

## **Utility of *doppeltblicken*/intercultural approach in analysis of the quality of classroom teaching/learning processes when using literary texts to teach German as a second language**

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**ABSTRACT:** *The purpose of this study was to assay the utility of intercultural approach framework and its operational concept of “double-look” translated as “Doppeltblicken” in German at evaluating the quality of teaching and learning processes when using literary texts to teaching German as a second language. The evaluation addressed questions of whether it is possible to design a teaching strategy and implement it to replicate the tenets of intercultural approach. The same framework was used to analyze the quality of an alternative strategy that is derived from intercultural theory to see whether it is able to achieve the same goal of inter-cultural aware as the intercultural theory-based strategy. A comparative case study involving 13 Zimbabwean university students of German Studies aged 19-30 were taught German using literary texts using two different teaching methods, the one traditionally used at University of Zimbabwe implemented in Phase 1 and the Intercultural Approach/doppeltblicken-based one in Phase 2. A repeated measures research procedure was used to collect data. The teaching/learning processes were recorded independent evaluation by experts of German Studies for quality learning on the basis of intercultural approach theory and an inter rater concordance, Kappa, calculated. At the end of each teaching procedure participants sat for achievement test with open-ended questions about the literary texts. Their responses were qualitatively analyzed for the extent to which respondents the adhered to double-look principle. The results showed that respondents demonstrated better intercultural understanding after being taught using Doppeltblicken-based strategy. Inter rater concordance for availability of aspects intercultural approach was in favor of the doppelblicken-based learning,  $k=0.8249$ ,  $p=0.000$  in Phase 1 while in Phase 2 it was  $k=0.8736$ ,  $p=0.000$ . The overall *t*-test measure of comparative effectiveness of the two strategies was that the null hypothesis was rejected because the *t*-statistic was greater in absolute terms than the *t*-critical value i.e.,  $(8.9777 > 1.676)$ . Using the two criterion, the null hypothesis was rejected as indicated by  $(p=0.0000, t=-8.9777)$ . It therefore means that when both strategies were subjected to assessment the quality of delivery, they posited mixed results for both strategies across various aspects of intercultural approach. It means that intercultural approach can provide a framework for assessment of quality of classroom delivery for doppelblicken-based and non-doppelblicken-based strategies.*

**Key words:** *doppeltblicken/intercultural approach, quality of teaching and learning, culture.*

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### **I. Introduction And Background**

Literature plays an important role in the teaching and learning of foreign languages. However, analysis of the quality of teaching/learning process has manifested a number of challenges. Among them is a lack of specifically designed pedagogic content, absence of empirically tested pedagogic for teaching a foreign language through literature and finally, a lack of specified objectives defining the role of literature in foreign language classes. Most teachers try to include literature in their classroom, but they lack the background and training in that field. Most foreign language learner students face when reading German literary texts (Bandura, 2008). He contends that:

unfamiliar cultural background, cultural words, cultural coherence of the discourse can impede understanding of the text and discourage the reader. Students have to be encouraged to respond critically to cultural texts (Bandura 2008:19).

A study by Arich-Gerz and Chikwangura-Gwatorisa (2015) which analyzed the quality of teaching process using Kreutzer's (2009) *doppeltblicken* /intercultural approach at the University of Zimbabwe (UZ)

among third year students learning German as a foreign language in the Department of Foreign Languages and Literature established the following. Literature is mainly taught through teacher-centered lectures using short texts and/or poems. In poetry, the focus is on identifying and analyzing rhythm and rhyme schemes, whereas in short stories, the students simply write a summary and comment on the broached themes without necessarily considering figures of speech and other “narratological” devices and techniques. Due to limited vocabulary and lack of analytical tools in literature, emphasis is inevitably placed on text comprehension. For some students, it was because they had never undertaken literary studies before and in most cases, it was because of the fairly high level of German used in texts such as those by Kafka were too difficult to comprehend. Other students did not possess enough morphosyntactical competence that allowed them to tackle literary texts. In other words, their general proficiency in the use of German language for everyday communicative purposes did not seem to translate into the ability to study and critically examine literary texts (Arich-Gerz and Chikwangura-Gwatorisa, 2015).

In response to these challenges, Kreutzer’s (2009) intercultural approach, derived from the concept of *Doppelblicken* (Double look) of Ndong (1993) is regarded to be a better method of teaching that enhances the reading, writing, speaking, listening through literature and adds the intercultural communicative competence. It is regarded as the “*interkulturelle Zusammenführung von Texten deutschsprachiger und afrikanischer Literature*” (Kreutzer 2009, p.58). With *Die Verwandlung* by Kafka (1915) and *L’os de Mor Lam* by Birago Diop (1977) as case examples, Kreutzer (2009:60ff) demonstrates how it is possible to analyze an African and German text, using an intercultural approach, based on the concept of “Doppelblicken” by giving an example of Birago Diop’s short story *L’os de Mor Lam* “Pretence” (*Die Verstellung*) and Franz Kafka’s *Die Verwandlung* (*The Metamorphosis*). When intercultural analysis is conducted on the basis of Ndong’s (1993) concept of “Doppelblicken”, which emphasizes the interconnectedness between German and African texts, a comparison between the two stories can be realized. As a consequence, differences in the time literary texts were written, the setting, the historical context and audience are not a barrier to understanding the texts (Kreutzer, 2009).

*Doppelblicken* literary translated into English as “Double Look” principle holds that during the process of intercultural comparison of literary texts from the German-speaking countries and Africa, one can view his/her culture in light of him/herself and also in light of the stranger and at first look. As a result, one might see the strangeness/foreignness of another culture. On a second look however, that strangeness disappears such that one’s own culture should appear in a foreign culture (in literary texts) and at the same time the foreign culture also appear in the light of one’s own culture (Kreutzer, 2009). By conducting “double look” a space for intercultural dialogue is created enabling the analysis of one’s own culture and the other culture taking into account their differences and similarities (Tarusha and Haxhiymeri 2014; Burwitz-Melzer 2000, Bredella 1999; Freitag - Hild 2010). This concept allows students to explain different cultures according to their different cultural backgrounds and in this case the German and the African literary texts (Kreutzer, 2009). According to the Council of Europe, intercultural skills and knowledge include the ability to bring the culture of origin and the foreign culture in relation with each other; cultural sensitivity and the ability to identify and use a variety of strategies for contact with those from other cultures; the capacity to fulfill the role of cultural intermediary between one’s own culture and the foreign culture and to deal effectively with intercultural misunderstanding and conflict situations; the ability to overcome stereotyped relationships. (Council of Europe, 2009, p.104-105)

Scholarly literature asserts that intercultural interaction in a foreign language class is important. In order to promote communicative competence in the learning of a foreign language, it is important that students learning target language and those from target culture meet and converse (Beate, 2013; Fennes and Hapgood, 1997). The use of literary texts in a foreign language class has been recommended for the students to be able to know the target culture and be able to appreciate literary texts better (Agossavi, 2010; Ökten, 2013). Migration literature especially in German classes to enable students to have another view of the German culture from migrant authors who also write in German too is has been found to be useful (Gouaffo, 2010).

Intercultural German Studies can therefore be understood as an academic discipline that acknowledges a method of interpretation that is universal and takes German culture seriously and recognizes it as a source to a better text understanding Gökberk and Frölich (1997) contend that:

Breaking with a German pedagogic model that advocates teaching German literature in foreign countries as it is taught in Germany under the assumption that it can be read and understood in other cultures exactly as it is at home, intercultural Germanistik stresses the importance of interaction between the culture represented in a text and the culture of the reader (Gökberk and Frölich 1997, p.4)

Intercultural approach is however not new to in teaching and learning of foreign languages, especially, German studies. Previous approaches have however been criticized for promoting the superiority of German culture over Africa either directly or indirectly. Directly, Wierlacher’s (1994) approach promotes the German

culture as being superior to any other culture. According to his approach foreign students of German literature should benefit from reading German literature so as to enrich their lives (Wierlacher, 1994). He does not explain how German literature or culture from that matter should also benefit from such intercultural interaction (Sow, 1986; Ndong, 1993).

