the power of turning the classroom itself into a transcultural space, provided that suitable tasks initiate cognitive processes in order to develop an understanding of hybridisation.

1   cf. for example Peterson (2006) on teaching Nick Hornby novels

Since the students also integrate texts and narratives, fiction and non-fiction alike, into their own self-narratives, their cognitive patterns, concepts and schemata are also culturally hybridised. Therefore, the reading of literary texts in a foreign language, and of transcultural fictions in particular, enhances cognitive processes that model transcultural textual worlds mentally. (Hallet 2011: 59)

To this end, Hallet suggests working with character charts in which the students can note categories such as "cultural orientations and values", "cultural heritage and tradition", "friendship, personal relations and communities" or "personal future, dreams, whishes" and "spaces and places inhabited" from the perspective of the characters and the narrator (Hallet 2011: 60). Working with characters seems to be the most adequate tool for developing a sense of transculturality in the EFL classroom. Hallet's suggestions are based on the novel *White Teeth* by Zadie Smith which lends itself for this task as there is more than one narrator. As Nünning (2000) argues, different narrators convey multiple perspectives that could initiate awareness processes as far as perception and interpretation of events and attitudes is concerned. However, it could be argued selecting only literature which features this kind of narrative structure limits classroom activities. Furthermore, Hallet's suggestions on noting cultural orientations and values or traditions might be too demanding for some students. Even if background knowledge is provided and students conduct research on historical and cultural background, some students might come to easy solutions. The character chart activity could also lead in the wrong direction in such a way that students might reduce the characters to their cultural background. As a while-reading activity that serves for later discussion of the different dimensions of the chart, it could be effective.

More tasks that are focused on characters are proposed by Freitag-Hild (2011: 72-74). In order to explore the two films *Ae Fond Kiss* (2004) and *Yasmin* (2005), she suggests role plays, writing character profiles and visualising the characters' development on wall posters. All these tools then could serve as a discussion of how the characters' identities are constructed and how certain actions and events contributed to different developments. I would argue that these kinds of tasks emphasise the processive character of transcultural encounters and of identities in flux.

It can be argued that the transcultural dimension provides an additional dimension to the teaching of literature in the EFL classroom in order to foster intercultural competence. Academic nitpicking on the terms 'intercultural' or 'transcultural' has not turned out to have specific relevance for the foreign language classroom. I would argue that transculturality is an important approach as it emphasises on the individual as a member of different networks. However, theoretical constructs such as transculturality cannot be easily transferred to literature. As Seeber (2010: 113)

points out, the novelist hardly develops a plot and characters under the headline of transculturalism but presents characters which cover different ranges of the conditio humana. It might be said that there are writers who consciously deal with issues of migration, modernisation and globalisation, yet they do not have to adhere to cultural theory. In his discussion of *White Teeth*, Seeber (2010: 116) points out that Smith does not share the positivist view of transcultural theorists such as Welsch, or a vision of a global village in which cultures mix. Instead Smith portrays failure of integration and continua of cultural competence which allow the characters to negotiate cultural patterns in the light of friendship, love, sex and ideology, thus eluding the theory.

Delanoy (2008b) represents a position which seeks a dialogue between intercultural and transcultural learning. His suggestions on aesthetic reading as a dialogic principle do not claim any of the two frameworks but focus on the objective of reading literature in the foreign language, which is self-reflection and criticality towards oneself and the text (Delanoy 2008: 106). The dialogue between transculturality, intercultural communication and 'Fremdverstehen' thus could serve as the most effective approach to teaching literature in the EFL classroom. I would like to emphasise that the concept of dialogue between reader and text as proposed by Rosenblatt and further developed by Bredella for the foreign language classroom is still a valid approach. If transcultural literatures are introduced into the classroom and if tasks are designed in order to focus concepts of identity and which allow for a dialogue with the text, new insights of concepts of language and culture could be gained.

3.4. The scope and the limitations of using literature as a tool for the development of intercultural competence

So far the focus of my argumentation has been the potential of literature to develop intercultural competence in the EFL classroom. At various points I have hinted at possible limitations of literature in terms of intercultural learning. Hence, it seems necessary to summarize the scope of literature in the foreign language classroom, in which way it contributes to intercultural understanding, and which limitations teachers could encounter.

It has been argued that an aesthetic reading experience encourages the takeover of perspective through transaction or dialogue. Rosenblatt emphasises the educational aspect of literature teaching in terms of an emotional and cognitive development of the reader's personality. In her approach, literature has the potential of influencing learners

in such a profound way that they reflect on inherently human values, thus leading to a more just and democratic society.

Bredella and other proponents of didactics of 'Fremdverstehen' discuss issues of empathy, perspective takeover and change of perspective. Empathy and the ability to take over the perspective of the character enhances in this approach intercultural understanding. However, students are also in the position of rejecting certain attitudes and thus develop criticality. Delanoy (2002) argues that resisting a literary text is as important as understanding it. For him the potential of literature for intercultural learning lies in the aesthetic reading experience as proposed by Rosenblatt. The dialectic between different perspective, trying out new concepts, taking over the perspective of others and rejecting different values is of importance since literature can serve as a testing field; that is, alternative views can be accepted or challenged *because* there are no severe consequences for the learner in the real world (Delanoy 2008b: 101). This implies that students can freely experiment with different views and attitudes. At the same time literature teaching can be limited in its scope for intercultural learning. Students might come to different conclusions than intended by the teacher or read something into the text which is diametrically opposed to the values of intercultural learning. Volkmann (2000: 175) draws attention to the fact that literature could also lead to counter reactions which will confirm the learner's world view instead of challenging it. The importance of reflection and the tasks provided by the teacher cannot be overstated. Rosenblatt repeatedly points out that reflection on first and spontaneous responses is an integral part of literature teaching. An on-going reflection process and discussions seem to be vital in terms of intercultural learning. However, ready-made answers must not be imposed on the learner. On the one hand, the difficulty for the teacher lies in providing tasks that could promote cultural awareness but, on the other hand, avoiding dictating one's own values on the student.

Although the aspect of takeover and change of perspective are considered as crucial in the learning process, Nünning (2000: 97-98) points out that it should not be expected that learners also change their perspectives in real life. Intercultural communication, that is real life encounters, will, according to Nünning, become the testing ground for their acquired skills. It could be argued then that literature can foster a kind of critical awareness and empathy, however, change of attitude should not be

automatically assumed when it comes to real life encounters with difference.

Furthermore, Nünning (2000: 108) reminds us that every perspective is limited per se. Delanoy (1993: 280) points out that a literary text can only offer a limited insight into another culture, therefore it is important to determine what a text can tell the reader about another culture and what it cannot. This would imply a certain awareness on behalf of the teacher. As pointed out, learners should not read literature as cultural information and the same holds true for the teacher. Consequently, teachers should be aware of the scope of literature to develop intercultural understanding. Since texts and their perspectives are limited, it is important to introduce a variety of texts and text types into the classroom. Beside the benefits for language acquisition in terms of style, vocabulary and pragmatics, different texts account for the multitudinous voices that make up a discourse. Therefore, Delanoy (1993: 278) claims that

> [l]iterature per se does not necessarily provide a master key for understanding a foreign culture, and that literary texts may have to be read in connection with additional texts which permit a reconstruction of cultural codes.

To sum up, a reader-response approach to teaching literature contributes to critical awareness and intercultural competence. During the evocation process the learners are encouraged to bring their experience to the text and take over the perspective of the characters, to develop empathy and appreciation of alternative views – provided that the students like the text. It does not imply that every student has to be enthusiastic about a text but a certain love of reading is a prerequisite in this approach. In the real life classroom one may also find learners who are not motivated to read or just lack general interest in the topic. Certainly, it would be ideal if a literary text could capture even an unmotivated learner in such a way that he or she will become involved in the meaning making process and reflects on his or her own attitudes and views. A transactional approach assumes that there is always a kind of dialogue going on between reader and text. This may be the case, however, the degree of emotional involvement will differ. Thus, literature cannot function as a recipe for intercultural learning. It is an on-going process achieved by a variety of methods. Reading literature is certainly one of the major components but not the only one. Working with movies, photography and painting but also non-aesthetic text types such as newspaper articles and texts from

sociology and psychology among others need to be integrated to account for the variety of voices that make up a society. A framework such as Byram's model of ICC could ensure this process and allows for the integration of many text types. Concepts of transculturality have added another dimension to intercultural learning which emphasises the similarities between cultures and the construction of the individual's identity as a dynamic process. Reader-response theory could be integrated into this framework as it fosters different skills and abilities such as empathy and critical awareness. Traditional approaches have been reproached for 'otherising' cultures. Recent approaches, for example Delanoy's dialogic principle which integrates elements of aesthetic reading and task-based learning could serve as a tool that operates within a general framework of ICC and at the same time does not neglect principles of literature teaching in the EFL classroom.

