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IDENTITY WITHIN GERMAN AS A FOREIGN AND GERMAN AS A SECOND LANGUAGE AND LITERATURE

ABSTRACT

The aim of this article is to link the fields of German as a Foreign Language (DaF) and German as a Second Language (DaZ) and the current discussion on identity development with the potential for identity development through literary texts. Language is fundamentally considered a means of identity formation in the field of DaF/DaZ, often referred to as language identity or the identity of language. The starting point is that every individual's identity is constituted or co-constituted by their language(s) (including regional and sociolects) and their language use. This is particularly central to the field of DaZ when people migrate to Germany without knowledge of German and are assumed to experience identity loss and the gradual emergence of a new identity.

Key words: German, identity, second language, literature, knowledge, foreign language, language use, literary text, field, language identity.

NEMIS TILI CHET TILI VA IKKINCHI TIL SIFATIDA, NEMIS TILI VA ADABIYOTIDA IDENTIKLIK

ANNOTATSIYA

Ushbu maqolaning maqsadi – nemis tilining chet tili (NTChTS) va ikkinchi til sifatidagi (NTITS) sohalari va identiklikni rivojlantirish bo‘yicha hozirgi muhokamani adabiy matnlar orqali identiklikni rivojlantirish potensialiga bog‘lash. Til asosan NTChTS/NTITS sohasida identiklikni shakllantirish vositasi hisoblanadi, ko‘pincha esa bu til identikligi deb ataladi. Bu jarayonda boshlang‘ich nuqta shundaki, har bir shaxsning identlikligi uning til(lar)i (shu jumladan, mintaqaviy va sotsiolektlar) va ularning tildan foydalanishi bilan yoki birgalikda shakllanadi. Bu, ayniqsa, odamlar nemis tilini o‘rganmasdan turib, Germaniyaga ko‘chib borishganda va o‘z identikligini yo‘qotish va yangi identiklikning asta-sekin paydo bo‘lishini boshdan kechirishlarida sodir bo‘lishi taxmin qilinadi, xususan, bu NTITS sohasida ustuvor ahamiyat kasb etadi.

Kalit so‘zlar: nemis tili, identiklik, ikkinchi til, adabiyot, bilim, chet tili, tildan foydalanish, badiiy matn, soha, til identikligi.

INTRODUCTION

In the first chapter, the areas of German as a Native Language (DaM), German as a Foreign Language (DaF), and German as a Second Language (DaZ) are briefly delineated. The second chapter addresses identity development or rather identity change in DaF learners, while the third chapter discusses identity loss and the development of a second or hybrid identity in the context of DaZ learners. Here, it becomes evident that identity models and approaches largely differ from traditional identity concepts. The fourth chapter explores the role of literary works in identity development among

DaF and especially DaZ learners and presents a concrete didactic example.

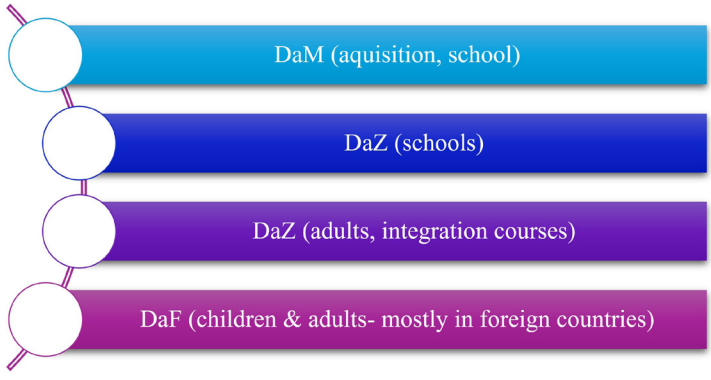
German as a native language, German as a foreign language, and German as a second language

