

# Applying the Erasmus+ project CultureShake to primary school education - through the example of a geocache

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## Table of Contents

1	Introduction .....	1
2	<i>CultureShake</i> .....	2
2.1	Erasmus+ .....	2
2.2	Digitalisation .....	3
2.3	Inclusion .....	4
2.4	Multilingualism .....	4
2.5	Learning activities .....	5
2.6	Geocache „Fairies Singen“ .....	6
3	Primary School Education.....	7
3.1	Shakespeare .....	7
3.2	Allocating the Geocache within the Common Education Plan .....	8
3.2.1	Process-oriented Competences.....	8
3.2.2	Content-oriented Competences .....	9
3.3	Heterogeneity in Primary School .....	10
3.4	Culture Sensitive Teaching .....	12
4	Language and Culture .....	15
4.1	Language Diversity .....	15
4.1.1	Language Biography .....	16
4.1.2	Multilingualism in Living Spaces .....	18
4.1.3	Inner Multilingualism and the Language Repertoire .....	18
4.1.3.1	Multilingualism as a First Language.....	19
4.2	Culture Theory Aspects.....	20
4.2.1	Fuzzy Logics .....	20
4.2.2	The Matrix of Culture .....	22
4.2.3	Hybridity and Third Space .....	24
4.3	Grouping.....	26

4.3.1	Is the Class a Group? .....	26
4.3.2	The Group – is it a team or an organisation? .....	27
4.3.3	Teamwork.....	29
4.3.4	Social Learning .....	30
4.4	Sociogram.....	30
5	Geocaching.....	33
5.1	General Concept.....	33
5.2	Determining a position via GPS.....	35
5.3	New media in Primary School education.....	37
5.3.1	GPS in subject teaching.....	39
5.3.2	Geocaching for accessing spaces .....	39
5.3.3	Pedagogical benefits of Geocaching .....	40
6	A geocache for primary school level: Languages in the Elvan Forest.....	42
6.1	Transferability .....	42
6.2	Conditional analysis .....	43
6.2.1	Spatial prerequisites .....	43
6.2.2	Personal prerequisites.....	44
6.2.3	Time arrangement .....	44
6.3	Didactical analysis.....	44
6.3.1	Didactic reduction .....	45
6.3.1.1	Present-day relevance.....	45
6.3.1.2	Future relevance .....	47
6.3.1.3	Exemplary relevance .....	48
6.3.1.4	Approachability / Accessibility.....	48
6.3.2	Opportunities for differentiation .....	48
6.3.3	Alternative plan .....	49
6.4	Methodical analysis.....	51

6.4.1	Lesson phases .....	51
6.4.1.1	The letter from Oberon.....	51
6.4.1.2	Creating a language tree .....	51
6.4.1.3	Preparation and group arrangement .....	52
6.4.1.4	Geocaching-Tour with <i>Actionbound</i> .....	52
6.4.1.5	Self reflection .....	56
6.4.1.6	Creating one collective language tree .....	56
6.5	Work forms and social forms .....	56
6.6	Media.....	57
6.6.1	The App <i>Actionbound</i> .....	57
6.6.2	Role cards .....	58
6.6.3	The language tree .....	59
6.7	Lesson plan.....	61
6.8	Practical implementation.....	63
6.9	Evaluation.....	64
6.10	Analysis of results .....	65
6.10.1	Individual language trees .....	66
6.10.2	Self reflection .....	68
6.10.3	Common language tree.....	70
7	Embedding the lesson sequence in <i>CultureShake</i> .....	72
8	Conclusion.....	73
9	References .....	75
10	Appendix .....	81
	Eidesstattliche Versicherung .....	111



## Table of Figures

Img. 1: Model Fuzzy Cultures (Bolten 2011, p. 59) .....	21
Img. 2: Culture in a matrix (Rathje 2009, p. 98) .....	23
Img. 3: Sociogram by J. L. Moreno (Cappel 1964, p. 42) .....	31
Img. 4: Exemplary principle of Geocaching (Kessler 2012, p. 16) .....	35
Img. 5: Location determination with 3 satellites (Homberg, Gerd, <a href="http://www.medienberatung.schulministerium.nrw.de/Medienberatung-NRW/Dokumentationen/2009/090905_Kongress_Medien_nutzen/homberg_material.pdf">http://www.medienberatung.schulministerium.nrw.de/Medienberatung-NRW/Dokumentationen/2009/090905_Kongress_Medien_nutzen/homberg_material.pdf</a> , p. 3) .....	37
Img. 6: Distribution of individual stations (Actionbound 2012).....	52
Img. 7: Language tree 1 (school of implementation) .....	66
Img. 8: Language tree 2 (school of implementation) .....	66
Img. 9: Language tree 3 (school of implementation) .....	67
Img. 10: Language tree 4 (school of implementation) .....	67

# 1 Introduction

How does one bring together different cultures? In terms of teaching, which didactical and methodological resources are required? How can one convey the opportunities and risks of digital media to an emerging adolescent generation? In what way can one achieve inclusion of all pupils? These research questions serve as examples for the goals of *CultureShake*, an *Erasmus+* project that involves participants from four different countries in regular project meetings. Participants from secondary school education experience a new form of exchange through the many different learning activities. However, cultural learning as well as language learning is not triggered by entering into secondary schools. It originates long before, which is why it is immensely important that the content and goals of the project be applied in primary schools. For this reason, this paper specialises in applying central principles of *CultureShake* to a primary school setting, using primary school didactics as a guideline.

Outdoor-based geocaching will be one of the learning activities implemented in this regard. The structure of the geocache was initially constructed for a secondary school setting. Therefore, it will be the goal of this paper to design a geocache (including preparation und post-activity reflection) from the perspective of cultural and linguistic exchange, making it accessible to primary school educators. Special focus is given to the topic of language, which is incorporated in a differentiated way through the use of individually created language biographies.

The lesson is applied in a German primary school. In terms of language, the central aspect is German inner multilingualism, which is why the language of instruction remains German. Furthermore, this paper shows how to use digital resources together with a discourse on language and its individual cultural theoretical aspects.

The transmission is significant in two ways: firstly, within the didactical translation from secondary to primary school education, and secondly, in the exemplary conception of the geocache *Languages in the Elvan Forest*. The template for the geocache can then further be applied to other pupils or transmitted to different schools, settings or places.

## 2 *CultureShake*

*CultureShake*, or CUSHA, is a research and development project supported by *Erasmus+*. In a set time span of three years, children and adolescents in secondary schools from the four participating countries; Germany, Sweden, Slovenia and the United Kingdom, come together by means of new multilingual didactics. The goal is to bring together and collaborate on a cultural and linguistic level. The project partners, involving two schools, two university colleges and a cultural organisation, aim to connect theory and practise in heterogeneous classrooms. Participants are the Friedrich-Wöhler Gymnasium in Singen, the Stiftelsen English School in Gothenburg, die University of Education in Karlsruhe, the University of Primorska in Slovenia and the Shakespeare Birthplace Trust in Stratford-upon-Avon (Deschner, 2016). These institutions are able to contribute in their various fields of expertise including culture theory, theatre pedagogy, multilingualism didactics and information technologies (ebd.). Based on William Shakespeare's *A Midsummer Night's Dream* and *The Tempest*, multilingual lesson materials are created as well as tested using modern teaching methods. Dr. Annette Deschner of the University of Education Karlsruhe leads the project and offers seminars for students to get to know the project (ebd.). An evaluation from this seminar concerning the created geocache first sparked interest in applying these methods and materials to a primary school setting with the principles of *CultureShake* in mind.

### 2.1 *Erasmus+*

The European Union funding programme *Erasmus+* focuses on promoting mobility for the benefit of learning and transnational cooperation. (Deutsche Nationale Agenturen im EU-Bildungsprogramm *Erasmus+*). Its core principle is based on life-long learning in academic, professional and general education as well as youth and sports development. *Erasmus+* promotes mobility, cooperation and political reforms and can therefore be very beneficial to young pupils, adolescents in school or young adults at university. It looks to improve quality, solidarity and justice in school education as well as supporting special educatory requirements of those in need. Innovation and creativity are of great significance in these areas. The *Erasmus+* school projects, which can be applied for from all institutions involved in school education, follow these goals: to lower the number of school drop-outs and to strengthen reading, mathematical and scientific competences in early education. *Erasmus+* supports individuals in the area of learning mobility and aims to create partnerships for

improved innovation and exchange; this can take place in different ways (Deutsche Nationale Agenturen im EU-Bildungsprogramm Erasmus+).

## 2.2 Digitalisation

The five organisations mentioned in Chapter 2 develop material that is open access and available through the website of *CultureShake*. Additionally, all further activities, such as photographic documentations of meetings, texts and disseminations are accessible online. During the three-year span of the project the participating institutions developed five different open access products that act as a guideline or handbook for teachers to reference. These method compendia aid teachers in creating multilingual exchanges and give instructions on how to use Shakespeare's works in the classroom. The project also contains *Intellectual Outputs* such as the CUSHA Online dictionary that the pupils can use to reference words, phrases or interpretations from Shakespeare's works and peer lesson material. This facilitates the creation of lesson plans and materials for teachers. Another component of the *Intellectual Outputs* is a teacher-training module that supports and encourages teachers who aim to design their own project with their pupils. The internet platform *eTwinning* is used to share learning activities and materials throughout Europe and also acts as resource for teachers to inform themselves about inspiring activities from other countries (Deschner, 2016).

The handbook for teachers shows different digital approaches that integrate the project within its activities. Prior to initiation the participating classes established contact via social media in order to get to know each other and have a first meeting. *eTwinning* is used during the project to share all activities and outcomes. In addition multiple online dictionaries such as *Google Translator* or *www.leo.org* are used to help communicate. Finally, *Geocaching* (see Chapter 5) is presented as a digital treasure hunt and the practical application for the event (ebd.).

One of *CultureShake*'s priorities is to fulfil the aspect of "IKT – neue Technologien und neue digitale Kompetenzen" [Information and Communication Technology] (Deschner, 2016). In this regard, *CultureShake* focuses on the currently rising usage of digital media and their significance. By integrating different approaches to the growing digitalisation, *CultureShake* aims to strengthen and expand the digital competences of its participants (ebd.).

## 2.3 Inclusion

Along with digitalisation, *CultureShake* prioritises inclusion (as defined by the Common Education Plan of 2016) of strongly heterogeneous learning groups as a criterion of fulfilment within activities. Exchange projects in schools that are conducted as tourist attractions have the unwanted effect of solidifying stereotypes and prejudices towards different nationalities rather than reducing them. For this reason, *CultureShake* targets the creation of a learning environment that is defined by hybridity: a mingling of the different languages and cultures of the pupils and their teachers. The cultural and linguistic backgrounds of the individual participants and their families are not only taken into account but also directly involved. A strong emphasis is set on involving oneself with different cultures and countries and integrated the pupils' specific individual heterogeneities. These ideas are mainly discussed in *Intellectual Output 4: Exchanging Culture Shakes: A Teacher Manual for Multilingual and Transcultural School Exchanges* (see Chapter 2.2). Along with the cultural and linguistic perspectives, *CultureShake* also centres on the concept of the inclusive school with special regard of individual levels of learning and learning requirements. Attention is set upon offering adequate chances for differentiation with assignments in terms of support and encouragement, but also during the completion of tasks as well as the expected outcome (Deschner, 2016).

The concept is constructed so that it can be applied in every inclusive school and schools with a high number of refugees. The integration of multilingual methods will allow pupils of differing mother tongues to participate in the lessons (ebd.).

## 2.4 Multilingualism

Activities within the project are based on promoting multilingualism and awareness-raising, in order to create a European dimension of education through a multilingual perspective. Shakespeare's works appeal as a suitable framework to unlock the pupils' multilingualism and hidden abilities. Particularly the method compendium that was created within the course of the project aims to show teachers useful scenes or characters that can contribute to the foreign language classroom by supporting reading and speaking competences (Deschner, 2016).

The language biography method, which was implemented at one stage in the project, opens up great possibilities in strengthening multilingualism. The participants begin by allocating their individual languages to different parts of "their" body, outlined on a piece of paper.

They then write their own personal story with languages and talk about it to the class. Drawing a language biography can support multilingualism and language learning. This method also supports subject-overriding skills such as writing, speaking and reading, as participants talk and write about their languages (ebd.).

In various ways, the pupils' individual level is taken into consideration to offer a wide range of differentiation. Even in the *Intellectual Output 2*: CUSHA Online dictionary, the pupils have the chance to get to know the meaning of difficult words through different approaches. For instance, the pupils can make new additions to the dictionary based on the concepts of their own mother tongues. Early Modern English, the language of Shakespeare, is essentially a foreign language to all participants; therefore they all find themselves in the same situation. The software was designed to that everyone could access it regardless of the mother tongue, so that all pupils of different nationalities can simultaneously gain one foreign language at once. What is more, a new dimension of communication is brought forth that can become the basis for further cultural and linguistic exchange (Deschner, 2016).

## 2.5 Learning activities

During the international project meetings the pupils took part in different learning activities that were aligned to specific project goals. In terms of cultural education the focus is to be on connecting theory and practical application with the involvement of the project participants' expertise. Learning activities should be created so that the aspect of multilingualism is always the centre of attention. In practise, the implementation of digital media should further be supported. An attempt is made to stimulate innovative products and processes and imbue the results of the activities with a sustainable purpose. Looking forward, the implemented learning activities should retain and develop a manageable cooperation between the partnered countries and the participating institutions in relation to education.

Because the project meetings take place in different countries, every learning activity is able to take place in a new setting and reflect this through communicative activities. A leading motive of all activities involves creating materials for the *Intellectual Output 3*: Peer Lesson Material. The pupils dedicate themselves solely to their tasks during learning activities. This is facilitated by an authentic working atmosphere, through sharing experiences with others and transferring the tasks to different situations. In this sense, the learning activities differ from the tourist attraction exchanges that only take place between two countries, as the *CultureShake* project enables entire international groups to work on and discuss one

common topic (Deschner, 2016). In turn, this creates a more immersive and linguistically dynamic working atmosphere that is purposeful to all participants.

## 2.6 Geocache „Fairies Singen“

The first learning activity took place from 8. May 2017 to the 12. May 2017 in Singen, Germany, at the Friedrich-Wöhler-Gymnasium. The focus was to work on the pre-existing products, to implement them and evaluate them afterwards. It was vitally important, that people with a migrant background or refugees do not receive special treatment or be otherwise singled out in any way. Since the geocache is based on the principle of hybridity a focus on individual differences was avoided (see Chapter 4.2.3) (Deschner, 2017).

A major part of this first learning activity was conducting the geocache *Fairies Singen*, in which the participants had the opportunity to get to know the city of Singen. The geocache in question was structured by project leader Dr. Annette Deschner (Deschner, 2016). The tools required for this activity were a functioning GPS device, the Mapsme App or a smartphone with an installed application that could process geographic coordinates. Before the different groups began the geocache, they each received individual roles to split responsibility for road safety, for the coordinates or for taking pictures. The pictures of the stations were each collected at the end and published on *eTwinning*. First the test coordinates were put into the device and the participants made their way to the first station using the displayed map. Finding the other four stations located in different parts of Singen followed this same strategy. The goal of the task is that all six groups come together in the end to discuss and create a Fairy Song (in reference to Shakespeare's *A Midsummer Night's Dream*) according to the different key words. To find them the groups must answer each station's question correctly and note down the corresponding key word. Should a group have trouble putting in the coordinates they can still find the right place by decoding a hint word at every question. A treasure awaits the groups if they sing the Fairy Song (ebd.).

### 3 Primary School Education

The participants of *CultureShake* stem from secondary school education, meaning the geocache is structured along the lines of secondary school didactics. The goal is to transfer the project idea to primary school education by using the geocache as an example. To be able to do this, it is first important to highlight certain primary school specific aspects. In the following chapter, a short introduction to Shakespeare's works will first explain their potential meaning to primary school pupils. Then, the relation of the content to the Common Education Plan shall be exhibited and located within the afore-mentioned aspects. Furthermore, the importance of heterogeneity and the opportunities involved in primary school will be emphasised with a focus on culture-sensitive teaching.

#### 3.1 Shakespeare

The structure of the project *CultureShake*, which revolves around Shakespeare, follows the goal to emphasise why Shakespeare can be such a profitable topic for language learners (Deschner, 2016). The activities completed during the project are contextually linked to characters and plots that are connected with Shakespeare (ebd.).

Both the pre-made geocache for secondary schools and the geocache presented in this paper for pupils of primary school contain subject matter from Shakespeare's *A Midsummer Night's Dream*. Because a didactical reduction of Shakespeare's content is needed to structure a geocache for primary grade levels, the "Languages in the Elvan Forest" section of the plot, including its characters, becomes relevant.

The plot of the Elvan Forest plays in a separate world that is seen as forbidden by a dominating society or culture. Compared to the so-called "human world" the Elvan Forest is a place of dreams and wishes and is therefore less dominated by material laws, which is also the reason why Lysander and Hermia use it as a safe haven. They flee from a society constructed by patriarchal norms, which denies them their choice of spouse. Although humans are in the Elvan Forest, they are unable to see the elves. This is explained by their high upper class heritage and resulting behaviour patterns, like for instance displays of arrogance or ignorance. This forest scene illustrates and criticises the discrepancies between different social classes and cultures. By gaining insight into this exotic world, children are made aware of cultural differences, contradictions and injustice so that they may take up views of the real world that were not present before (Lamb, 2000). „A Midsummer Night's Dream views common culture through the eyes of one who lives there no longer" (ebd., S.



305). Consequently, this does not allude to the resurrection of prior experiences, but allows a critical view of the world that questions and analyses these constructs on a meta level (ebd.).

### **3.2 Allocating the Geocache within the Common Education Plan**

Geocaching as part of a lesson unit can be allocated to various context-subject points in the Common Education Plan for Primary Schools 2016 of Baden-Württemberg. The objective of subject-oriented teaching is to support pupils in understanding their environments so that they can take part and play a contributing role responsibly (Ministerium für Kultus, Jugend und Sport Baden-Württemberg, 2016, S. 3). In contrast to regular in-class lessons, the geocache unit takes place outside in close vicinity to the school. This gives pupils an opportunity to become familiar with and experience their environment. They feel a consequential *active orientation* (Ministerium für Kultus, Jugend und Sport Baden-Württemberg, 2016, S. 3) and through receiving, using and transferring the coordinates they are able to grasp contextual relations (Ministerium für Kultus, Jugend und Sport Baden-Württemberg, 2016, S. 3). In the Common Education Plan 2016 language is seen as a necessary tool to learn subject-oriented processes within the lessons. Different levels of development in the language are supported by means of different media and a variety of task formats. Mutual respect and appreciation as well as the ability to embrace other cultures without prejudice (Ministerium für Kultus, Jugend und Sport Baden-Württemberg, 2016, S. 3) is supported in one way through group work or team work (see Chapter 4.3.3), and otherwise through getting to know Shakespeare's Elf characters and their individual languages, as these make up a new world for the pupils to explore. By integrating different kinds of media the pupils' media literacy comes into focus, as they come into contact with media they are not familiar with from a regular school setting. The unit in question can be defined in terms of the process and content-oriented competences within the context.

#### **3.2.1 Process-oriented Competences**

During the tour of the forest the pupils experience the world from a new perspective. By using coordinates the pupils are able to develop and experience their geographical orientation. Visual, acoustic and tactile learning channels are stimulated through different kinds of tasks. There is a conscious perception of space and an allocation within it by the person, which falls under the competences *to experience and perceive the world* and *to*

*explore and understand the world* (Ministerium für Kultus, Jugend und Sport Baden-Württemberg, 2016, S. 9).

In order to complete the assignments successfully, all group members with their individual competences are involved through their responsibilities for the roles they receive. It is therefore necessary and unavoidable for them to interact and communicate. The foundation for this communication is the every day language of the children, while being enlarged and influenced by geographical, technological and contextual terms. In this regard, the third process-oriented competence is fulfilled *communication and mutual understanding* (Ministerium für Kultus, Jugend und Sport Baden-Württemberg, 2016, S. 10).

Pupils act both imaginatively and methodically, they are able to understand that their actions have consequences and can assume responsibility. Pupils are also able to persistently concentrate on a subject for a longer period of time (Ministerium für Kultus, Jugend und Sport Baden-Württemberg, 2016, S. 11). The new method of geocaching, the varying task designs, the extra-curricular school setting and the search for the end all support the chain of suspense of enable the required level of concentration to keep the pupils engaged all the way through. The children get to know new possibilities for leisure activities and media consumption. Additionally, their awareness for assuming responsibility is heightened. During the exchange at the end of the unit the pupils are given the chance to reflect on how much they involved themselves and what they would change in the future, including the extra-curricular and extra-contextual dimensions. They are further able to transfer their newly gained knowledge, the method of geocaching as well as their acquired competences to the topic of language and culture and apply this to different situations. This allows them to not only switch perspectives but also acknowledge and use creativity as part of their personalities (Ministerium für Kultus, Jugend und Sport Baden-Württemberg, 2016, S. 12). This is displayed by the competences *to be active in the world – to shape the world and to reflect and position oneself* (Ministerium für Kultus, Jugend und Sport Baden-Württemberg, 2016, S. 11f.).

### **3.2.2 Content-oriented Competences**

Within the content-oriented competence *Democracy and Society* (Ministerium für Kultus, Jugend und Sport Baden-Württemberg, 2016, S. 33) the Common Education Plan stresses the importance of experiencing media and becoming acquainted with the range of media available. Beyond that, pupils know the opportunities and the risks of digital media, which is incorporated and elaborated upon before the practical phase of the unit. Geocaching can

possibly become a new free time activity for children, they can consciously use it in their own leisure time management and as a way to reflect their leisure time behaviour (Ministerium für Kultus, Jugend und Sport Baden-Württemberg, 2016, p. 24). The chosen setting for the geocache should be located in an area near the school, preferably a forest, where the pupils can experience, define and explore their home terrain in a new and different way. Through teamwork, working on the stations and the growing sensitisation towards the unknown by getting to know foreign languages, the pupils are able to develop tolerance and respect towards different ways of living and cultures (Ministerium für Kultus, Jugend und Sport Baden-Württemberg, 2016, p. 31). In this context the pupils take note of and learn to respect differences and similarities between different cultures (Ministerium für Kultus, Jugend und Sport Baden-Württemberg, 2016, p. 35). By elaborating the language biographies and being able to get to know the languages (including dialects and sociolects) at the end of the unit the pupils are capable of describing and giving examples of different perceptions of ‘home country’ and ‘foreign country’ (Ministerium für Kultus, Jugend und Sport Baden-Württemberg, 2016, p. 35).

Beyond that this unit can be assigned to the area of “Space and Mobility” (Ministerium für Kultus, Jugend und Sport Baden-Württemberg, 2016, p. 49). The pupils learn how to use coordinates and GPS devices, including specific apps designed for this purpose, and are able to recognise their usefulness in other contexts. Locating one’s own position on a map, understanding illustrations of the path on the map and coming to conclusions based on the map and applying them to their real environment all come into play during the last third of the unit (Ministerium für Kultus, Jugend und Sport Baden-Württemberg, 2016, p. 50). To be able to orientate oneself in one’s own real environment using aids (such as GPS devices) and be able to locate chosen places (Ministerium für Kultus, Jugend und Sport Baden-Württemberg, 2016, p. 50) is a central motive that the geocaching method follows. Its application can therefore help convey these abilities to a class of pupils.

These examples show that project *CultureShake* as well as the presented geocache can be anchored in wide areas of the Common Education Plan 2016.

### **3.3 Heterogeneity in Primary School**

Robak, Sievers & Hauenschild (2013) explore the pedagogical handling of heterogeneity in society, beginning with the term diversity. On the one hand, diversity is defined in the sense of *differences*, on the other hand it is understood as a conglomeration of *differences* and

*similarities* (Robak et al., 2013, p. 17). If diversity is understood as common ground, then the logical conclusion would be that people do not exclusively belong to one but multiple groups, meaning that even within singular groups there exist differences and similarities. According to this, diversity incorporates differences and similarities with a permeable border in between that can overlap and mix. These borders allow the determination of social distinctions but also focus on the unique individuality of human beings (ebd.).