4. Beyond 'black' and 'white'. Teaching *Noughts & Crosses* in the EFL classroom

This chapter explores how literature can be taught in an upper-secondary EFL classroom. To this end Malorie Blackman's *Noughts and Crosses* (2001) will serve as an example for a teaching sequence which aims at intercultural competence.

The framework for this teaching sequence comprises four aspects:

- Byram's model of ICC
- The CEFR as well as the Austrian curriculum for English as a foreign language
- A reader-response theory which emphasises the dialogic principle
- A learner-centred and task-supported methodology

Byram's model will be applied as it provides a general teaching framework. It allows for the formulation of aims and objectives in terms of skills, knowledge and attitudes. The aspect of global citizenship education is also at the heart of my approach to teaching for intercultural competence. The CEFR and the curriculum form the legal basis for my consideration and back up the general approach to intercultural competence. In terms of methodology, literary didactics as proposed in chapter three provide the 'tools' for my consideration on teaching the young adult novel. Task-supported learning which focuses on communication processes and the dynamics of making meaning have proven to be most effective in integrating literature into the communicative foreign language classroom.

The first section will discuss some general features of the novel and why it is useful for teaching in terms of intercultural competence. Concepts of change of perspective, dialogue and empathy are my main concern here. Moreover, some aspects of task-based learning shall be explored as I will try to apply its basic principles in my teaching example.

The second section demonstrates how the theory can be put into practice. Suggestions on pre-, while- and post-reading activities will make up the major part of this section. Further activities such as group and portfolio work will also be discussed.

The final section sheds light on the assessment of the reading process and the

difficulty of assessing intercultural competence.

4.1. The framework for using *Noughts & Crosses* in the EFL classroom

Noughts & Crosses by Malorie Blackman was published in 2001. It is the first book of a tetralogy and is followed by *Knife Edge* (2004), *Checkmate* (2005) and *Double Cross* (2008). Before demonstrating how the young adult's book could be used in the EFL classroom in terms of intercultural learning, it is necessary to explore the novel's potential in terms of aesthetic reading, change of perspective and dialogue. Secondly, the methodologies of task-based learning and portfolio writing shall be discussed as they serve as a basis for the teaching sequence.

4.1.1. Noughts & Crosses as an example of new English literature?

The award-winning author Malorie Blackman has written more than fifty books for children and young adults (http://www.malorieblackman.co.uk/index.php/category/malorie/biography/, 2010, 30.3.2012, 19:11), not all of them dealing with ethnicity or racism, however, these themes come up in several of her writings and the majority of black characters reflects her commitment in the field of minority empowerment. Her most acclaimed work so far has been *Noughts & Crosses*, for which she has won several prices in the field of children's literature. Her picture of a dystopian society, a defamiliarisation of our own which exposes racism as a construct that serves the powerful, has gained her a world-wide readership. The story of the Cross Sephy, daughter of a ruling black politician, and the nought Callum, member of the oppressed white minority, directly addresses issues of racism, the construction of identity and processes of otherisation while featuring a teenage love story which echoes *Romeo and Juliet*.

Although the novel does not deal with 'typical' features of transcultural or postcolonial literature such as migration or empowerment of the colonised, I would argue that the book can be classified as transcultural for three reasons. The first one is

defamiliarisation; similar to many works of science fiction, the novel uses a salient feature of our society and twists it in order to hold a mirror up to the reader. Suvin (1979: 64) called this tension between the fictional and the real world, the literary device that focalises the estranged world, 'novum'. *Noughts & Crosses* may not belong to the genre of science fiction, nevertheless one could argue that the concept of the novum applies here. In a world where black and white are connoted as good and bad the reader is forced to look at how these connotations of binary oppositions are used in our society.

The second feature, therefore, is how identity is created through opposition. Wilkie-Stibbs (2006: 241) notes that

> [Blackman] also lays bare the binary structuring of power that inscribes identity and agency and exposes how it operates arbitrarily to exclude and discriminate against certain groups that become, then, by default or intention of the power elite, silenced, marginalized, excluded, disempowered, and nonconformist through the very fact of their exclusion from mainstream systems of privilege.

It seems that the characters in *Noughts & Crosses* have internalised these binary structures in such a way that any kind of bridging the self-constructed gap between them seems impossible:

> 'They smell funny and they eat peculiar foods and everyone knows that none of them are keen to make friends with soap and water.' (Blackman [2006]: 83)

> 'They're blank by name and blank by nature.' […] 'Blank, white faces with not a hint of colour in them. Blank minds which can't hold a single original thought. Blank, blank, blank,' Lola recited. 'That's why they serve us and not the other way around.' (Blackman [2006]: 85)

The characters use this kind of rhetoric to justify why one group can oppress the other by means of religion and history, thereby making use of the same rhetoric that has been applied to the present day in order to look for reasons for discrimination. It can be argued that the readers will realise how this technique is used in our society and thus become aware of injustice and racism. This awareness might be raised through their emotional involvement with the text and the characters as we mostly get Blackman's dystopian world mediated through the two protagonists and even they have internalised this binary thinking that shapes their world view. Callum is constantly contemplating if there ever could be a future for him and Sephy. At the same time he feels that through

his friendship with Sephy he is disloyal to his family and his 'people'. Although he is finally allowed to attend a Cross school he is being ignored by teachers and bullied by other students. The feeling of not being able to change something leads to his anger and the fatal choices he makes.

> Noughts...Even the word was negative. Nothing. Nil. Zero. Nonentities. It wasn't a name we'd choose for ourselves. It was a name we'd been given. But why? 'I DON'T UNDERSTAND....' The words erupted from me in an angry rush, heading for the sky and beyond. (Blackman [2006]: 79)

> It seemed to me that we'd practised segregation for centuries now and that hadn't worked either. What would satisfy all the noughts and the Crosses who felt the same as Mum? Separate countries? Separate planets? How far was far enough? What was it about the differences in others that scared some people so much? (Blackman [2006]: 36)

Sephy, however, sees their friendship from a privileged point of view but is also frustrated by the way society is organised. Yet, she hardly escapes the binary thinking and seems, especially to think of her friend primarily as nought and not as a human being or her friend.

> 'STOP IT! YOU'RE ALL BEHAVING LIKE ANIMALS!' I shouted so hard my throat immediately began to hurt. 'WORSE THAN ANIMALS – LIKE BLANKERS!' (Blackman [2006]: 56)

> Maybe Mother was right, after all. Maybe Crosses and noughts could never be friends. Maybe there was too much difference between us. Did I really believe that? I didn't know what I believed any more. (Blackman [2006]: 77-78)

> Ruddy noughts...This was all their fault. If it hadn't been for them. (Blackman [2006]: 94)

The novel offers the advantage of avoiding cultural determinism as such as it is not constructed along real cultural lines in the sense of nationalised or territorialised culture. One could discern that it is an alternative version of contemporary Britain but through its fictional setting and framework the reader does not fall prey to interpret any behaviour as culturally determined, for example, 'this is typically British' or 'this is characteristic of immigrants'. By emphasising how difference is constructed, partly by self-identification, partly by identification of the respectively other group (noughts or Crosses) it is revealed how these concepts are applied in real life. It can be argued that the processes of identification and the construction of binary oppositions are typical features of new literatures in English and thus very effective for teaching in the foreign language.

The third aspect of transcultural literature is its narrative structure. The dialogic principle of aesthetic reading can be exploited by the presence of two first person narrators. The reader is presented with two different views on the same events, that is, there are always two sides of the truth. For example, notions of what is a terrorist and what is a freedom fighter become challenged in the course of the novel. Blackman (http://www.malorieblackman.co.uk/index.php/category/books/noughts-crosses-qa/, 8.4.2012, 15:54) herself points out that through the different perspectives such concepts become blurred and that it is not her intention to show sympathy for Callum's actions but empathy, that is, understanding his motivation and his actions. Wilkie-Stibbs (2006) argues that by exposing the reader to the polyphony of voices the reader's expectations are constantly frustrated as it breaks with the binary oppositions constructed by them. I would argue that this kind of frustration requires an active reader who constructs the meaning out of those multiple voices. In the end, the learner might consider alternative views than either nought or Cross, 'black' or 'white', a perspective that is ultimately represented in Callum's and Sephy's child Callie Rose. Although Sephy and Callum fail in the end, hope remains in the prospect of a future for their daughter. These different perspectives offer a variety of tasks for the EFL classroom; learners can be encouraged to coordinate these different perspectives and maybe change their own attitudes, or at least become aware how processes of identity construction and power relations work.

Furthermore, the novel is not only characterised by the different narrators but also by the preponderance of direct speech. The dialogic principle thus can be found in the narrative structure of the novel itself and might serve for similar dialogues in form of role plays and interviews in the classroom. There are numerous examples which demonstrate how the characters try to come to terms with their circumstances and figure out their place in society.