In the field of language acquisition, distinctions are often made between German as a Native Language (DaM), German as a Foreign Language (DaF), and German as a Second Language (DaZ). German as a Native Language (DaM) refers to the native language acquired from birth, usually in a monolingual context within a German-speaking environment. German as a Foreign Language (DaF) refers to the learning and teaching of German in non-German-speaking countries. Learners often pursue this for educational, professional, or personal reasons and typically learn the language in an institutional setting. In contrast, German as a Second Language (DaZ) pertains to learning German within a German-speaking country, often by immigrants or refugees who need to acquire the language for integration into the society. These learners usually need to use German in their daily lives and may experience identity changes as they adapt to a new cultural and linguistic environment. German as a Second Language (DaZ) is not limited to "language support courses" and German lessons, but aims to promote German proficiency across all subjects through "language-sensitive" subject teaching [Leisen, 2022]. "German as a Second Language" also encompasses adult education, specifically integration courses – language courses for learners over the age of sixteen years who are required to attend such courses. D.Rösler, who extensively discusses the difficulties of delineation, defines it as follows, despite the inherent challenges:

Generally, one can say that the term 'German as a Second Language' prototypically refers to learners who acquire German within the German-speaking region, doing so naturally and/or in a structured manner, for whom the German language and culture are of immediate relevance to their daily lives and survival. 'German as a Foreign Language' prototypically refers to learning within educational institutions, which can occur both inside and outside the German-speaking region, but predominantly takes place outside [Rösler, 2021; 26].

Every five years, the Foreign Office, together with the DAAD, Goethe-Institut, ZfA, and BVA, conducts the study "German as a Foreign Language Worldwide". The latest survey in 2020 reported 15.4 million learners of German as a foreign language worldwide. In Germany, in 2017, 18.7% and in 2019, 21% of children entered kindergarten without knowledge of German. In 2021, 104,000 people began an integration course, thus participating in DaZ (German as a Second Language) in the adult education sector (Bundesamt für Migration und Flüchtlinge – BAMF). Now, due to the war in Ukraine, the numbers of learners increased. In February 2024, we got 120.000 enrollments to language courses [BAMF, 2024]:

Figure 1. *Types of German courses*



Identity development in DaF learners

Traditional identity concepts focus on the development of a personal identity during childhood and adolescence [Erikson, 1974]. The field of DaF emphasizes the influence of language acquisition and learning on an individual's identity, regardless of age. Every German language course, irrespective of the target group, influences the learner's identity. J.Roche argues that learning any foreign language and engaging with the unfamiliar invariably leads to identity changes [Roche, 2013; 233]. Through language, people construct their identities. Learning a new language and encountering a new culture prompts learners to reflect on their own and others' perspectives, learn new communicative rules, and thus inevitably affect their identity. Identity is not static but dynamic, changing with each new language learned. J.Roche rightly notes that the German DaF community has long abandoned binary cultural concepts in favor of pluricultural approaches [Roche, 2013; 237; Grein, 2021]. However, in many countries the binary cultural concept persists. Regardless of whether the approach is binary or pluricultural, every foreign language course requires a shift in perspective and engagement with new values and concepts. In binary approaches, "identity is a function of established roles within a traditional system that clearly provided orientation" [Geramanis & Hutmacher 2018; IX]. Y.Bizeul speaks of "shared references, attitudes, feelings, convictions, ideas, myths, and utopias that collectively form the basis of a shared 'imaginary' and common belief systems" [Bizeul, 2022; 28].

Pluricultural approaches initially assume that people adapt to the place and time in which they live, and their personality can change accordingly. Cultural elements are not fixed to one culture but are experienceable and learnable by people from other cultures, resulting in varied degrees of pluriculturality within individuals. Pluriculturality encompasses the ability of individuals to actively participate in multiple cultures. The difference from interculturality lies primarily in the absence of a distinction between the foreign and the familiar, with the different cultures becoming part of one's own. Interculturality, thus binarity, is considered the foundation for pluriculturality [Burwitz-Melzer, 2019; Grein, 2021].

The influence of DaZ instruction and migration on identity

The focus of "identity research" is on DaZ, where identity loss and loss of

belonging are prominent. While DaF learners are usually educationally privileged and expand their identity through engaging with a new language, thus becoming pluricultural, adult DaZ learners often come from less privileged educational backgrounds, having left their homeland due to political situations and migrated to Germany without prior knowledge of the language. There is significant heterogeneity concerning their prior education. In the DaZ context (adults!), terms like identity loss and identity transformation are used, with pluricultural identity also being a goal. To approach the concept of "social" identity in DaZ, the concept of "belonging" is usually employed. Belonging or togetherness are central factors of social interaction. People share values, have social networks, and engage in common practices in daily interactions [Pfaff-Czarnecka, 2020].