Indirectly, Sow (1986) posits and links intercultural German studies with the development of Africa and Germany. Sow compares the literature from Africa and Germany. He states that the literatures and the development of Africa and Germany are comparable and without Africa and/or Germany being more superior to the other. Sow recalls dependency-theoretical approaches by means of which underdevelopment can be explained. As far as cultural contrasts and intercultural communication are concerned, his argument does not hold as long as total asymmetry shapes the interactions between developing and industrialized countries. For as long as the former are in a tremendous dependence on the latter, there can be no question of intercultural communication. When one therefore, compares the development of Africa and Germany using Sow's comparison as a universal benchmark, this leaves the development in Africa to appear as a preliminary or an early stage of the European development process. However, Ndong (1993; 2008) attests that intercultural German studies neither translates into learning German as a foreign language, nor can German and African literature be compared to the point of reaching some sort of common level. As observed by Kreutzer (2009) "*Denn wenn 'das Eigene' und 'das Fremde' mit einander 'eins zu eins' verglichen werden, dann führt das zwangsläufig zu Fehlschlüssen und falschen Bewertung.*" (For if the 'own' and the 'foreign' are compared with one another as 'one-to-one' then this leads inevitably to false conclusions and false evaluation) (Kreutzer 2009, p.59). The comparison of literature is not the central point but the communication of literature where he says "Literatur blicken einander an"/Literatures look at each other (Ndong 1993, p.14).

It is against this background that Kreutzer (2009) introduced another approach of *doppelblicken* which aims at appreciating the "other" from the viewpoint of the "self" and the vice versa. It is important to know that through the use of *doppelblicken*/intercultural approach, teaching of German literature is supposed enhance the students' cultural awareness, motivate students to enjoy reading literary texts in German as well as enhance their knowledge and critical thinking (Kreutzer, 2009). This means that *doppelblicken*/intercultural approach does not only generate effective teaching methods, but its key tenets should also be able to provide a framework the quality of teaching in a literature lecture.

## **II. Purpose**

The purpose of this study was to establish utility of *doppelblicken*/intercultural approach to the design of teaching and analysis of the quality teaching of German as second language using literature to university students in Zimbabwe.

## **III. Research Design And Method**

A repeated measure comparative case study design was used. The same group of participants was exposed to the two methods of teaching literature after which they responded to questions about the literary texts they had been taught. A number of independent raters rated the quality of teaching and learning across the various tenets of intercultural approach and their concordance mathematically ascertained. The qualitative data elaborated the quantitative results.

### **Target Population**

Students aged between 19 and 30 years studying German as a foreign language at the University of Zimbabwe were the target population. There was a total of 72 students from 1<sup>st</sup> to 3<sup>rd</sup> year between 2015 -2017 when the study undertaken.

### **Sample Size**

Out of a population of 72, a sample of thirteen (13) students from level 3 (third year of learning German) was purposively sampled to participate in the study. The criteria for inclusion was that one had to have attained level (B1) of language proficiency as stipulated in the Common European Framework of Reference (see attached appendix 1). According to this framework, the assumption was that such a participant was able to read and understand the literary texts of a similar level as the ones they tackled in this study, as well as read the *doppelblicken* approach itself. Of the 13 students 9 were female of which 1 was 19 years, 5 were aged 20, 3 were 25, 26 and 30 years respectively. Out of the remaining 4 male participants, 2 were 19 years and the others were 21 and 22 years respectively. Besides German, the 13 participants were also studying other subjects in humanities namely, 5 of them were studying English literature, 2 for Theater Arts, 2 were studying Archaeology, 2 were in Philosophy and the other 2 were taking Religious Studies. The Researcher aged between 30 - 32 years with 5 years of teaching German as a foreign language at university level was also the lecturer.

A group of 4 raters lecturing German as a foreign language at different universities in Zimbabwe, Kenya, Sudan and Germany rated participants responses after the being taught in the traditional strategy used at UZ. Another 5 raters did the same after *Doppelblicken* teaching strategy was administered. All the five raters that rated *Doppelblicken* strategy had a Masters Degree in German Language, Literature and Cultural Studies. They were teaching German as a foreign language and other different areas of German language. One of the raters is a mother tongue speaker of German. Rater 1 was a male teacher from the University of Khartoum, Sudan and had 15 years experience in the subject. Rater 2 was a male married doctoral student at Leipzig University, Germany, he had 8 years experience as a lecturer. Rater 3 was a female lecturer at the University of Zimbabwe and had 2 years teaching experience. Rater 4 was a male teacher from the University of Khartoum, Sudan and currently a doctoral degree candidate at Münster University, Germany. He had 5 years teaching experience. Rater 5 was a female Head of Language Section, Goethe Institute Lagos, Nigeria. She too had 5 years experience as a lecturer.

### ***Instruments***

The instruments had Section A and Section B. Section A required the participants to give their demographic information. Section B required them to respond to given tasks on the subject matter. The tasks were different, for example in the Phase 1 students were required to answer 4 open ended questions and in the Phase 2 they were required to answer 5 open ended questions.

### ***Teaching sequences***

The teaching sequence in this study is understood as a logical and systematic progression of lectures that the researcher prepared. The sequence demonstrates how the whole language/literature learning was built from separate pieces. Each activity was logically built from what the students previously studied and led to a subsequent activity. The sequence helped to create a pedagogical coherence that was meant to help the students stay on task. The lectures were offered 3-hours per week for seven weeks.

#### ***(a) Phase 1: Teaching-learning process derived from the traditional method used at University of Zimbabwe***

##### ***Lesson 1***

###### ***a. Introduction***

In the introduction to the lesson, the teacher explained to the students that they would have to read two texts, one from a German author and the other from a Zimbabwean author. The teacher explained the main objective of the lesson which was to read and understand the texts as well as to know the background information of the authors. It is important to note that the language of instruction in these classes was German and students were expected to speak in German at all times.

###### ***b. Presentation***

The teacher requested that the students read *House of Hunger* from Dambudzo Marechera first and then *Das Brot* from Wolfgang Borchert so that the students move from the known to the unknown. *House of Hunger*, though it is a short story, is long, longer than *Das Brot*. The teacher only read the first part, the first 20 pages, with the students in class and the students had to go and finish reading by themselves.

###### ***c. Interpretation***

Since students read other parts of the texts outside class, the teacher asked students what they would have understood from the short story. Some students reported what they understood and some did not.

##### ***Lesson 2***

###### ***a. Introduction***

The teacher explained to the students the objective of the lesson which was to read and understand the short story and report to the class what they would have understood.

###### ***b. Presentation***

The teacher started by asking the students to present the tasks they were given to do as homework. The students presented the background information individually. Some students did not do the work because they had no access to internet. After the reports from the students, students read the last remaining part of the short story. Most students could read 45 pages as the teacher had requested, only a few could read 40 pages.

###### ***c. Interpretation***

Since the teacher had started by asking if the students did their homework and were asked to present, in this section students only read *House of Hunger* but they started from page 61 instead of page 66 because some students could not reach the target the teacher had set. The students finished reading the short story and were asked to summarize the whole book as well as naming the characters and their roles in the short story.