> 'OK', Callum said at last. 'But Sephy, you should think above and beyond just us. You should free your mind and think about other cultures and other planets and oh, I don't know, just think about the future.'
> 'I've got plenty of time to think about the future when I'm tons older and don't have much future left, thank you very much. And my mind is quite free enough.'
> 'Is it?' Callum asked slowly. 'There's more to life than just us noughts and you Crosses.'
> My stomach jerked. Callum's words hurt. Why did they hurt? 'Don't say that...'
> 'Don't say what?'
> '*Us* noughts and *you* Crosses.' I shook my head. 'It makes it sound like...like you're in one place and I'm in another, with a huge, great wall between us.'
> Callum looked out across the sea. 'Maybe we are in different places...'
> 'No, we aren't. Not if we don't want to be, we aren't.' I willed Callum to look at me.
> 'I wish it was that simple.'

'It is.'
'Maybe from where you're sitting.' (Blackman [2006]: 25)

In short, the novel offers potential for the readers to enter into the dialogue with the text due to its structure and plot line. Which kind of tasks could be used when working with this text in the EFL classroom shall be demonstrated in section 4.2. First, it is necessary to explore how to approach the teaching from a methodological point of view.

4.1.2. Task-supported learning and other methods of teaching literature

First of all it has to be made clear that there is not one methodology as far as literature teaching is concerned, however, there seem to be some tools that have proven as particularly useful in terms of intercultural and literary learning. As pointed out in the previous chapters, aesthetic reading involves the reader on an emotional level. The reader constructs the meaning under the guidance of the text and 'breathes life into it'. This implies that any kind of literature teaching has to be learner-centred and action-oriented. The learners should be encouraged in their process of meaning making and reflection. Petersohn (2006: 303) claims that the teaching targets of intercultural learning always have to be learner-centred. Delanoy (1993; 2000; 2002) points out that the task promotes further interaction or negotiation of meaning between reader and text. He emphasises that a learner-centred approach is needed because of the dialogic character of reading.

Task-based learning (TBL) therefore is considered as adequate since it complements the reading and learning process. At this point, only the most important features of this methodology can be outlined as this would go beyond the scope of this diploma thesis. TBL can be seen as an extension of CLT. The focus is also on meaning; however, this is mainly achieved by the task. Although CLT works with a variety of tasks as well, TBL emphasises the task as motor for language acquisition and has further developed the notion of the task in foreign language learning. Ellis (2003: 3) defines tasks as "activities that call for primarily meaning-focused language use" in contrast to 'exercises' which are rather form-focused. Ellis (2003: 9-10) identifies six features of a task. First, a task is a kind of *workplan* which specifies the materials, the interactions format and what is required from the learners. Secondly, a task should involve the

learner to elicit *meaningful language*, therefore gaps are often used to elicit this kind of language; often learners are constrained in their linguistic choice, that is, the tasks may require a certain *grammatical form*. Furthermore, a task is *authentic*; it involves the learners in language activities they may encounter in the real world. Moreover, a task can be designed to practice any of the *four skills*. A work plan of a task furthermore requires different *cognitive processes* such as selecting, reasoning, evaluating etc. Finally, a task must have a communicative outcome which is the goal of the activity for the learners. Not all of the activities of the suggested lesson plans of section 4.2. might be considered a task as such or classified as typically TBL. I understand task here in a broader sense than Ellis and would like to use the term task-supported learning. Nevertheless, I will try to integrate features of TBL as proposed by Ellis where it is possible.

Generally, reading in the foreign language classroom is often connected with writing activities. Hesse (2009: 96), for example, claims: "No reading classroom without writing!" and Surkamp (2007) considers literary texts as *the* prompt for writing activities. Different text types and forms of creative writing could be employed in the foreign language literature classroom. Speaking activities are of equal importance since the dialogic nature can be exploited in the classroom context while developing fluency and accuracy in speaking. Which kind of activities might be useful to raise student's awareness in order to develop intercultural competence will also be discussed in the following section. Nevertheless, I consider writing activities as important for various reasons. Apart from linguistic development, it is similar to the reading process. Kramsch (1993: 175) notes that written texts slow down the communication process and thus provide the opportunity for reflection. Furthermore, Kramsch (1993: 128) points out that there are always gaps if we read foreign literature, a view that is also supported by Fenner (2001: 21). This proposition is in line with Rosenblatt's theory of transaction and the evocation of the poem through the reader. It could be argued that a dialogic negotiation of meaning requires a conscious reflection and an active takeover of perspective to ensure intercultural learning, which can be promoted by writing activities.

Rosenblatt ([1995]) stresses the importance of the spontaneous response to the text and the following reflection. To this end, I would suggest keeping a reading diary.

Learners are then able to note their primary responses which might turn out to be helpful for later activities. Furthermore, during the initial phases of reading or the while-reading phase more controlled activities might be necessary for the learners in order to help them in their dialogic processes. Later post-reading phases might comprise more autonomous learning phases. The learners may need their time for reflection, especially a controversial text like *Noughts & Crosses* demands reflection, negotiation and reconstruction of the dialogue between reader and text. Learner autonomy is thus an important feature of intercultural learning. Open learning scenarios and portfolio work seems to be an adequate tool for autonomous literature and intercultural learning. Both methods focus on the process of language and intercultural learning, foster reflection and work as a kind of empowerment of the learner since they are able to select and choose what they consider important or interesting. Especially the portfolio can work as a useful tool to document the student's progress and assess their achievements during a language course (cf. Genesse and Upshur 1996). Furthermore, portfolios always have a reflective character in the form of diaries or a self-assessment section (cf. Hamp-Lyons & Condon 2000; Easly & Mitchell 2003). Therefore, I would suggest integrating a reading diary with a general reading portfolio which could serve as documentation of the student's best works on literary texts during a term. Such a portfolio could also be extended to a 'cultural learning portfolio' which documents not only the student's written texts but any kind of group work and class projects that are conducted in the field of literary and intercultural learning during one term.

To conclude, if literature should serve as a tool to develop cultural awareness, the methodology should complement the dialogic character of aesthetic reading and intercultural learning. Approaches such as TBL, autonomous learning, reading diaries and portfolios could be effective in this regard.

4.2. Teaching Noughts & Crosses in the upper-secondary level English classroom

As a target group I have chosen a sixth form of upper-secondary Austrian school. In terms of the language level, students at lower levels might be able to cope with the text, however, I would argue that in the light of the complex cognitive processes involved

during the reading process I would suggest teaching this novel in a sixth grade. Of course, due to the partly disturbing themes of terrorism, discrimination, alcoholism and violence it will be up to the teacher to decide on the age level. It could be expected that, especially in an urban setting, the cultural background of the students could be expected to be mixed. This could contribute to a variety of perspectives; however, some topics might be compromising for some students. Also here it will be up to the teacher to find the right approach.

Before suggesting actual lesson plans and activities, I would like to note some general aims and objectives of the teaching sequence, i.e. what the overall outcome of the sequence should be. To this end, Byram's model of ICC seems to be an adequate tool; however, it should be extended to include notions of transcultural and literature learning. These aims and objectives should be considered as long-term objectives; particularly attitudes may not change with the help of a single literary text. Furthermore, attitudes do not become as evident as skills and knowledge, therefore assessment is even more difficult when it comes to attitudes.

General aims and objectives of the teaching sequence:
knowledge:
• students know that identity is dynamic and constructed within a society
• students know how the rhetoric of binary oppositions is used to maintain power
• students know about incidences of racial discrimination and segregation in recent world history

skills:
• students identify causes of misunderstanding in intercultural communication
• students take over the perspective of fictional characters
• students coordinate different perspectives and relate them to their own understanding
• students reflect their own position in the light of reading a literary text
• students are able to understand the motivations of fictional characters and show empathy for their actions
• students are able to identify racism and discrimination in their environment

attitudes:

• students demonstrate an open attitude towards multiple views

• students discard racism and discrimination

• students are active in the promotion of human rights and citizenship

4.2.1. First lesson – pre-reading phase

The first lesson should serve as a lead into the book and the topic of racism and racial segregation. The students would receive an information pack that consists of worksheets and some general information on the while-and post-reading phase and the class project including assessment.

 Aims & objectives: students activate their prior knowledge on racism; they know the meaning of the chosen vocabulary and their connotations; they relate the topic of injustice to their own life.

 Rationale: students are presented with a book cover and try to guess the book's meaning from the words and the design by using dictionaries and their schematic knowledge. They play the game noughts and Crosses and answer questions on their experience with the game. They are encouraged to relate the metaphor to an imaginary situation. In a next step they should consider a dystopian world or a kind of horrible future that features a social divide between noughts and Crosses.

 Assumed number of students: 14

Time-frame	Procedure	Interaction format	Skills	Materials
10'	**Cover guessing:** • students brainstorm their ideas of the book cover • they look up the words 'nought' and 'cross' in the dictionary they report their findings to the class	SS → CL SS → CL	Speaking, dictionary competence	Beamer, PC, White board, pens, worksheet 1
15'	**Playing noughts & crosses:** • students play noughts and crosses and answer the questions on the worksheet • they discuss the questions in the	S ↔ S CL	Speaking, critical awareness	Worksheet 1

	plenum			
25'	**Drawing the future** • students draw two posters: one of a peaceful future for 'noughts' and 'Crosses' and one dystopian • students present their posters	GR → CL	Speaking, critical awareness	Worksheet 1, posters, pens
HW	Students read *Noughts & Crosses* up to chapter sixteen • students keep a reading diary • students keep a vocabulary log • students draw a character chart	S	Reading, intercultural competence	

S = individual work
SS = pair work
GR = group work
CL = class work
T = teacher
HW = homework

4.2.2. Second lesson – while reading phase

The second lesson of the teaching sequence is concerned with developing the student's ability to take over the perspective of the characters. In this, they should become aware of how language is used to establish and maintain difference.