Prengel (2005) allocates three different meanings to the word heterogeneity. Firstly, heterogeneity means differentiation. From this point of view it is analysed how different people live as singular entities, as groups or as whole generations. This aspect should be seen as enrichment from the perspective of pedagogical activity. Secondly, Prengel also allocates variability within heterogeneity, giving the term a dimension of process that incorporates the dynamic element of growth. Throughout different stages of life a person changes and seldom acts the same. In the field of pedagogy these changes must be met with flexibility as a professional requirement. Additionally, consideration for the different evolutionary stages in children should carry a significant weight. The third meaning Prengel (2005) describes is the indeterminate nature that definitions of vague or unpredictable terms can have. This interpretation showcases that definitions, people, dates and scientific research can not accurately depict reality (ebd., p. 21). In daily pedagogic life one should be aware of the fact that it is impossible to compartmentalise human beings. Moreover, it is essential to show openness when faced with unforeseeable situations, to allow children to be creative and react spontaneously without succumbing to labelling (ebd.).

Diversity or heterogeneity is shown partially through genetically, but also self-acquired characteristics that can derive from norms and values and be expressed either within a group or individually. Characteristics that should also be observed in day-to-day school life are for example; ethnic relations, religion and belief, gender and sexual orientation, visible and non-visible physical attributes or socioeconomical status or nationality (Allemann-Ghionda & Bukow, 2011). These heterogeneous features are also found among pupils and should therefore play a central role in lesson planning. However, it is advisable to disregard identifying these characteristics. It is more important to bring other questions into focus, for example: What do the children have in common? Who do the children want to be? (role models) What else are they? (identity) What can they become in the future? Despite these questions, it is still impossible to ignore individual characteristics that stand out. The question that arises is: How is it possible to identify individual attributes that are relevant to

lesson planning without labelling them at the same time? To find a suitable answer it is necessary to observe the children from multiple perspectives. On one hand, a universal view is recommended to oversee all similarities with the perspective of examining cultural differences. Yet even this view is subjected to perception and prioritising based on its own cultural background. The other way would be to view the child from an individual perspective that takes the uniqueness of the individual into account. A teaching framework is based on the universal perspective, but incorporates the recognition of individuality of each person and brings this to the front (Prengel, 2003). Teaching is realised in an atmosphere of mutual recognition and self-respect, where pupils can thrive and no one is hurt, embarrassed or unaccepted for who they are, precisely what the term labelling does not accept. (ebd., p.33). Therefore, for day-to-day school life, it is vital to achieve a combination of both perspectives. In individual cases one can rely on pedagogic expertise to first understand the situation and then adjust pedagogic actions accordingly (ebd.).

According to Prengel (2005), appreciation and recognition of differences mark the foundation on which actions should be based in a school context. School research and pedagogy can stand for the fact that every child, regardless of social origin and proficiency level can receive personal recognition and adequate demands, and therefore strive towards differentiation and integration becoming a part of heterogeneity (Prengel, 2005, p. 27). To be able to apply this to daily school life Prengel (2005) suggests using the principle of *Good Order* that still allows diversity within set school structures. As an example, this can be democratic rituals, where children can still feel safe and orientate themselves, but is changeable depending on who participates. Protection, respect, equal chances and rights regardless of proficiency level and socioeconomical status are essential to dealing with heterogeneity. Depending on the level of analysis, the aspects mentioned above can be seen as a means to promote possible changes in school development. The respect and acknowledgment of individuals including their heterogenic attributes are essentially effects that take place on an individual level. On a didactical level Prengel (2005) sees independent work and project work as a means of dedicating to individual learning within a collective. Rituals such as mediation processes and organisational structures through which children can bring themselves into a lesson are just further examples (ebd.).

### **3.4 Culture Sensitive Teaching**

If groups, societies or individuals only interact on the language level, they will limit their personal growth by, for example, not taking on new forward-looking perspectives or not

being able to think outside the box. A new personal vocabulary can trigger forward thinking, however, this has to occur by first establishing certain power structures. This means, that the new language or new cognitive processes have to first prevail in a specific system, that is free of the constraints of inhibited speech or the banning of speaking in minority languages. Languages often represent the borders of communities. The ever-present function of the use of language in differently composed societies should therefore be made more apparent and considered as an educational goal. Prejudices, stereotypes, racism and verbal discrimination are created by language and speaking strategies and can turn into concrete actions. The terms culture, cognition and language should be viewed as inseparable. To acquire a diverse perspective on reality, it becomes necessary to internalise diversity also in grammar and language (Bickes & Bickes, 2013).

Different language patterns begin to form especially at a school age, they depend on cultural backgrounds and overlap with other influences, for example regional or multinational. These language patterns are also influenced by the appropriated media and allow different variants. For instance, specific styles of speech will only be practised in small groups or special situations. Influences of different origins are therefore newly combined, separated from their contexts or given entirely new meanings (ebd.).

This shows that a drifting apart of different worlds is not even stoppable in a presumably heterogeneous society. Moreover, in a cooperative construction of new language forms, it becomes vital to bring together new entities of diversity through affected persons with different backgrounds (ebd., p. 122).

Even the framework of inclusive pedagogy is concerned with scrapping the ‘two groups’ division in favour of avoiding social inequality. For this reason, instead of categorising pupils one should rather acknowledge their individual features, which means exerting an appropriate contact with heterogeneity and diversity. From the perspective of a social constructivist it is assumed that the human environment is formed by experience, communicative situations and interactions. Culture and language are hereby characterised through social contexts and are not fixed entities. Culture as a socially constructed concept is seen more as a system of orientation, in which people move and become active participants of society. In terms of school specific pedagogical action of the teacher is required to be conscious of these borders and make them permeable (Lütje-Klose & Löser, 2013).

Based on diversity, (the term describes the variety of visible but also invisible similarities and differences of people in a social construct) a pedagogical perspective is warranted that does not isolate single characteristics of a group, but rather brings the social context into focus. Diversity should enable a bridge between individual differences, the heterogeneity of pupils (that is shown by different learning conditions, interests, motivation etc.) and pedagogical interaction in the social context as well as in the classroom (Gillen & Koschmann, 2013).

Culture sensitive teaching should therefore take the apparent diversity of the pupils into consideration, to support and provide every individual an optimal learning process. The teacher must have a repertoire of different didactical-methodical concepts that aid in proper handling of heterogeneity (ebd.). Primary School should be a place where all pupils can redeem their right to learn and therefore should be an institution where equal education dominates. To do this justice it is necessary to not allocate pupils' differences into a dual order, but rather to let the individuals become the object of lessons. This can be achieved by granting them space for personal development and support, and by eliminating borders that were drawn by evaluation in the sense of heterogeneity (Schomaker, 2013). Communal learning of culturally different people (Richter, 2005, p. 173), is aspired to on the basis of an exchange of similarities and acceptance of differences (Schomaker, 2013, p. 215).

Lessons are to be organised so that individual experiences and prior knowledge be the foundation of planning. This way the pupils' differences do not become a condition and not an obstacle to the education process. Especially subject teaching should make a priority of using heterogeneity as a plethora of optimised learning opportunities. This allows the acquisition of knowledge and skills that can help orientation within natural or sociological phenomena and questions of coexistence, eventually becoming able enough to position oneself and act autonomously (ebd.). It is important therefore to emphasise that each pupil regardless of development level, learning conditions, group affiliation as well as religion, nationality or culture, without focussing on a specific characteristic, is offered an equal participation in the community and social construct. (ebd.).



## 4 Language and Culture

As presented in Chapter 2, culture and language play an important role in planning, development and implementation of different activities for the project *CultureShake*. In this chapter, some of these ideas will be presented that are also anchored in the described lesson example. While the linguistic aspects are mirrored through the stations in the geocache and the language biographies, the culture theoretical approaches can be seen as a basis for the actual construction of the unit with a partial influence on the future.

### 4.1 Language Diversity

Foremost, languages are defined by their distinctions and therefore require specific criteria for differentiation. In contrast, the range and variety of language can be viewed as a barrier for communication, in which it is no longer possible to converse seamlessly. However, if one is part of a language community one shares the limited space in which the language action takes place. Variety and differences do not exist within this space and therefore are excluded in a way. Having said this, empirical studies confirm that a concept of homogeneity of linguistic relations is not experientiable in reality. Different domains correspond in real communication, in which different varieties are practised within a socially integrated space (Maas, 2008, p. 41). This means that even within the smallest language culture, varieties of language exist. Maas (2008) lists three different dimensions that should elucidate the dependency of language variations:

- Two *external language* dimensions:

- Depending on the partaking speakers (listeners),
- Depending on the situation that has to linguistically resolved,

- And an *internal language* dimension, differentiated by the language structure which is articulated in practise (Maas, 2008, p. 42).

In this context, Maas introduces the word *register*, which stands for ‘socially located linguistic forms’ (Maas, 2008, p. 42). A register is a system, in which these relatively stable forms allow for a continuous language practise. Examples of registers are the formal public sphere, like administration offices, or the informal, intimate sphere based on the language within family or with familiar persons. Maas (2008) finds the aspect of multilingualism in the usage of different informal registers under the structure of formal registers. Formal



registers often present a barrier against participation in society, in turn, a formal register can only exist if it supports informal registers with societal practises (Maas, 2008).

Language variety is quite apparently a complex matter that is defined in the multidimensional space of societal practise and therefore cannot be attributed with objective criteria from the outside (Maas, 2008, p. 62). Language therefore cannot be reduced to a pre-defined structure, but allowed variations. Languages are products of social practises. This means that similarities as well as differences in language can be subject to alteration. Too often the focus is set on the similarities of a language in an attempt to summarise it. To the question, how many languages exist at all depends entirely on the criteria of language bundling and the manner in which a language came to be. It has proven to be sensible to look at languages in terms of usefulness of their registers (Maas, 2008).

#### 4.1.1 Language Biography

Linguistic self-designations are always acts of *identity* that are refunded in a specific social situation (Maas, 2008, p. 74). In this sense, no person can be attributed to merely one language; it necessary to have a closer look at the register and living circumstances. A reduction to the formal register can not be truly faithful or representative of a person's identity (Maas, 2008). Languages make up an emotional and personal part of one's own biography. To be able to access this part one can use the method of a language biography to allow access into experiences and events that have to do with languages. These can be language changes, individual linguistic worlds but also the loss of language. Looking at language biographies can help take on the perspective of individual persons, to aid in understanding their different actions such as opinions and motives, but also emotions and ideas. The personal language repertoire can be structured according to different qualities, like the context of language. Social spaces, like family or school can have an influence on personal language usage. An awareness for the environment or discovering differences can help to become conscious of one's own language repertoire (Busch, 2013). It is about *language experience*, about how people see themselves and others as interacting language users (Busch, 2013, p. 19). This way, language can become an indicator for belonging or not-belonging, by identifying linguistically with a person. The individual language repertoire can either produce a hierarchy or solidify an existing one, since the person themselves classifies certain forms of language as deficient or elitist (Busch, 2013).

Busch (2011) presents the three dimensions *remembering*, *telling* and *speaking about language* in connection with the production of language biographies that in turn can be

brought up by using different methods. Speaking about language on a meta-level encompasses one's own attitudes, habits or resources in terms of the language. However, this biographical storytelling is always connected to a situation that can further influence the language biography. A variety of methods, timing and contexts can help ensure an authentic end result. Interviews or language learning diaries are just more survey methods that can come into use. Visualisation gives room to individual creativity and allows an understanding and visibility of mental processes and feelings. Furthermore, the person can decide for themselves what they choose to disclose openly and what they would rather present in a more cryptic or encoded way. In this regard, they have different design options to elevate or diminish the importance of content. Drawing gives the opportunity to reflect inwardly and become conscious of what language is and which languages have special meaning for the individual. It is vital in this sense that language does not receive a common definition, more importantly every person should define what language means for him or herself. Additionally, drawings allow free choice in terms of the location and the dimension of how certain languages should be visualised. Also, drawings are at all times open to alter or add to the content after later reflections have taken place. Specific options and ways of representation give a framework for creating and visualising relations (Busch, 2013). Linguistic resources have a tendency of not being depicted in the sequential order of acquisition, but are often shown in relation to each other and in the specific purpose that they serve within the language repertoire (Busch, 2011, p. 6). Particular units of the individual language repertoire can have different value for the person or build on different connections they can display through visualisation. By playing with various design options; such as colour, positioning, saturation, scale and forms, certain contents can be given special meaning. The individual can decide for themselves how much room for interpretation and how much language support there should be (Busch, 2013).

The research group *Spracherleben* (Language Experience) of the Department of Linguistics of the University of Vienna implements language biographies using the outlines of a body, a feature that *CultureShake* took over (Busch, 2011; Deschner, 2016). The painting or colouring of objects is a familiar occupation to children. Pupils can assign colours that symbolise something to them, to special codes, interpretations or meanings. The allocation to different body parts also carries a personal meaning and can be explained to others by the artist (Busch, Jardine & Tjoutuku, 2006).

### 4.1.2 Multilingualism in Living Spaces

Multilingualism is not a static phenomenon, but a dynamic process influenced by specific situations in the living space (Busch, 2013). *Living space* means the realm of day-to-day living including natural attitudes and every day knowledge (Hu, 2003, p. 38). This refers to subject matter that is treated as a given, unproblematically experienced and accepted without question. Multilingualism in living spaces describes the particularity of living situations in terms of language (cf. Hu, 2003, p. 38f). It underlines the linguistic practise of every day life as well as the subjective experience of individual language (Hu, 2003, p. 39). What is more, it builds a counterpart to the context of foreign language teaching in schools, though the boundaries are often difficult to trace (Hu, 2003).

### 4.1.3 Inner Multilingualism and the Language Repertoire

We all speak multiple languages because we live in very different communities, whose languages we learn during the course of our lives (Wandruszka, 1979, p. 13). People can always re-learn different languages, use them, but also lose them again. This is especially the case with languages within one's own mother tongue, which Wandruszka (1979) describes as the multilingualism of the mother tongue. During childhood, expressions, words and phrases are acquired through the environment and the parents and build the foundation for the languages within the mother tongue. These influences are rather small in the beginning but can show minute differences in culture, region or social behaviour. At the start of school these limits of influence are enlarged and extra-regional and overall social culture contribute to language building, for example, the influence of subject specific language via the teacher. It is the objective of the teacher to acknowledge the different languages that the pupils have and to support and assert them in their individual multilingualism (Wandruszka, 1979). Socio-cultural multilingualism is more pronounced if social classes and groups of society are more strongly different from one another (Wandruszka, 1979, p. 16). Consequently, languages can also be signs of class societies. Certain languages are regarded by society as lower-class languages or upper-class languages. Of course, realistically, these languages should be able to coexist and not be classified as having a lower or higher purely based on their discrepancies. The social climate plays a significant role in the decision of which language is spoken. In families, different expressions are used than in school and speaking to one's grandparents takes place in a different sociolect than speaking amongst best friends (Wandruszka, 1979). A sociolect refers to single colloquial languages that are applied in a specific social group. These can be classed in different ways such as by age,

profession, free time activities or faith (Wandruszka, 1979). The more pluralistic a society is, the richer are the group-specific particular languages (Wandruszka, 1979, p. 27f).

As such, different language forms exist within a language that can display strangeness in the standard tongue but also create familiarities and connections. (Hu, 2003). These different language forms are in close relation to the personal language repertoire. Busch (2013) defines this as follows:

The repertoire is treated as a whole that encompasses those languages, dialects, styles, registers, codes and routines that characterise interaction in daily life. It therefore includes the entirety of linguistic tools that are available to speakers of a language community to convey (social) meanings. (p. 20)

On the one hand the speaker has a certain freedom of choosing a pattern of articulation, on the other hand the usage of language is subordinate to specific societal restrictions or requirements. The language repertoire is an expression of different worlds, where each world is classed by its own linguistic characteristics and ideologies. Although it is subject to changes during development and has to adapt accordingly, it is still bound to the individual and not exchangeable (Busch, 2013).

#### **4.1.3.1 Multilingualism as a First Language**

Children that grow up as multi-linguals develop communicate competence based on their own needs and every day demands of their environment. Both of these spheres are constantly evolving in a complimentary manner, depending on the subject the development takes place more in one language, then in another language (Busch, 2013, p. 48f). Depending on the participant of a conversation, they can recall and apply the required language. If children grow up in a multilingual environment, then multilingualism becomes taken for granted, as it is perceived as the first language (Busch, 2013). A successful multilingual education can benefit the development of a good personality and logical thinking (Hu, 2003).

The start of school is, in terms of language, a very meaningful time for multilingual children as they are faced with new challenges. The school system is structured monolingually, which can cause a problem for multilingual children especially with literature or the introduction of a language as a school subject as the family language can deviate from it or even under certain circumstances be rejected entirely (Busch, 2013). At this point it is necessary to reference Jim Cummin's Threshold Hypothesis: Sufficient competence in the first language must exist before second language acquisition can have a positive impact on the intellectual development of the child (Cummins, 1984 zit. in Hu, 2003, p. 44). For this reason it is the

function of school teaching to support language development and let the languages and cultures of the pupils become the object of teaching (Hu, 2003).

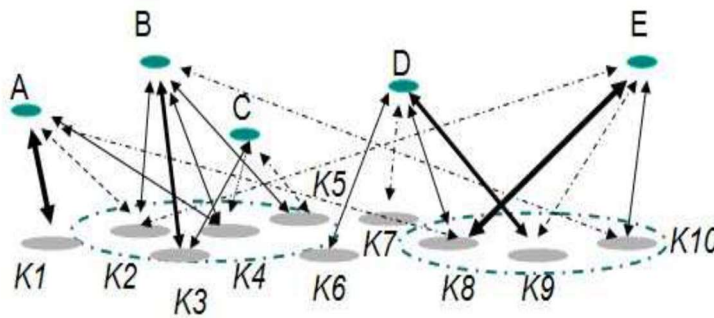
## **4.2 Culture Theory Aspects**

Language and culture are closely linked together. Looking at language in a broader sense, including non-verbal communication, it becomes apparent that language is a medium, in which culture takes place. Inter- and intracultural communication and interaction are mediated and exchanged through language (Hu, 2003). In the following subchapter, culture theory aspects and hypotheses will be presented that form the basis for the featured lesson unit and are supported in connection to it.

### **4.2.1 Fuzzy Logics**

The initial point of departure in *Fuzzy Logics* is the mind-set that something cannot simultaneously be A and not-A (Bolten, 2011, p. 58). This logic is based on the fact that there are two different parts that act relatively, but not absolutely, in contrast to each other and yet one part cannot exist without the other. Hence, they are not mutually exclusive but still opposites by nature. (ebd.). The term *fuzzy* means blurred, unclear or indistinct. The more two components meet in the middle or the more similar they are, the *fuzzier* they become in their relation. In the extreme case one cannot discern one from the other. This is visualised by the theory of a half-full and half-empty glass of water. These concepts are now no longer one hundred per cent separable, but intertwine and exist in a grey area (Kosko, 1994). However one cannot always take for granted that there are only two components. The two parts or logics are embedded in a context of polyvalent parts or logics (Bolten, 2011).

Based on this concept, the term *Fuzzy Cultures* has been established. Due to the historical backdrop of the 20<sup>th</sup> century, with events like the fall of the Berlin wall and other political or economical turns that also influenced different moral concepts and worldviews, it became problematic to view culture as two or more separate entities. Rather it was necessary to allocate individual elements of culture and analyse the degree of affiliation (ebd.). In these so-called *fuzzy cultures*, relationships and intensity play a significant role, as illustrated by the following image:



Img. 1: Model Fuzzy Cultures (Bolten 2011, p. 59)

A to E represent different people, where K1 to K10 represent different structures of the living environment, like for example friends, family, work or clubs. The arrows symbolise the relationships between the people and the collectives. The different collectives are also interconnected, yet permeable. For this reason one can assume that the influence of person E on the collective K8 is significantly higher than person D on K8 and that person E has considerably more intense, reciprocal and more influential relationships with K9, K10 and K2 than what person D can achieve with K6, K7 and K9. K8 is mainly, but not entirely, affected by persons D and E. These new influences are also found in other parties due to the mutual relationships, like person A, that bring these impulses back into other collectives. If, for example, the influences of D and E on K8 are reinforced and find their way to K9 and K10 then that could lead to coherence between the collectives. This cohesion can develop and differ in intensity and form of influence, *fuzzy cultures* are therefore permeable (ebd.).

Much is in favour of the fact that concepts of intercultural competence development should be treated as open, multi-faceted, multi-perspective and, in a sense, ‘fuzzy’ (Bolten, 2011, p. 66). For this it is vital not to emphasise singular people or groups but to focus instead on the intercultural process in a multicultural group. The deeper the analysis of this process goes, the fuzzier the previously clearly defined borders of culture become. Even more so,

the more directly intercultural competence development should take place, the stronger the process itself and the relationships between participants must be brought into focus (ebd., p. 67). Bolten (2011) suggests creating a method map that shows types of exercises related to interculturalism in the whole world with appropriate learning goals. Through this repertoire of different approaches and implementations, new methods can collectively be created and in turn expand the repertoire. Depending on the context the participants themselves have the option to partake as intercultural experts and decide how far into the process they would like to go. Bolten (2011) sees it as mandatory to view cultural diversity as *fuzzy* in learning theory, and imperative to open and harness this diversity instead of insisting on the homogeneity of a group (ebd.).

#### **4.2.2 The Matrix of Culture**

Ordinarily, our understanding of culture designates a unit within a certain community that creates coherence. Certain behaviour patterns and opinions are explained based on this coherence, which is seen as a characteristic of a culture. However, the idea of culture as a unit has been questioned and criticised in many different scientific fields. National borders are not meant to be cultural borders, but rather seen as an artificial construction. Rathje (2009) criticises the coherence-theory and attempts to find a contemporary concept of culture that is better suited to providing sensible answers to the question of arranging peaceful cohabitation in society (Rathje, 2009, p. 91).

In order to find an adequate culture concept, it is required to examine more conceptual frames that are connected to the term *culture* and its applications. This is necessary to contain the excessively broad range of the term. It makes sense to add the term *collectively* that specifies how human groups are formatted and structured. This shifts the focus of the term culture to the subject, like the habits of people interacting with one another. These habits are dynamic and can address to knowledge inventories as well as behaviour patterns. To belong to the culture concept, they merely have to fulfil the task of being known to the participants. In this light, culture always refers to multiple people that are involved in an interaction, while taking into consideration their individual characteristics. The collective is preoccupied with processes within the group. For instance, when does an individual person become part of the group? Who makes this decision? This way the cultural perspective is broadened through the collective perspective (ebd.).

Cultural habits can influence collective affiliation but they do not need to; as in the case of purely economical access requirements (Rathje, 2009, p. 96). This means that no prior



cultural similarities are needed to form a group identity. Furthermore it is significant to distinguish plurality and individuality in terms of the culture concept. From the cultural perspective more people are taken into account and the culture of the individual is not inspected in detail. Yet, because of this narrow-minded pluralist point of view of people the individual should additionally be viewed, since a single person can never fully develop in a group (ebd.).



Img. 2: culture in a matrix (Rathje 2009, p. 98)

Using the Four-Field-Matrix Rathje (2009) visualises her understanding of culture. The plural-collective Field concentrates on belonging and processes within a collective, whereas the plural-cultural perspective inspects its habits. The individual-collective perspective describes the affiliation of the individual to the collective, and the individual-cultural perspective looks at the influence of collective habits on the individual (ebd.).