### Lesson 3

#### a. Introduction

The students were introduced to a new short story from Wolfgang Borchert, *Das Brot* and the teacher explained the expected learning outcomes.

#### b. Presentation

The teacher asked the students to read more about the author and the types of work he wrote.

#### c. Interpretation

Since it is a one-paged short story, the students read and finished it within some minutes. The teacher stopped the students from reading at some instances and asked them what they understood from the text. All the students took time to look for some words they did not understand from the texts. The teacher asked the students to contextualize the words and be able to get the meaning of the sentence. After reading the short story students summarized and discussed what they understood from it.

### Lesson 4

#### a. Introduction

Students were given questionnaires and were told to sit separately, at least one meter apart.

#### b. Presentation

The teacher explained the tasks the students.

#### b) Phase 2: Teaching/learning process derived intercultural approach/doppelblicken-based method

As mentioned before, the main aim of these lectures was to acquaint students with doppelblicken/intercultural approach, what it involves and how it can be applied to textual analysis. The teaching progressed as follows:

### Lesson 1

The lessons, as in the first phase, were 3 hours long and were held once a week. In the first lesson the teacher elaborated on the objectives of the lecture where students were expected give a summary of the excerpts of the text they read in class and to report information about the author and the setting, compare and contrast the author's style of writing with the local authors. All this was supposed to be done in German. The students were asked if they read any texts in German and in Shona or English from Zimbabwe or from any other African countries. Most students had read novels in Shona and English from Zimbabwean authors. All of them had read poems in German. The teacher asked if the students found the novels they read interesting. Some students answered the questions and some hesitated because the lesson was being conducted in German. The teacher introduced doppelblicken/intercultural approach to the students. Students were given the platform to ask questions on doppelblicken or anything in relation to the concept that was introduced. The teacher also explained to the students that they were going to read texts from two different cultural backgrounds, Ngugi wa Thiongo's *Petals of Blood* and Bertolt Brecht's *Der gute Mensch von Sezuan*. Students were put into groups so that they discuss the first novel they were going to read, *Petals of Blood*. They were tasked to read information about the author, other works he wrote and what he generally writes about. After this task students were asked to report the same on local writers and compare the style of writing of the authors. In some instances the teacher would ask the students to explain what they would have understood individually. At the end of the lecture the students were out into groups and would summarize what they would have learnt and asked each other questions. The teacher would also ask thought provoking questions.

### Lesson 2

In this lesson, the teacher explained to students that they were expected to report what they understood from *Petals of Blood* and give summaries of excerpts from the texts and also after every chapter. They were also expected to comment on the style of writing of not only Ngugi, but also other writers they knew. Students continued to read the novel loudly in class and were necessary, students discussed what they found interesting or shocking in the novel. The teacher asked questions, for example, why some characters are rich and others are poor and why most of the characters were lamenting. At times the teacher picked students to answer but sometimes students would just raise their hands voluntarily and answered the questions. Students wrote notes during the lecture. They were also given time to look for information on internet, when the teacher found it necessary. Students also worked in groups where they would ask each other questions and reach a conclusion that they would present in class. The students were also given the chance to report any real life experiences similar to the story in the novel.

### Lesson 3

The teacher explained the objectives of the lecture which were to give summary of the parts of the story they read, to report what they understood from the text in class and to suggest themes. Students were encouraged to comment if they find anything similar to texts they have read before.

Students discussed different topics in class, for example, causes of hunger and why there was drought in Ilmorog and why most characters were suffering. Students were asked if they they could relate the story to anything that happened in their lives or the lives of their relatives and friends. Students also gave a summary of the whole novel, did characterization and naming of themes and ideas they found outstanding.

#### **Lesson 4**

In this lesson, before the students were introduced to a German literary text, *Der gute Mensch von Sezuan* by Bertolt Brecht, they summarized what they learnt from the last lectures. Students read the play and summarized what they understood. The use of dictionaries was intense in this lecture because students came across so many different words they did not know their meaning. Students were asked if they could identify any similarities and differences in the two texts *Petals of Blood* and *Der gute Mensch von Sezuan*. Some could name the differences in societies within which the texts were written, different settings and different genres of the texts.

#### **Lesson 5**

Summary of the parts of the texts they had read so far was given at the beginning of the lecture. In this lecture, many students volunteered to read as well as to give summaries of the proceeding of the story. The goal of the lecture that was different from other lectures was that the students were asked to describe and discuss if there are any cultural differences and similarities in the two texts, *Petals of Blood* and *Der gute Mensch von Sezuan*. Students discussed these at length and some did not agree on cultural aspects that other students deemed typical. In the end some students willingly gave a summary of what they learnt and the also about the text.

#### **Lesson 6**

In the last lecture, students were given the platform to choose how they want to present what they learnt from the two texts. The objective of the lesson was simply to retell the stories presented in both texts and to bring out the themes in the two texts through role plays in class. Students allocated roles amongst themselves and they were in two groups. One group did a short play on *Petals of Blood* and the other group on *Der gute Mensch von Sezuan*. The students exchanges roles, the ones who performed *Der gute Mensch von Sezuan* performed *Petals of Blood* and the ones who performed *Petals of Blood* first also performed *Der gute Mensch von Sezuan*. After the performances, the students had a recap of *doppelblicken/intercultural approach*, its characteristics and notions, and discussed how they presented the short stories.

#### **Short comprehension texts**

An anthology of short stories entitled *House of Hunger* by a Zimbabwean author, Dambudzo Marechera (1978) was read for comprehension. The second was German short-story written by Wolfgang Borchert entitled *Das Brot* (1945). These texts were read in phase 1. *Petals of Blood* (1977) written by a Kenyan author, Ngugi wa Thiong'o and *Der gute Mensch von Sezuan* (1953) written by a German author, Bertolt Brecht were read in the intervention stage (phase 2) which was meant to introduce *doppelblicken/intercultural approach*. The texts were appropriate for the students according to the Common European Framework of Reference for Languages for B1 level of proficiency (Council of Europe, 2001). This framework stipulates that students should able to understand and also produce simple connected texts on topics familiar to students or any other topics of their personal interest as a qualification for B1 level of proficiency. The researcher therefore chose texts that had issues that students could relate to.

#### **Short essay questions guide**

Participants were supposed to respond to short essay questions for evaluation as to whether they had understood the texts they had read. The questions for the Phase 1 were as follows:

1. *Was fällt Ihnen zu den beiden Texten ein?* (What are your comments about the two texts?).
2. *Bennen Sie die Themen in den beiden Texten* (Name the themes in both texts?).
3. *Gibt es Ihrer Meinung nach Unterschiede und Ähnlichkeiten zwischen den beiden Texten?* (Are there any similarities and differences between the two texts?).
4. *Sehen Sie Ähnlichkeiten in Unterschieden und umgekehrt?* (Do you find any similarities in differences and vice versa?)

In Phase 2, participants responded to five short essay questions, namely:

1. *Gibt es Ihrer Meinung nach Unterschiede und Ähnlichkeiten zwischen den beiden Texten?* (Are there any similarities and differences between the two texts?).
2. *Sehen Sie Ähnlichkeiten in Unterschieden und umgekehrt?* (Do you find any similarities in differences and vice versa?).

3. *Hilft Ihnen der interkulturelle Ansatz den deutschen Text besser zu verstehen? Falls ja in wiefern?* (Has the intercultural approach helped you understand the texts better? If yes, how far true is it?).
4. *Fördert der Ansatz einen interkulturellen Dialog?* (Does the approach promote an intercultural dialogue?).
5. *Könnten Sie anhand dieses Ansatzes über Ihr eigenes Leben bzw. über die Gesellschaft in Simbabwe besser reflektieren?* (With the aid of this approach, could you/were you able to reflect on your own life or society in Zimbabwe better?).