Migrants (especially refugees) have undergone socialization and enculturation processes in their (old) homeland. There, they experienced perspective shifts between their inner world (self) and their outer world (the collectives to which they felt belonging). This inner and outer world constructed their identity. They could articulate themselves in their first language(s), knew which role they occupied in different collectives, and were familiar with the usual practices for each collective. They typically had a profession and were familiar with the associated practices. M.Krescic adopts a multicollectivistic approach [Grein, 2019, 2020] and emphasizes that every individual possesses numerous "language identities" [Krescic, 2006; 228]. Depending on the role one currently occupies (e.g., mother, lecturer, daughter, friend, wife, colleague), one has a divergent "language identity". Identities are formed through various affiliations, but for each "identity", the practices (speech act sequences, facial expressions, gestures, proxemics, etc.) are different but familiar.

Upon their arrival in Germany, migrants initially lose their "old" identity or identities due to language loss: they cannot articulate themselves, do not feel a sense of belonging, are unfamiliar with the usual practices, and due to the lack of language skills, are often unable to continue their profession. The starting point for determining identity in the DaZ field is always language. M.Kresic states, "language or speaking is the fundamental mode of identity construction that constitutes all aspects of identity" [Kresic, 2006; 233]. Language is the key to "self" identity, group identity, and the prerequisite for a pluricultural identity. Language is defined as the instrument with which identity is created: without language, there is no belonging; without language, there is no possibility of self-representation. "The language spoken by somebody and his or her identity as a speaker of this language are inseparable. [...] Language acts are acts of identity" [Tabouret-Keller, 1997; 315].

All migrants who wish to make Germany their permanent residence must attend an integration course designed to teach basic language skills. Participants "learn" the language both unguided through the German environment and through institutionalized German courses (integration courses). Following P.Benson et al., a second language identity develops, which either changes or overlays the first language identity [Benson et al., 2013; 28]. The concept of "hybrid identity" is predominant, meaning that people transform elements of their original culture with the new culture,

creating “something of their own and new” [Fürstenau & Niedrig, 2007; Holdenried, 2022; 49].

The focus, therefore, is not on “humanistic identity theories” which considered the acquisition of social roles by the end of puberty as complete and desirable [Erikson, 1974], but rather on postmodern approaches that view identity as open and dynamic patchwork identity, bricolage identity [Heiner, 2008]. Identity then results from the biographical experiences of the migrant on one hand, and the interaction with others – other migrants and the German host society – on the other. The goal of integration courses is to enable migrants to act competently in their new environment, where they may encounter highly divergent practices and initially lack a sense of belonging. Migrants face numerous disruptions. S.Nothnagel summarizes [Nothnagel, 2018; 354]:

Although ‘disruption processes’ can be of various kinds (personal crises, breakups of relationships, job changes, unemployment, etc.), it is evident that migration represents an extremely multifaceted disruption process. Intimate relationships and marital relationships, professional contacts or circles of friends, tax systems and welfare systems, colloquial language and official language, citizenship and voting rights, and much more are affected by the disruption. This requires and evokes a high degree of ‘identity work’ and specific strategies for identity preservation, which always require the autobiographical effort to connect the new life with the old.