Aims and objectives: students are able to take over the perspective of the main characters and argue from their point of view; students are able to identify discriminating language

Rationale: one of the key scenes from the first part of the book is chosen to draw the students' attention to the characters' own prejudices and misunderstandings. In a 'press conference' students are picked to present the characters and the rest of the class will ask questions concerning the characters' motivation and reasoning. The second task requires the students to identify discriminating language and discuss how it is used in terms of power relations.

Assumed number of students: 14

Time-frame	Procedure	Interaction format	Skills	Materials
5'	**Video by Royal Shakespeare company** students watch a scenic interpretation of chapter 7	T → CL	Listening	Beamer, PC, worksheet 2
5'	**Inventing a chapter title** students invent a title for chapter 7 (Sephy and Callum at the beach after she called him blanker)	S ↔ S	Speaking, summarising	Novel N&C
5'	**Preparing a press conference** students get five minutes to think of questions they would ask Sephy and Callum	S	Critical thinking (reader-response)	Worksheet 2
10"	**Press conference** Two students are chosen to represent Sephy and Callum (after 5 minutes a new pair is chosen)	CL	Speaking, takeover of perspective	Worksheet 2
10'	**Language analysis** How do characters use language to establish difference	S ↔ S	Vocabulary, critical awareness	Novel N&C Worksheet 2
10'	**Group discussion** How powerful is language?	GR → T	Speaking, vocabulary, critical awareness	Worksheet 2
HW	• Create a leaflet in which you suggest how discriminating language can be abolished OR write a diary entry from Callum's point of view after Sephy wants to sit with him during lunchtime • read up to chapter 43 • reading diary • vocabulary log		Writing, critical awareness, reading, vocabulary	

4.2.3. Third and fourth lesson – while-reading phase

This lesson aims at introducing the students to issues of discrimination. Newspaper articles complement the fictional events of the novel. In a debate between noughts and Crosses the students should argue their points of view on how the living conditions for noughts could be improved and what both parties have to contribute.

Aims and objectives: students understand and answer questions to a shortened newspaper article; they can summarise the most important information and report it to the class; they can critically evaluate the article in terms of its stance and the author's view. They can talk fluently about issues of discrimination and are able to take over different perspectives.

Rationale: to account for the polyphony of voices and in order to give students an idea of the political background, newspaper articles on discrimination will be read and discussed in groups and then presented to the class. In the next step, the students should refer to the novel and the articles in order to prepare a debate between noughts and Crosses on how they could improve their living together. They have to take over the perspective of both sides in order to develop empathy and coordinate different perspectives. As this task requires more time, two lessons or a 100 min lesson are necessary.

Assumed number of students: 14

Time-frame	Procedure	Interaction format	Skills	Materials
5'	**Brainstorming** discrimination	T ↔ CL	Activating prior knowledge	White board, pens
25'	**Newspaper articles discrimination** • in groups of 3-4 students read an article on a form of discrimination • they answer the questions • they report on their article to the class	GR → T	Reading for gist & details, summarising information, speaking	Newspaper articles
5'	**Vocabulary** With the teacher the class collects adjectives that describe how the discriminated persons and the discriminators mentioned in the article feel;	T ↔ CL	Vocabulary, critical awareness	White board, pens
10'	**Preparing a debate** • students reread the indicated pages on the worksheet • they prepare their arguments for a debate in the town hall (for noughts and Crosses)	S S ↔ S	Reading, empathy, critical awareness,	Novel, Worksheet 3

30'	**Town Hall debate** • students are assigned roles of noughts and Crosses and argue their case • roles are reversed • other students chosen	CL	Speaking, empathy, critical awareness	Worksheet 3
20'	**Newscast** students prepare a newscast on the Town Hall debate from the perspective of Cross media	GR → T	Writing, critical awareness	Worksheet 3
HW	• Read up to chapter 88 • keep a reading diary • keep a vocabulary log • write a diary entry: take on the perspective of either Jude in which you state your reasons why you don't approve Callum's and Sephy's friendship OR write a Newspaper article about the bombing		Reading, writing, vocabulary	

4.2.4. Fifth lesson – while-reading phase

The fifth lesson is focused once again on the characters and their role in the plot. The tasks involve an active reader response and a dialogic interaction from the students in form of discussions and role plays. Principles of understanding and rejection are important principles at this point of the reading process.

Aims and objectives: students give their reasons for sympathising with a character or rejecting a character's point of view; they can talk fluently about a topic using their notes;

Rationale: with the help of a 'sculpture' (cf. Collie & Slater 1987: 81-82; Gregory 2008: 29) students try to position the characters in their relationships to each other. Then they are asked to stand closest to the character which they feel most sympathy for. In the plenum they discuss their opinions. In role plays they take on the perspective of another character while they are interviewed.

Assumed number of students: 14

Time-frame	Procedure	Interaction format	Skills	Materials
5'	**Brainstorming** students brainstorm their ideas/feelings about the characters	S	Reader-response (structuring of responses)	
10'	**Sculpting** • 1 'sculptor' and eight characters: the rest of the class gives advice on how to sculpt them (position to each other, facial expression etc.) • then the rest of the class stands next to the character they feel most sympathy for and give their reasons	CL	Speaking, reader response (structuring of responses)	
10'	**Plenum discussion** • which is the most/least liked character and why? • Why do the characters act the way they do?	CL ↔ T	Speaking, reader-response (structuring and comparing of responses)	
10'	**Preparing a role play 'Interview with two families'** every student is assigned a character and writes a character profile and a cue card for the role play	S	empathy	Paper, pens, worksheet 4
10-15'	**Role play 'Interview with two families'** The 'reporters' interview the two families and ask why-questions concerning their actions and decisions	CL ↔ T	Speaking, empathy	Cue cards, worksheet, 4
HW	• Read the rest of the book • keep a reading diary • keep a vocabulary log • Write a letter to Sephy from the perspective of Callum (after she has gone off to Chivers) or vice versa OR write a newspaper article on the trial		Reading, writing, vocabulary	

4.2.5. Sixth lesson – post-reading phase

This lesson should help the students to consolidate their responses to the characters and the plot. They should discern and evaluate decisive moments in the lives of the characters and which decisions have led to the tragic ending. Furthermore, they should give their opinion on controversial issues mentioned in the book such as terrorism, death penalty and racial segregation.

Aims and objectives: students are able to discern the most important points of character development; they are able to speak fluently and give arguments for their point of view;

Rationale: Students make a poster (cf. Freitag-Hild 2011: 74) in order to visualise the protagonists' development with the help of their notes. This should help them to follow the process of their development and their decisions. The following task builds on the first one and is designed to work out controversial issues and how they are seen from the characters' point of view and how these issues have influenced their development. They will receive guiding questions and can use their notes and the novel as reference. As a format a 'fishbowl discussion' is chosen as it gives the students the opportunity to volunteer, at the same time every student is required to participate in the discussion.

Assumed number of students: 14

Time-frame	Procedure	Interaction format	Skills	Materials
5'	**Feedback** students have the opportunity to give feedback on the book	CL ↔ T	Speaking, consolidating reading responses	
20'	**Character Development** • students jot down their impressions on the character with use of their notes (reading diary, character chart etc.) • in groups of three to four they design a wall poster that visualises the protagonist's development and present it to the class	S GR	Consolidating reading response; speaking	Worksheet 4 posters, pens

5'	**Preparation for fishbowl discussion** • how do characters deal with alcoholism, racism, terrorism etc. • how do the characters justify their choices • in the end what is more important: To be someone or to make a difference?	S	Consolidating response, empathy	Worksheet 4
20'	**Fishbowl discussion**	CL ↔ T	Consolidating and comparing responses; empathy; speaking	
HW	2 texts: 1) Argumentative essay: • Which events led to Callum's decision to join the LM and how does he justify his choice? • To be someone or to make a difference? What is more impotant? • Why is it so difficult for Sephy and Callum to step out of their prescribed roles? Have they failed? 2) • Write Callum's last letter to Sephy • Write a diary entry from Sephy's perspective after she has had the baby • Invent an alternative ending		Writing, empathy	

4.2.6. Open learning and group work – post-reading phase

Open learning seems to be an effective tool to encourage further reflection and to make the topic relevant for the students' life. It gives the students the opportunity to determine their own learning pace and take control over the learning process. The open learning scenario involves two parts. The first one is a creative reflection on the novel; the students can chose between different activities. It can be argued that an aesthetic

product-oriented task will complement the reading process and provides an outlet for the students' feelings concerning the novel. Activities include compiling a soundtrack of favourite songs for their character, making a collage of pictures, designing a different book cover, writing a poem or a short story based on the novel, making a video e.g. a book trailer or filming a role play, or making a drawing. In an organised 'fair' the students present their creations.