#### **Data collection procedure**

**Phase 1:** Participants gathered in a class for their German lecture. They were taught using the traditional method used in the University of Zimbabwe. Participants were given Marechera's *House of Hunger* and Borchert's *Das Brot* to read without any influence and prior knowledge of the intercultural approach. They first read Dambudzo Marechera's *House of Hunger* followed by Wolfgang Borchert's *Das Brot*.

**Phase 2:** *Doppeltblicken*/intercultural approach was introduced one week after had been taught by the traditional teaching methods at University of Zimbabwe. In the study, the terms *Doppeltblicken* and Intercultural Approach are used interchangeably. The study focuses on these as propagated by Ndong and Kreutzer (2009) as explained earlier in this study. In this phase, the researcher categorized the teaching in four stages which are: Introduction, Presentation, Interpretation and Production.

- (i) In the introduction the instructor explained what the students were supposed to do in the lecture.
- (ii) During presentation the instructor read out the texts and in at times read part of the texts with the students in class.
- (iii) Interpretation was where the students discussed and exchanged their views, identified themes, historical context, plot and characters.
- (iv) Production stage was where the students filled in the questionnaires within the classroom environment and under strict guidelines and timelines.

After *doppeltblicken*/intercultural approach was introduced to the students, they now had the guidelines of how to carry our analysis as per *doppeltblicken*/intercultural approach. They were given two texts to read and analyze entitled *Petals of Blood* (1977) by Ngugi wa Thiong'o and Bertolt Brecht's *Der gute Mensch von Sezuan* (1953).

#### **IV. Data Analysis**

The rating for the availability of the essential attributes of intercultural understanding constituting four thematic items of analysis, namely: *interpretation, cultural understanding, value of beliefs and attitudes and awareness of cultural behaviors and relation to reality* was conducted. Five raters rated four thematic items as either "Not Available", "Available" or "Highly Available". Each of the four aspects of intercultural approach was taught in three lessons under the traditional method used at University of Zimbabwe and six designed lessons in *doppeltblicken*. The minimum and maximum values are within the range of 1, 2 and 3 standing for "Not Available", "Available" and "Highly Available" respectively. It was important to determine whether the raters agreed or disagreed on the quality of delivery with regard to the four thematic items of intercultural approach during the two learning processes. The Scott/Fleiss inter rater concordance test, KAPPA (k), was therefore, run for the judgment of availability of each thematic item by the raters for both teaching/learning processes besides the respondents providing their subjective observation as to whether these thematic areas were addressed during learning process. A t-test was conducted to validate the comparative superiority of each strategy as evaluated by the raters on the basis of the intercultural approach.

#### **V. Results**

The section presents the description of the teaching process in phase 1 and phase 2. Thereafter findings of evaluation of the quality of the teaching and learning process by both the raters and participants is provided.

##### ***Intercultural approach-informed analysis of quality of teaching/learning processes***

Quality of teaching sequence during implementation was rated across four thematic areas of intercultural approach namely, interpretation, cultural understanding, value of beliefs and attitudes and awareness of cultural behaviors and relation to reality. The raters were in agreement on the availability of these aspects these four aspects of intercultural approach in both strategies as presented in table 1 below. In Phase 1 the concordance was  $k=0.8249$ ,  $p=0.000$  while in Phase 2 it was  $k=0.8736$ ,  $p=0.000$ , with *doppeltblicken* strategy recording a higher kappa for the availability of the various thematic areas of intercultural approach as shown in table 1.

**Table 1: Overall Scott/Fleiss Kappa**

Variable	Combined KAPPA	Z-statistic	P-value
Phase 1	0.8249	5.27	0.0000
Phase 2	0.8736	5.56	0.0000

(i) **Interpretation**

Students managed to look at the social and historical contexts of the two texts during class and were also able to put it into writing as was seen in the questionnaire. They were able to identify concrete examples from the text, for example, for the first question: *Gibt es Ihrer Meinung nach Unterschiede und Ähnlichkeiten zwischen den beiden Texten?* (Are there any similarities and differences between the two texts?). One student in the second phase answered:

<b>Answer from the student in German</b>	<b>Translation into English</b>
<i>Beiden Texten sprechen über Hunger. Aber die Hunger in House of Hunger ist nicht für Essen nur. Es ist für Freiheit und Frieden. Auch beide Texten siegt die wichtig role von Frauen, aber in House of hunger sie sind Prostituierten werden. Es ist nicht so in Das Brot. Vielleicht alles war hungrisch und haben kein Lohn für die Hure. In House of Hunger andere Themen wie Ausbildung ist wichtig aber in Das Brot, siegt mann Ergebnis der Krieg. Beiden texten siegt die Ergebnis auf die Krieg, obwohl es anderes ist.</i>	<i>Both texts speak about hunger but the hunger in House of Hunger is not only about food. It is for freedom and peace. Both texts also (show) the important role of women, but in House of Hunger they become prostitutes. It is not like that in Das Brot. Probably all (the people) were hungry and they could not pay the prostitutes. In House of Hunger other themes like education is important but in Das Brot (shows) the results of war. Both texts (show) the results of war although in different ways.</i>

In this particular answer, the student was explaining the situations in the two texts by pointing out similarities in differences and vice versa. It showed that the students were critically engaging with the texts under *doppelblicken* strategy. Almost all the students could give similar answers to the ones above but expressed differently.

The raters were requested to rate the availability of interpretation in the both teaching sequences during their implementation average means of their rating evaluated using t-test to establish the method that had superiority. The results are presented in table 2 below.

**Table 2: Two-sample t-tests for availability interpretation**

Variable	D.F	M	T <sub>Statistic</sub>	P-value
Mean Interpretation	8	0.6	2.4495	0.0400

The null hypothesis that was tested is that there was no difference in the mean rater agreement on availability of interpretation at Phase 1 and at Phase 2. The null hypothesis was rejected using both the p-value criterion and the test-statistic criterion. Using the p-value criterion, the p-value was lesser than 5% level of significance. Using the test-statistic criterion, the null hypothesis was rejected because the t-statistic was greater than the t-critical value i.e., (2.4495>1.860). Using the two criterion, the null hypothesis was rejected as indicated by (p=0.0400, t=2.4495). The implication is that the mean rater agreement on the availability of interpretation at Phase 2 was higher than the mean rater agreement at Phase 1.

These findings were corroborated by the learners' responses on the various test items. In the second question: *Sehen Sie Ähnlichkeiten in Unterschieden und umgekehrt?* (Do you find any similarities in differences and vice versa?). In Phase 2, after the students had acquired the knowledge about the intercultural approach, other students could identify the similarities and differences and in some cases, could not link the two for the answer to be suitable for the question, for example:

<b>Answer from the student in German</b>	<b>Translation into English</b>
<i>Die Ähnlichkeiten in Unterschieden sind leiden. In beiden Texten sind leiden. Leute hat kein Essen aber die Unterschiede ist in House of Hunger Leute hat keine friedlich. In beiden Texten sind Hunger. Der Mann hat Brot stück gegessen in der Nacht weil die Frau geschlafen ist. Die Unterschiede in Ähnlichkeiten ist in House of Hunger sind prostituierte. Die</i>	<i>The similarities in differences are suffering. There is suffering in both texts. People had no food but the difference is in House of Hunger people had no peace. There is hunger in both texts. The man ate a piece of bread in the night because his wife was asleep. The differences in similarities is in House of Hunger (where</i>