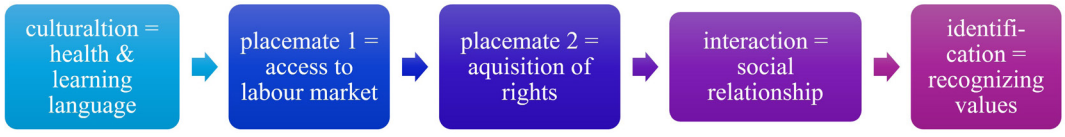
In the field of DaZ, H.Petzold’s [Petzold, 1984] identity model or the five pillars of identity are frequently utilized [Badenhop, 2014; Petzold, 2012]:

Figure 2. *Five pillars of identity*

Pillars	Areas	“Immigrants”
Physicality	health, well-being	varies depending on flight experience; joy of having escaped; possible mental & physical problems
Social networks	family, friends, acquaintances, colleagues	often lose part of their social networks; fellow learners/ teachers often become the new social network
Work & performance	work, studies, volunteer engagement	due to lack of language skills, often unable to work in their profession or continue studies; often leads to despair
Material security	secure income, savings, possessions	often initially lack a secure income or savings; asylum seekers receive basic benefits (e.g., €364/month as of 01.01.2021)
Values	ethics/religion, hopes, traditions, meaning, attitudes, cultural practices (e.g., “freedom”)	different values can lead to problems; different practices can be triggers for conflict

The pillars are reflected in the dimensions of integration according to H.Esser [Esser, 2001; 8]:

Figure 3. *Dimensions of integration according to H.Esser (own representation)*



Each of the five pillars or stages initially requires learning the German language. Literary texts are not the focus at this stage. The primary goal is to acquire basic language skills to enable necessary functional capability. Furthermore, a part of the integration course is dedicated to sensitizing individuals to values (so-called orientation courses). Yet, we will take a short glance at identity building with the help of literature [Schwaiger, 2025].

Identity development through literary texts

With the emergence of the audiolingual method in the 1950s, literary texts were banned from DaF teaching in Germany. With the shift to the intercultural method (around 1985), they slowly re-entered foreign language teaching. They were intended to be used both as a stimulus for conversation and to encourage comparison between the self and the other, thus fostering intercultural competence [Neuner & Hunfeld, 1993; 127]. H.Rösch writes:

The re-literalization of foreign language teaching is closely linked to its interculturalization. This was initiated in 1985 by the anthology edited by A.Wierlacher, 'The Self and the Other'. It was also about shifting the focus of German as a foreign language back to German as (foreign) literature [Rösch, 2016; 8].

With M.Hofmann's [Hofmann, 2006] intercultural literary studies and W.Wintersteiner's [Wintersteiner, 2006] transcultural literary education, the reading of literary texts was reintroduced into DaF teaching, although primarily at higher levels and especially in the context of German studies language courses. Many classics of German literature were simplified to make them accessible to DaF learners (Hueber Verlag A2, for example Siegfried's Tod, Faust, Der zerbrochene Krug, die Räuber, Werther), but also original texts are reintegrated into German as a Foreign Language (DaF) instruction at higher proficiency levels [Altmayer et al., 2014]. Overall, the use of literary texts is predominantly limited to university-level DaF instruction, although textbooks from B2 level onward do include excerpts from literary texts. They are increasingly used to raise awareness about specific topics in DaF teaching. This includes topics such as multilingualism, migration, second language acquisition, or inter- and pluriculturality [Schweiger, 2025].

According to H.Rösch, literary texts "can ideally contribute to the aesthetic representation of cultural heterogeneity" [Rösch, 2016; 10], because authors in literary texts have a different view of their own culture and/or their own linguistic context. Literary texts are therefore used in DaF to foster empathy, to stimulate reflection, to compare oneself with others, and to reflect on and revise one's own opinions. However, a thorough review of the literature reveals a gap in the DaZ context. Studies that address identity loss or the development of hybrid identities among DaZ learners,

particularly in relation to their engagement with German literature, are notably absent. This could be a promising area for future research and practical application [Rösch, 2017].

For the target group of adult German as a Second Language (DaZ) learners in integration courses, text selection poses challenges. This may also be one reason why literary texts have had limited inclusion in DaZ textbooks. Only from A2 level onward can the simplest literary texts be introduced, considering that vocabulary at the end of an A2 course is limited to a maximum of 1500 words and grammar remains restricted. It is not until B1 level that reading and writing of simpler texts are planned. Texts by intercultural or migrant authors would need significant pre-processing. For example, A.Alqalaq describes his escape from Syria – highly compelling and impressive, but linguistically not suitable yet for the target group. At B1 level, with adequate pre-processing, the poems of W.Nabi, such as excerpts from her poem 'Broken Language', could be beneficial, particularly for refugees in their search for identity or understanding the close connection between language and identity. However, it is essential to discuss whether literary texts should indeed be integrated into the curriculum. For many learners, such texts may directly address emotions they wish to leave behind or process privately. In my opinion, reading autobiographical literary texts should be offered optionally rather than as a mandatory part of integration courses.