Following this, Rathje (2009) expanded the matrix by three additional fields that were relevant to the culture concept and should find application in determining the act of coexistence. Collective affiliation does not mirror the individual's use of what culture has to offer. Especially differences within culture, such as contradictions in norms and morals, make an imprint on the building of a person's identity, as long as they are not subject to discrimination or exclusion in the collective. Rathje (2009) calls for a support of multicollectivity, because the higher the number of the collective, to which the individual has access, the greater their network-like embedding becomes (ebd., p. 103). Competences such as willingness to compromise or openness become anchored and (as a result)



intercultural competence can increase, since the individual decides and evaluates on their own, which habits they want to accept. The more collectives a person belongs to, the more trust can be attained for certain ways of life and the more the individual is prompted to confront themselves (ebd.).

### 4.2.3 Hybridity and Third Space

The term *hybridisation* describes a process, in which different cultures forge relationships with each other and through contact create something new between the two elements, a so-called *Third Space*. This process can be further described as a melting, but also as a confrontation, of heterogeneous elements of multiple cultures, or even within a single culture. Hereby structures stemming from different places make contact and mingle with each other. These structures can be different ideas of body, language, worldviews or norms. The procedure can happen unplanned, like a migration process or tourism, or it can be consciously executed (Ette & Wirth, 2014). For example art, every day life or even some technical developments give individuals or groups opportunities to plan hybridisation processes. Backwards transmitted structures should be converted and integrated into new conditions (Rosaldo, 2008). The end-product, the hybrid, is then something that has experienced a crafting process and a mingling of different elements and structures (Ette & Wirth, 2014).

Rosaldo (2008) takes a step back by treating the individual elements as products of earlier hybridisation processes and not as given circumstances. The motion of the singular to a mixed and then to a new single culture can be seen as a cycle of hybridisation, where old, heterogeneous structures melt into other homogeneous structures and then separate again into relatively heterogeneous structures. Although no structure is made up of fully homogeneous entities (ebd.).

Homi Bhabha (2000) also sees cultures as non-constant elements. According to Bhabha (2000) culture is an expression of different spaces, times, ideas and norms and focuses on overlappings, sub-spaces and peripheral zones (Struve, 2013). To exemplify this, Bhabha uses the term *to think beyond*, that refers to the area where space and time meet and complex configurations of difference and identity, of past and present, inside and outside, create inclusion and exclusion (Bhabha, 2000, p. 1). This *thinking beyond* is described as occupying a sub-space in which the future as well as the past play an influential role and strive to meet a *newness* (ebd.). For Bhabha, in this sense, culture is a construct that is influenced by historical processes in retrospect and still is newly constructed through the passage of time,

which settles in a uniting of past and future. Even seemingly rigid structures should be viewed as transitory spaces (Struve, 2013).

The special focus on minorities triggers a shift from the homogeneity of a culture to a heterogeneous society. Cultures no longer define themselves by standardisation, but rather through their differences and ambivalence. Culture is not a system that rests on unified, stable components such as rituals and norms, but it is construct that generates meaning. For this, language is an essential medium for describing cultural connections (Struve, 2013). Culture is a process that occurs while a subject finds itself in an interaction or exchange with another. Cultures are, in themselves, hybrids and therefore are woven into other stories, that are different spatially and temporally (ebd., p. 59). Especially in ambivalent situations the variable identity of the culture's subjects comes through. Through the continuing confrontation with otherness and that which is one's own, problems arise that seem unsolvable. Here, Bhabha introduces the concept of cultural difference. This concept is not to be understood in the sense of distinguishing and separating cultures, but more along the idea that cultures are dynamic and mutually influential constructs. To Bhabha, the difference concept includes ambivalence, uncertainty and arbitrariness and therefore is no thin, static border but a connection in a zone of 'liminality', that includes tensions of similarities and differences, of desires and disgust (ebd., p. 63).

In this context Bhabha has created a concept of hybridity. Cultural hybridity allows the emergence of something different and something new in a negotiation of meaning according to Bhabha (Struve, 2013, p. 97). This term incorporates both room for negotiation in-between and within cultures as well as the formation of something new. If one views the hybridity as a mingling zone of two people then Bhabha's focus lies exactly in this newness that is created as a result. In this sense, hybridity is not based on the unification of cultures, but more on the fusion that generates something new in the context of historical events that cannot be reversed to its original state (Struve, 2013).

Bhabha calls the above-mentioned middle spaces or transition zones the *Third Space*, the threshold space between identity constructs, a transition between polarities that additionally leaves behind the thought of origin, precursors and hierarchy (Struve, 2013, p. 123). *Third Space* symbolises a movement, a transition in which the focus is set on transforming or recording signs and their non-uniformity and non-committal nature. Here there is space for new cultural forms, creations and opportunities where the borders of culture, identity and categorisations are transcended. Consequently, cultural meanings do not represent a set

unity. The concept of Third Space has a socialising function that is especially relevant in terms of minorities. This metaphorical space produces new forms of community that are defined by a unique solidarity that leads to a community concept and develops its own possibilities for action in the course of specific minoritisation (ebd., p. 126).

### **4.3 Grouping**

A group is seen as a classification, in which the contained elements are similar or equal to each other, for example word groups or house groups. Only in the 20<sup>th</sup> century a concept of group was established in relation to social constructs with certain attributes, structures and sizes. Schäfer (1994) attempts to define the term group as follows:

A social group encompasses [!] a certain number of members (group members) that are set to accomplish a common goal (group goal) and therefore are part of a relatively continuing communicative and interactive process over a longer period of time, developing a sense of solidarity (We-feeling). To accomplish the group goal and stabilise the group identity a system of common values and a distribution of tasks over a group specific role-differential is required (p. 20f)

Adding to that, certain attributes of a group can be made clear. According to Schäfers (1994) a group always has a specific number of members. In small groups the number varies between three and 25 people. This detail should be seen as qualitative, since a small group consists of a number elements that still enable face-to-face communication (Herlyn, 1994). Apart from the individual guiding principles of a single person there exists a collective goal of the group that is aimed for by the linked roll distribution of its members. The relations within the group, the so-called we-feeling, are responsible for differentiating the own group from a foreign group. Plus, the group has a common communication structure that, following values and norms, builds the foundation of interaction (Schäfers, 1994).

The smallest unit of a social construct is a two-person group that can act as a corner stone for a full group. Small groups are found within families or friend groups. Even group work in lessons, in which the class is split into small groups, falls into this category. Formation that exceed the number of members of small groups are to be viewed as large groups (ebd.).

#### **4.3.1 Is the Class a Group?**

From an institutional point of view a class and a group can have many similarities based on the above-mentioned characteristics. They are an enduring gathering of a set number of numerous people, there are established norms that influence behaviour and there are various roles connected with diverse duties. Certain characteristics do seem questionable, like

fulfilling a specific purpose that is followed by all members, since Germany has compulsory school attendance and there is a legal right to education. Children in a class may follow the same goal, such as meeting the required school attendance or gaining knowledge. Yet this is not a common goal that can be accomplished through joint work. The relationships within a class are also disputed because it is not a given that all children in a class have interactions with each other. Moreover, cases of competitive behaviour and working against each other can be brought up since children do not gain a visible advantage from working in a group (Herlyn, 1994).

Herlyn (1994) therefore suggests viewing a class of pupils as having more of an organisational character. Be that as it may, Herlyn stresses that a class's work (although the class comes into existence primarily due to legal groundwork) cannot take place without supplementing the rules or without an amount of flexibility and different interpretations and practises from both the pupils and the teacher. That is why even a legally set class can take up characteristics of a small group (ebd.).

From an informal perspective, in contrast to the institutional point of view, a class can very well be split into smaller groups. It is rarely the case that the entire class make up one informal group. It is more common to find that among the pupils small groups are created with definite hierarchic relations and different role distribution, such as outsiders or class clown, which are frequently observed (ebd.).

Because of this it becomes apparent that from an institutional perspective a class more resembles a social organisation but can transform into a group or numerous small groups when one looks at the individuals that make up a class. There is a mutual relationship in that the institutionally structured class is bound in its design and practise to informal contents, and the informal relationships within the class are likewise bound to the institutional structure. Herlyn (1994) makes it clear that individual emotions and need of the children, including interactions, sympathies and interests can positively (regarding school-related activities) or negatively (with other goals) influence the learning progress.

#### **4.3.2 The Group – is it a team or an organisation?**

Groups make up a social space, in which the relationships have significant consequences (Brinkmann, Faßnacht, Gerber-Velmerig, Hegnauer-Schattenhofer & Weigand, 2017, p. 167). A group is formed usually because of two factors; a common content-related interest and an interest in the relationships amongst the group members. The still present

heterogeneity of the persons involved is the reason for the evolving dynamic. A contributing factor to this is, for example, the group's size since, firstly, the more participants there are, the more confusing direct communication and interaction becomes, and secondly, the same goes for individual interests and reactions. In general there is a rule of equality within a group, with minor hierarchies and diverging roles. On the other hand, an organisation is based on a structure and set role distribution that not only accomplishes tasks but also determines relations of power. Content is the focus and the members are replaceable. Individuality, including personal goals, interests and the relationships in the group are not of vital importance. Another feature that distinguishes an organisation from a group is that normally in a group an exchange of emotions takes place. Acceptance, belonging, closeness and relationships are processes and qualities that hold the group together. Social competences such as self-reflection and communication are also required here. However, an organisation has more of a rational character, and though it is influenced by the experiences, abilities and ideas of its members, they are only used in the purpose of completing a task. Structures, rules and an overall orderliness is to be maintained (ebd.).

What is more, groups are often made up of merged associations, in which the individual interests can only be fulfilled with the cooperation of others and every single person is meaningful for its success (ebd., p. 168), though a re-structuring of members can lead to the group collapsing and falling apart. For this reason, single group members that usually join the group out of free will and without pressure play a vital part in keeping the group running. As opposed to organisations that are often heavily influenced by a common past and origin. Participants have to adapt to the structures, there is a defined way of compensating members for their contribution to the expected service and through the expendability of members an organisation possesses a more intense stability (ebd.).

When it comes to communication, a groups lives off direct, non-verbal and verbal communication that consists of uncomplicated dialogue, questions, answers and feedback. Unlike an organisation, where there is a formal and collaborative communication structure that is recorded by protocol (ebd.).

Overall, it is important to take note that the comparisons drawn do not make up a solid definition but are just to display tendencies that however do not refer to every existing construct. A group work, the likes of which are performed during lessons, exhibit parts of the constructs of the group and organisation. Brinkmann et al. (2017) applies the term *teams* for these intermediate forms.

### 4.3.3 Teamwork

The geocache presented in the second half of this paper is conducted on the basis of cooperative learning in small groups. Because of the above-mentioned definitions of group and organisation, an intermediate form should now be described as the present lesson sequence contains elements of both working forms. In the following chapter, the term *team* shall be implemented. The concept of cooperative learning sees itself as an offer of lesson and learning strategies to acquire **contextual, personal, social and methodical competences** (Bochmann & Kirchmann, 2006, p. 13). In the best case learning should be experienced holistically with regard to all four levels. Key terms of cooperative learning are **communication, cooperation and social behaviour** (ibd., p. 13). A possible means of implementation is a well-organised teamwork exercise. Especially in terms of heterogeneity, including language barriers some pupils may have, teamwork shows a way of mediation where children can actively participate in a respectful and tolerant atmosphere, receive communication opportunities and apply their differing, individual abilities. Looking at the goals of cooperative learning, as are shown by Bochmann & Kirchmann (2006), among which are the ability to communication, develop and support a positive learning mind-set, promoting self-evaluation, developing self-esteem, a willingness to partake in teamwork, tolerance, respect or developing affiliation (ibd., p. 16). Role distribution occurs as a result of these goals, where the teacher is responsible for the learning environment and can have a supportive and organised impact on the pupils (ibd.).

Depending on the nature of mediation pupils can have a differing capacity to receive new content. Bochmann & Kirchmann (2006) propose that only 5-10 % of heard, read or seen content is stored, whereas 50 % of content is stored that is communicated over and even 75 % can be stored if the pupils themselves can be active. This suggests that especially teamwork can be efficient for helping to store new content.

Evaluating one's own teamwork and the reflection of team processes, such as learning progress or communication, is of particular importance. Through different methods of feedback and feedback situations the pupils learn to assess and optimise methods and learning strategies (ibd., p. 35).

The teams themselves can be assembled in a logical manner depending on the goal of the activity or the lesson. The entire class can work at a task with different goals or there are special teams that exist with their own goals and tasks. The teacher has the opportunity to

put the teams together, based on the familiar learning conditions and personalities in the class, and so that every team can reach its goal. In addition, it is beneficial to allocate specific tasks and roles within a team to allow every member to fulfil their function, taking into consideration their individual learning conditions (ebd.).

#### **4.3.4 Social Learning**

An acquisition of social competences is presently gaining more significance. In a broader sense looking at the professional field, efficient work in a team can only take place if the team members have the required *soft skills*. Daily school life builds the foundation and provides the basic situation for the acquisition of these skills. Through a variety of methods that promote cooperative learning, such as group work or projects, the pupils are presented with the appropriate learning environment (Steins & Haep, 2014). Cooperative learning forms requires differentiated self-reflection and a willingness for conflict, so that pupils can openly point out problems and solve them competently (ebd., p. 6). These competences are to be supported in an age-appropriate way and further be given motives for development. Apart from teaching subject matter school has the additional function of relaying social competences to the children that are relevant beyond their school career (ebd.).

Social learning relates to a systematic gain of social and emotional competences, that allow an adolescent to exercise appropriate, critically-reflective behaviour in society after their time in school (ebd., p. 8). This does not mean to implement team work at every chance in daily school life but rather, on the one hand, to give pupils an opportunity to acquire reflection competences and general behavioural competences and on the other hand, to help them apply these in a sensible manner. Even so-called project weeks that possibly take place once in a school year cannot fulfil this task since there is no connection to a normal day of lessons. Therefore, new behaviour patterns and insights cannot be integrated outside of a project week. Like other lesson sequences, the acquisition of social competences is complex and requires a structure that includes instruction, practise, repetition and transfer exercises in a differentiated learning environment. Furthermore, this should also be integrated into the general context of social interaction (ebd.).

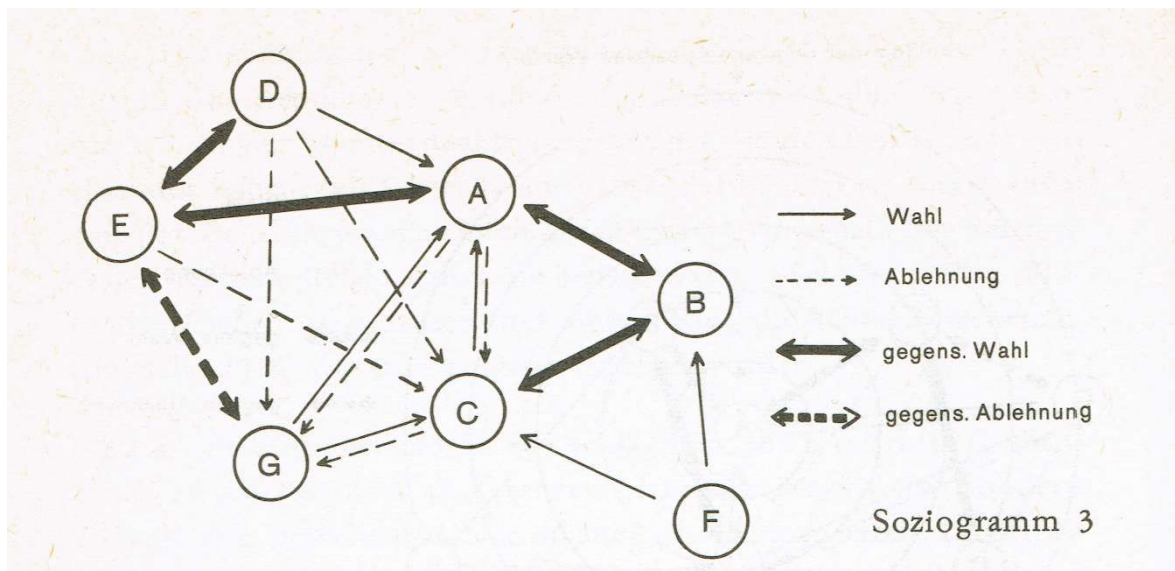
#### **4.4 Sociogram**

To adapt a lesson to a class, it is recommended that the teacher draw up a sociogram. It can be an advantage especially for organising group work, to be aware of the relationships of the group members and achieve a high learning percentage through a correctly composed group.



From the beginning it is important to be aware that a sociogram is created from the individual perspective of the teacher to be used as a support and not a guideline in lesson planning. Also it is prudent that the sociogram be created only for individual use and with great caution. The pupils should not come into contact with it as it can lead to disagreements, disappointment, low self-esteem and other effects.

Conversation, written or oral questions or even observations can be conducted to gain the necessary intelligence (Höhn & Seidel, 1976). *J. R. Moreno* presents possible questions that can be used to acquire results. These questions could be: “Who would you like to sit next to?” or “Who would you like to work with (in a specific scenario [!])?” (ebd., p. 17). To showcase these results it can be useful to create a sociogram to visualise the structure within a group (Soziogramm, 2004).



Img. 3: sociogram by J. L. Moreno (Cappel 1964, S. 42)

This form of presentation is suitable for showing the position of a single pupil in the ranking order of their class (Cappel, 1964, p. 37). Relationships between the pupils are shown as a social position within a construct. The different design options for this are very diverse. Different models are suitable depending on the research goal and composition of the group. The sociogram was first devised by *J.L. Moreno* which is why the initial idea or model is presented (ebd.).

Höhn & Seidel (1976) give the following descriptions:

In the middle of the page there are the most-chosen ‘stars’ of the group, presented as circles, triangles or squares, and distinguished with a number, name or letter. The group members that chose the stars are arranged around them. A connecting line that ends in an arrow pointing at the chosen person represents every positive choice.



Double lines show reciprocal choices with arrows pointing at both ends. Because these kinds of choices are especially important for the group, they should be visually distinctive (p. 26f.).

The same principle is applied to negative choices or rejections in a different colour (ebd.). A sociogram is by no means static but merely mirrors captured moments. As a result one cannot see motives but instead find reasons to speak with individual pupils (ebd.). With the aid of a sociogram, a child's social-emotional disorders can be easily detected and subsequently [!] be consciously influenced by appropriate educational methods (Soziogramm, 2004). In terms of teamwork it can be especially helpful for the teacher to create a sociogram beforehand to compose ideal groups for the lesson objective along with suitable tasks and roles.

## 5 Geocaching

In the previous few years, geocaching has advanced to a successful free-time activity, which ties in to it being used more frequently in a school context in recent years. In this chapter the general concept of the geocaching practise, including the supported GPS system and the approach of accessible space will be addressed. Afterwards there will be a transition to the creation of a geocache and its concrete adaptation to a lesson sequence.

### 5.1 General Concept

Geocaching is a real outdoor treasure hunt where capable GPS devices are used. The participants navigate using specific coordinates and attempt to find a special container, that being the geocache (Groundspeak, 2018). This modern free time practise came from the US after target acquirement became more accurate and the government made GPS usage accessible for the general public on the 2<sup>nd</sup> of May in 2000 (Gebelein, 2015). From this point onwards, every person in the possession of a capable GPS device was able to accurately designate a specific position on the globe with a number combination. These spots then became accessible even to persons who had never been there before and could even help them be found again (ebd., p. 113). The initial concept of geocaching can be traced back to Dave Ulmer who had the idea to hide plastic containers in specific locations. He proclaimed his venture on the 3<sup>rd</sup> of May 2000 on an Internet platform and made it clear that any one could find the containers. Ulmers idea made great waves and more and more interested people copied his idea, developing and integrating new concepts such as the practise of searching, being out and about, the concept of reciprocity and technical elements (GPS, Mailinglisten, Datenbanken). These were incorporated into the practise in their own specific way (ebd., p. 114). Following this, on the 8<sup>th</sup> of May 2000 a website was created to collect all available geocaches and make them public. Jeremy Irish published the domain *www.geocaching.com* in September of 2000, which was equipped with many other functions and gave geocaching a proper structure. Apart from the website a mailing list was set up that is still in function to this day. Here, players could interact and communicate. The modern treasure hunt soon spread into the Western part of the world and already in October 2000 the first geocache in Germany was hidden in Berlin (ebd.). Now, geocaches exist on all seven continents including the Antarctic. There are approximately three million geocaches that are hidden across 191 different countries. With the user interface of *www.geocaching.com* about

four million geocachers have currently been registered that practise geocaching all over the world (Groundspeak, 2018).

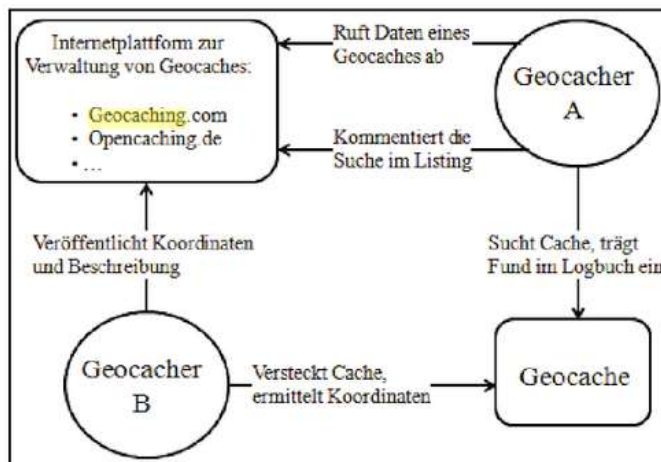
Access to geocaching is supported via the Internet. The Internet is therefore a requirement to even be able to participate in the modern treasure hunt. Apart from the most important, largest and oldest database *www.geocaching.com*, Germany has four additional domains with which geocaching can be practised. The same principle applies to all, that an organisation grants access to the database but the content is created by the geocachers themselves. Additionally there are many forums that are run by private persons and only serve to help players communicate. Beyond that, users can gain information via various sites or blogs about updates, personal experiences, changes or problems and comment about them (Gebelein, 2015).

The infrastructure of geocaching does not only rely on access to the Internet but also involves GPS (Global Positioning System) and traffic facilities, which are necessary to reach the location of the geocache (ebd).

Currently there are thirteen different types of geocaches. The three most important and widespread types are presented below.

The umbrella term geocache originates from traditional geocaches, also known as *Tradis*. These consist of different sized containers that all enclose at least one logbook, sometimes even trading objects or other contents that can be found at the given coordinates. With puzzle geocaches, so-called *Mysteries*, puzzles or riddles of varying difficulties must be solved first to be able to access the coordinates for the geocache. Here there is much room for creativity and imagination. *Multi-Geocaches* consist of two or three stations that lead to the so-called Final. In this version there is a great range in variations but the principle mainly lies in finding hints at a station that lead to the next station or grant access to the coordinates for the Final (Groundspeak, 2018).

The Owners, the people who hide geocaches, most often choose locations that are important to them or that have a connection the Owner, such as a favourite activity (ebd.).



Img. 4: Exemplary principle of Geocaching (Kessler 2012, p. 16)

Img. 4 displays a simplified graphic of how a Geocaching works. Geocacher A uses the Internet platform to gather information on geocacher B's hidden geocache. That being said, every and any geocacher can assume the role of geocacher A or geocacher B, meaning that the game only exists through its players (Kessler, 2012).