<p>erzählers Mutter und Julia prostituierte für Essen und leben gebiet. In Das Brot sind unerlichkeit. Der Mann hat seine Frau gelögen. In House of Hunger sind unmoralischkeit. Der Mann hat an der Markt eine Frau verwaltigt. In House of Hunger auch sind keine freidlich. Rascimus ist auch zeigt in House of Hunger. Der erzähler hat mit die Demonstation Gruppe geschlagen. Auch Das Brot ist ein Texten mit ein Familie representiert die ganz Deutschland und House of Hunger für ganz Zimbabwe.</p>	<p>women are) prostitutes. The narrator's mother and Julia are prostitutes because they want food and better life. There is (dishonesty) in Das Brot. The man lied to his wife. There is immorality in House of Hunger. The man (raped) a woman at the market. There is no peace in House of Hunger. Racism is also shown in House of Hunger. The narrator is beaten by the group that was demonstrating. Also Das Brot is a text that represents the whole of Germany and House of Hunger represents the whole of Zimbabwe.</p>
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An improvement can be shown in terms of how the students answered question in Phase 2. In some instances, it can be noted that the student had the possible answers but how to link the answers was the problem. The student indicated in the above answer that the similarities in differences is suffering, there is suffering in both texts. He/she goes on to point out there was shortage of food and compares this with peace. In Phase 2, another student pointed out the similarities in differences and vice versa in this way:

<b>Answer from the student in German</b>	<b>Translation into English</b>
<p>Wir haben Ähnlichkeiten in Unterschiede z.B Gewalt in House of Hunger Peter hat seine Frau erschöft aber in Das Brot kann man auch gewalt finden. Der Mann hat zu seine Frau gelugt, das ist auch gewalt. In prostitution kann Mann auch Ähnlichkeiten finden. Leute hat verschiedene Lösungen für schwierigkeiten. Frauen in House of Hunger hat prostituierte für Hunger werden. In Das Brot der Mann hat Brot für Hunger gestohlen. Auch haben wir unterschieden und Ähnlichkeiten. Die Titeln von die zwei Texten sind fast gleich aber die Hunger in House of Hunger ist mehr symbolisch und in Das Brot es ist mehr literal.</p>	<p>We have similarities in differences, for example, violence in House of Hunger. Peter (beats) his wife but in Das Brot one can also find violence. The man lied to his wife, that is also violence. One can also find a similarity in prostitution. People have different solutions to problems. Women in House of Hunger became prostitutes because of hunger. In Das Brot the man stole bread because of hunger. We also have differences and similarities. The titles of the two texts are almost the same but the hunger in House of Hunger is more symbolic and in Das Brot it is more literal.</p>

This kind of response reflects that the student critically engaged with the texts and could put the answer across clearly. When comparing the answers that the students gave in the first phase, one sees a great improvement in the quality of the answers after the students acquired knowledge about the *doppelblicken*. In phase 2, shown by all the captions above, , none of the students gave unsatisfactory answers when compared to how the students answered questions in phase 1. By unsatisfactory, the researcher implies that the answer given by students did not reflect any great insight or critical engagement with the question that has been posed, when compared to other students who got an unsatisfactory answer to the similar question in Phase 1.

**(ii) Cultural understanding**

The second item of analysis in *Phase 1* and at intervention stage in *Phase 2* was on cultural understanding of lessons. In question 3: *Hilft Ihnen der interkulturelle Ansatz den deutschen Text besser zu verstehen? Falls ja inwiefern?* (Has the intercultural approach helped you understand the texts better? If yes, how far true is it?). The teacher, by reading the answers from the students, reports that, with the help of the intercultural approach, the students understood the text more because the quality of the answers they gave in this phase has improved when compared to the first time they answered the question in the first phase. The students could state what exactly the intercultural approach has enabled them to do, for example:

<b>Answer from the student in German</b>	<b>Translation into English</b>
<p>Der Interkulturelle Ansatz hilft man ein andere Kultur besser zu verstehen. Ich habe verstanden das in jeder Länder sind probleme und manchmal die probleme sind gleich. Mit ein Doppelblicken habe ich gefunden das, probleme Ähnlich kann aber verschieden Menschen in Verschiedenen Länder haben unterschiedlichen Lösungen für ihren probleme. Mit den Interkulturelle Ansatz man kann von Erfahrungen...</p>	<p>The intercultural approach helps one to understand another culture better. I have understood that there are problems in every country and sometimes the problems are the same. With the help of the double look I have found out that problems could be similar but different people in different countries have different solutions to their problems. With the intercultural approach one can from experience...</p>

A two sample t-test was used to determine how the raters rated each strategy in terms of comparative superiority on the intercultural aspect of promotion of cultural understanding. The findings are presented in table 3 below.

**Table 3: Two-sample t-tests for availability of cultural understanding**

Variable	D.F	M	T <sub>Statistic</sub>	P-value
Mean Interpretation	8	-1.03333	-4.9961	0.0011

The null hypothesis that was tested is that there was no difference in the mean rater agreement on availability of cultural understanding at Phase 1 and 2. The null hypothesis was rejected using both the p-value criterion and the test-statistic criterion. Using the p-value criterion, the p-value was lesser than 5% level of significance. Using the test-statistic criterion, the null hypothesis was rejected because the t-statistic was greater in absolute terms than the t-critical value i.e., (4.9961 > 1.860). Using the two criterion, the null hypothesis was rejected as indicated by (p=0.0011, t=-4.9961). The implication is that the mean rater agreement on the availability of cultural understanding at Phase 2 was higher than the mean rater agreement at Phase 1.

Answers from the students further demonstrated the superiority of the *doppeltblicken*-based strategy on this aspect of intercultural approach. One student, for example identified that there are problems in both texts but people in these different societies had their ways of trying to solve their problems. Another student wrote the following:

<i>Answer from the student in German</i>	<i>Translation into English</i>
<i>Der interkulturelle Ansatz hat mir helfen den deutschen Text besser zu verstehen. Ich verstehe, dass wir das gleiche Herausforderung in Deutschland und Simbabwe haben. Ich weiß jetzt, dass die wirtschaft krise in Deutschland auch Hunger wie in Simbabwe führen kann. Der interkulturelle Ansatz hilf mir der Titel „ das Brot“ zu verstehen, dass es das Thema von Hunger in „das Brot“ gibt. Der Interkulturelle Ansatz hilft mir das haupt Thema in „das Brot“ zu wissen.</i>	<i>The intercultural approach has helped me understand the German text better. I understand that Zimbabwe and Germany have same challenges. I now know that the economic crisis in Germany (that time) also caused hunger like in Zimbabwe. The intercultural approach has helped me to understand the titel of the text Das Brot and that there is the theme of hunger in Das Brot. The intercultural approach helped me to know the common theme of hunger in Das Brot.</i>

The particular student, with the help of *doppeltblicken*/intercultural approach, identified that both Germany and Zimbabwe do have problems and challenges and the causes of economic crisis. This shows that the students understood the texts and the use of the intercultural approach.