RESULTS AND DISCUSSION

Didactic example: Literary texts in DaZ

A suggested lesson plan for the excerpts from Widad Nabi's "Broken Language" could be as follows:

Pre-reading activity

A. Introduction: Information about Widad Nabi

Ask the learners to search for information about Widad Nabi on the internet. Provide guiding questions such as: Who is Widad Nabi? Where is she from? What is known about her life story?

B. Preparation 1: Mind map for the title "Broken Language"

Have the learners create a mind map for the title "Broken Language". They can use a dictionary to gather ideas and associations that come to mind when they hear or read the title. The mind map can include words, images, symbols, and short phrases related to the theme.

C. Preparation 2: Keywords about life in Syria/Kurds

Have the learners collect keywords that describe life in Syria or specifically the lives of Kurds. These can include political, cultural, historical, or social aspects. The goal is to provide learners with background knowledge that helps them better understand the context of the poem.

D. Reading the first section

Original	Translation
Zerbrochene Sprache Ich bin in einer zerbrochenen Sprache geboren Sie schmeckt bitter und brennt in der Kehle wie Hasch Sag mir, was soll eine heile Sprache nutzen in einem Land, das schon uns Kindern ein Plappern auf Kurdisch verbot? Eine Sprache saugen wir mit der Muttermilch auf. Doch das wissen die Diktatoren nicht. Eine Sprache braucht dir nicht mit dem Stock die Knochen deiner kleinen Hand zu brechen damit du sie richtig artikulierst. Aber die Lehrer dort verstanden das nie. Sag mir noch, wie hätten wir uns in eine Sprache verlieben sollen, wo sich doch Hunderte von uns am ersten Schultag nassmachten, weil wir einen klaren und simplen Satz wie „Ich muss zur Toilette“ noch nicht auf Arabisch beherrschten. Wir machten uns in die Hose aus Furcht vor einer Sprache, mit der wir noch keine Freundschaft geschlossen hatten, zerbrachen an einer Sprache, die nicht die unsere war, in der wir als Erstes Spott und Verachtung hörten, zerbrachen zugleich an unsrer Muttersprache, weil sie uns nicht vor der Schande bewahrte. Tatsächlich lernt der Mensch in einer Fremdsprache noch rascher zu zerbrechen als in seiner eignen.	**Broken Language** I was born in a broken language It tastes bitter and burns in the throat like hash Tell me, what use is a whole language in a country that banned us children from chattering in Kurdish? A language we suckled with our mother’s milk. But the dictators don’t know that. A language doesn’t need to break the bones of your little hand with a stick to articulate it correctly. But the teachers there never understood that. Tell me again, how are we supposed to fall in love with a language, when hundreds of us wet ourselves on the first day of school, because we couldn’t yet master a clear and simple sentence like “I need to go to the toilet” in Arabic. We wet ourselves out of fear of a language with which we hadn’t yet made friends, broke down over a language that wasn’t ours, in which we first heard mockery and contempt, simultaneously broke down over our mother tongue, because it didn’t protect us from shame. Indeed, a person learns to break more quickly in a foreign language than in their own.

Reading activity

Have the learners read the first section of the poem “Broken Language”. While they read, ask questions that promote understanding, such as: What happens in this section? What feelings or thoughts might the main character have? What linguistic or poetic devices are used?

Clarify vocabulary – ensure that the text has been understood.