The second part is a group project that could be conducted as a cross-curricular activity, for example, with the history teacher. The students are required to do research on instances of racism, racial segregation and Civil Rights movements in twentieth and twenty-first century history. The students have to present their findings and write a mini paper that summarises the most important facts. This task may support the students in locating issues of racism and other forms of discrimination in real life contexts and enhance their awareness towards these topics in their own environment.

Furthermore, in terms of citizenship or political education it could be effective to conduct a class project. Byram (2008: 184) suggests an action orientation in order to promote citizenship education and critical cultural awareness. It could be suggested that students identify forms of discrimination in their own neighbourhood or district and consider how they could take action in raising awareness and promoting mutual understanding. For this end, a needs analysis or small ethnographic project might be useful. The students could conduct research in order to identify problems and to determine the desired outcomes of a project, who should be involved and what should be done to achieve those outcomes. The teacher's task would be to function as a coach and task manager, to get into contact with the involved stakeholders and assign tasks to each participant in the project.

Overall, the teaching sequence as proposed above can only be understood as a suggestion in terms of literary and intercultural learning. There might be numerous other activities and tasks that could be conducted in the context of teaching *Noughts & Crosses* in the EFL classroom. The focus was to show how a reader-response theory could guide a teaching sequence which aims at intercultural learning. To this end, a learner-centred approach was taken that focused on the task as medium between the text and the learner in order to encourage the interaction and dialogue. A reading diary, tasks that require the takeover and coordination of perspective as well as reflection tasks

might support literature teaching as a tool for intercultural learning. What remains is the question of assessment. Can intercultural learning be assessed? And can extensive reading be assessed in terms of formative or summative assessment? These issues shall be addressed in the last section of this chapter.

4.3. Assessment of literary and intercultural learning

Assessing literary and intercultural understanding is a controversial issue. As far as literature learning is concerned, it can be argued that in an extensive reading programme or in terms of reading for pleasure testing and marking will damage the student's motivation and future reading habits in the foreign language (Nuttall 1996: 142-143). However, it might be claimed that "what is taught should be tested" (Brumfit 1991: 1). Assessment serves as a kind of feedback to the learners and to the teachers, whether certain aims have been achieved for the learners (learning aims) and by the teacher (teaching aims). It might be said that if literature teaching should be submitted to assessment then it could not be done in the context of formal assessment. Certain tasks that are based on a literary text could, however, serve for formative assessment. They should not be confused with 'typical' reading tasks such as multiple choice or cloze exercises. As pointed out, reading a literary text or aesthetic reading requires a different kind of response from the reader that cannot be measured with the help of multiple choice items. I would claim that tasks as suggested in the previous section can contribute to formative assessment as they give account of a student's learning process in terms of writing, reading and speaking. As far as summative assessment is concerned I would suggest that a reading portfolio which is handed in at the end of a term could contribute to the overall mark of a student. Portfolios offer the opportunity of editing and revising, that is, students become aware of the processive character of writing. Furthermore, a self-reflection section could foster critical awareness and bring learning processes to the surface level which in turn might help the students monitor their learning. It is suggested that the assessment of a reading portfolio should include aspects of completion, language development, revision and editing, and a self-assessment section of which an example is given in the appendix.

Intercultural understanding might be an even more controversial issue. Byram (2008: 219-224) argues for assessment in intercultural learning for various reasons. He notes that it was the intention of the authors of the CEFR to integrate an assessment scale for intercultural learning, however, no adequate proposal has been made so far. He claims that although it might be a delicate issue, intercultural learning should form part of the assessment as it is the educational duty of teachers to transmit values of intercultural tolerance and openness; assessments furthermore could give account on how effective their teaching is in this field. He is in favour of the *Autobiography of Intercultural Encounters* devised by the Council of Europe. In the context of literature teaching it might, however, not serve the purpose. Thus, it can be argued that portfolio-based assessment that focuses on the literary experience is most effective. It has to be emphasised that intercultural learning should not find its way into formal testing such as culture tests (for example proposed by Valette 1986). In short, intercultural learning should form a part of the formative assessment in order to document the students' progress in this field; however, it should not influence marking. The most important aspect of intercultural competence, especially through reading foreign literature, is critical cultural awareness. Students should be able to decentre and take over different perspectives in order to eventually change their perspectives in terms of a positive attitude towards difference and the polyphony of voices. This progress can be best assessed by the students themselves in the form of reflection and self-assessment. The teacher can and should initiate learning processes and assess what has been achieved so far; ultimately it will be up to the student how much change of perspective he or she can tolerate. The dialectic between understanding and rejection of attitudes will remain the determinant component of intercultural learning.

Conclusion

It was the purpose of this diploma thesis to investigate whether literature can function as a means of developing intercultural competence in the EFL classroom that goes beyond notions of 'black' and 'white'. To this end, several aspects were considered. First, the relationship between language and culture was discussed. It was concluded that, although there is a close relationship and mutual influence between the two, the role of this relationship in the development of identity formation and foreign language learning is far from clear. The remaining section of the first chapter focused on different approaches to intercultural learning. It turns out that intercultural communication as proposed by Byram still is a valid approach, however, transcultural theory and Cultural Studies have shifted perspectives in the direction of hybridisation and creolisation. The discussion on which approach is more valuable for the classroom should not be understood as some kind of academic nitpicking on terms and definitions but as an analysis of what approach can contribute to prepare the learners for living in a modern society. At closer inspection the two approaches, interculturality and transculturality, in their most recent orientation do not differ in their basic assumptions but more in their details. Thus, it has been suggested that an intercultural approach that embraces concepts of transcultural theory, Cultural Studies and global citizenship education seems to be the most effective method in foreign language teaching.

The second chapter provided the political basis for teaching for intercultural competence in Austria. The CEFR and the Austrian curriculum reflect the importance of this issue for language learning. In the European political context language learning has been promoted as a means of intercultural communication and mutual understanding. Intercultural learning thus has found its way into the Austrian curriculum and is a principle every teacher has to incorporate into his or her teaching.

The third chapter was concerned with a reader-response approach to teaching literature. Rosenblatt's inspiring work formed the basis of my assumptions on using literature as a tool for intercultural learning in the EFL classroom. The aesthetic reading experience affects the reader in such a way, that the abilities of takeover of perspective and empathy are fostered, eventually to contribute inherently to human values such as democracy, freedom of the individual and openness towards other views and

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perceptions. This concept has been further developed under the label of 'Fremdverstehensdidaktik'. Bredella and others purport that aesthetic reading facilitates takeover and change of perspective which are preconditions for intercultural understanding. The 'Fremdverstehens'-approach has been criticised for its essentialism and too positivistic views of literature. Delanoy's dialogic model and transcultural approaches, which emphasise the new literatures in English as a source for learning, again contribute a shift in perspective. At the same time, we have to be aware of the limitations of literature's influence on young adults. Certainly, teachers can initiate reflection and learning processes through adequate task, however, resistance to and rejection of a literary text might be found in every classroom for various reasons. I would argue that a 'culture' of reading and appreciation of difference has to be established in the classroom in order to promote intercultural learning and this is a process that needs time and effort.

The final chapter presented some teaching suggestions on the novel *Noughts & Crosses* by Malorie Blackman. It can be considered as a representative of the new literature since it discusses issues of racism in a dialogic perspective. Different narrators and points of view invite the reader to co-construct meaning and thus may come to alternative views that go beyond 'either or' such as 'black or white', 'good or bad' and demonstrates how concepts of race and culture become increasingly blurred. A learner-centred approach that is supported by tasks which encourage the takeover and the coordination of perspective could facilitate the learning process. Open-learning phases, portfolio and group work additionally encourage the learners to reflect on issues of discrimination on a cognitive and an emotional level in order to come to a more comprehensive understanding of culture. It should be emphasised that these teaching suggestions are by no means comprehensive and that their effectiveness has to be tested in the classroom. However, I tried to incorporate the most important concepts of different approaches such as Byram's ICC model and Delanoy's dialogic model of literature teaching in these suggestions to demonstrate how literature can be used for intercultural learning.

To come back to the question of the introduction, whether and how literature can be applied as a tool to develop intercultural competence, it can be argued that literature offers at least the potential for this kind of learning. To promote intercultural

competence the learning process has to be made conscious via meaningful tasks and reflection on part of the learner. Literature should not be understood as a recipe or a magic formula that facilitates intercultural learning. Literature represents but one voice among many; the implication is that a variety of texts and text types have to be incorporated into the language classroom to account for the polyphony of voices a globalised world represents. If this potential of a variety of texts is fully exploited in the classroom, intercultural learning can truly become the guiding principle of foreign language teaching.