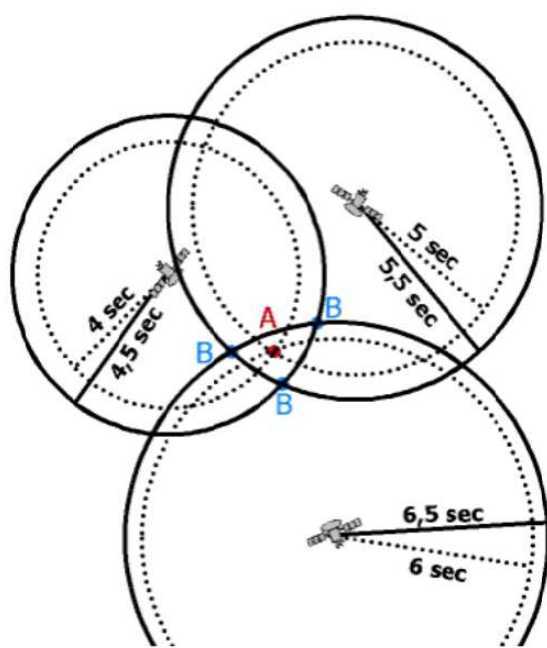
In a thesis by Telaar (2007) the attraction of a space for geocaching was analysed using online questionnaires. During general research the cacher's stated that they lay great emphasis on the individuality of a location and beautiful scenery and value this aspect of geocaching tremendously (Telaar, 2007, p. 92). Consequently, geocachers can be influenced by the location of a hidden geocache. In contrast, it can be concluded that not every location or space is equally attractive to every geocacher. It is apparent that geocaching leads to an increasing familiarity with a space and becoming more aware of one's own environment. Also, one gets to know new and interesting places. A central theme for geocachers is the intense experience of getting to know their environment (ebd.). Content-wise it is appealing for geocachers if a culturally and historically meaningful topic is connected with an interesting experience in nature (Gebelein, 2015).

## 5.2 Determining a position via GPS

GPS, or Global Positioning System, is a US-operated satellite navigation system that can be used free of charge worldwide. The system comprises of 24 satellites in Earth orbit at an equal height of 20.200 kilometres on six orbit planes each separated by 60 degrees and at a 55 degree inclination tilt relative to the equator (Wassermann, 2011). To have GPS signal

on a device one must be able to receive information from at least three different satellites. According to physics calculations a satellite's orbit duration is twelve hours and therefore has an orbit speed of approximately 3,9 kilometres per second (ebd.).

Every satellite sends information at lightspeed within a certain time interval to a recipient on Earth. This information includes the name or the identification of the satellite, the exact position and the exact time of the sent signal. The obtained data, namely the time of sent information, the time the signal was received and the speed (light speed), allow for a calculation of the exact distance between the recipient and the satellite. The recipient can be located at any desired position that is this distance (see time indicators in Img.5) away from the satellite. Data from at least three satellites is required in order to find out where exactly the position of the recipient is located. The calculated distances or radii overlap at a certain point on the Earth's surface (Point B in Img. 5). This point is the exact position of the recipient. To prevent unavoidable calculation errors or at least keep them as minimal as possible the data of a fourth satellite is consulted, which leads to a clear solution of the differential equation and so helps exactly determine the position (ebd.). In Img. 5 the points B show the overlapping of two respective satellites. Point A combines the intersection points of all three satellites. In order to receive an exact figure the values from the fourth satellite are taken into the calculation (Homberg, 2009).



Positionsbestimmung bei 3 Satelliten

Img. 5: Location determination with 3 satellites (Homberg, Gerd, [http://www.medienberatung.schulministerium.nrw.de/Medienberatung-NRW/Dokumentationen/2009/090905\\_Kongress\\_Medien\\_nutzen/homberg\\_material.pdf](http://www.medienberatung.schulministerium.nrw.de/Medienberatung-NRW/Dokumentationen/2009/090905_Kongress_Medien_nutzen/homberg_material.pdf), p. 3)

### 5.3 New media in Primary School education

Due to the current, rapid development of digitalisation children unavoidably grow up surrounded by digital media. New media is available in daily life without issue and constantly influences both culture and society (Ladel, 2018). Even for acquiring an education in a school context, media competences become a necessary qualification. Besides entertainment, the use of media as an information source has an important function for the community as it is fundamental for building opinions and there also for a democratic coexistence (Medienpädagogischer Forschungsverbund Südwest, 2017, p. 3). Moreover, it is of great importance that children are aware of the dangers and the manipulative nature of media especially in regard to social networks. Since 1999 the KIM study has analysed how children from the ages of six to thirteen use media. From 2016 the primary school setting has also been included as part of the research since 2016. According to results from the study in 2017 51% of children in Germany already own a smartphone, from those 59% of participants use their smartphone on a regular basis, meaning multiple times a week. This percentage of ownership increases over time with growing age. While only 12% of the six

to seven-year-olds have their own mobile phone, already 80% of 12 to 13-year-olds have their own phone (ebd., p. 30). If one takes an isolated look at the usage of smartphones then it becomes clear that the predominant daily usage is from communication or text messaging. Other dominating functions that are listed include using the Internet, different applications (Apps) and taking pictures. When looking specifically at the usage of the Internet, one can identify that it is mainly used to send WhatsApp messages or watch YouTube videos (ebd.). These results exemplify the importance of tapping into known skills with technology on a primary school level. It is vital to both deepen these skills but also show other ways of using the Internet in connection with the education process.

A partial goal of primary school education is to motivate children to explain their own viewpoints, to be able to accept different viewpoints and conduct scientific interpretations in their respective subjects. For this to work it is prudent to have a view of perspectives that supplement one's own awareness or that are completely unknown to the pupils. For this reason digital media are an indispensable part of teaching (Irion, Ruber & Schneider, 2018).

Furthermore, the media offers another possibility of appealing to different learning channels. They can serve as a means of reorganisation re-formulation of knowledge representations. For one, this can support learning process and on another level they can provide the tools to reshape knowledge representations and through that further refine knowledge (Irion et al., 2018). This way, the variety of the medium is increased, in which the child can process and reproduce learning content. Original contact and direct confrontation with reality through explorative or research-based learning not only supports the motivation and growth of children but also promotes the development of their social and personal competences (Schmeinck, 2018, p. 36).

Another advantage of digital media is its extra-contextual utilisation. The use of digital media is not just confined to one specific subject area but can be transferred to all areas of school as well as extracurricular activities (Irion et al., 2018). The mostly implicitly present multi-layered nature of extracurricular learning environments provide ideal circumstances for a multi-perspective approach in subject teaching (Schmeinck, 2018, p. 36).

*CultureShake* also regards new media in daily school life as a core concept and uses, as mentioned in Chapter 2.2, different digital media to make content accessible to pupils on different learning channels.

### 5.3.1 GPS in subject teaching

Geographical orientation is useful not only in school but in other daily areas too. If used correctly, GPS can be an orientation aid in many situations. The ability to determine one's own location can help perceive the environment, gain security and consciously orientate oneself geographically. Through increasing usage of smartphones and other technological devices, GPS has become a part of daily life for the pupils (Bartoschek, Frewer & Laguna, 2013).

A possible methodical approach to integrate GPS into primary school education is through geocaching and other applications that are based on this principle. The implementation of GPS together with geocaching provides an opportunity to bring variety into classic teaching methods (Bartoschek et al., 2013).

For GPS to be implemented in a lesson the sort of technology or the function of the device must be taken into account. There is a multitude of possibilities such as mobile phones or navigation systems, though for a lesson smartphones, tablet pcs or GPS devices are most suited. Specific smartphone apps can lead groups, give insight or even structure the treasure hunt from the aspect of a contextual theme (Lude, Schaal, Bullinger & Bleck, 2013). *Actionbound* is a publicly available app that can be used online without being present to create a route (see Chapter 6.6.1).

Lude et al. (2013) states four dimensions that are important when conducted location-centred learning with the use of mobile devices. Firstly, taking into consideration the *pedagogical-methodical dimension of use*, it should be noted how the realisation should specifically take place. How is the implementation designed? How do the children and teacher interact and which pedagogical aspects does the implementation contain? Secondly, the *technical dimension of use* describes all areas that compose the usage of technology. Thirdly, the *contextual-didactical dimension of use* searches for the intentions that are to be fulfilled with the activity, how these are didactically implemented and achieved and through which content is most suited for the topic. Lastly, the *economical dimension of use* looks at the conditions, like available media and material, personnel matters such as number of participants and their roles or required funds for the implementation of the activity (ebd., p. 23).

### 5.3.2 Geocaching for accessing spaces

Practises always create spaces, in which they take place (Gebelein, 2015, p. 177). Elements in space receive their own place in partaking in these social practises. These are then



connected with each other to incorporate them into a space. Geocaching has no spatial borders, so it is not a practise that takes place in one location. Through participation the users move to different geographical locations and are therefore mobile. The space geocaching creates can be understood as a intersection or junction space (ebd.). This type of space can be identified through the fact that it has multiple locations that are furnished with different attributes and brought together in practise by the practitioners (ebd., p. 178).

On the one hand geocaching can be seen as an ideal example of a junction space at the same level where the position of the geocache is determined. This process of space production, in which geocaches are placed and put in relation to each other, creates an orientation space that can be moved within. On the other hand it is possible to view the components in even greater detail, by looking at the space where the geocache itself shapes the environment, meaning elements that occur or have been place there. This is also known as a surface space (ebd.).

### **5.3.3 Pedagogical benefits of Geocaching**

Implementing geocaches can promote interconnected thinking across various different subjects. Even in unfamiliar areas new media can support different competences as solving tasks often requires connecting content from different subjects is required. (Medienzentrum Amberg-Sulzbach, 2014, p. 3). A media-supported orientation is not only recognised but also requires autonomous application. When using new media, children can experience support in their actions, aiding their orientation. Through collectively developed solutions both weak and strong pupils are supported in their social competences and can profit from collaborative work in the construct of a team. Having an inside view of the worldwide geocaching community allows the pupils to get to learn the fundamentals and elemental rules and through their application they learn to assume responsibility for their actions (ebd.).

By incorporating geocaching into teaching pupils are exposed to a new realm of mobility where they can reside within the framework of a lesson or in their free time (Hillenkamp, Malz & Simon, 2011, p. 134). Thus, teachers can introduce their pupils to a new world that can be transmitted to daily life with family or friends. During the outdoor activity, which is conducted during the course of a lesson sequence, there is a possibility to activate the children's leisure time concepts and through that design lessons that orientate themselves off of their environments and living spaces (ebd.). In an extracurricular context pupils may come into contact with many, extra-contextual, spatial aspects, though in most cases no reflective

processing takes place afterwards. The use of digital media enables an identification of traces and changes in the home area (Schmeinck, 2018).

## 6 A geocache for primary school level: Languages in the Elvan Forest

Based upon the theoretical background described above, the second part of this paper concerns the actual product and presents its implementation in primary school education. As the geocache held in the course of the project *CultureShake* is designed for secondary school level this chapter will highlight a lesson sequence concept that includes both creating a language biography and a geocache in form of a multicache. The unit is devised in the sense of transferability, meaning that it can be applied to any group of choice at any desired location, if the editable contents (such as coordinates) are adjusted accordingly and the group in question is at primary school level.

### 6.1 Transferability

To make a geocache transferable, not to used only once with a specific group, certain modifications are required that do not coincide with a typical or official geocache. Because of this the listed geocache is not limited to a specific location of special interest, but can be applied to individually selected places. This also excludes the local information of the place of conduct and focuses instead on the story *A Midsummer Night's Dream* by William Shakespeare. This way the lesson sequence can also be implemented at any location that the participants should become familiar with.

In this implementation the palace garden symbolises the Elvan Forest but any other desired location can be chosen for this premise. The elves and their Elvan language represent the unknown that the participants will get to know. In this version the unknown makes up languages that are transmitted to the children through the characters but accordingly other content can be used for this purpose. Based on the theory of language biographies by Brigitta Busch, described in Chapter 4.1.1, the dimensions *remembering*, *telling* and *talking about languages* are addressed and respective stations contain methods that approach these dimensions.

The geocache was implemented in a grade three class, but it can be transferred to other grade levels through different means of assistance and regulating the accompanying person's intervention.

The language of communication for the geocache at primary school level is German, as opposed to the geocache composed in English for secondary school level. This means that

questions, instructions and reflection sheets are written in German, whereas the content of the geocache contains variants of the German language according to the theory of inner multilingualism. The reason for this is that the school where the geocache was tested is located in Germany and communication takes place in German. Still, it is possible to transfer the content to another language based on the fundamental idea of inner multilingualism, as sociolects, dialects and even talking about language on a meta-level takes place in other languages.

## **6.2 Conditional analysis**

For a transferable lesson sequence there are certain spatial and temporal conditions that have to be considered. In terms of available learning and teaching resources, all required materials can be found in the appendix and there is no need for extra materials apart from having writing tools to work with.

### **6.2.1 Spatial prerequisites**

When taking transferability into consideration the spatial prerequisites are rather low. Because the background story builds up from the plot in the Elvan Forest it would be helpful to devise the hunt for a forest area. Nevertheless, through flexible positioning of coordinates in the app *Actionbound* it is possible to conduct the geocache in a different environment. In addition to the forest area, the area of implementation, another space is required that ideally has desks and chairs for the pupils to create their language biographies. These conditions are, again, recommended but not compulsory.

The lesson sequence takes place in the classroom of 3A of the school of implementation. The geocache was conducted in the western part of the palace gardens. The palace gardens and their colourful entrance gates have a fairytale-like appeal and are therefore perfectly suited to represent the Elvan Forest.

As already mentioned, the geocache is not bound to any spatial circumstances, nonetheless the chosen location should be attractive and of special interest that should be presented to the children for specific reasons. The choice of location directly influences the focal point of the lesson sequence. In this sense, it is important to ask the following questions: Is the content of the geocache in the foreground? Am I utilising the geocache as a medium to present a specific area to the target group under a self-defined aspect or to underline a specific perspective? Consequently the area of implementation depends on the person in charge of organisation, so there are a variety of possibilities.

### **6.2.2 Personal prerequisites**

Because of the obligation to provide supervision, additional supervisors are needed depending on the size of the class or team. In this example, four teams with four or five pupils each started at five-minute intervals into the Elvan Forest. Therefore it was necessary to allocate one accompanying supervisor per team. The reason for this was the impossibility of keeping track of all teams from one location. If the geocache is conducted in an area that provides a clearer overview, it might not be necessary to accompany all teams. However it is still recommended, also in terms of assistance and working with the tablet, to plan for an extra supervisor per team.

The lesson phases before and after the geocache do not require additional personnel apart from the teacher.

### **6.2.3 Time arrangement**

The time frame for the planned lesson sequence is 125 minutes, yet in this case one has to be aware that the duration can vary significantly. Depending on the distance of the Elvan Forest and the distance between the stations a team could need more or less time. It is also advisable to integrate a break after the geocaching tour to keep attention levels high in the further course of the lesson. Furthermore it is especially important to plan the time arrangement of the single work phases but also giving instructions and dividing the roles and explanations according to the individual target group. Some points in the sequence may require more time or even time reduction due to the prior knowledge, the differing levels and the degree of heterogeneity of the pupils. This ensures an ideal learning environment for the children and the achievement of learning goals.

As geocaching is an outdoor activity, it should only take place under weather conditions that are acceptable for children.

## **6.3 Didactical analysis**

According to W. Klafki the didactical analysis is the core of every lesson plan. Here the educational content and the legitimization of the subject matter is elaborated (Riedl, 2004). The different didactical measures that are taken in this lesson sequence will be presented and clarified in the following subchapter.

### 6.3.1 Didactic reduction

The comedy play *A Midsummer Night's Dream* by William Shakespeare is heavily didactically reduced for the presented lesson sequence. As a background story for the geocache, only the characters *Oberon*, *Hermia*, *Helena*, *Lysander*, *Demetrius*, *Puck* and the *Duke* are introduced and develop the content of the story. A combination of elves and humans were purposefully selected, as this combination also is present in the mentioned lesson example. The pupils are assistants to Oberon and appear as humans in the world of elves and the Elvan Forest.

Elves (taking Oberon and Puck as examples) do not exist in reality. In this sense they are fictional creatures and therefore un-relatable to anyone. As a consequence, all pupils face the same initial situation: a confrontation with the unknown and intangible. As a neutral entity, the elves form a bridge or focal point between the unknown and the pupils. Due to varying definitions, interpretations and perceptions of elves that many children come into contact with through picture books, children's fantasy books, films or toys that all portray them in different ways, the elves refer to a childlike world.

William Shakespeare's comedy forms the contextual basis for the geocache, however it should not be the main focus. Moreover, children are to be made aware of the range of different possible definitions for various languages. Though Shakespeare is of course written in English, the discrepancy to the own language, which in this case is German, should be the primary focus. Sociolects and dialects, emotions while speaking a language and the encounter with the strangeness of a language is transmitted to the pupils using examples from the Elvan Forest and simple language. Simultaneously the children are animated by core questions to become aware of their own languages.

#### 6.3.1.1 Present-day relevance

As described in Chapter 3.5, the use of new media is gaining more importance. The increasingly rapid development of digitalisation is a reason that a safe interaction with digital media is a requirement in both the school and leisure activities of the current emerging generation. Yet, there is much more potential in handling new media than pupils are aware of. Introductions and appropriate use of a tablet or smartphone in the context of geocaching allows for a broadening of perspective. This also includes an adequate use of GPS. The system of positioning, localising and visibility of one's own movements on a map introduces the children to GPS systems that are presently becoming more and more important in light

of rapid digitalisation. New media is another way of tapping into different learning channels to make subject matter accessible to pupils and also broaden the potential of lesson planning. In the presented lesson sequence new media allows the children to connect to their prior knowledge through experience with handling GPS, smartphones or tablets and still have a learning gain with the introduction of the app *Actionbound*. Particularly the leisure activity geocaching, that was established in the year 2000 and has since increasingly gained significance and followers, proves to be very current. It connects to existing free-time activities and habits of present-day pupils and gives them more opportunities to differentiate.

The Common Education Plan of 2016 encompasses, in its primary concepts, the core perspective of acceptance and tolerance of diversity (Ministerium für Kultus, Jugend und Sport Baden-Württemberg, 2016). As mentioned in Chapter 3.3, the terms diversity and heterogeneity also include differences and similarities within individual groups and the experience of these borderlines. According to Prengel (2005) diversity is enriching to pedagogical daily life. To properly fulfil these aspects, it requires openness in strange situations and towards children's creativity. Furthermore it is important to consider all characteristics that children possess without making them the centre of attention.

The lesson sequence pays tribute to all referred aspects. The geocache includes open questions that allow every child to choose how much of themselves they want to share. Certain peculiarities, such as specific languages, are not forcibly highlighted but introduced freely. Similarities and differences within small groups are neither emphasised nor undermined. The stations allow the finding of similarities as well as the mutual acceptance or benefit of heterogeneous composition. The pupils have the opportunity to get to know previously unknown languages and include them into their language tree, or to ignore them and give them no further meaning. There is no right or wrong in this regard as the children's creativity takes centre stage. This concept not only generates tolerance and acceptance of diversity but goes beyond as well.

In addition the lesson sequence also fulfils the culture theory aspects mentioned in Chapter 4.2. In terms of Bolten's (2011) *Fuzzy Logics* (described in Chapter 4.2.1) it can be stated that the geocache, including its preparation and post-preparation, is designed to be 'fuzzy'. By delving into different linguistic worlds intercultural competence development is enabled. Children recognise blurred borders as they dig deep into the language aspect and get to know different worlds. In this sense, the borders become permeable and every child decides individually how much of the 'otherness' they want to know or absorb.

Here Rathje's (2009) approach of culture as a matrix (Chapter 4.2.1) becomes valid. In order to develop a group identity no cultural similarities are necessary. A single person still belongs to a group, however the decision to derive from the cultural offer lies only with the person. Also in the encounter of different languages the pupils have the opportunity to involve themselves further, include those languages into their language tree and reflect on the relevance of the new culture on their own.

The aspects mentioned here are processes that occur within the pupils during, directly after implementation or in their near future. Therefore they are highly significant to the present.

### **6.3.1.2 Future relevance**

Looking at the relevance for the future the pupils can develop new interests connected to geocaching or other outdoor activities after conducting the lesson. Geocaching shows that learning need not only take place within an institutional space, but that learning topics can by all means be experienced in nature.

In connection to culture theories in school contexts (Chapter 6.3.1.1) Homi Bhabha's concept of *Third Space* and hybridisation are processes that can be triggered by this lesson sequence. An encounter and confrontation with other languages can lead to a fusion with the own, which creates something new. Reflection processes can aid pupils to become aware of culture as something malleable and dynamic and that there are always inbetween forms, so-called intersection areas and transition zones, creating the Third Space. The language tree that is created at the end can be seen a symbol for a Third Space. All pupils can influence it, thus creating something new although the degree of influence is left to each individual. Every child exists within a space between the common language tree and their own and so determines their own sub-space.

The lesson sequence offers an ideal, supportive learning environment for developing language awareness. Additionally, it has a positive impact on the future. Through becoming familiar with and understanding both one's own language and foreign languages children become more open towards foreign languages in broader situations. They are also able to handle them and their conventions in a more sensible manner. Encounters with people can foster deeper meaning. Knowing a language and the connected attitudes and actions of individuals can ensure distinct interpersonal relations and higher social competence.



### 6.3.1.3 Exemplary relevance

The exemplary relevance of this lesson sequence is strongly present and variable due to the aspect of transferability. The created language biography in form of a tree stands for the language repertoire and its meaning for an individual. The background story in the Elvan Forest as a whole mirrors the foreignness of one's own language. Secret languages, sociolects and dialects may all be in German, yet at the same time they represent examples for the entire construct of language and therefore can be transmitted to other languages. The practise of geocaching, conducted via a tablet using the app *Actionbound* in the palace gardens, has relevance beyond the unit. Geocaching takes place all over the world and is an example for the usage and implementation of new and GPS-controlled media.

### 6.3.1.4 Approachability / Accessibility

Apart from arousing curiosity and creativity, a problem orientation in the lead-in phase serves the purpose of structuring the lesson and keeping a target orientation (Budke, 2013, p. 23). Based on this statement the fictional situation, in which Oberon asks the class for help, indicates a necessity for action. Firstly, there should be an interaction about available prior knowledge and secondly there is an acquisition of new knowledge as the geocaching tour begins. As a result the rest of the lesson, from the pupils' point of view, has the goal of answering raised questions and clearing the apparent lack of understanding (Budke, 2013, p. 26). The lesson is kept stringent and compelling through the problem in the introduction phase, namely Oberon's lack of understanding and language deficits, along with creating the language tree individually and then together in the outcome-phase.

## 6.3.2 Opportunities for differentiation

Inner differentiation has become a necessity in lesson planning due to the heterogeneity within a classroom. To support weaker pupils in creating a language tree, the following key questions can be asked:

Which person do you speak with in a different way than what you are used to? Are there situations where you have a different way of speaking than usual? Do you have friends or family members that speak differently and whose language means something to you? Do you learn a foreign language at school?

It is important to note that the questions take multiple dimensions into account. Not only do they focus on foreign languages, but allow for various definitions of languages, such as sociolects and dialects. Besides the questions the language tree can either be drawn by hand

or using a template. For weaker pupils the template acts as a structure that gives them points of orientation and a guide. Stronger pupils might prefer to come up with their own structure and interpret it according to their own ideas.

During the geocache the pupils act in different roles. When composing teams it is useful to distribute the roles in a pupil-specific way. That way the more challenging roles, such as the Actionbound-Agent, can go to stronger pupils or pupils with an interest in technology, or pupils that already have experience with using tablets. Furthermore, the questions asked in the app apply to the team as a whole, meaning the answer will influence all members. Weaker pupils can hold back at first or gain an impulse to contemplate through the answers of the stronger pupils. Here every child has the freedom to be involved as much as they desire.

Following up with the self-reflection, every child should be motivated to become aware of its own use of language. Here again the depth of the answers is left to the individuals. The children can fill out the reflection sheet in their own time and choose which tasks they want to do and which ones they would rather omit. The sheets are neither collected nor graded, giving the children the possibility of intensely engaging with the material if required. They are also given the chance to write down more private aspects they do not usually share, thus internalising them through the writing process.

Learners that work at a higher pace can write a letter to Oberon as a buffer exercise. In the letter they can explain to Oberon what they encountered in the Elvan Forest. Depending on the time frame this exercise can be treated as mandatory or optional, but it also does not have to come into play at all.