- Encourage exchange of experiences about life in the “old” homeland.
- Discussion about similar “language bans” (Kurdish).
- Preparation: Ask about difficulties with the German language.
- Read the second section

Original	Translation
[…] Viele Jahre später verfügte ich über zwei zerbrochene Sprachen: Meine Muttersprache, die ich nicht lernen durfte, und die andere, die man uns mit Furcht und Zwang in der Schule beibrachte. Was soll man von einem Baum mit gebrochenem Ast denn anderes erwarten, als dass er einen gebrochenen Schatten wirft? Als wir erwachsen waren, wurden wir aus unseren Städten vertrieben wie als Kinder aus unsrer Sprache, und das ist das Gleiche, glaub mir. In unseren schönen Exilen lernten wir neue Sprachen. Mein Part war das Deutsche. Eine Mischung aus Lauten, die das Leben traktiert hat, bis sie äußerst verzwickte Formen annahmen. Manchmal sage ich das Wort „Mühe“ und sehe das Unverständnis im Gesicht meines Gegenübers denn ich spreche das ü wie ein u. Wer mich hört, weiß nicht, wie sehr ich mich von morgens bis abends plage, um den Unterschied deutlich zu machen. Die Albträume meiner Kindheit kehren wieder, in böser und brenzliger Lage, weine ich, rufe um Hilfe, aber kein Wort dringt aus meinem Mund. Im Traum verliere ich sämtliche Sprachen, die ich beherrschte. Statt Lauten kommt nur heiße Luft. Erschrocken wache ich auf, und jedes Mal sind die Laken schweißnass. Die zerbrochene Sprache steckt in meiner Kehle fest, die Buchstaben, die ich nicht aussprechen kann, schneiden sich mit Kanten ein, wollen nicht heraus, weigern sich zu vergeben … [*granted permission to reprint*]	[…] Many years later, I possessed two broken languages: My mother tongue, which I was not allowed to learn, and the other, which they taught us in school with fear and force. What else can one expect from a tree with broken branches than that it casts a broken shadow? When we were grown, we were driven out of our cities like children from our language, and believe me, it’s the same thing. In our beautiful exiles, we learned new languages. My part was German. A mixture of sounds that life had maltreated, until they took on extremely intricate forms. Sometimes I say the word “Mühe” (effort) and see the incomprehension on the face of my counterpart because I pronounce the ü like a u. Those who hear me do not know how much I struggle from morning to night to make the difference clear. The nightmares of my childhood return, in dire and precarious situations, I cry, call for help, but no word comes from my mouth. In the dream, I lose all the languages that I mastered. Instead of sounds, only hot air comes out. Terrified, I wake up, and every time the sheets are soaked with sweat. The broken language is stuck in my throat, the letters I cannot pronounce cut into me with their edges, they do not want to come out, refuse to forgive...

After clarifying any missing vocabulary, participants can be encouraged to articulate their own experiences. They can also visually capture their language identities. Often, this is done through language portraits. The method of “language portrait” was initially developed by I.Gogolin and U.Neumann in 1991 [Gogolin & Neumann, 1991] for children but is now also recommended in integration courses for adults [Krumm, 2001; Geist, 2021; 78].

Next comes the third and final section of the text:

Original	Translation
In der Bahn sagte eine Frau zu mir: Sie sprechen wie eine Ausländerin! Versuchen Sie, es besser zu machen! Ich stammelte nur. Ja. Sie haben recht. Doch was ich ihr hätte sagen wollen, was dies: Mein Deutsch wird gebrochen bleiben wie ich. Es bleibt die Sprache einer Ausländerin wie ich. Doch ich werde auf Deutsch Rilkes Gedichte lesen, als wären sie mein Zuhause. Die Sprachen, die ich seit meiner Kindheit lernte, waren ein Gemenge, dem das erfahrene Leid beigemischt war – Strenge Armut Hunger und Furcht. Du musst mir glauben, keine meiner Sprachen wird je so klare Konturen haben, dass ich mit ihnen prahlen könnte wie eine glückliche Bürgerin dieser Welt. Es ist schade, dass wir nie eine Sprache glanzvoll beherrschen werden, nie fähig sein werden, in einer intakten Sprache zu träumen, nie auf dem Bahnhof plaudern werden, ohne dass jemand auf unsere seltsame Art zu reden verweist. Denn so wie wir selbst sind alle unsere Sprachen zerbrochen. Als wären sämtliche Züge der Welt darüber hinweggefahren und wir hätten sie dann hervorgezerrt, um uns damit zu artikulieren. Als mache ein Bruch die Sprache erst schön.	On the train, a woman said to me: “You speak like a foreigner! Try to do better!” I stuttered. Yes. You’re right. But what I wanted to tell her, what this was: “My German will remain broken like me. It will remain the language of a foreigner like me. But I will read Rilke’s poems in German as if they were my home. The languages I learned since childhood were a mixture, to which experienced suffering was added – strictness, poverty, hunger, and fear. You must believe me, none of my languages will ever have such clear contours that I could boast about them like a happy citizen of this world. It’s a pity, that we will never master a language splendidly, will never be able to dream in an intact language, will never chat at the station without someone pointing out our strange way of speaking. Because just like ourselves, all our languages are broken. As if all the trains in the world had passed over them and then we had dragged them out, to articulate ourselves with them. As if a break makes the language beautiful.