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AHS Lehrplan der Unterstufe für lebende Fremdsprachen. http://www.bmukk.gv.at/medienpool/782/ahs8.pdf, 8.3.2012, 16:19

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"Language policy division – a brief history".
http://www.coe.int/t/dg4/linguistic/historique_en.asp, 8.3.2012, 12:12.

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http://www.coe.int/t/dg4/education/elp/, 2011, 8.3.2012, 14:21

"Autobiograhpy of intercultural encounters".
http://www.coe.int/t/dg4/autobiography/default_EN.asp?, 8.3.2012, 14:23

The INCA project:
http://www.incaproject.org/, 8.3.2012, 14:26

Appendices

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Newspaper articles and tasks for the third lesson
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Worksheet 4
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Self-assessment

Deutsche Zusammenfassung
Lebenslauf

Worksheet 1

1) Look up the different meanings and collocations in your dictionary:

    nought:

    cross:

2) Play with your partner and discuss the questions
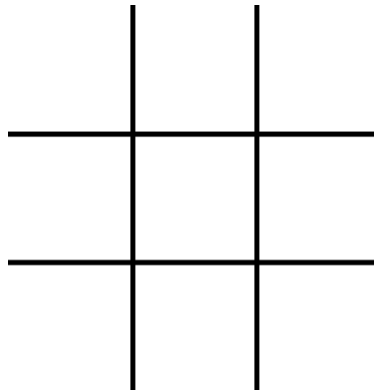
a) How did you feel about winning/losing the game? Did you use a certain strategy?

b) Have you played the game before?

c) What do you think: is it more likely that crosses or noughts win?

d) If you know how to play the game in order to win, does your partner stand a chance?

e) What if there were only two groups of people, noughts and crosses, and if one group always won, could they live peacefully together?

Worksheet 2

1) Watch the scenic interpretation of chapter seven. How do you think Callum and Sephy feel in this situation? You might use your notes and reading diary.

http://www.rsc.org.uk/explore/other-writers/noughts-and-crosses/video-a1s4.aspx

2) "Press conference": Imagine you are a journalist at a press conference. What would you ask Callum and Sephy in this situation? Think of at least three questions.

1)

2)

3)

3) Which words do the characters in *Noughts & Crosses* use to describe and charactersise the others, i.e. how do noughts talk about Crosses and vice versa?

• Work with a partner and write down words, phrases and sentences you can find in the book. You can make use of your reading diary and other notes. Pay particular attention to pages: 25, 56, 79, 83-85, 94, 365

• How do the characters justify their use of language?

3) **Group discussion**. In groups of four discuss the following questions and then report your findings to the class:

> • Are you aware of any kind of discriminating language in public? Think of the media, for example TV, advertisements, the internet, and politics, for example campaigns

> • How is discriminating language dealt with at school?

> • How do you react if someone uses discriminating language?

> • What could be done to avoid such language or to make people aware of how to be more careful with what they say?

<u>**Newspaper articles for the third lesson**</u>

Read the article and answer the questions.

Racism in the UK: Racist bullying widespread in schools, says poll

News | Published in TES Newspaper on 24 April, 2009 **| By: Adi Bloom**

More than half of all teachers say racist bullying takes place in their schools, according to a new survey. The poll, conducted for Teachers TV, reveals that 55.1 per cent of staff surveyed were aware of race-related bullying in school. And more than one in 10 says racism is often directed against teachers. More than 800 school staff were questioned about their experiences of workplace racism. Almost two-thirds said it was a problem in their schools.

Andrew Bethell, chief executive of Teachers TV, said Muslim pupils and teachers are specifically targeted. "Racist bullying is the unspoken curse of schools at the moment," he said. "Racism is an issue that schools have been trying to address for 30 years now. Lip service has been paid at the highest policy level, but we haven't changed the landscape very much during that time."

And more than half of school staff surveyed said bullying was often linked to religion and religious intolerance. Patrick Nash, chief executive of the Teacher Support Network, said high numbers of black and ethnic- minority teachers regularly call its helpline to discuss racist harassment at school. Almost three-quarters of ethnic minority teachers interviewed recently by the network had experienced racist bullying or discrimination at school, either by staff members or pupils. But despite apparently rampant racism, fewer than a third of teachers surveyed by Teachers TV said their schools had implemented a specific strategy to tackle the problem.

"We'd like to feel that racist bullying was being rejected and a huge fuss made of it by the school," said. "It's about citizenship lessons, it's about faith awareness. But it's also about the ethos of the school. You need to say, 'This is a school that does not tolerate racism'. You need to keep saying it and being seen to act on it." Mr Nash believes many schools have anti-racism strategies but that these are rarely put into practice. "We need to get the policies out of the filing cabinet and into reality," he said. "People should be constantly talking about it and reviewing it so teachers can easily seek help if there's a problem."

(This article has been simplified for you. You can find the original here:
http://www.tes.co.uk/article.aspx?storycode=6012264, 31.3.2012, 20:02)

A) Answer in no more than four words and compare with your group members
1. What do many teachers observe in their schools?...
2. Which group of teachers and students is often the victim?...
3. Teachers frequently seek help to talk about...
4. What is the percentage of ethnic minority teachers who have had experience with racist bullying?...
5. What is, according to Mr Nash, hardly ever put into practice?...

B) Group task:

✎ What are the most important points made in the article?

✎ Summarise the article in no more than two sentences.

✎ Are you aware of race-related bullying at this school?

Read the article and answer the questions.

Headscarf-wearing women often victimised, report says

22. 03. 11. - 16:15 (no author indicated)

More and more headscarf-wearing women are becoming victims of racist attacks, according to an organisation's annual report.
Civil courage and anti-racism institution ZARA said yesterday (Mon) it had been informed of 745 cases of racist abuses in Austria last year, around 50 fewer than in 2009.
The organisation – which stressed that the actual number of offences is much higher – emphasised that the number of verbal abuses of devout Muslims wearing headscarves was on the rise.
ZARA explained Muslim women were experiencing difficulties applying for jobs in Austria if they are unwilling to remove the scarf during working hours. The organisation claimed these developments were primarily not based on racist tendencies among businesspeople, but their concerns that the number of clients may drop if a headscarf-wearing woman was hired. Around 500,000 of the 8.5 million people living in Austria are Muslims.

Another aspect ZARA is emphasising in its 2010 report is "reckless" and often anonymous posting of racism-fuelled messages on social networking sites. The Vienna-based organisation said the fight against such actions was becoming more difficult since notes have often been read and passed on by many people before they get deleted. Muslims, Afro-Americans and members of the Jewish community in Austria are the main groups experiencing day-to-day racism in Austria, according to ZARA.

The institution also criticised the country's police for carrying out more so-called ethnic profiling in which black people and members of other minorities are being questioned and asked for their IDs only because of their origin and skin colour.

ZARA's announcements come shortly after a poll revealed that fewer than one in five Austrians think of ethnic minorities as a group in need of protection. Magazine profil reported that just 18 per cent of Austrians think ethnic minorities deserve more protection. Another recent survey showed that 49 per cent Austrians consider asylum seekers as "generally dishonest" and that a majority of 53 per cent agreed with the claim that people applying for political asylum in Austria "are more criminal than other social groups".
(This article has been simplified for you. You can find the original here:
http://austrianindependent.com/news/General_News/2011-03-22/6823/Headscarf-wearing_women_often_victimised%2C_report_says, 31.3.2012, 19:54)

A) Answer in no more than four words and compare with your group members:

1. There has been a rise in the number of verbal...
2. Headscarf-wearing women have difficulties with...
3. Where do racist comments frequently occur?..
4. The police is criticised by ZARA for using..
5. Which social group do many Austrian suspect of being dishonest?...............................

B) Group task:

✎ What are the most important points made in the article?

✎ Summarise the article in no more than two sentences.

✎ Why do you think are headscarf-wearing women victims of verbal abuse?

Read the New York Times article and answer the questions.

The Anti-Marriage Battle Plan

By ANDREW ROSENTHAL, March 29, 2012, 10:05 am

This week, the Human Rights Campaign circulated political strategy memo from the National Organization for Marriage, a right-wing, Christian-oriented group that opposes same-sex marriage.
It outlines past accomplishments, plans for the future – and for exploiting racial tensions.

The memo describes NOM's "crucial" role in the passage of California's Proposition 8, a voter referendum that took back the state's gay marriage law. And it praises Brian Brown, the NOM president, who moved his family to California in 2007 for the only purpose of getting same-sex marriage repealed. It notes the NOM's use of "robo-calls" to frighten residents in state after state about the threat of homosexuality.

The memo also contains obviously confidential information. Under the heading "Sideswiping Obama," the memo cites a plan to "expose Obama as a social radical," which is of course ridiculous. It's not even clear that he supports marriage equality.

Calling the president a "radical" is, at this point, a standard part of the right-wing playbook. Slightly more ambitious is the organization's plan to turn Americans against each other. "The strategic goal of this project is to drive a wedge between gays and blacks, two key Democratic constituencies," the memo reads. "Find, equip, energize and connect African American spokespeople for marriage; develop a media campaign around their protests against gay marriage as a civil right; provoke the gay marriage base into responding by calling these spokesmen and women bigots[1]."