In terms of external differentiation, *Actionbound* provides opportunities for class-specific adaptation. The task formats can be changed according to the class. The scale of the individual stations can be minimised and maximised. Using the option ‘Find the location to continue. This cannot be skipped.’ it is possible to determine if individual groups have to reach a certain station before they can move to the next one. Or if they are allowed to skip exercises or locations so that possibly unsolvable tasks do not pose an obstacle for their progress.

### **6.3.3 Alternative plan**

The eventuality of GPS signal being inaccurate or a device not receiving a signal at all cannot be ruled out entirely. To still be able to conduct the geocache, one can use the button ‘Skip’ in *Actionbound*, exclude the station ‘Find location’ and directly move on to the tasks or the

quiz. If the task requires going to a location, because it is necessary to scan the QR code or find information for the assignment, the coordinates can be entered manually in *GoogleMaps* using a smartphone or another application. For this it is necessary to know the coordinates that can either be found within the app or handed to a person accompanying the group. In the presented lesson example the accompanying person carries a note with the respective coordinates, so that if a problem with the GPS signal arises they can be entered into that person's phone.

If the group does not have access to a smartphone or tablet or any other device capable of running the app, the geocache can still be conducted manually with the help of a GPS device. In this case the tasks and coordinates must be distributed to the pupils in print at the beginning. The children can then be lead to the respective locations using the GPS device and solve the tasks based on the information they find there.

Should there be no forest or large area in close vicinity where the geocache can be conducted, the transferability ensures that any other location can be sought out. Through modifying the background story the different languages can also be symbolised by buildings on school premises instead of an Elvan Forest in a palace garden.

As previously highlighted in terms of differentiation, there is an option at the end of the unit, if the time limit is not yet met, to write a letter to Oberon either individually or as a group. In the letter the children can tell Oberon what they experienced in the Elvan Forest and how Oberon can understand the humans there in the future. Should time be running short there is the option of not filling out the language tree and instead exclusively conducted the geocaching tour. This variant, however, is not recommended, as the language tree is an integral part of the lesson sequence according to the aspects mentioned in Chapters 4.1.1 and 6.4.1.2.

In order to give the children an opportunity for exchange, the outcome of the lesson or parts of it can be made public on the platform *eTwinning*. Children from secondary school level that also take part in *CultureShake* share their results on this platform. This is why it can be useful to take a closer look at the platform before or after the lesson sequence. This way, a language biography can be introduced through visualisation (in the project: using the silhouette of a person) and possibly analysed.

## **6.4 Methodical analysis**

The following chapter presents the different methodical components and arrangements of the lesson sequence.

### **6.4.1 Lesson phases**

The lesson sequence has five phases with different procedures, theoretical backgrounds, aspects of knowledge transmission and goals described in these next paragraphs. Within these lesson phases the geocaching tour itself is structured in five smaller stages or stations. These stations each contain their own individual approach to conveying competences.

#### **6.4.1.1 The letter from Oberon**

Before the start a letter is hidden under the desk of each pupil (depending on the sitting arrangement this can also be placed upon a desk or seat). This letter is then opened in the introduction phase and read aloud. Oberon, King of Elves, calls to the class for aid because humans have been wandering his Elvan Forest as of late. Because he cannot understand the language of these humans and he is certain that the children know and speak many different languages Oberon requests that the class come to the Elvan Forest. The class should then inform Oberon of their experience and the different languages they encountered so that the King of Elves can be better prepared the next time he meets humans. Using the medium of a letter this introduction describes Oberon's problem and motivates the class to help him and use their expert knowledge at the end.

Following the problem presentation, which is discussed once more to make it understandable to all, open questions are asked to activate the children's prior knowledge and see where they stand. Questions such as "What are elves?" and "Where have you met elves before?" catch the children's imagination and get them ready for the next lesson phases, especially their visit to the Elvan Forest.

#### **6.4.1.2 Creating a language tree**

As shown in Chapter 4.1.2, language is an indicative of identity that is dependent on situations and biographically influenced. The aim of creating a language tree is to become aware of one's own languages. In a meditative phase, the pupils are given time to reflect on their own language worlds. Here it is prudent to not define what a language represents but rather leave this to the pupils. There is no right or wrong answer, only individual executions where none resemble each other. As a lead-in or impulse, certain events or people or social

contexts can be mentioned where language is experienced. What is more the children's attention can be directed to emotions that occur when speaking a language.

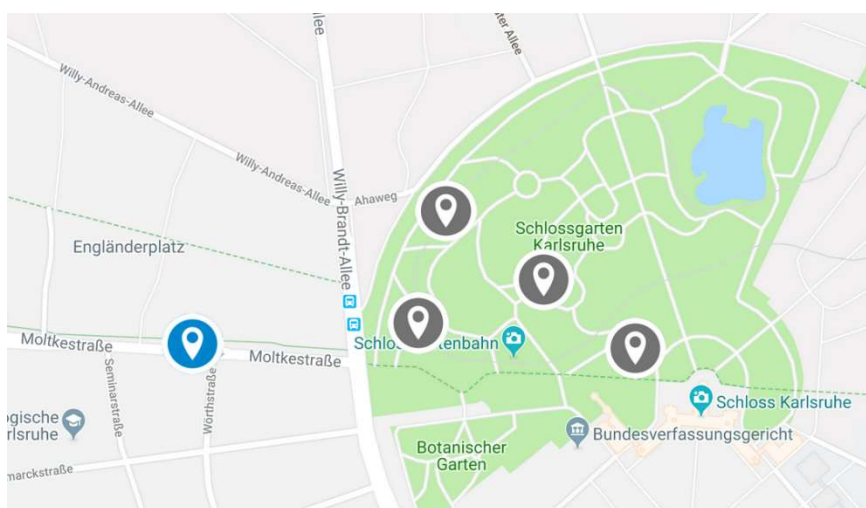
The different language trees mirror parts of identity and are very personal. Therefore they should be treated with respect and recognition. No child should be forced to share their language tree in front of the class but at the same time all children are welcome to share their results and background stories with the class.

#### 6.4.1.3 Preparation and group arrangement

This phase of preparation is an organisational phase for the following geocaching tour. Depending on the class and the teacher's preference, the teams are distributed at random, by the children or by the teacher beforehand. Once the children have come together in their teams, the role cards (Chapter 6.6.2) are presented and explained and any questions regarding them answered. As with the distribution of teams the role cards can be allocated in different ways. Lastly, the procedure of geocaching is explained to the class. If an assistant is present for each team, as it should be in an ideal situation, these persons are prepared beforehand and preparation in class should only take a small amount of time. If the teams are alone it is vital to explain the procedure exactly with accurate instruction and possibly use visualisations for aid.

Once all teams have the necessary materials and are ready it is time for the geocaching tour.

#### 6.4.1.4 Geocaching-Tour with *Actionbound*



Img. 6: Distribution of individual stations (*Actionbound* 2012)

The above listed markers represent the stations that are to be sought out on foot. The children complete their tasks and receive information at the stations. The blue marker is a test station, from which the children begin their trek into the Elvan Forest. The distances are kept short

in order to save time and keep motivation at a high level throughout the tour. Every station has something unique, a statue, a bench or a different sort of construction. This makes it easier to spot the hint and allows for appropriate supervision, as the area is easy to overlook.

*Actionbound* allows for the addition of different content. Here the points *Task*, *Information*, *Quiz*, *Scan QR-Code* and *Find Location* are integrated to enable a broad spectrum of content formats. With contents *Task* and *Find Location* it is possible to put in a setting “Find the location to continue. Cannot be skipped” so that each station must be reached and it is not possible for a group to purposely skip a station. To ensure proceedings continue despite GPS problems this option was shut off for the example in this paper, to allow for stations to be skipped. The assistant of the group ensures that the locations are found. *Find Location* has an option of showing the way through a map or arrow. In the presented example the arrow was used because the maps could only be displayed when a constant Internet connection was provided. *Information* serves the purpose of conveying certain information, which in this case was realised through texts, pictures and audio material. The *Quiz* provides the opportunity to display different questions and an optional amount of answers to any topic. The *Task* option allows different answer formats like pictures, texts or audio recording to be integrated into questions or answers. With *Scan QR-Code* the children find a new QR-code at each location that helps them get to the next station or the next content that must be scanned.

#### **6.4.1.4.1 Test Station**

The Test Station is located at the coordinates N49.014425, E8.395371 that are pinned to a tree directly next to the entrance to the school of implementation.

This station is suited to ensure that the pupils have understood the task, also that the app is functioning and they have brought all necessary materials. This first Test Station should introduce the children to geocaching and illustrate the situation. This way the pupils can enter the Elvan Forest well prepared. At the location the pupils find a sociogram that visualises the relationships of the characters. Once the location is reached, three questions come up in the app regarding the characters’ relationships. After the Test Station is found and the objectives fulfilled the group is lead to the next location via the *Find Location* content in *Actionbound*.

#### 6.4.1.4.2 Station 1

Station 1 can be found at the coordinates N49.014660, E8.399388 about 50 metres after the entrance gates to the palace gardens. A hint is hidden behind a statue standing on a pile of large rocks.

The children are confronted with their first puzzle; a letter welcoming them to the Elvan Forest written by Oberon in a secret language (this can be seen as an Elvan language). All team members are required to apply creative thinking to decode the script. The app first asks the children, if they can read the script, then it asks if there are also different languages present in the group. In the following reveal, the app lets the children know that the text must be read backwards to understand its content. At this first station children come into contact with the strangeness of a language. The secret language is unknown to all so no child has any specific advantages or disadvantages. The secret language, or Elvan language, symbolises the riddle-like quality of not understanding a foreign language. At the same time it signals the normality of not understanding foreign languages and the possibility of making them understandable through outside input. By switching the direction of reading the pupils gain the knowledge that languages exist where the direction of writing is not left to right. Additionally, they are able to read the text by a simple revelation. This shows that even in their own language foreign aspects can exist that seem like an obstacle at first glance but can later become familiar in a short amount of time.

#### 6.4.1.4.3 Station 2

To be able to reach Station 2, the children follow the arrow leading to the coordinates N49.015968, E8.399881. The next hint is hidden between two park benches. The figure of *Hermia* can be found with a QR-code on the back that is then scanned by the pupils.

After scanning the QR-code two audio recordings are triggered: *Hermia* speaking to the Duke and to her best friend *Helena*. *Hermia* pleads with the Duke to allow her love to *Lysander* and not listen to her father who wants to marry her to *Demetrius*. She tells *Helena* that she wants to flee deeper into the Elvan Forest with *Lysander* and encourages *Helena*'s love for *Demetrius*. In the first audio recording *Hermia* speaks very formally and in an old-German style of expression. To *Helena* she speaks in her everyday language, which sounds more colloquial. When asking the children about the difference between the two recordings they should be prompted to pay attention to the styles of speech applied at the different stations. Through this they will notice that unique languages are required and used depending



on the recipient. Another question animates the pupils to contemplate if they know people or situations where they speak in a different way than normal. Language biographies always stand in connection to different situations (see Chapter 4.1.2). Different contexts, situations or timing influences this perception. Because of this the children should gain insight to a previously unknown situation that could stimulate them to contemplate. Station 2 therefore focuses on the usage of language in different social contexts.

#### **6.4.1.4.4 Station 3**

Station 3 can be found at a circular patch surrounded by park benches. This part of the gardens or the Elvan Forest can be reached via the coordinates N49.015173, E8.401623.

Here they get a glimpse at Hermia's diary. Hermia's describes how uncertain and nervous she was when she spoke to the Duke. Afterwards she writes how easy it was for her to speak with her best friend Helena and what a good feeling it gave her. Languages evoke different emotions in people. It is possible that a person can feel at ease in one language and discomfort in another. The goal of this station is to show the children the connection between emotions and languages and emphasis communication about language. As mentioned in Chapter 4.1.2, speaking about the use of language on a meta-level can facilitate the discovery of habits, origins and roots of a language. Hermia's diary entry helps the children to ponder if certain languages activate emotions within them. Naturally, they are welcome to talk about these personal discoveries.

#### **6.4.1.4.5 Station 4**

The fourth and final station is to be found at the coordinates N49.014363, E8.403248, and is, again, made up of a circle of park benches near the palace.

Here, the children find the figure of *Puck* with a code on the back. After scanning the code they listen to another audio recording where a monologue of Puck in a Cologne dialect can be heard. Pucks tells them how he came to know about the love drama in the Elvan Forest and how he used his magic powder to solve the problem. Now everyone magically falls in love with the right person. The Cologne dialect was chosen because it is likely to sound very strange and unintelligible but still recognisable as German to the children. Afterwards the children have the opportunity to involve their prior knowledge on dialects and become aware of both their own and strange dialects.



#### 6.4.1.5 Self reflection

After the geocaching tour has ended, the children meet again in the classroom. A short phase follows in which the whole experience is discussed and any raised questions are answered.

Every child then receives a reflection sheet containing a few questions from the app and additional questions. Filling out the reflection sheet is entirely optional and will not be discussed openly. Instead every child should go within and think about their own languages. The target here is to become conscious of the personal languages anchored within and their emotional impact through the writing process. This additional meditative process can help uncover possibly subconscious languages or language situations that were discovered during the geocaching tour. Especially sociolects and dialects, which were probably not defined as languages beforehand, but also foreign languages that do not occur in the language tree for personal reasons can arise in this reflection. Furthermore it is intended for the children to become aware of the experience in the Elvan Forest, that they combine the new experiences with their own personal values and prior knowledge. This can then lead to new self-awareness and development of personality. As a final task the pupils have the option to customise their own personal definition of language based on the mental processing of newly gained knowledge.

#### 6.4.1.6 Creating one collective language tree

At the end of the lesson sequence a large language tree is created collectively, where every child can incorporate their part if they wish to. On the one hand the contours of the tree form a unit and its borders relay a sense of community. On the other hand the children are free to design the tree according to their liking and can go over the borders. From a culture theory perspective the language tree symbolises the *Third Space* (see Chapter 4.2.3). Every child has the freedom to choose the extent of which they share their language identity with others. That way they create sub-spaces, intersections and transitions to generate something new. This includes controversial forms. By voluntarily sharing their language identities the children have the opportunity to take on new perspectives, become familiar with them, integrate them into their own language identity. Possibly even develop discrepancy towards them and through that create a new form of community in the class.

### 6.5 Work forms and social forms

The lesson displays an appropriate amount and variety of social or work forms. First the lesson takes place in plenary form, so that all pupils can become acquainted with the problem

at hand. The language trees are created in an individual work phase since all pupils' languages have individual approaches. Afterwards the benefits of teamwork (Chapter 4.3.4) are used to split the class into different roles and start the tour in the Elvan Forest. Here the learners' heterogeneity is harnessed to make the content of the geocache approachable while taking into consideration the different levels and promote social competences at the same time. After a transition to a meditative phase following the geocaching tour, the children are prompted to fill out the reflection sheet in another individual work session. It is also the goal here that the person adopts the content onto themselves and through contemplation find new aspects in terms of the use and meaning of language. This is internalised through the writing process. At the end there is a switch back to another plenary phase, in which a collaborative product, the language tree, is produced. This phase is open so that every person can incorporate their own languages and be a part of the language tree without being compelled to do so.

## 6.6 Media

This unit is made to integrate digital media according to the priorities of *CultureShake*. This is realised by using the app *Actionbound* and the digital devices that run it. Furthermore the children experience a high media variety through the language tree, Oberon's letter and the materials within the geocache. The variety of media used can further activate different learning channels and thus lead to learning growth.

### 6.6.1 The App *Actionbound*

As mentioned in Chapter 3.5, the fact that primary school pupils possess smartphones and tablets is not uncommon today. Consequently the dangers with Internet and a lack of skills involved in handling it have increased drastically. The limitation of communication via smartphones, as presented by the KIM study (Chapter 5.3) shows that a broad spectrum of functions are not being used by children because they do not know they exist.

The presented lesson sequence is based on the app *Actionbound* that was first created in 2012 as part of a media pedagogy project, and now is being used worldwide for different goals and occasions. It enables an uncomplicated way of creating a geocaching route. The geocaches are called *Bounds* and it is possible to integrate these Bounds with an optional number of stations and different types of tasks. With the use of a map it is easy to assign coordinates that should be found in later implementation. Furthermore there is an option to give tasks that the participants have to complete in a prior chosen format (text, image, video,

audio). In the quiz the answers are already given (in a multiple choice format) and the participants need only choose which one they think is correct. Additionally, surveys and tournaments can be design using the collected data from multiple groups and put in relation to each other. There is also the option of adding stations where the participants must scan QR-codes to be able to go to the next station or receive specific information. Text information, audio files, videos, images or links to websites can be inserted into the individual stations in a Bound. Every completed task or question earns the participant a determined amount of points via a point system. This raises motivation and creates a competitive atmosphere (Actionbound, 2012).

The app was chosen for the lesson sequence because it gives ideal conditions for transferability. A Bound is easily customisable online without needing to be at the chosen location. A previously set up Bound can be changed so that the coordinates can match the appropriate location. Also, it is no problem to add more stations or take stations away that are not relevant to the activity. The Bounds also contain additional files, like audio files or images that showcase a broad spectrum of media. *Actionbound* is made to help introduce geocaching to the participants. The app shows participants new, previously unknown uses for smartphones and tablets and also introduces children to an activity that takes place outside of school context that could potentially become a new free-time activity for the children.

However, geocaching does not merely encompass using the app, fulfilling the set tasks or gaining the presented information. There must always be an object found at a specific location for it to be a proper geocache. This is why the app is used in combination with different materials that need to found on location. *Actionbound* acts as a guide and informant. By using arrows or maps the app helps the children to orientate themselves and find the sought after location. Once they arrive they must look for something special, for example, a letter. This letter contains information that is also mentioned or requested in the app. In this sense the app *Actionbound* and the initial concept of geocaching are fused together to create a kind of learning cache or school cache that can be implemented within the framework of a lesson sequence.

### **6.6.2 Role cards**

To generate a positive climate in a team and distribute the areas of responsibility, each team receives role cards that are given to the team members. The person with the role card *Actionbound Agent* is responsible for the app and the tablet. They control directions and let

the other team members know what is displayed in the app. The role of the *Reader* reads all the texts that either pops up in the app or is found on location. They are tasked to read them fluently and out loud to their team members. The *Safety Supervisor* has the responsibility to ensure that the team stays away from potential dangers along the way, such as traffic lights or branches. The role of the *Task Checker* makes sure the team solves all tasks together and the *Material Manager* looks after group materials so that they do not get lost, and that the materials at the station do not leave the station.

Distributing roles ensures that every child in a team has an essential position. The person that takes on the role is well prepared in their area and therefore the most qualified for the job. As highlighted in Chapter 4.3, an interdependent role distribution strengthens the communal feeling and team spirit, as the target can only be reached and tasks only be completed if every person assumes responsibility for their roles. The stronger the communal feeling is, the higher the motivation will be to accomplish something together and as a result a high learning growth is achieved.

### **6.6.3 The language tree**

It was a conscious decision, in the presented lesson example, to portray the language biography in the shape of a tree and not the outlines of a human body. Since the pupils delve into an Elvan Forest in the following geocache, the tree represents a bridge to this imminent activity. Because of the reference to children's every day contact with trees, the tree silhouette allows for a variety of interpretations and different relations. These can come directly from the children. For instance, if languages are allocated to the roots it could mean that that particular language represents the child's foundation. Though another child might label the roots as unimportant because of them being very deep and hardly visible. Adding to that, trees can have different meanings depending on the cultural background, which can also be depicted through the language biography. It is especially important for the teacher to come into contact with the different mentalities and individual values of the pupils. This way the teacher can begin to comprehend specific patterns of action.

The lesson sequence uses the outlines of trees that have roots, a stem as well as branches and leaves of different sizes. This gives the children lots of flexibility in allocating languages and how they interpret their choice of location. Trees are a part of children's living environment and a topic of their first years in primary school. Apart from the school context, trees are a part of a child-like world and can therefore embody different meanings depending on the child. As the participants of this specific unit are in primary school (as opposed to the

secondary school participants of *CultureShake*) they may have a different, more abstract and undefined understanding of the human body. Although the topic *The human body and health* is anchored in grades 1 and 2, according to the Common Education Plan of 2016, however, this unit refers to a deepening of the aspects *Daily life* and *Sensory Perception*. In grades 3 and 4 the topics, among others, range from *Physical awareness between form and function*, *physical attributes* and *Development of boys and girls and personal values*. These all serve the strengthening of *Identity Development* (Ministerium für Kultus, Jugend und Sport Baden-Württemberg, 2016). Consequently the children of grades 3 and 4 have either only just started talking about the body in a school context or not yet at all. For this reason the outlines of a tree instead of a body were used to transfer the project to primary school level.

## 6.7 Lesson plan

<b>Name:</b> Jessica Deißler	<b>Subject:</b> General Studies		<b>Learning targets:</b> <ul style="list-style-type: none"><li>- The pupils can relay the content and problem described in the letter from Oberon.</li><li>- The pupils can allocate their own languages to the language tree and give an individual explanation.</li><li>- The pupils acquire social competences by distributing the roles in their team responsibly.</li><li>- The pupils acquire intercultural competences by getting to know foreign languages and acknowledging them.</li><li>- The pupils experience a new form of spatial development through geocaching.</li><li>- The pupils can process new experiences by reflecting them and coming to new conclusions.</li></ul>
<b>School:</b> school of implementation	<b>Lesson Topic:</b> Geocaching: Languages in the Elvan Forest		
<b>Grade:</b> 3a	<b>Pre-requisites:</b> The pupils are able to filter out information from different sources. The pupils are familiar with the work forms of teamwork and individual work. At least one member of a group has had contact with digital media.		
<b>Date:</b> 20.06.2018			
<b>Time Frame:</b> 120 minutes (3 lessons)			

Time	Lesson Phase	Pupil-Teacher-Interaction	Social Form	Materials & Media
7.45 – 7.55 10 min	Introduction	The pupils find a letter at their seat. The King of Elves (Oberon) asks the class for help. The letter is read together. Afterwards: “ What are Elves? Where have we seen them before? In your imagination, where could there be an Elvan Forest?”	Plenary Form	- Letter from Oberon
7.55 – 8.05 10 min	Work Phase I	Lead in: “ What is a language?” Direct attention to the individual definition of language. Filling out the language tree.	Individual work	- Language biography (tree outlines)

8.05 – 8.15 10 min	Preparation	„Oberon has chosen a specific path for us, where we will meet different languages and get to know the characters” - Explanation of App and geocache - Arrangement of teams and instruction and distribution of roles.	Plenary Form	- Tablets - Role cards
8.15 – 9.15 60 min	Application	Geocaching (Groups start in 5-minute intervals.)	Teamwork	- Tablets - (Map)
9.15 – 9.45	<i>BREAK + Breakfast</i>			
9.45 – 10.00 15 min	Reviewing Outcome 1	Self-reflection languages: Pupils contemplate about languages. Pupils decide what they want to fill out. They do not have to fill out everything. Pupils are allowed to spread out in the room and fill out the sheet individually. This is not presented to the class.	Individual work	- Reflection sheets
10.00 – 10.20 20 min	Reviewing Outcome 2	Joint creation of large language tree (for the classroom and as an aid for everyone who goes to the Elvan Forest.).	Plenary Form	- Large poster for common language tree
	<i>Product (Buffer)</i>	<i>Answering letter to Oberon: What did we find out in the forest?</i>	<i>Plenary Form or single group</i>	- <i>Answer to letter</i>

## 6.8 Practical implementation

The entire lesson sequence was implemented and tested on the 20.06.2018 from 7.45 to 10.30 in grade 3A of school of implementation. A parent letter had been sent out prior to the lesson sequence to inform the children and parents about the change in their timetables. Before the start of the lesson a letter was placed under the desk of every child to be opened for the introduction of the lesson. The following questions were asked based on the letter: What are Elves? Where have we seen them before? What reasons could there be that Oberon can't understand humans? What are languages exactly and what languages do we know? Following these introductory questions where the children are given an opportunity to share their prior knowledge and connect to it, they receive the outlines of a tree. This is a tool for them to become aware of their own languages before starting into the Elvan Forest. The instruction gives the children lots of freedom to put the languages wherever they want. It is pointed out that every pupil can decide what they define as language and what ideas they have in mind when they allocate them to parts of the language tree. Afterwards, some volunteers can present their language tree to the class.