Once again, vocabulary clarification is necessary and ensuring that the text has been understood.

Post-reading activity

Learners engage in group discussions about the texts. They analyze the characters’ experiences, compare them with their own, and reflect on how these stories relate to their own identity development and finally learners should receive a copy of a Spiegel

(German magazine) article to see how very successful the author is by now.

Spiegel, 2017

"Integration ist kein Kleidungsstück, das wir einfach überziehen"

Vor Krieg und Tod in meiner syrischen Heimat rettete ich mich nach Deutschland, ich wurde von der Schriftstellerin zum Flüchtling. Nun beginne ich mein Leben neu und finde meinen Weg in die Gesellschaft dieses wunderschönen Landes.

Von Widad Nabi
09.09.2017, 14.58 Uhr

Translation: War and death in my Syrian homeland made me escape to Germany; I went from being a writer to being a refugee. Now I am starting my life anew and finding my way in the society of this beautiful country.

Such an approach not only enhances language skills but also provides a meaningful context for discussing and reflecting on identity, belonging, and the complexities of living between cultures. This method aligns with the goal of developing a pluricultural identity, as it encourages learners to see themselves as part of a pluricultural world and to value the unique perspectives that come with this hybridity.

CONCLUSION

The question of identity and identity development in the field of German as a Second Language (DaZ) focuses on the existence of pluricultures, meaning that individuals can belong to multiple cultures, whereby their pluricultural identity is dynamic rather than static. By learning a new language, learners also gain access to another "pluriculture" and acquire a new, equally dynamic pluricultural identity. Assessment of pluricultural identity often draws on dimensions proposed by G.Hofstede [Hofstede, 2001] or cultural standards by A.Thomas [Thomas, 1991], which are also subject to change [Barmeyer & Busch, 2023]. Specific values are frequently referenced, such as respect and deference towards elders or those in hierarchical positions, obedience, concepts of family, perception of time, attitudes towards the role of women, child-rearing practices, freedom (especially freedom of press and opinion), etc.

E.Makarova lists operational categories of hybridity including:

- subjective and objective belongingness;
- evaluation of one's own belongingness;
- emotional attachment to the respective ethnic group;
- questions that aid in answering the question of "pluricultural" identity include:
    - Which language is used? With whom? When?
    - What does the circle of friends look like? How is it distributed?
    - What social activities are you engaged in? (e.g., Easter, Christmas, other celebrations)

○ What cultural traditions are observed? [Makarova, 2007; 54]

She distinguishes three plural cultural affiliations [Makarova, 2007; 59]:

Type	Interview statements
Double or multiple	"I always feel like a Serb-Turk"
	"I am half Polish, half French"
	"I am a mix"
Changing	"For Turks, I am Turkish; for Serbs, I am Serbian"
	"Abroad, sometimes I notice that I tend to say I am Greek"
Partial	"I have a lot of Polish in me"
	"The East dominates in me"
	"I am more like the Swiss"

The more one feels "belonging" to the German [pluri]culture, the better the integration into the "new" home country.

Overall, it becomes evident that reading intercultural literature or migration culture can aid in the development of a new identity. In the realm of German as a Foreign Language (DaF), literature prompts cultural comparisons, while in German as a Second Language (DaZ), it can assist in identity formation.

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