Another student, in their answer, showed they understood the concept of intercultural approach but could not give examples to support their answer. They mention that through the use of intercultural approach one could see their own culture in another although they did not specify which other culture. The student pointed out that intercultural approach helps in better understanding the German text and to respect and accept the German culture (though the teacher contends that with intercultural approach, one should be able to respect and appreciate his/her culture so that he/she understands the culture of another better):

<i>Answer from the student in German</i>	<i>Translation into English</i>
<i>Interkulturelle Ansatz haben Ihnen den deutschen Texten besser zu verstehen weil ich kann mein eigene Kultur in ander sehen. Ich verstehen deutschen Text besser weil der interkulturelle hilf ihnen zu respektiert und akzeptieren die deutschen kultur obwohl der Afrikanische und der deutschen Text hat viele verschiedenen unterschieden.</i>	<i>The intercultural approach has helped me understand the German text better because I can see my culture in another culture. I understand German text better because the intercultural approach has helped me to respect and accept the German culture although the African and the German texts have a lot of differences.</i>

**(iii) Value of the beliefs and attitudes of the other**

The third item that rated by the five raters was on availability of value of beliefs and attitudes in lessons. In question 4 *Fördert der Ansatz einen interkulturellen Dialog?* Does the approach promote an intercultural dialogue? Most of the students gave tentative answers and they gave the reasons for their answers:

<i>Answer from the student in German</i>	<i>Translation into English</i>
<i>Der Ansatz fördert einen interkulturellen Dialog weil man respektiert und erkennen anderen Kulturen. Man akzeptiert dass, eigenen Kulturen eigenen Wert hat. Diese Ansatz erlaubt man unterschieden und seltsam Idee in andere Kulturen akzeptieren. Mit den Ansatz kann man in Zusammenhang bringen mit andere kulturen. Sehen wir auch Dialog weil man kann Ideen tauschen und von einander lernen.</i>	<i>The approach promotes an intercultural dialogue because one respects and recognizes other cultures. One accepts that every culture has its own value. This approach allows/enables one to accept different and odd ideas of another culture. With the approach, one is able to stay in connection with other cultures. The dialogue can also be seen when one exchanges ideas and learn from each other (this is between people from different cultures).</i>

This student has certainly learnt to respect and recognize other cultures, to value his/her own culture and through an intercultural dialogue one can exchange ideas with a person from another culture. The answer and how it is expressed shows that the students have understood the concept of intercultural approach and could express their views in German.

**Table 4: Two-sample t-tests for availability of value of beliefs and attitudes**

Variable	D.F	M	T <sub>Statistic</sub>	P-value
Mean Interpretation	8	-0.9	-3.6573	0.0064

The null hypothesis that was tested is that there was no difference in the mean rater agreement on availability of value of beliefs and attitudes at Phase 1 and at Phase 2. From table 4 above, the null hypothesis was rejected using both the p-value criterion and the test-statistic criterion. Using the p-value criterion, the p-value was lesser than 5% level of significance. Using the test-statistic criterion, the null hypothesis was rejected because the t-statistic was greater in absolute terms than the t-critical value i.e., (3.6573 > 1.860). Using the two criterion, the null hypothesis was rejected as indicated by (p=0.0064, t=-3.6573). The implication is that the mean rater agreement on the availability of value of beliefs and attitudes at Phase 2 was higher than the mean rater agreement at Phase 1.

**(iv) Awareness of cultural behaviors and relation to reality**

The fourth item was on awareness of cultural behaviors during lessons.

In question 5, *Könnten Sie anhand dieses Ansatzes über Ihr eigenes Leben bzw. über die Gesellschaft in Simbabwe besser reflektieren?* (With the aid of this approach, could you/were you able to reflect on your own life or society in Zimbabwe better?) A few students in their answers could give concrete examples of what happened in their lives or society which is the exact expected answer:

<i>Answer from the student in German</i>	<i>Translation into English</i>
<i>Ich finde dieses Ansatzes über die Gesellschaft in Simbabwe besser reflektiert zum Beispiel Germany hat Knappheit von Brot und Simbabwe nach den Kolonial Regel in 2008 hat Knappheit von Brot. In Simbabwe man hat lange stunde für Brot gewartet. In Germany Brot war viel für Leute. Dieses Ansatzes hat die Gesellschaft in Simbabwe die schlecht situationen in 2008 reflektieren. Dieses Ansatzes hat besser Okonomische Krise reflektiert. Die Gesellschaft in Simbabwe auch hat Armut und Wirtschaft war schlecht.</i>	<i>I find that the approach reflects the Zimbabwean society better, for example, there was shortage of bread (food) in Germany and in Zimbabwe after the colonial rule in 2008 there was also shortage of bread (food). In Zimbabwe one waited long hours for bread. In Germany bread was much for the people. This approach has reflected the bad situation which happened in Zimbabwe in 2008. The approach has reflected the economic crisis better. The society in Zimbabwe had poverty and the economy was bad.</i>

Most students gave the example of the 2008 economic crisis in Zimbabwe and other problems that happened during that time. This demonstrates that the students could use *doppeltblicken*/ intercultural approach relating to what happened in their lives. Intervention phase shows a significant improvement on the quality of answers that were given by the students, which shows the effectiveness of *doppeltblicken*/intercultural approach as presented in table 5 below.

**Table 5: Two-sample t-tests for availability of cultural behavior**

Variable	D.F	M	T <sub>Statistic</sub>	P-value
Mean Interpretation	8	-1.4333	-10.5859	0.0000

The null hypothesis that was tested is that there was no difference in the mean rater agreement on availability of cultural behavior at Phase 1 and at Phase 2. The null hypothesis was rejected using both the p-value criterion and the test-statistic criterion. Using the p-value criterion, the p-value was lesser than 5% level of significance. Using the test-statistic criterion, the null hypothesis was rejected because the t-statistic was greater in absolute terms than the t-critical value i.e (10.5859>1.860). Using the two criterion, the null hypothesis was rejected as indicated by (p=0.0000, t=-10.5859). The implication is that the mean rater agreement on the availability of value of cultural beliefs at Phase 2 was higher than the mean rater agreement at Phase 1.

From the answers of the students above, one can deduce that the students managed to bridge the cultural gap between Germany and Zimbabwe through literary texts. Literature has played its role of reflecting certain issues about a society through texts and this has helped the students to demystify some stereotypes they had about Germany and in the same manner learnt more about their own culture, for example, the students learnt that there are problems in different countries in different continents but how they deal with the problems differ. From the answers the students gave in Phase 2, one can deduce that the students' critical thinking, interpretation skills and cultural awareness were enhanced.

**Table 6: Overall two-sample t-test for quality of teaching and learning**

Variable	D.F	M	T <sub>Statistic</sub>	P-value
Mean Interpretation	46	-1.6833	-8.9777	0.0000

The null hypothesis was tested. As presented in table 6 showed that there was no difference in the overall rater agreement at Phase 1 and Phase 2. The null hypothesis was rejected using both the p-value criterion and the test-statistic criterion. Using the p-value criterion, the p-value was lesser than 5% level of significance. Using the test-statistic criterion, the null hypothesis was rejected because the t-statistic was greater in absolute terms than the t-critical value i.e., (8.9777>1.676). Using the two criterion, the null hypothesis was rejected as indicated by (p=0.0000, t=-8.9777). The implication is that the overall rater agreement at Phase 2 was higher than the overall rater agreement at Phase 1.