The class teacher set up the teams previously as they know their pupils very well and can predict which constellations will work best. After talking about the role cards the teams are allowed to decide who will receive which role. Once everyone has assumed their roles and are ready, the four different teams (consisting of two teams of four and two teams of five) begin the geocaching tour in five-minute intervals apart from each other. As the tablets showed difficulty in maintaining a GPS signal on previous test runs, a kind of treasure map was designed on short notice. This child-friendly map depicts the part of the gardens that the teams cross. The treasure map was also used on this day as the arrows on the app where not proving to be reliable. Every team was accompanied by an adult with an overview of the coordinates and the contents of each station. This person was also responsible for making sure the stations are found and that no material is lost or removed. This way, if a station is not found, it would not be a significant obstacle. In general it was observed that the children had lots of fun finding each station. Especially the prospect of carrying a tablet stirred their curiosity. After approximately 45 minutes all teams slowly made their way back to the school and took their well-deserved break.

In the next lesson there was first a need to satisfy the high demand for discussion and talk provoked by the geocaching tour. Some of the questions were: Where can the tablets be borrowed? What is the app called? Which dialect was spoken at the last station? What is the



end to the story? The other pupils in the class could answer most of these questions and comments. Then, the reflection phase began where all pupils were tasked with filling out the reflection sheet for themselves in silence. The pupils were off to a bumpy start due to restlessness, however, some deep answers were written down in the end.

As a final assignment, the whole class should fill a large language tree with different languages. This was for the Elf King Oberon, so that he knows what to expect the next time he finds strange people in his forest. The children happily wrote down everything they could recall about languages into the language tree. The concluding sentences explaining that the language tree could now be sent to Oberon raised new questions and comments. Where exactly does Oberon live? When will you [the lesson teacher] see him again? But he cannot possibly learn all the languages! We hope he understands the people next time.

This shows the children's deep mental involvement in the story and that their motivation was constant.

## 6.9 Evaluation

In the test runs performed the evening before the lesson it was unfortunately noted that none of the tablets could receive a sufficient GPS signal. Due to this problematic a short notice alternative had to be found. A child-friendly of the palace gardens was created and also given to the groups. With the tested phones the GPS signal could have been adequate, however, to avoid competition among the pupils it was decided to use tablets instead. In a future implementation it would be of utmost importance to test each individual device before and prepare an alternative to fall back on, such as the map. Furthermore, typing the answers into the app took up a lot of time. On the other hand the children were highly motivated to use the tablet and therefore solve their tasks diligently. The excitement that the tablets triggered shows that, in a school context, digital media has not yet been implemented a lot.

The test station, where the pupils had to analyse a sociogram, proved to be immensely engaging. Building up on the quiz in the app, the children had lots of fun analysing the constellations. This shows that the quiz on the first station was a good choice as it provided an engaging introduction to the tour. This is a valuable discovery for future geocaching tours. By utilising the format of a quiz instead of open questions, there is more visualisation to the story and therefore more engagement. Additionally, using the quiz format is a big time-saver.

In terms of Shakespeare's comedy *A Midsummer Night's Dream*, the foundation on which the geocache is based, it is safe to say that the pupils picked up more knowledge and content

from the story than expected. Even though the story's content was not the focus of the unit. Already at the very beginning of the lesson, when the letter was opened, it was apparent that the story had a very motivating effect and that the pupils were involved. At the time, the palace gardens in Karlsruhe were no longer treated as a known location but more like a fantastic, Elvan Forest in the imagination of the children. This way the class already identified with the characters from the play at the beginning of the lesson, which naturally meant they were very willing to learn.

The reflection sheet method was unknown to the children, which is why in the beginning they had trouble understanding what they had to do. In future lessons, the act of reflection has to be introduced and the different questions discussed in with the class before the sheet can be filled out individually. Specifically the last question, where the pupils had to write their own personal meaning of language, was very overwhelming. Alternatively, a more intense discussion of the topic *language* can be conducted in other contexts. The question could also be formulated using more visual aids or concretely described when giving the instruction.

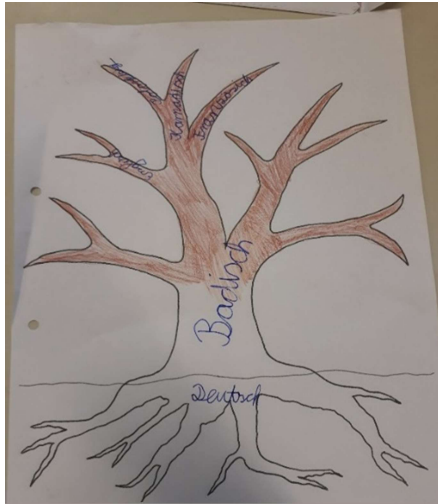
In terms of teamwork it was noticed that every team developed a distinct sense of coherence. The children already proved very creative in picking a team name that incorporated all team members. During the geocaching tour the teams all felt superior to the others, because every team thought they had found 'the best' answers. The role distribution was also indicative of the fact that team members found their proper significance as part of the group. Conclusively, it can be stated that the children were sensitised to working together as a result of teamwork and were able to seize the opportunity to develop their own identity.

## **6.10 Analysis of results**

In this subchapter the different language trees, the self-reflection sheets and the joint language tree will be analysed and possible interpretations given. It is important to consider that the explanation of the outcome is purely subjective and only depicts possible interpretations. In order to procure an evaluation that is as close to reality as possible, the results need to be presented by the pupils themselves. Interpretations and ideas are mental products of individuals and therefore they are influenced by their personal characteristics, attitudes and norms. Thus, this chapter presents an interpretive approach, not verifiable in its completeness, but merely a representation of children's thought processes.

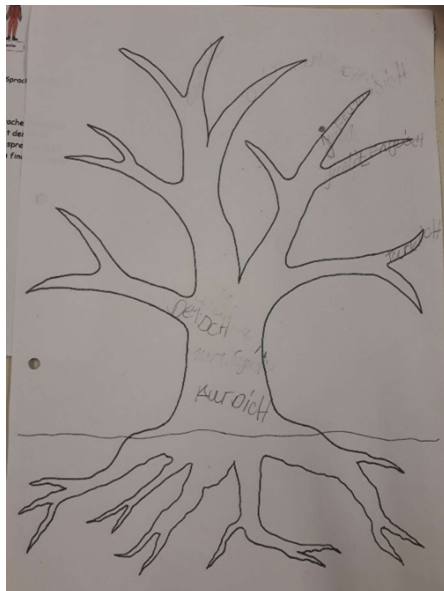
### 6.10.1 Individual language trees

The children of grade 3A had no experience with language stories prior to this lesson. For this reason the presentation of results was made optional, as no child should feel compromised in their visual depiction of a language biography. The results of four volunteers will be shown below, along with their explanations and possible interpretations. First, the explanation each child gave to the class will be described.



Img. 7: Language tree 1 (school of implementation)

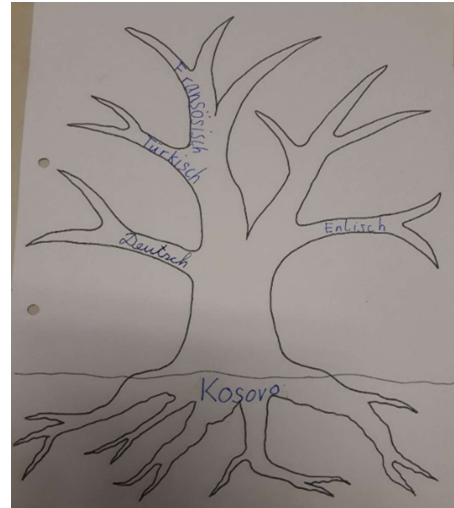
The child who created language tree 1 (for a larger image, see Appendix) explained that German is in his roots, because he and his parents are German and speak German together at home. The dialect 'Badisch' makes up the stem of the tree, because it is a product of the German language. The languages in the branches are English, French, Canadian and Portugese. The child knows some words from each of these languages, but cannot speak them. The farther the branches are from the stem of the tree, the less significant the language is, according to this child.



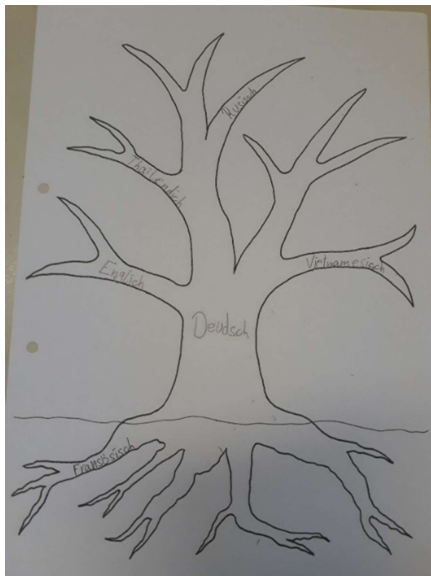
Img. 8: Language tree 2 (school of implementation)

Language tree 2 contains the language Kurdish at the bottom of the stem, because it supports the child and was the first language they learned. German is further up because this child speaks it very well and because it is spoken at school where the child spends most of its time. He then wrote languages in the branches that he had heard of before. These languages are far away from him because he is unable to speak them properly. He just knows they exist.

The child of language tree 3 wrote Kosovo into the roots of the tree because he originates from this country and still has family that live there. German is located at the first branch and English in the branch a little further away, since German is a little more important than English. This child was introduced to French and Turkish via friends, but it cannot understand the languages. The languages do sound interesting though and the child likes them, which is why they are in the first part of the branch. English the only language on the right-hand side, because the child thinks it is not a very nice language.



*Img. 9: Language tree 3 (school of implementation)*



*Img. 10: Language tree 4 (school of implementation)*

In the fourth language tree, French is placed all the way down in the roots on the left side. This child thinks French is very unimportant to them and thinks it sounds weird. German is spoken at school and is important, that is why it is placed in the stem. Vietnamese is spoken at home, but only with the child's parents, so not many people are a part of the language. Thai, Russian and English are also located in the branches, because some of the child's friends speak these languages.

Looking at these four explanations, some similar or common thought processes are noticeable, albeit with some deviations. Some see the roots as the core of personality, as the roots of the family and therefore a part of identity. But in contrast for some children the roots stand for something unimportant. Roots are mostly invisible, so for the child they may not carry a significant meaning or maybe even have a negative connotation. In language tree 3 the language was interpreted as a country (Kosovo). This shows that language has a connection to nationality, even if it is just in the roots. It can be assumed that the child equates Kosovo with the language spoken there, possibly due to the fact that when the child is in

Kosovo, it automatically speaks the same language practised by its family. A majority of the children however did not mention a national or regional connection as they are confronted with multiple languages in the same country, namely Germany.

One aspect the language trees have in common is the thinner the individual branches are, the less important they become. Furthermore, languages that are not understood, where only a few words are known or that are experienced through friends and family have little contact with the child's personality and actual usage of language. In a broader sense, this can be applied also to the number of people who speak the language. Many people in their environment speak the German language, which is also the language of converse in school and other circles. In contrast, less people who come in contact with the children's environment speak the more unpopular languages. Beyond that, the unpopular languages are not reduced to groups of people or the countries in which they are spoken, but rather rated in the way they sound. It is possible that these pupils have had contact with the sounds of different languages, either in a school context or privately, and therefore have a mental idea of the different and unusual sounds.

### **6.10.2 Self reflection**

After completing the reflection sheet, the pupils were given the option to provide their results as a copy. This analysis is based on the reflection sheets voluntarily handed in by the pupils.

The first question focused on the most-used language. Apart from German and multiple foreign languages that stem from the pupil's migration background or that of their families, the dialect 'Badisch' was also submitted as an every day language. This already showcases the different possible definitions of language. For some language involves dialects, for others it revolves around foreign languages.

The next question dealt with emotions that languages can trigger. In an attempt to make this question easier for the pupils, it asked them to write down a good emotion and a bad emotion they feel when using a language. Still, it was very difficult for the children to answer this question. Negative emotions were equated to languages that are unknown. This shows that the strange and unknown leads to misunderstanding and feeling uncomfortable. As a result, fear of contact with the same language could be fostered within the children, as foreignness can quickly manifest in a feeling of exclusion from the community. This could provide an angle of approach in the course of the lesson sequence. Contact with something foreign does not need to mean exclusion and can instead be seen as an opportunity, rather than a fear-

provoking construct. Further encounters with the unknown could be initiated to be useful, positive and motivating experiences. Through this the pupils' personalities can be strengthened to learn from different perspectives and shed their fear of the foreign or strange.

Positive feelings were noted with familiar languages. These were split, like in question 1, into dialects and foreign languages. Some children also see communication with pets as an enjoyable situation where they feel comfortable. Familiarity means to know, to understand and to feel at home. This is a stark contrast to the unknown strangeness of an unfamiliar language and therefore enables a reasonable interpretation of these statements.

In the second half of the self-reflection the questions centred on persons and places that influence the usage of language. Many children realised, that they use language differently if they converse with people who are close to them. Parents, their home environment, friends and even the school context were mentioned as influences in this kind of language use. In terms of location, some groups, such as parents of a friend or unfamiliar people, but also countries like Kosovo or regions such as Pforzheim were named. These answers show that the children have thought about who influences language and where it may be articulated in a different manner, because the situation calls for it. This also implies that they have become aware of the fact that languages are not explicitly used to exchange information, but go beyond this function. Languages mirror norms and values, habits or power relations and automatically transfer these aspects in an act of communication. Looking at the details given of different regions, it becomes apparent that relatives, friends or acquaintances reside in these countries. These answers are not as deep since they are limited to the use of language as a language of nationality, or the language of the family.

In the final question the pupils are asked to give a personal definition of language and write down what it means to them. This proved to be an especially challenging question, shown by the fact that not many pupils chose to answer it. The answers that were given can be put into two categories: *Language as a means of communication* and *Language as a feeling*. Language as a tool for understanding and exchange is an important characteristic that children can associate with language. It shows that children have become conscious of the fact that language can be a means of expressing thoughts and is therefore indispensable for mutual understanding. The answers that focus on the level of emotions and feelings go very deep and show that children can notice within themselves that language is more than a tool for communication. From the child's perspective, there is a bond in the language, which shows that it associates the aspect of belonging to certain groups with language. Language

connects people in diverse ways. This connection can be deposited in the context, knowledge or other aspects of language. It is also possible that the child speaks a different language with their family, which means it feels this bond to its family through the language. On the other hand it feels connected to the class and school through the German language, which is the institutional language. A different child sees courage as the meaning of language. Perhaps it must overcome its shyness in speaking a language. Alternatively, this child might also feel uncertain or unsafe in a specific language and therefore speaking it becomes an act of courage. A third child connects memories to languages. It can be assumed that this child thinks of specific situations or places when it speaks a certain language. Depending on the kind of memory, be it positive, neutral or negative, the language is able to trigger specific feelings and emotions. This ties in to another answer the child gave; describing language as “sometimes great, and sometimes not”. This can also allude to memories or situations as well as knowledge or competence in a language being highly influential in terms of specific feelings and emotional states.

These described interpretations are meant as thought-provoking impulses for further analyses. To gain exact results, it would be necessary to question the children further and with more intensity. Very individual thought processes possibly went into these answers, which cannot merely be uncovered by means of a written questionnaire.

### **6.10.3 Common language tree**

Looking at the outcome of the common language tree that was created by the whole class, it is obvious that the focus lies on foreign languages. Apart from pure German and dialects like Badish, Bavarian, ‘Plattdeutsch’ and Franconian, a majority of languages in the tree were national languages of known countries. It is relatively clear that languages of children with a migration background came up multiple times and were mainly anchored in the roots of the tree. The reflection sheet showed that languages like Kurdish, Arabic and Turkish are spoken in some of the families of the class. According to this, these languages are symbolic for the foundation or basis of these children, which is easily explained by their position in the roots.

Allocating the German language in the stem of the tree shows that for many children this language is a fundamental structure. This is also mirrored in the fact that it is the institutional language, which forms the foundation of communication in a school context, not regarding foreign language teaching. The branches contained different languages that were known to the pupils, but didn’t have a special meaning for them personally. This indicates an intense



mental engagement to languages from all over the world. The far end of the branches could mean that the pupils have little concept or contact to these languages that they cannot understand them or only know a few individual words.

As the tree is a product of the entire class, no direct classification can take place. There can be many different intentions why the pupils chose to allocate one language to a specific spot. Beyond that they could also have personal reasons for not adding certain languages to the tree in the first place. The language tree represents a product of the entire lesson sequence that unifies all gathered results. A valid result, in this case, could also be a conscious absence of a language. The child that has become aware of this language sets the border for itself on how much personal information it wants to share.

In terms of culture theory aspects, as mentioned previously in Chapter 4.2, it is especially clear in this phase that no person was highlighted in particular and that something new has been created collectively. Due to the influences of the pupils that occur in different magnitudes and from different collectives, as describes by Bolten through his *fuzzy cultures*, other collectives gain new contents and carry them forward to a certain degree.

In conclusion it can be said that a majority of the languages gathered in the language tree (apart from some dialects) were foreign languages. Presumably because foreign languages are highly significant and can easily be classified as languages, as opposed to the required awareness in discovering sociolects or dialects. Nonetheless the children were able to advance in their awareness of language through this task. They consumed new content through different media and have shown, if primarily in the area of foreign languages, language-conscious involvement.



## 7 Embedding the lesson sequence in *CultureShake*

The previously conducted geocache within the project *CultureShake* was initially structured to be implemented with participants from secondary school level. The presented unit in this paper introduces the possibility of conducting a geocache with children from primary school level, based on the central ideas of *CultureShake*. By integrating digital media the lesson sequence complies with the priorities mentioned in Chapter 2.2 and fulfils the aspect of “IKT – new Technologies and new digital Competences” (Deschner, 2016). Furthermore, the lesson sequence acknowledges culture theory aspects mentioned in Chapter 4.2; by enabling the project’s concepts of inclusion and recognition, as well as the support of heterogeneous learning groups. The geocache refers to language in general terms, not containing any foreign language examples since the focus is laid on inner multilingualism. This way, no pupil’s specific traits in terms of language, including individual and family backgrounds are pushed into focus. Moreover, the target is to work collaboratively and on creating something new. Shakespeare’s comedy, though not highlighted in great detail, forms the basis for child-like accessibility. For primary school education it is necessary to didacticise the content and perform didactical reductions. Higher-level pupils are given the opportunity to acquire much content from *A Midsummer Night’s Dream* by delving into the underlying plot at the different stations. Nonetheless, lower level pupils are not at a disadvantage if they experience difficulties with the combination of a story and the method of geocaching. Instead they can set their focus entirely on the practical aspect if they cannot entirely consume the content of the story.

Conducting the geocache within the framework of exchange projects warrants a restructuring of the content to focus on inner multilingualism as the language of communication. Also, on making inner multilingualism in different languages to the subject of the lesson or even placing the aspect of multilingualism in the area of foreign languages. Though it is important to note, that culture theories should still be the foundation and no singular language should be highlighted or given a special worth. Like in the project itself, platforms like *eTwinning* can be used either beforehand or afterwards for interaction or exchanging materials (like language trees).

## 8 Conclusion

The implemented lesson sequence in this paper shows that culture sensitive teaching can very well be conducted at a primary school level using digital media. Digital media are a part of the environment of the up-coming generation, making it imperative to include them in a school context. Testing the unit in a grade three class showed that it is beneficial to use consistent media, in this case, tablets, in order to avoid competition among the pupils. Such behaviour would be an obstacle to cultural exchange. Though the concept of geocaching, including preparation and post-processing, fulfils the terms for cultural and linguistic exchange, it is difficult to assess if long-term cultural or language-specific perspectives can be acquired through a single trial at just one event. With an unknown class on top of that, it is unclear if these perspectives will be accepted and mirrored in the pupils' future actions and mentalities.

Though a collective new thing, according to Homi Bhabha, was not visible created, it can still be stated that the fundamentals of *fuzzy cultures* were laid. Even if the pupils of this class only subconsciously process Bolten's theory.

In reference to transferability to other grades or locations, the person conducting the lesson has much freedom in design in the implementation. The geocache *Languages in the Elvan Forest* can easily be copied and edited using the app *Actionbound*. Still, the unit requires much preparation work at the expense of time. The teacher needs to decide where the focus should be laid, as the content needs to be altered accordingly. The coordinated of the location in question must also be known and added to the app. The process of the lesson sequence described in this paper was successful, yet it is not guaranteed to work for all classes.

In terms of language biographies a mostly positive result was achieved. The language tree is a reference to the pupils' daily lives and therefore has a motivating effect. The pupils classified different facets of inner multilingualism as languages, with their personal meanings made clear by the location in the language tree and their own presentation of results. By conducting this phase in teamwork using different roles, it was apparent that every team formed their own identity.

Conclusively, it can be stated, that the project *CultureShake* is transferable from secondary to primary level under appropriate didactical applications. Though it does require numerous modifications, especially in regard to complexity and the reduction of content. Nevertheless,

a foundation for intercultural exchange should already be created in primary school and the pupils' prepared to assume different perspectives.

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## 10 Appendix

### *Elternbrief*

Liebe Eltern der Klasse 3a,

mein Name ist Jessica Deißler und ich studiere Europalehramt für Grundschulen an der Pädagogischen Hochschule Karlsruhe.

Im Rahmen meiner Zulassungsarbeit werde ich am Mittwoch, den 20. Juni, in der Klasse ein kleines Projekt zum Thema Geocaching durchführen.

Geocaching ist eine Art Schnitzeljagd, die digital mit einer App auf dem Smartphone oder Tablet durchgeführt wird. Für meine Zulassungsarbeit habe ich einen eigenen Geocache, speziell für die Grundschule entwickelt, den ich nun gerne mit der Klasse ausprobieren möchte.

Anhand der Hintergrundgeschichte *A Midsummer Night's Dream* von Shakespeare (die nur den groben Rahmen bildet) werden besonders verschiedene Sprachen im Vordergrund stehen. Hiermit sind nicht nur Nationalsprachen gemeint, sondern auch Sprachen in verschiedenen sozialen Kontexten oder Dialekte.

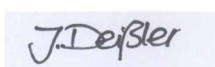
Nach einer Einführung zum Thema Sprachen und Geocaching werden die Schülerinnen und Schüler in kleinen Gruppen mit einem Tablet auf einem Gelände ganz in der Nähe der Schule den Geocache durchführen. Jede Gruppe wird von einer erwachsenen Person begleitet.

Ich bin schon sehr gespannt und freue mich auf das Projekt.

Falls Sie noch weitere Fragen haben, können Sie mich gerne kontaktieren:

[deissler.jessi@stud.ph-karlsruhe.de](mailto:deissler.jessi@stud.ph-karlsruhe.de)

Liebe Grüße



Jessica Deißler

## Brief von Oberon

Liebe Klasse 3a,  
mein Name ist Oberon. Ich bin der König der Elfen und  
wohne im großen, geheimnisvollen Elfenwald.



Oberon

Ich schreibe euch diesen Brief, da ich eure Hilfe brauche.

In letzter Zeit geistern in meinem Elfenwald immer fremde  
Menschen herum, die ganz aufgewühlt sind. Ich würde ihnen gerne helfen, doch sie  
sprechen verschiedene Sprachen. Manchmal verstehe ich ein paar Wörter, manchmal  
verstehe ich überhaupt nichts.