NOM has similar designs on Hispanic voters. "Will the process of assimilation to the dominant Anglo culture lead Hispanics to abandon traditional family values? We must interrupt this process of assimilation by making support for marriage a key badge of Latino identity." NOM claims to promote strong moral and ethical values. Evidently the organization uses those words as loosely as it does the term "social radical."

(This article has been simplified for you. You can find the original here:
http://loyalopposition.blogs.nytimes.com/2012/03/29/the-anti-marriage-battle-plan/?pagemode=print, 1.4.2012, 14:09)

A) Answer in no more than four words and compare with your group members
1. The National Organization for Marriage is against...
2. The same-sex marriage in law in California was...
3. The memo describes Barack Obama as a...
4. The organization wants to drive apart …...
5. The organization has similar plans for...

B) Group task:

✐ What are the most important points made in the article?

✐ Summarise the article in no more than two sentences.

✐ What is the author's opinion of NOM?

---

1   an extremely intolerant person

Read the article and answer the questions.

Widespread part-time creates large pay gap

12. 01. 12. - 16:34 (author not indicated)

The salary gap between men and women remains worryingly high, new figures show. Men working in Austria received 44,633 Euros before tax on average in 2010. Women were paid just 34,047 Euros that year, the research authority Statistik Austria announced yesterday (Weds). The agency pointed out that the high number of women in part-time labour had a strong impact on the figures. However, labour market experts and gender equality campaigners point out that many women were automatically offered less than men when they applied for jobs .

Only last month, Statistik Austria said that 44 per cent of all women in work in Austria did part-time. Only seven per cent of male employees were working under the same conditions as far as their weekly working hours were concerned, the agency added.
The latest labour market statistics demonstrate that women, elderly citizens and foreigners struggled the most in finding a job after being laid off. Social Democratic (SPÖ) Labour Minister Rudolf Hundstorfer promised to keep investing in job-creation programmes – despite the government's decision to freeze his ministry's budget in 2012.

The coalition of SPÖ and the conservative People's Party (ÖVP) spent 980 million Euros on labour projects last year. It recently said that exactly the same amount would be spent on such projects this year. The Institute for Advanced Studies (IHS) and WIFO, the Institute for Economic Research, expect Austria's jobless rate to rise this year. Labour Market Service (AMS) chief Johannes Kopf recently said the number of people out of work could climb by 10,000.

More than 360,000 residents of Austria had no job in December, 0.8 per cent more than in the same month of 2010. Experts are concerned by news that the unemployment rate among women climbed by 4.1 per cent. Vienna suffered the strongest increase among the country's nine provinces at 4.8 per cent. Austria leads the EU's unemployment ranking despite the most recent increase. No other member state of the EU has a lower jobless rate than Austria (four per cent).

(This article has been simplified for you. You can find the original here: http://austrianindependent.com/news/Business/2012-01-12/9943/Widespread_part-time_creates_large_pay_gap, 1.4.2012, 14:08)

A) Answer in no more than four words and compare with your group members:
1) The pay gap between men and women is due to the high number of women...
2) How many men have a part-time job?...
3) For which social groups is it difficult to find work?...
4) How much will the government spend to stop unemployment?....................................
5) Among the EU Austria has the lowest..

B) Group task:

✐ What are the most important points made in the article?

✐ Summarise the article in no more than two sentences.

✐ Why are women more likely to be in part-time lab

Worksheet 3

"TOWN HALL DEBATE"

In the town hall noughts and Crosses are assembled. Noughts complain about their living conditions concerning housing, employment and schooling and demand more equality. The Crosses want to protect their own interests and do not want the noughts to be in important positions. Can they find suitable solutions for everyone?
In the town hall there meet:
– a nought worker who complains about bad working conditions
– a teacher from a nought schools who complains about lack of resources
– a nought lawyer as a spokesperson for noughts' rights
– a Cross member of a Civil Rights organisation who demands more equality
– a teacher from a Cross school who does not want noughts to study at his/her school
– a Cross businessmen/woman who wants to hire noughts but is afraid of losing clients
– the Cross mayor

1) Reread p. 31, 35-37, 78-79, 83-85, 111, 136, 138, 150, 343, 361, 408of *Noughts & Crosses.* **Which arguments do noughts and Crosses use to justify their claims?**

2) After being assigned a role. Prepare your argumentation! What are the counterarguments?

3) Debate: You will discuss for five minutes, afterwards you will be assigned a new role and argue from another perspective.

4) Newscast. In pairs prepare a one-minute newscast and present it to the class. Consider: the media is controlled by Crosses and thus in their favour.

Worksheet 4

CHARACTERS

1) Which character do you like most and which one least? Why? Make two lists and give reasons for your opinion. You can use your reading diary and other notes.

My favourite character:

My least favourite character:

2) „INTERVIEW WITH TWO FAMILIES"
The McGregor family, Callum, Jude, Ryan, Meggie and their lawyer Kelani Adams, and the Hadley family, Sephy, Minnie, Kamal and Jasmine are interviewed by the press. What are their motivations and arguments? What would you ask them?

After being assigned a role, either write a character profile or think of at least five questions you would ask the characters.

3) How do the protagonists Sephy and Callum develop throughout the story? Which events are important in their lives? Which decisions contribute to their development and the ending?

1. Jot down your ideas:

2. In groups of three visualise the development of either Sephy of Callum on the poster and present it to the class.

4) Fishbowl discussion. Answer the following questions to prepare for the discussion.

1. How do characters deal with alcoholism, racism, terrorism etc.?

2. How do the characters justify their choices?

3. In the end what is more important: To be someone or to make a difference?

Information pack *Noughts & Crosses*

„Books are the quietest and most constant of friends; they are the most accessible and wisest of counselors, and the most patient of teachers.“
Charles W. Eliot

Noughts & Crosses is a young adult novel by the British author Malorie Blackman and will be our class reader for the following weeks. This information pack will guide you through your reading and the projects you will carry out.

As you know, you are required to keep a Literature Portfolio which contributes considerably to your final grade. One important part of your portfolio is your READING DIARY. Your reading diary is for your own particular use, you can jot down any thoughts concerning the book. In this information pack you will find reflection questions which might help you, however, you don't have to use them. As your reading diary is private, I won't read it but I will check whether you have written something regularly. It can be in note form, you can draw charts and pictures, anything that helps you to understand the tasks. New words and phrases should find their way into your VOCAB LOG.

There will be a number of writing TASKS you have to hand in. You will find an outline of the tasks in this information pack, further details concerning homework and writing tasks will be announced in due time. You have to hand in every writing task but you can choose which ones you want to keep for your portfolio. Don't forget that in your portfolio you should include the first draft and the correction/revision of it.

There will be an open-learning phase in order to organise your GROUP WORK "Noughts & Crosses in History" and further writing tasks/creative assignments. In groups of three to four you will conduct a research on a chosen topic. You have to present your topic in a twenty-minutes presentation, including visuals such as a poster or a PowerPoint and a handout. You will summarise your findings in a three-pages mini-paper. Don't forget to indicate your sources! The completion of the group work (mini-paper, handout, visuals and peer-assessment) will contribute to the final grade of your portfolio.
The CLASS PROJECT will be aimed at how we as citizens could contribute to a just and democratic society. It will not be graded as such but will be considered for your grade on "Mitarbeit"

The Ten Commandments of Reading (adapted from Thaler 2008: 51)

1. Thou shalt read a lot.
2. Thou shalt love reading.
3. Thou shalt predict what is going to happen next in the text in order to combine what has come before with what will happen after.
4. Thou shalt use your prior knowledge by activating background information.
5. Thou shalt read as fast as possible by getting used to reading in chunks (groups of words), but also vary your reading speed according to purpose.
6. Thou shalt have a clear purpose for reading.
7. Thou shalt use different reading strategies for different kinds of reading.
8. Thou shalt concentrate on the important points.
9. Thou shalt pause at certain places while reading a text to absorb the material being read.
10. Thou need not understand every single unknown word but should guess its meaning form context, word family, or other languages.

First part of the book: "Prologue" & "Callum & Sephy"

Reflection questions for your reading diary:

✐ How do the houses of the McGregor and Hadley family represent their status in society?

✐ Do you think that Sephy and Callum consider their relationship primarily in terms of their personality or their race?

✐ What makes growing up in Sephy's and Callum's world more difficult than in yours?

✐ How do noughts and Crosses feel about noughts attending a Cross school?

✐ Which words do they use to describe the other? Which words are used by other characters?

✐ Why are noughts and Crosses so suspicious of each other?

Writing task:

A leaflet (no word limit) OR a diary entry (200 words)

2. part: "The Turning", "The Picnic", "Breakdown"

Reflection questions for your reading diary:

✐ How do the characters cope with difficult situations?

✐ Justice: can there be a fair trial for a nought criminal?