When comparing the answers that students gave in the first and second phase, there is a clear difference in the quality of the answers. For example, question 3 in phase 1 is similar to question 1 in phase 2 and below is the answer that was given by the same student in *Phase 1* and 2:

<i>Question in Phase 1</i>	<i>Answer from the student in German in Phase 1</i>	<i>Translation into English</i>
<i>Gibt es Ihrer Meinung nach Unterschiede und Ähnlichkeiten zwischen den beiden Texten? Are there any similarities and differences between the two texts?</i>	<i>In den beiden Texten gibt es Armut und Hungershot. In "das Brot", Mangel auf Lebensmittel ZB Brot zeigt Armut und Okonomische Krise. "In House of Hunger" "schlecht Leute und land probleme nach kolonial Regel zeigt Armut und Hungershot. In beiden Texten die Leute sind nicht vertrauen ins euch Familie. In "das Brot" die wife vertrauen nicht ihre Mann und in House of Hunger Harry vertrauen nicht sein wife, weil sie prostituierte ist.</i>	<i>There is poverty and (hunger) in both texts. In "Das Brot" there is shortage of food, for example, bread shows poverty or economic crisis. In "House of Hunger" bad people and country problems after the colonial rule show poverty and hunger. In both texts the people do not trust their families. In "Das Brot" the wife does not trust her husband and in House of Hunger, Harry does not trust his wife because she is a prostitute</i>
<i>Question in Phase 2</i>	<i>Answer from the student in German in Phase 2</i>	<i>Translation into English</i>
<i>Gibt es Ihrer Meinung nach Unterschiede und Ähnlichkeiten zwischen den beiden Texten? Are there any similarities and differences between the two texts?</i>	<i>Es gibt unterschiede und Ähnlichkeiten zwischen den beiden Texten zum Beispiel House of hunger ist bevor Unabhängigkeit geschrieben und Das Brot ist nach Welt Krieg geschrieben. Das ist ein Unterschiede in den beiden Texten. Die Ähnlichkeiten sind die beiden Texten haben Ähnlich Titeln. Die Titeln sind über Armut und okonomische Krise erzählen. In beiden Texten gibt es Armut nach wirkungen des Krieg, Unerhrlichkeit und Missbrauch. Die beiden Texten hat Leute leiden vom Krieg und Kolonial Effekte.</i>	<i>There are similarities and differences between the two texts for example House of Hunger is written before independence and Das Brot is written after the world war. That is a difference between the two texts. The similarities are that both texts have similar titles. The titles are about poverty and economic crisis. In both texts there is poverty, afiereffects of war, dishonesty and abuse. Both texts have people who are suffering from war and colonial effects.</i>

In the first answer, from the first phase, the student argues that in both texts there is poverty, hunger, economic crisis and lack of trust amongst people in the same family. In the second answer of the same question, but in *second phase* from the same student, the student first highlighted the time that both novels were written and goes on to the titles of the texts and mentioned some of the themes in both novels and how they are different or similar in both texts. In the first question, how the student answered the question was haphazard, not systematic although it showed that the student had ideas but the way they were put across was not systematic. In *Phase 2* the student systematically wrote his/her answer. He/she started by writing the time both texts were written, the titles, the similarities and differences in themes in both texts. This shows an improvement in the quality of the answers. In the second answer, the student did not even include English words like in the first answer. This shows that doppelblicken/intercultural approach has had the influence of enhancing the vocabulary acquisition of the student and helped the student to organize his/her ideas systematically. The student identified the time the texts were written and the background information to the hunger that is described in both texts.

For the same question, *Gibt es Ihrer Meinung nach Unterschiede und Ähnlichkeiten zwischen den beiden Texten?* (Are there any similarities and differences between the two texts?), other 2 students in the Phase 1 and 2 wrote:

<i>Answer from the student in German in Phase 1</i>	<i>Translation into English</i>
<b>Student 1:</b> <i>In beiden Romanen gibt es Ähnlichkeiten zum beispiel die Leute in beiden texten hat viele probleme. Die Ähnlichkeiten ist bei das thema von Liebe zeigen. Die Frau im "Das Brot" hat liebe für ihre Mann. Sie hat ihn ihre Brotschiebe gegeben aber der Mann war nicht Erlich. Im "House of Hunger" der Erzähler hat Edmund helfen wenn er bei Stephen geschlockt. In beiden Romanen gibt es Unterschiede zum beispiel im "House of Hunger" gibt es Gewalt aber im "Das Brot" gibt es nicht.</i>	<i>There are similarities in both novels, for example, the people in both texts have many problems. The similarities are shown in the theme of love. The woman in "Das Brot" had love for her husband. She gave her husband her slice of bread but the husband was not honest. In "House of Hunger" the narrator helped Edmund when he was being beaten by Stephen. There are differences in both novels, for example in "House of Hunger" there is violence but in "Das Brot" there is no violence.</i>
<b>Student 2:</b> <i>Man kann sagt, dass in den beiden Texten sind Ähnlichkeiten. Zum beispiel "House of Hunger" hat Armut und die stadt hat alt und nicht gute Hausern. Auch die position von Frauen ist muhen. Die Männer sind nicht Liebvoll. In "House of Hunger" mochten die Männer macht über die Frauen. In "Das Brot" der Man ist nicht generös. In andere worter Die Männer Missbraucht die Frauen. Mann kann auch sagt in den beiden Texten sind Unterschiede. Die position und Teile von Frauen in "House of Hunger" sind anderes als in "Das Brot". Auch die Männer in House of "Hunger" sind gewahlt als der Man in "Das Brot".</i>	<i>One can say that there are similarities in both texts. For example, "House of Hunger" had poverty and the city (was) old and not good houses. Also the position of women is (troubles/pain). The men are not loving. In "House of Hunger" men wanted power over women. In "Das Brot" the man is not generous. In other words, men abused women. One can also say thatthere are differences in both texts. The position and part of women in "House of Hunger" are different from those in "Das Brot." Also the men in "House of Hunger" are more violent than the man in "Das Brot."</i>
<i>Answer from the student in German in Phase 2</i>	<i>Translation into English</i>
<b>Student 1:</b> <i>Ich finde dass es gibt Unterschiede sondern auch Ähnlichkeiten zwischen den beiden Texten "Das Brot" und "House of Hunger". z.B Beide Texten zeigt das diese Texten wurde nach dem Krieg geschrieben und die Texten zeigt die Probleme, die die Leute erfahren nach dem Krieg z.B prostitution, Missbrauch, gewalt, Unehrllichkeit, Leiden und nachwirkungen. usw. Es gibt Unterschiede z.B "House of Hunger" ist ein Lange texte aber "Das Brot" ist eine kurze texte. Prostitution ist in "House of hunger" aber es gibt keine Prostitution in "Das Brot"</i>	<i>I find that there are differences and also similarities between the two texts "Das Brot" and "House of Hunger." For example, both texts show that the texts were written after the war and the texts show the problems the people went through after the war. For example, prostitution, abuse, violence, dishonesty, suffering and repercussions (of the war) etc. There are differences, for example "House of Hunger" is a long text but "Das Brot" is a shorter text. Prostitution is in "House of Hunger" but there is no prostitution in "Das Brot."</i>
<b>Student 2:</b> <i>Ich denke in House of Hunger gibt so hunger für Essen und Hunger für Freiheit. In Das Brot gibt es hunger für Essen nur. Es ist wichtig dass, die Krieg verantwortlich ist. In Africa oder Europe gibt es viele probleme. Die Leute beide haben schwerig zeit und muss ein Losung finden. Ueberdies die role von Frauen in beide Texten ist wichtig für die familie. Die Unterschiede siegt dass vielleicht Africa haben mehr Probleme als Europa. Auch es seigt die andere Ideen, die haben für Lösung finden.</i>	<i>I think there is hunger for food and hunger for freedom in "House of Hunger." In "Das Brot" there is hunger only for food. It is important that the war is responsible (for the hunger). There are many problems in Africa or Europe. The people in both have difficult times and they have to find a solution. Furthermore, the role of women in both texts is important for the family. The differences show that probably Africa has many problems than Europe. It also shows other ideas that one has for finding solutions.</i>

For student 1 in the first and the second phases above, the answers show an improvement in terms of content. In the first answer Pre-test, the student wrote about love and violence. The way these themes were expressed is not really clear, especially when the student talks about love in *Das Brot* and love in *House of*

Hunger. The student wrote there is love between the man and woman in *Das Brot* but how love between the author and Edmund in *House of Hunger* is expressed is not really clear. One wonders if that is love especially when comparing it to the love of the man and the woman in *Das Brot*. In the third phase, the answer of the student was more composed. The student was clearer in the answer. He/she initially identified the themes in both texts and thereafter pinpointed the differences. The second answer shows the influence of intercultural approach which helped the student to identify more themes and write the answer more systematically. The student no longer mentioned love, instead he/she mentioned more relevant themes showing that he/she has understood the text more. For student 2 in Phase 1 and Phase 2 above, in the first answer, the student seemed to have so many ideas about the two texts and in the second answer, the student had acquired more vocabulary that helped him/her in explaining the situation in both texts.