Ich habe jetzt schon mehrmals folgende Personen gesehen:



Helena



Hermia



Lysander



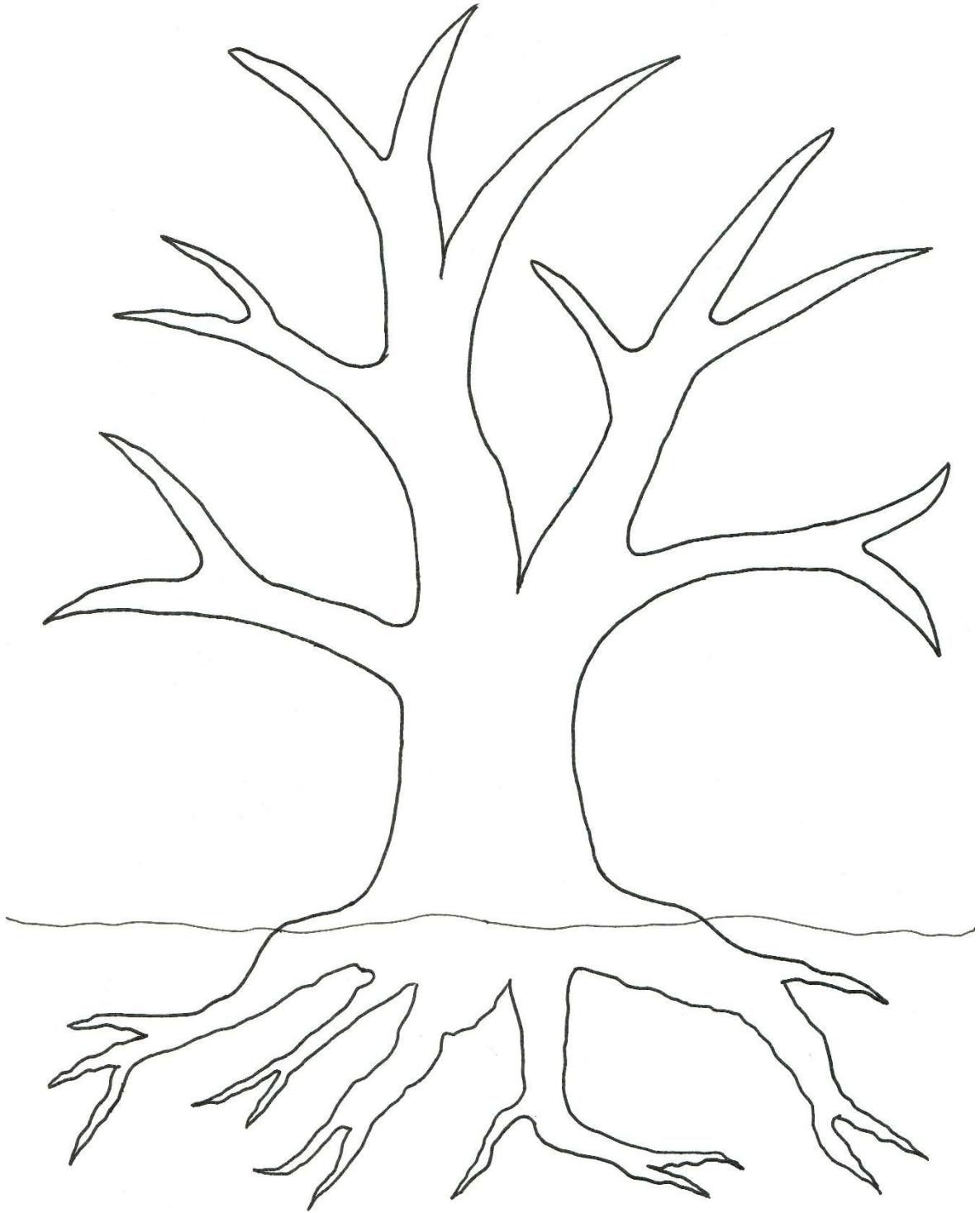
Demetrius

Könnt ihr für mich in den Elfenwald gehen und schauen, ob ihr diese Sprachen vielleicht  
versteht?

Ich bin mir sicher, ihr alle sprecht und kennt gemeinsam ganz viele Sprachen. Vielleicht  
könnt ihr mir ja helfen, die Sprachen kennenzulernen. Ich habe euch mit dem Brief  
einen Sprachenbaum mitgeschickt. Hier könnt ihr alle Sprachen, die ihr sprechen könnt  
oder die irgendeine Bedeutung für euch haben eintragen und hoffentlich finden wir dann  
gemeinsam heraus, was in meinem Elfenwald los ist.

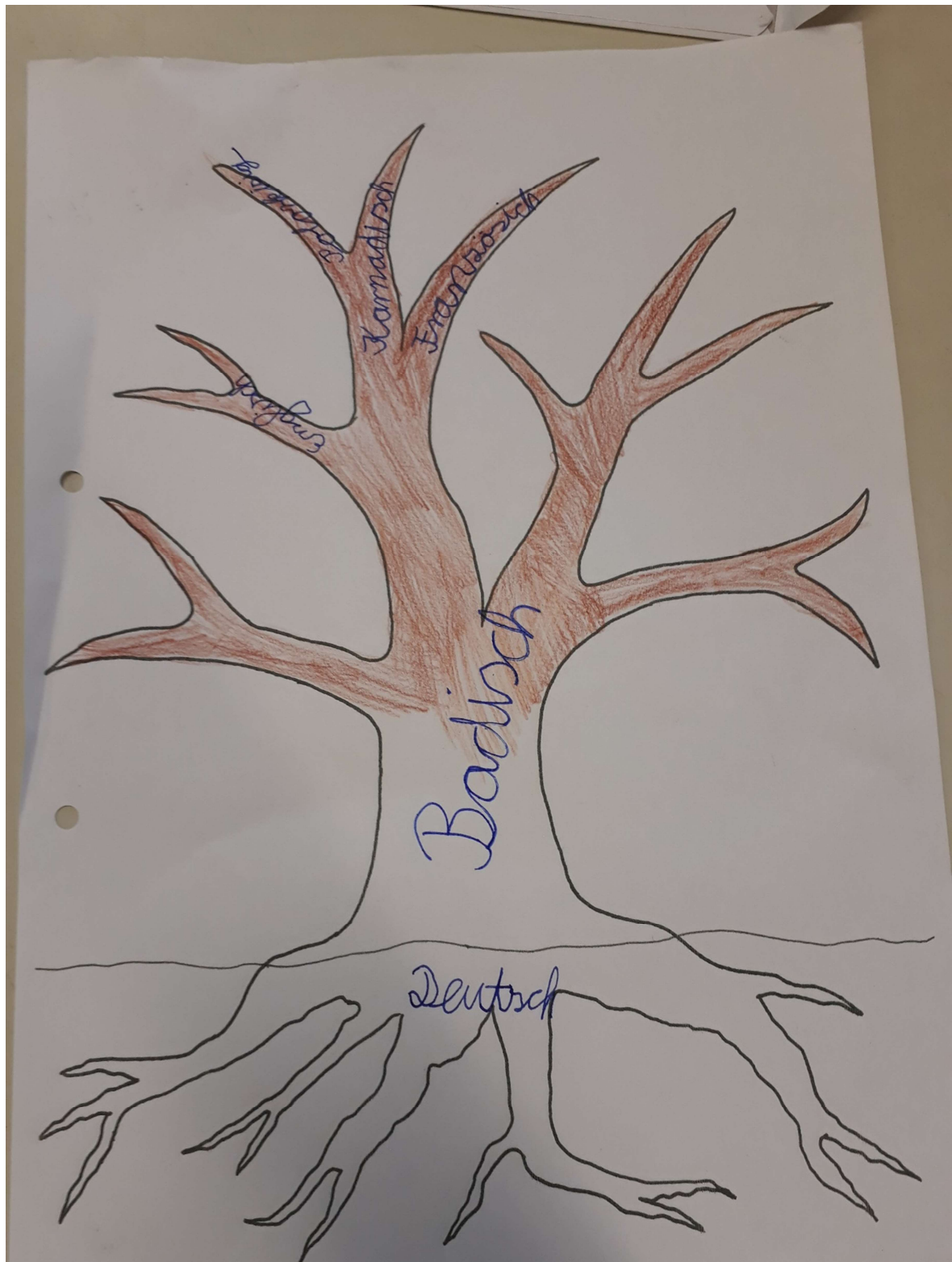
Liebe Grüße

Oberon, der König der Elfen

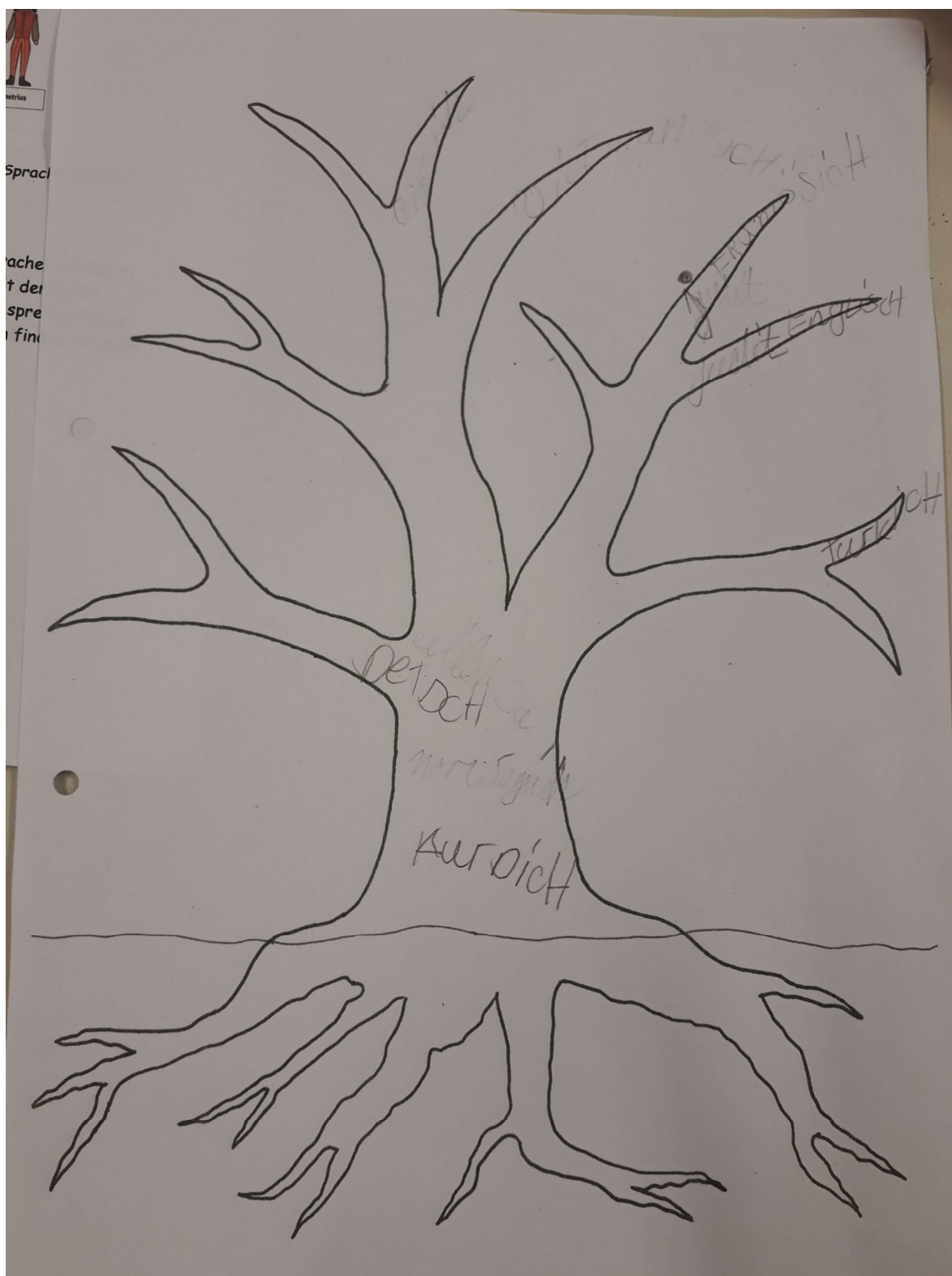




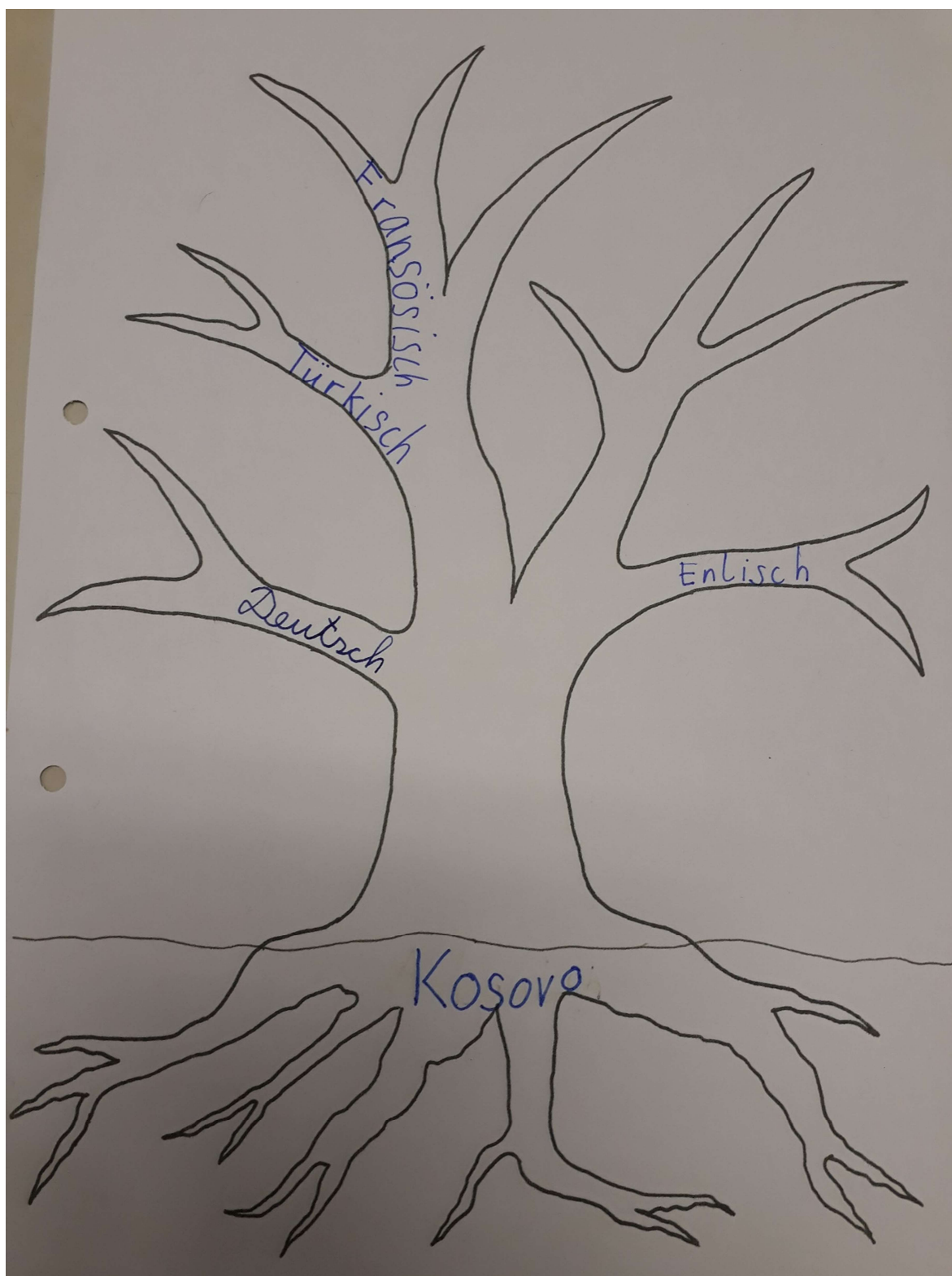
## Sprachenbaum 1



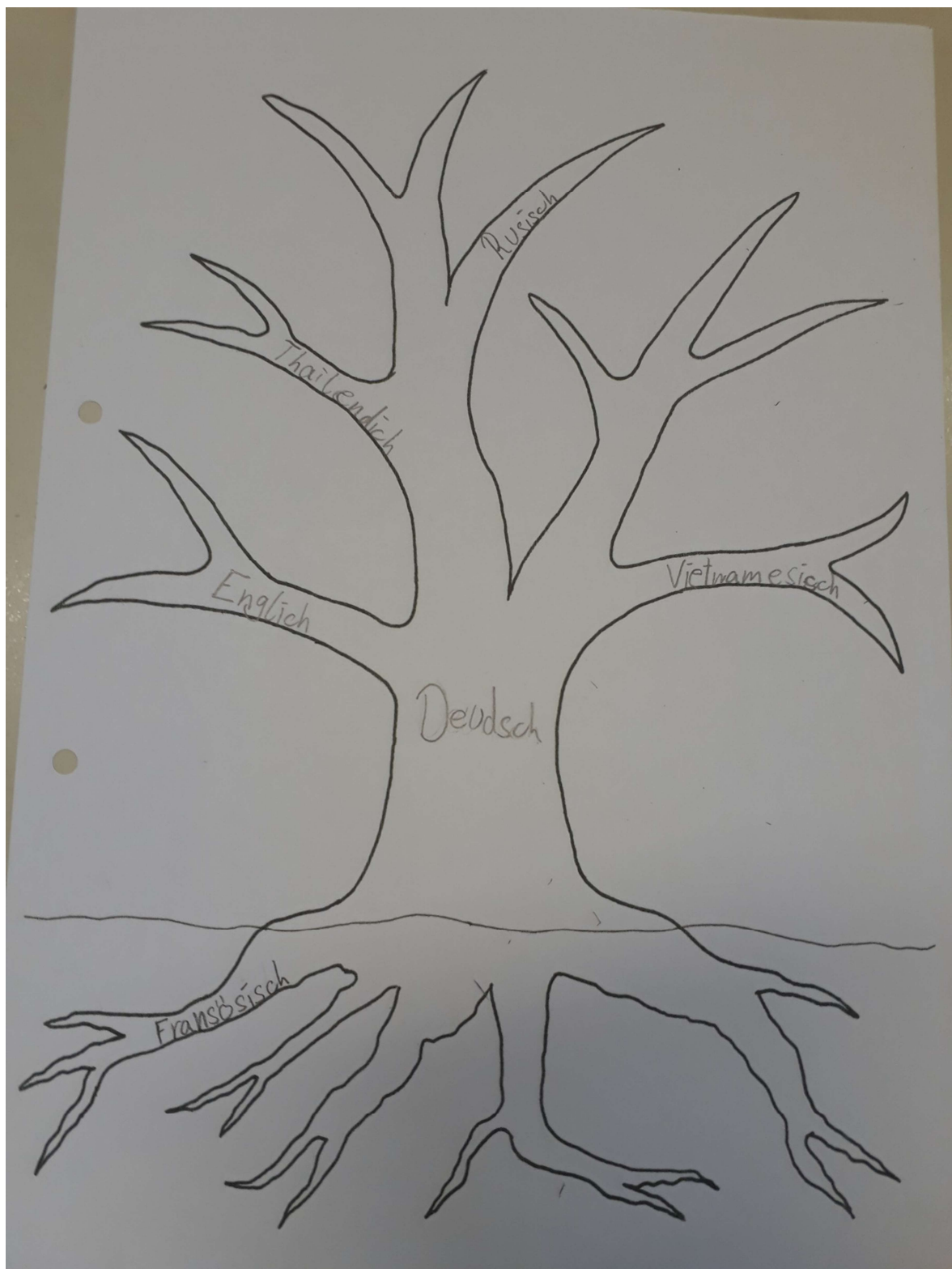
## Sprachenbaum 2



Sprachenbaum 3



# Sprachenbaum 4



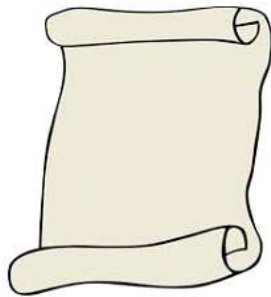


 <p><b>Beauftragte*r</b></p> <p><b>Actionbound -</b></p>	<p>Du hast das Tablet in der Hand und steuerst die App Actionbound. Die Richtungspfeile zeigen dir an, wo ihr als nächstes <u>hin müsst</u>.</p>
 <p><b>Vorleser*in</b></p>	<p>Du bist dafür verantwortlich, die Texte, die ihr findet vorzulesen. Du kannst sie auch öfters vorlesen.</p>
 <p><b>Sicherheits- Beauftragte*r</b></p>	<p>Während eurer Tour durch den Elfenwald können euch Hindernisse begegnen. Du schaust, ob eventuell Gegenstände in eurem Weg legen oder Äste tief hängen, an denen man sich stoßen kann und warnst dann deine Gruppenmitglieder.</p>



### **Aufgaben - Beauftragte\*r**

Du bist verantwortlich dafür, dass  
ihr die Aufgaben in der App  
beantwortet. Frage deine Gruppe  
nach Ideen und trage die Antworten  
dann in die App ein.



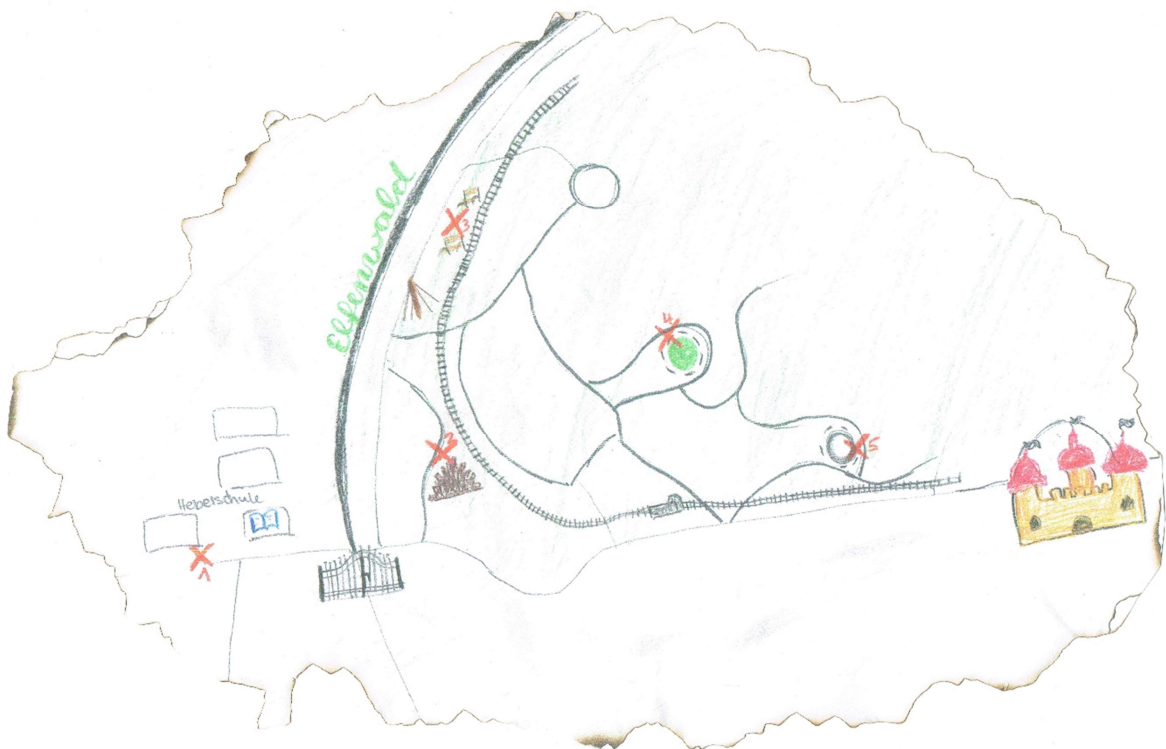
### **Material - Beauftragte\*r**

Du bist dafür verantwortlich, dass  
alle Materialien, die ihr im Elfenwald  
findet, auch im Elfenwald bleiben  
Nehmt nichts mit!