✐ What is the difference between a terrorist and a freedom fighter?

✐ What is more important: To be someone or to make a difference?

✐ Does history or religion play a role in the inequality of pangean society?

✐ Where does Callum's anger come from? Would you describe him as an angry teenager? Which events influence his feelings?

Writing task:

A diary entry from Jude's perspective (200 words) OR a newspaper article (150 words)

Third part: "The Split", "The Trial", "The Way It Is"

Reflection questions for your reading diary:

✐ What do you think of Sephy's way of coping with problems?

✐ For whom is life more difficult: Sephy or Callum?

✐ Are there any parallels in their relationships to their families?

✐ How would you describe Callum's and Sephy's relationship?

✐ How tolerant are the characters towards others? Think also of Jude, Minnie, Mr Hadley etc. How do they justify their opinions and choices?

✐ Which events do you think will influence the characters in their future decisions? How will the story end?

Writing task:
a letter from Callum to Sephy (250 words) OR a newspaper article on the trial (150 words)

Part four: "The Hostage", "Decisions", "Losing My Religion"

Reflection questions for your reading diary:

✐ How do Sephy and Callum fight for equality? How effective are their approaches?

✐ Could both groups, noughts & Crosses live peacefully together? Can there be equality?

✐ Nietzsche claimed that there is no truth, just different interpretations of facts . In how far is this true for *Noughts & Crosses*?

✐ Can you understand Callum's and Sephy's decisions at the end of the book?

✐ Could there be another ending? Are there any alternatives?

✐ How do you feel about the book in general?

✐ Can you think of examples in history where the *Noughts & Crosses* nightmare has come true?

Writing tasks:
1) Argumentative essay (350 words)
2) Callum's letter OR Sephy's diary entry OR an alternative ending

Tasks for the open-learning phase

Creative tasks on Noughts & Crosses
Choose **one**:

✂ Make a collage of pictures
🎬 Make a video for example a 'book trailer' or a role play
✒ Make a drawing or for example draw a comic
✏ Write a poem or a short story
♫ Compile a soundtrack for one of the characters and justify your choice

Group work

1. Get together in groups of three to four
2. Decide for a topic. Consult with me or your history teacher.
3. Organise your research: Where can you find information? Who does what and when? Check the library and the internet for useful sources
4. Take notes while you read
5. If possible you can also interview someone who has experience on your topic e.g. teachers, experts, contemporary witnesses etc.
6. Plan your presentation: What are the most important facts? How do we want to present them? Who does what?
7. Plan your mini-paper: Which sources do you want to use? Who writes which part?
8. Assess yourself and your group members

If you have any questions please do not hesitate to ask! Enjoy the book and good luck for your work!
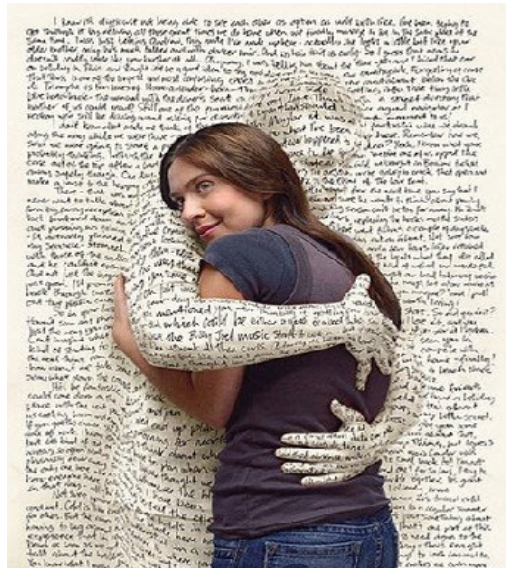
http://2.bp.blogspot.com/-
8_w7F3uyXOU/TkAd1HasCNI/AAAAAAAAAL0/3yvzvBpBTJg/s640/luv+books.jpg

source of book cover Noughts & Crosses: http://photo.goodreads.com/books/1177579850l/714902.jpg

SELF-ASSESSMENT *Noughts & Crosses*

How contented are you with the group work and the class project? Explain!	Very much			Not at all
	☺☺	☺	☹	☹☹

My tasks in the group/project:

The others' tasks:

Are you happy with the way you organised the tasks?

This was new for me/ I have learned to...

I liked...

I did not like...

Peer-assessment: how would you grade the work of your group members? Explain!

Self-assessment: how would you grade yourself? Explain!

I can name the key events of a novel				
I can name several themes of a novel				
I can evaluate how these themes are represented in the novel				
I can relate these themes to my own environment and evaluate them from different perspectives				
I can apply the features of genre to my own writing				
I can state my opinion on the novel and its characteristics in oral and written form				

I have to work on:

My aims for the next semester are:

Final comments on the book, the group work and the class project?

Zusammenfassung

Die vorliegende Diplomarbeit thematisiert den Zusammenhang zwischen interkulturellem Lernen und Literatur im Englischunterricht. Konkret wird der Frage nachgegangen, inwieweit Literatur eingesetzt werden kann um interkulturelle Kompetenz zu fördern.

Dazu wird zuerst untersucht, welche Modelle des interkulturellen Lernens sich für das Sprachenlernen und -lehren als besonders geeignet erwiesen haben. Etablierte Modelle wie das von Michael Byram oder Claire Kramsch werden ebenso beleuchtet wie alternative Vorschläge seitens der politischen Bildung und der Transkulturationswissenschaft. Weiters wird der Frage nachgegangen, inwieweit interkulturelles Lernen im europäischen und österreichischem Kontext verankert ist. Hier werden vor allem der Gemeinsame Europäische Referenzrahmen für Sprachen (GERS) und der österreichische Lehrplan für Fremdsprachen berücksichtigt.

Methodisch erweist sich ein rezeptionsästhetischer Ansatz des Literaturunterrichts als besonders geeignet um interkulturelle Kompetenz zu entwickeln. Die Arbeiten von Louise Rosenblatt, Beiträge der Fremdverstehensdidkatik und der Cultural Studies bzw. der Transkulturationswissenschaft thematisieren Aspekte von Empathie, Perspektivenübernahme und -wechsel, um so zu einem besseren Verständnis von Kultur und Identität zu gelangen. Hierbei stehen nicht nur Sprache und Andersartigkeit im Vordergrund, sondern das Ziel den Lerner in seiner Gesamtheit zu sehen und in seiner Persönlichkeitsentwicklung zu begleiten. Grenzen von „Eigenem" und „Fremden" sollen dabei aufgelöst werden.

Der letzte Teil der Diplomarbeit zeigt anhand des Beispiels des Jugendromans *Noughts & Crosses* von Malorie Blackman wie die Theorie in die Praxis umgesetzt werden kann. Eine Vielfalt an Methoden wie task-supported learning, Portfolioarbeit und offenes Lernen sollen dabei dem individuellen Lernprozess der Schülerinnen und Schüler gerecht werden. Es zeigt sich, dass Literatur ein wertvolles Mittel des interkulturellen Lernens ist, aber eines konkreten Rahmens in Form politischer Bildung bedarf. Literatur kann Schülerinnen und Schüler mit einer Vielfalt an Kulturen konfrontieren und sie in ihren Vorstellungen und Werten herausfordern, jedoch sollten literarische Texte nicht das einzige Werkzeug in diesem Bereich sein.

LEBENSLAUF

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Ausbildung:

2008-2012	**Universität Wien:**
	Lehramtsstudium Englisch und Spanisch
2003 – 2008	**Universität Wien:**
	Studium der Kultur- und Sozialanthropologie
1995 – 2003	Bundesrealgymnasium Traun (Matura am 2.6.2003)
1991 –1995	Volksschule Neuhofen an der Krems

Bisherige Unterrichtstätigkeit

seit Mai 2012	**Don Bosco Schulen Vöcklabruck:** Höhere Lehranstalt für wirtschaftliche Berufe und Bildungsanstalt für Kindergartenpädagogik

Studentenjobs und Praktika:

2010-2012	**Bodum**
	Verkauf
Juli/August 2011	**Österreichische Kinderfreundinnen und**
Juli/August 2010	**Kinderfreunde**
	Betreuung von Jugendlichen in einem Ferienlager mit Sprachenschwerpunkt Englisch inklusive Unterricht in Kent, England
2007-2009	**Easystaff**
	Guesthosting, Promotion, Flyer verteilen etc.

Oktober-Dezember 2007	**Gesellschaft für bedrohte Völker**
	Praktikum: Bürotätigkeiten, Organisation von Infotischen, Verkauf
August 2004	**Proyecto Salesiano Chicos de la Calle, Quito**
	Praktikum: Betreuung von Kindern und Jugendlichen in Ecuador

<u>Auslandsaufenthalte</u>

Juli & August 2010/11	Kent, England
März-April 2007	Studienreise in Indonesien
Juli-August 2004	Sprachkurs und Praktikum in Ecuador

<u>Weitere Sprachen:</u>

Deutsch (Muttersprache)
Latein (Grundkenntnisse)
Arabisch (Grundkenntnisse)