## **VI. Discussion**

What is taught in the intercultural classroom should “demonstrate which are the groundings, abilities and experiences that must be transmitted through the educational process” (Tarusha and Haxhiymeri 2014: 525). Since two or more cultures were discussed in an intercultural lesson, comparison is necessary. Tarusha and Haxhiymeri (2014: 525) hypothesize that the teacher has to choose the texts carefully and make sure that the students will be able to discuss in the classroom. They argue that comparison of cultures is only possible when the cultures discussed have something in common and it is impossible to those cultures which are totally different. With the concept of “Doppelblicken” any culture is comparable to another because by noting the differences between cultures, one is inevitably compelled to notice the differences and be cognizant of the similarities (Tarusha and Haxhiymeri, 2014).

Jaworska 2009) asserts that:

The interculturalists placed particular emphasis on texts that thematically went beyond the presentation of every day topics and focused more on universal themes. In so doing, literary texts, particularly fiction, returned to favor ... The new didactics stressed, in a hermeneutical sense, individual interpretations of literary texts and their comprehension from a foreign perspective. It was hoped that learners would develop Intercultural Competence, which was regarded as an ability to accept diversity and to communicate effectively and appropriately with people from different cultural backgrounds (Jaworska 2009: 24).

Apart from teaching and learning the four language skills namely reading, writing, speaking and listening, it is the duty of the teacher to impart another skill of intercultural awareness/understanding. This study shows how it is important, not only to learn the four language skills and to speak the same language but how an intercultural approach enhances the learning of those skills, giving students a better understanding of the language and culture they are learning.

The interaction and mutual dialogue of the cultures resulted in overcoming superficial cultural differences and experiences (Kreutzer 2009:13). For the learners of German at the UZ, this was ideal because the students looked at the German text from the point of view of their own cultures.

It was therefore necessary to examine not only the methods of teaching literary but also analyse their effectiveness in terms of quality. An intercultural approach/*doppelblicken* hence, was not only used as a tool of analysis, but also as a method of teaching German literature in a foreign language class. Through an intercultural approach based on an in-depth “double look” (*Doppelblicken*), the reader is enabled to have empathy for the “other.” The in depth “double look” reveals similarities in differences and vice versa, thus enhancing intercultural dialog.

The application of Intercultural approach/*doppelblicken* facilitated the evaluation of whether a given teaching strategy had an in-built capability to enable the reader to assess the situation in a given text, adding extra and para-textual elements or ideas based on the background knowledge of the culture in which they come from or even the experience from a specific culture; and whether the reader was able to link some of the cultural values and beliefs to his/her experiences thereby, seeing new perspectives of his/her own culture.

Despite the superiority of *doppelblicken* teaching method as demonstrated in this study, there are challenges that must be address to improve its efficiency. The problem for the use of literary texts in language teaching, according to Brumfit & Carter (1986), is that usually understanding the structure of literary texts is very difficult for non-native teachers and students. This means that, at first, both teachers and students need to have knowledge of the target language literature and culture at a certain level, followed by the readiness level of the students. The other limitation is text choice.

Choosing any type of text for the course may not be suitable for students; as was also mentioned by the researchers Arich-Gerz and Chikwangura Gwatorisa, because each culture has its own unique values and attention should be paid to the choice of text in the classroom where students from different cultures participated (Brumfit& Carter, 1986:25). Some criteria have to be analyzed while choosing texts, for example, the cultural background of students, their linguistic competence and their literary background, the suitability of texts, the length of texts and the level of the texts depending on whether they are easy or difficult.

By applying intercultural approach/*doppelblicken*, the present study affirmed that the intercultural approach was a valid pedagogical method that allowed learners to critically analyze, negotiate and engage with meanings of literary texts. As such, this approach realized the centrality of cultural dialogue in meaning making and meaning negotiation as students grappled with literary narratives that depicted a culture and way of living that was at least superficially, diametrically opposed to their own.

## VII. Conclusion

This study sought to examine not only the effectiveness of the methods of teaching literary but also analyze their effectiveness in terms of quality on the basis of Intercultural approach/*Doppelblicken*. According to Intercultural approach, considering intercultural communicative competence is worth recognizing especially in this study because using this framework, the teacher got informed about what needs to be worked on and in order for students to become intercultural competent. It can be used as a yardstick on how to teach target culture as well as to students to see if the intercultural approach has helped them enough. That being said, the teacher/ researcher, after discovering the gap in scholarship on how to teach German literature in a foreign language class using literary texts from the home culture (the learners' culture) and the target culture (German culture), devised a teaching method, which was based on an intercultural/*doppelblicken* approach, on how to incorporate two texts from different cultural backgrounds in a foreign language classroom.

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**APPENDIX 1: COMMON EUROPEAN REFERENCE FRAMEWORK (GERMAN LANGUAGE)**

<b>A1 Basic Speaker – Breakthrough</b>	<b>B2 Independent Speaker – Vantage</b>
Can understand and use familiar everyday expressions and very basic phrases aimed at the satisfaction of needs of a concrete type. Can introduce him/herself and others and can ask and answer questions about personal details such as where he/she lives, people he/she knows and things he/she has. Can interact in a simple way provided the other person talks slowly and clearly and is prepared to help.	Can understand the main ideas of complex text on both concrete and abstract topics, including technical discussions in his/her field of specialisation. Can interact with a degree of fluency and spontaneity that makes regular interaction with native speakers quite possible without strain for either party. Can produce clear, detailed text on a wide range of subjects and explain a viewpoint on a topical issue giving the advantages and disadvantages of various options
<b>A2 Basic Speaker – Waystage</b>	<b>C1 Proficient Speaker – Effective Operational Proficiency</b>
Can understand sentences and frequently used expressions related to areas of most immediate relevance (e.g. very basic personal and family information, shopping, local geography, employment). Can communicate in simple and routine tasks requiring a simple and direct exchange of information on familiar and routine matters. Can describe in simple terms aspects of his/her background, immediate environment and matters in areas of immediate need.	Can understand a wide range of demanding, longer texts, and recognise implicit meaning. Can express him/herself fluently and spontaneously without much obvious searching for expressions. Can use language flexibly and effectively for social, academic and professional purposes. Can produce clear, well-structured, detailed text on complex subjects, showing controlled use of organisational patterns, connectors and cohesive devices.
<b>B1 Independent Speaker – Threshold</b>	<b>C2 Proficient Speaker – Mastery</b>
Can understand the main points of clear standard input on familiar matters regularly encountered in work, school, leisure, etc. Can deal with most situations likely to arise whilst travelling in an area where the language is spoken. Can produce simple connected text on topics which are familiar or of personal interest. Can describe experiences and events, dreams, hopes and ambitions and briefly give reasons and explanations for opinions and plans.	Can understand with ease virtually everything heard or read. Can summarise information from different spoken and written sources, reconstructing arguments and accounts in a coherent presentation. Can express him/herself spontaneously, very fluently and precisely, differentiating finer shades of meaning even in the most complex situations.