Karte mit einzelnen Stationen (aus actionbound.de)



Schatzkarte



## Konzept Geocache ‚Sprachen im Elfenwald‘

Station	Medium	Geschichte	Hintergrund
<b>Station Test</b> 3 Fragen zu Soziogramm	Teststation in der Nähe des Klassenzimmers. Dort finden SuS das Soziogramm der Charaktere	Soziogramm verrät Bezug zwischen den Figuren	Vorbereitung, Setting, Rahmenbedingungen, Sicherstellen, dass alle die Funktionsweise von Actionbound verstehen
<b>Station 1:</b> Könnt ihr euch vorstellen was das bedeutet? 1) Welche Sprachen gibt es in eurer Gruppe? Erfahren bei erledigter Aufgabe in der App, dass sie den Text rückwärts lesen müssen.	Text in anderer Sprache (Elfensprache, bzw rückwärts geschriebener Text)  Am Ort: Text	Brief von Oberon an SuS: „Willkommen im Elfenwald“	Fremdheit der Sprache Nichtverstehen, unkonventionelle Schreibweise
<b>Station 2:</b> Könnt ihr einen Unterschied zwischen den beiden Gesprächen feststellen? Kennt ihr Situationen, in denen ihr auch anders sprecht? Mit welchen Personen sprecht ihr anders als normal?	2 Audio Dateien  Am Ort: Figuren zum Scannen	Gespräch zwischen Hermia und Helena + Gespräch zwischen Hermia und dem Herzog  Hermia bittet Herzog um Verständnis, dass sie Lysander liebt. Hermia berichtet Helena von ihren Plänen in den Wald zu flüchten	Sprache in unterschiedlichen sozialen Kontexten
<b>Station 3:</b> Wie fühlt sich Hermia wenn sie mit dem Herzog spricht? Wie fühlt sich Hermia wenn sie mit Helena spricht?	Am Ort: Tagebucheintrag + Code	Hermias Gefühle, wenn sie einmal mit Helena spricht und einmal mit dem Herzog	Das Sprechen verschiedener Sprachen löst Gefühle aus -> Gefühle erzählen
<b>Station 4:</b> Wie spricht Puck? Sprecht ihr einen Dialekt? Wenn ja, welchen? Welche Dialekte kennt ihr?	Am Ort: QR-Code zum Scannen  Actionbound: Audio im Dialekt (Kölsch)	Puck erzählt, wie er die Menschen verzaubert hat	Dialekt als Sprache

## Actionbound Start



Bound: **Sprachen im Elfenwald**



Actionbound-App in App Store oder  
Google Play kostenlos herunterladen

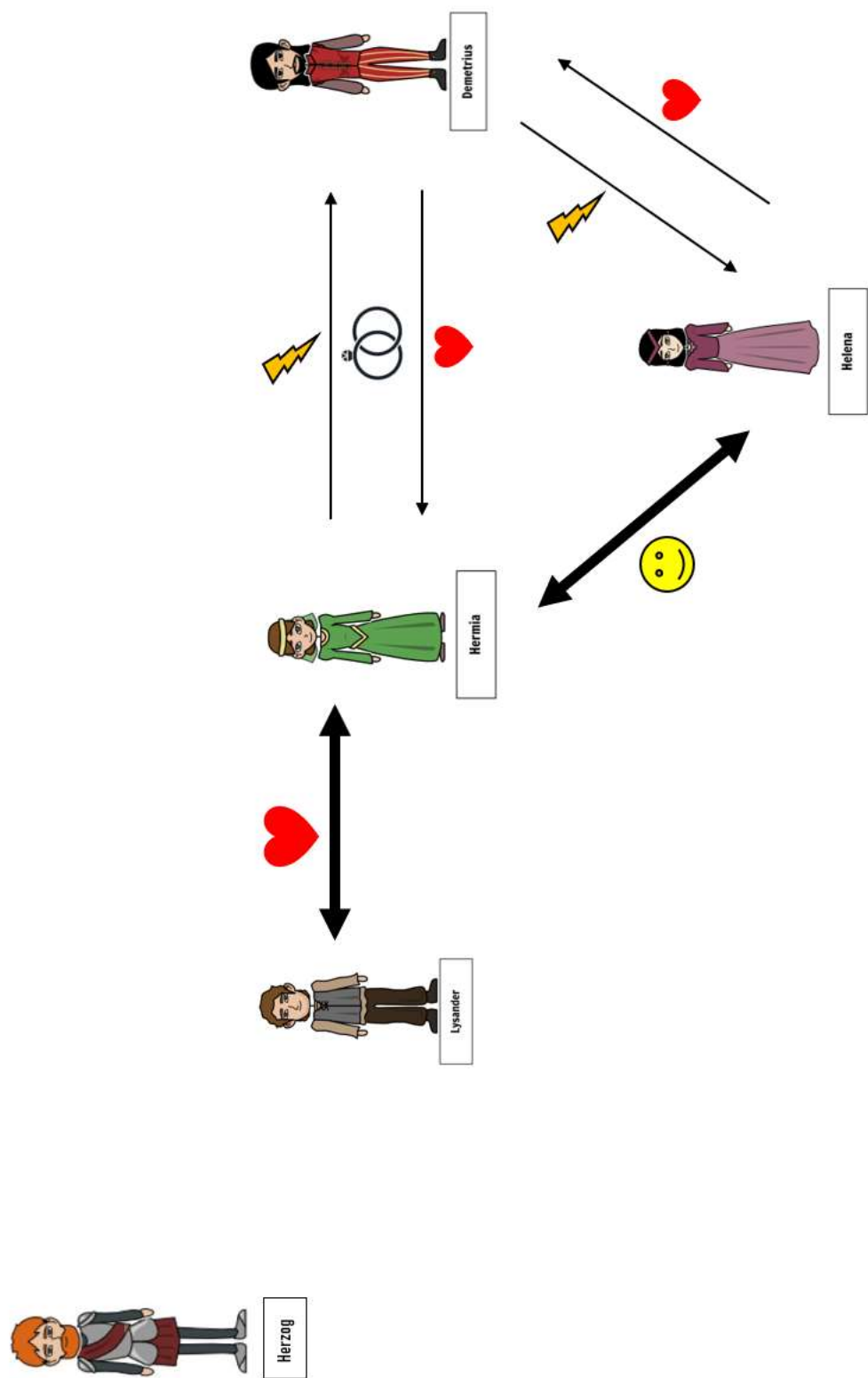
QR-Code mit der Actionbound-App scannen

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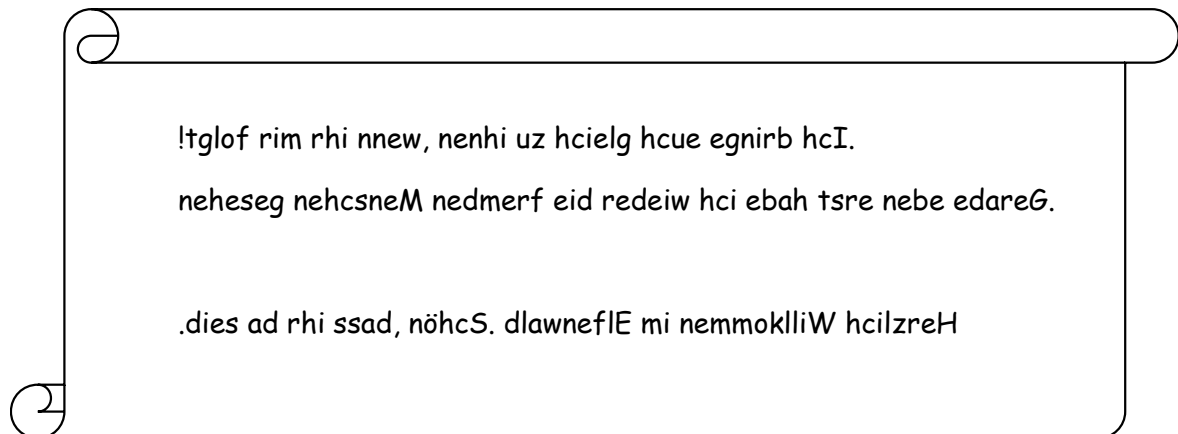
Gehe mit deinem Computer auf <https://actionbound.com> und erstelle ganz easy eigene Bounds für Geburtstagsfeiern, Projekte, Stadtrallyes, Junggesellenabschiede oder was auch immer deiner kreativen Ader entspringen mag.



Station Test: Soziogramm der relevanten Sprachen

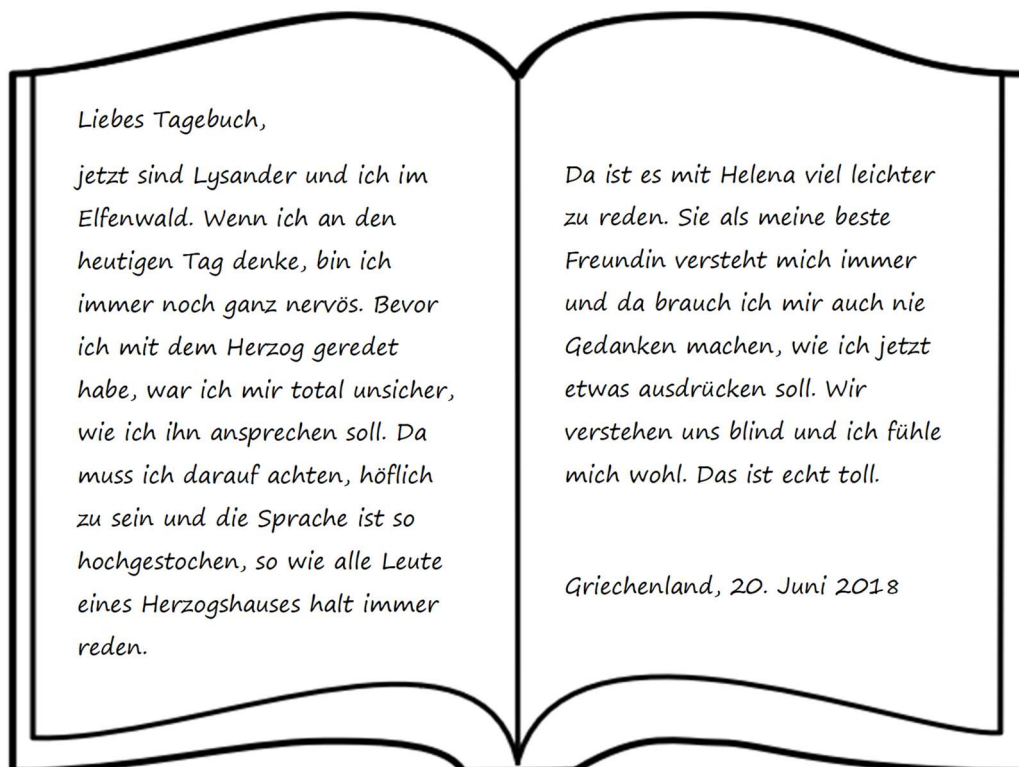


### Station 1: Geheimschrift



### Station 2: Audiodatei auf digitalem Datenträger

### Station 3: Tagebucheintrag



### Station 4: Audiodatei auf digitalem Datenträger

## Selbstreflexion Vorlage



Überlege für dich selbst...

Diese Sprache(n) spreche ich **am häufigsten**:

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Wenn ich diese Sprache(n) spreche, fühle ich mich **wohl**:



---

Wenn ich diese Sprache(n) spreche, fühle ich mich **nicht** wohl:



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Mit diesen **Personen** rede ich anders:



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An diesen **Orten** rede ich anders:



---

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Eine Sprache sprechen bedeutet für mich...



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## Selbstreflexion 1



Überlege für dich selbst...

Nick

Diese Sprache(n) spreche ich am häufigsten:

Normaler Deutsch

Wenn ich diese Sprache(n) spreche, fühle ich mich wohl:

😊 Deutsch

Wenn ich diese Sprache(n) spreche, fühle ich mich nicht wohl:

☹️ Türkisch

Mit diesen Personen rede ich anders:



Fremden

An diesen Orten rede ich anders:



Janitz

Eine Sprache sprechen bedeutet für mich...



Dass ich rede

## Selbstreflexion 2



Überlege für dich selbst...

Diese Sprache(n) spreche ich am häufigsten:

Badisch

Wenn ich diese Sprache(n) spreche, fühle ich mich wohl:



Badisch, Schwäbisch

Wenn ich diese Sprache(n) spreche, fühle ich mich nicht wohl:



Kölsch

Mit diesen Personen rede ich anders:



Freunden Lehrer Bekannten

An diesen Orten rede ich anders:



Bei Unbekannten, bei meinen Freunden  
die Eltern

Eine Sprache sprechen bedeutet für mich...



Zu reden

Mia Lynn Schmitt



Überlege für dich selbst...

Diese Sprache(n) spreche ich am häufigsten:

Badisch

Wenn ich diese Sprache(n) spreche, fühle ich mich wohl:



Wenn ich Badisch spreche fühle ich mich wohl.

Wenn ich diese Sprache(n) spreche, fühle ich mich nicht wohl:



Mit diesen Personen rede ich anders:



Mit Lehrern und Lehrerinnen spreche ich anders

An diesen Orten rede ich anders:



In anderen Ländern.

Eine Sprache sprechen bedeutet für mich...



Fühl, weil man sich durch Sprachen  
(verständigen kann) einfach.



Überlege für dich selbst...

Emma

Diese Sprache(n) spreche ich am häufigsten:

Deutsch, Kurdisch

Wenn ich diese Sprache(n) spreche, fühle ich mich wohl:



Ja ich fühle mich wohl

Wenn ich diese Sprache(n) spreche, fühle ich mich nicht wohl:



Nein ich fühle mich nicht wohl

Mit diesen Personen rede ich anders:



Mit ~~meiner~~ <sup>alle</sup> ~~Eltern~~ <sup>Eltern</sup> zum ~~meiner~~ <sup>meiner</sup> ~~Mutter~~ <sup>Mutter</sup>

An diesen Orten rede ich anders:



in ~~Platz~~ <sup>Platz</sup> ~~im~~ <sup>im</sup> ~~Land~~ <sup>Land</sup> ~~in~~ <sup>in</sup> ~~Land~~ <sup>Land</sup> ~~in~~ <sup>in</sup> ~~Land~~ <sup>Land</sup>

Eine Sprache sprechen bedeutet für mich...



Kurdisch bedeutet mir viel  
meine ganze Familie ist Kurde  
und weil ich auch Kurde bin.



Überlege für dich selbst...

Mixen

Diese Sprache(n) spreche ich am häufigsten:

Deutsch Arabisch

Wenn ich diese Sprache(n) spreche, fühle ich mich wohl:



Wenn ich mit meinem korinthischen  
Rede. Und ich mich wohl  
fühle.

Wenn ich diese Sprache(n) spreche, fühle ich mich nicht wohl:



Wenn ich mit jemandem spreche, den ich  
nicht verstehe.

Mit diesen Personen rede ich anders:



Mit Freunden

An diesen Orten rede ich anders:



Zuhause

Eine Sprache sprechen bedeutet für mich...



Kollaborieren manchmal  
nicht



Erora



Überlege für dich selbst...

Diese Sprache(n) spreche ich am häufigsten:

Albanisch, Deutsch

Wenn ich diese Sprache(n) spreche, fühle ich mich wohl:



Albanisch, Deutsch

Wenn ich diese Sprache(n) spreche, fühle ich mich nicht wohl:



Für Französisch

Mit diesen Personen rede ich anders:



Oma und Opa und Verwandte.

An diesen Orten rede ich anders:



Kosovo Kosovo

Eine Sprache sprechen bedeutet für mich...



Sehr viel Erinnerung



Überlege für dich selbst...

Diese Sprache(n) spreche ich am häufigsten:

Deutsch

Wenn ich diese Sprache(n) spreche, fühle ich mich wohl:



Deutsch

Wenn ich diese Sprache(n) spreche, fühle ich mich nicht wohl:



~~Deutsch~~, Englisch,

Mit diesen Personen rede ich anders:



Mama, Papa, Freunde, Fremde,  
Lehrer\*in,

An diesen Orten rede ich anders:



Schule, Zuhause, Fremdhäuser,

Eine Sprache sprechen bedeutet für mich...



mutig!

## Selbstreflexion 8



Überlege für dich selbst...

Diese Sprache(n) spreche ich am häufigsten:

Deutsch, Französisch,

Wenn ich diese Sprache(n) spreche, fühle ich mich wohl:

😊 Norwegisch, Deutsch, Französisch, Polnisch (kann ich nicht)

Wenn ich diese Sprache(n) spreche, fühle ich mich nicht wohl:

😞 Russisch

Mit diesen Personen rede ich anders:



Berlin

An diesen Orten rede ich anders:



Schule

Eine Sprache sprechen bedeutet für mich...



Verbunden!



## Selbstreflexion 9



Überlege für dich selbst...

Diese Sprache(n) spreche ich am häufigsten:

Deutsch

Wenn ich diese Sprache(n) spreche, fühle ich mich wohl:



Deutsch

Wenn ich diese Sprache(n) spreche, fühle ich mich nicht wohl:



Interjemenisch

Mit diesen Personen rede ich anders:



mit meinem Grot

An diesen Orten rede ich anders:



Eine Sprache sprechen bedeutet für mich...



nichts

1. Kasumi



Überlege für dich selbst...

Diese Sprache(n) spreche ich am häufigsten:

Deutsch

Wenn ich diese Sprache(n) spreche, fühle ich mich wohl:



Das ich mit Hunde spreche

Wenn ich diese Sprache(n) spreche, fühle ich mich nicht wohl:



Mit diesen Personen rede ich anders: 

Oma und Cousine und Tante

An diesen Orten rede ich anders:



In Thailand

Eine Sprache sprechen bedeutet für mich...





Überlege für dich selbst...

Nilda

Diese Sprache(n) spreche ich am häufigsten:

ich spreche Türkisch

Wenn ich diese Sprache(n) spreche, fühle ich mich wohl:



Lehensisch

Wenn ich diese Sprache(n) spreche, fühle ich mich nicht wohl:



japanisch

Mit diesen Personen rede ich anders:



Russisch

An diesen Orten rede ich anders:



Türkisch

Eine Sprache sprechen bedeutet für mich...





Überlege für dich selbst...

Diese Sprache(n) spreche ich am häufigsten:

Deutsch

Wenn ich diese Sprache(n) spreche, fühle ich mich wohl:



Deutsch Polnisch

Wenn ich diese Sprache(n) spreche, fühle ich mich nicht wohl:



Mit diesen Personen rede ich anders:



Mit Freunden

An diesen Orten rede ich anders:



In der Schule

Eine Sprache sprechen bedeutet für mich...





Überlege für dich selbst...

Diese Sprache(n) spreche ich am häufigsten:

normal

Wenn ich diese Sprache(n) spreche, fühle ich mich wohl:



normal

Wenn ich diese Sprache(n) spreche, fühle ich mich nicht wohl:



Bayrisch

Mit diesen Personen rede ich anders:



Mit meinen Eltern

An diesen Orten rede ich anders:



Bayern

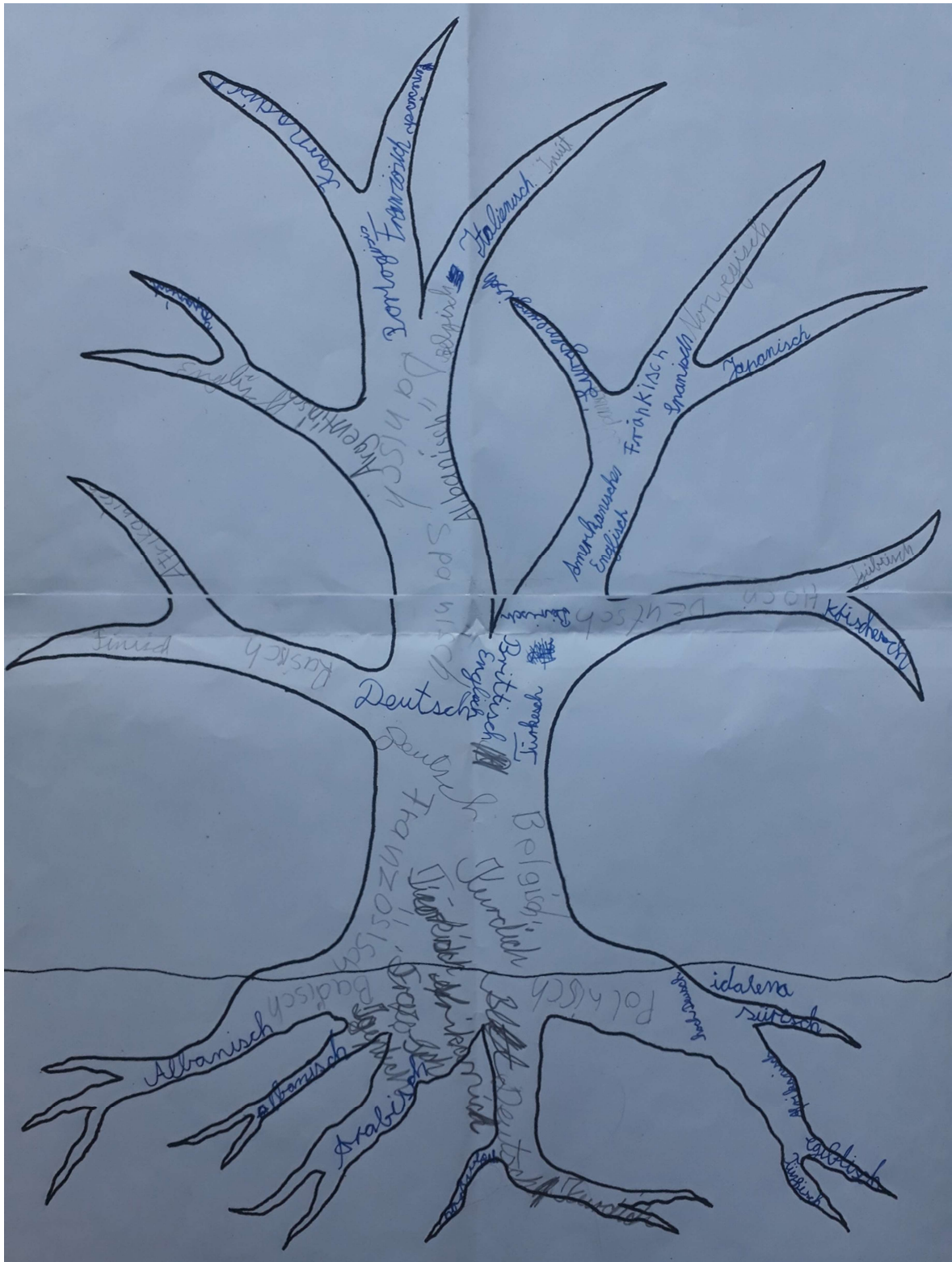
Eine Sprache sprechen bedeutet für mich...



gar nichts



## Gemeinsamer Sprachenbaum



*Figuren (aus storyboardthat.com)*

*Herzog*



*Hermia*



*Helena*



*Oberon*



*Lysander*



*Demetrius*



*Puck*

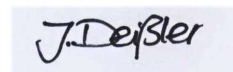


## Eidesstattliche Versicherung

Ich versichere, dass ich die Arbeit selbständig und nur mit den angegebenen Quellen und Hilfsmitteln angefertigt habe und dass alle Stellen, die aus anderen Werken dem Wortlaut oder dem Sinn nach entnommen sind, eindeutig unter Angabe der Quellen als Entlehnungen kenntlich gemacht worden sind.

Im Falle der Aufbewahrung meiner Arbeit in der Bibliothek bzw. im Staatsarchiv erkläre ich mein Einverständnis, dass die Arbeit Benutzern zugänglich gemacht wird.

Karlsruhe, den 25. Juli 2018

A handwritten signature in black ink, reading "J. Deißler", is displayed within a light blue rectangular box.

Jessica Deißler