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Pedagogy of Integrity:

An Analysis of the Conceptualization and Implementation of the MA Program Anglophone Modernities in Literature and Culture

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1. Introduction

> "This writing comes from the heart, it comes from who I am and all that I am - nothing more or less for that matter. It comes from my own need and longing to [...] say to my academic world that my culture counts. It is written from my voice, in my style and it reflects who I am."
> (Kovach 7-8)

Education as human practise has brought immeasurable progress to humanity and has at the same time been instrumentalized for exclusion, division and power abuse by more powerful groups of people upon vulnerable groups all along. A reason for that can be sought in colonial heritage. Both the purpose of education and the way it was conceptualised and realized under colonial conditions and ways of thinking are meant to maintain power relations. Understood and guarded as right only by privileged groups in hierarchical power-based social structures, knowledge has been meant to sustain societal order of division between privileged elites and underprivileged 'masses' for centuries. Aware of the existing connection between the prohibition to know and its service to sustain the power of the mighty ones, Freire criticises the fact that knowledge as the main goal of education has been misused by human to discard others and to create and maintain social injustice (135). As he formulates it in a clear position, education should become a more progressive, humanistic and liberating praxis (Freire 67), which consider the humans.

In this spirit, my thesis is about the potential of Higher Education Institutions today to embody a space of social justice, and about their social responsibility towards students of underprivileged backgrounds. It is about the authorial power of their scholars to foster an academic space of diverse valid epistemologies. It engages with the need to redefine and reimplement education today, far from colonial and oppressive structures and settings. My thesis stresses the importance of asking: who are the non-whites in universities and schools today? And seeks to recognise the ones who cannot reach the requirements because their skills have been socialised in divergent social realities as today's disadvantaged ones in education. It is about honouring the seeds that have been planted and about asking for more as "new analytic spaces have been opened up in the academy, spaces that make possible thinking of knowledge as embodying the very seeds of transformation and change" (Mohanty 195). In the capital of Brandenburg, at the University of Potsdam, one unique Master's degree, called *Anglophone Modernities in Literature and Culture* has established a space of diversity and togetherness and has planted invaluable seeds of liberation. In my project, it is this Master's

degree that will serve as a living laboratory in which to question and argue for the thesis statement.

Positions of Critical Pedagogies and views of indigenous scholars offer a profound foundation for the theorisation and legitimation of such academic practices, which combine cognitive engagement with study subjects, embodied experience in relation to them and transformative self-reflection. The potential of those theories to alter educational practices is evident in countless projects of *Social Justice Education* in universities around the globe. Educational practices can be decolonised when power relations are not being misused but when main agents (educators, administration), instead, are aware of power relations and behave in a power-equitizing way to enable real, total participation of all students of all backgrounds in the process of insights-development.

Dealing with the subjects of Postcolonial Studies in context of internationality, diversity, migration, asylum, globalisation cannot be thought without opening a 'space for healing'. Subjects of (Literary and Cultural studies with focus on) Postcoloniality cannot reside in a classroom without evoking remembrance of personal experiences with oppression and privilege by students and educators. The fact that engagement with the topic inevitably coincides with inner experiences of the individuals involved in the learning setting brings educators in such degrees in front of new didactical challenges: What is the place of personal experience in classroom? Should engagement with postcolonial subjects lead to social justice awareness in classroom? Answers to these questions are needed more urgently than ever in today's changing higher education context of migration, internationalisation and growing participation, where students of backgrounds so diverse sit in the one and the same circle.

In the collaboration between indigenous voices and perspectives of Critical Pedagogy and the will for liberation existing in Higher Educational Practises, I envision a realistic path of transforming harmful colonial patterns in education into pedagogies of dignity. I envision inclusion as answer to diversity, critical thinking, creative freedom and integrity. In this thesis, I claim that higher education practises currently contain an unreflected heritage of subtle or obvious colonial thinking and structures and need to be reformed (decolonised[1]) to sustain pedagogy of integrity as a way to enable total participation of all students of all backgrounds in the process of collective insights-development in universities. For that to happen, the legacy of Paulo Freire, which has inspired the concept of *Transformative*

[1] The term *decolonising education* roots back to Mignolo: "Coloniality of knowledge refers to the manner, in which Eurocentric knowledge systems are privileged over other knowledges and epistemes (Mignolo qtd. in Chiumbu 2). The term will be used as a summarising term for attempts to clear up or to liberate education from the colonised and colonizing mindset.

Learning and practices of Social Justice Education, must be considered and consciously realised as a parallel process to academic instruction in degrees, in which postcolonial issues are subject to studies. To explore the topic empirically, I will examine exemplary to what extent such colonial practices and decolonising efforts are recognizable by the conceptualization and implementation of the Master's degree *Anglophone Modernities in Literature and Culture* at the University of Potsdam.

I came across a definition of Indigenous in the spring of 2018 while reading Tuhiwai Smith's introduction to her book Decolonizing Methodologies. I was inspired by her words. She writes about an umbrella, "enabling communities and peoples to come together, transcending their own colonized contexts and experiences, in order to learn, share, plan, organize, and struggle collectively for self-determination on the global and local stages" (Smith 7).

Writing this work, I create for myself an opportunity space. Studying in this Master's degree gave me the chance to gather all pieces of my identity and to bring them together. In this thesis, I want to 'talk my walk'. As an international student in Germany, as a high-school teacher, social justice educator and a learning supervisor I bring all parts of myself together on these pages. As Anzaldua says, the way we see ourselves is the way we perceive the reality (80). This is how this thesis has a "link to my personal story" (Mohanthy 190). I hope it will make a difference for others who come after me and who have a similar story and a similar hope: to experience justice, encouragement, acceptance for whom they are and access to their own wisdom and to participation in collective insight creation and knowledge production in the academic spaces they inhabit.

1.1. Structure Of Work

In the chapter *Research Field and Subject in The Context of Higher Education,* I present and systematise relevant results from the field of Higher Education Research on the topic of widening participation in universities. In the chapter *Education as Positionality.* I discuss perspectives of Critical Pedagogies, which argue for the need to reform educational practices. Both chapters build a theoretical frame and provide theory-derived criteria for the empirical research in this thesis, which I present alongside with the research methodology in the chapter *Research Design and Methodology*. In the fifth chapter I present and discuss the results of a document analysis through close readings, which I conduct to examine the degree *Anglophone Modernities in Literature and Culture* in terms of its decolonising efforts. In the

sixth chapter, I formulate practical suggestions, which are meant to support the Master degree's efforts to live the diversity of its students. Besides, I here present and elaborate on my holistic approach to education, which I name *Pedagogy of Integrity*. Apart from writing my thesis in a structured way, in respect to the efforts of bringing Indigenous Methodologies into academy I would like to involve a short piece of my diary from the time of my study. Inspired by Jefferson's diary in Gaines' *Lesson Before Dying* and Anzaldua's *Borderlands,* I have the hope that including my journal writing will enrich my elaborations with lived experience and give to this text some breath and heart.

Before beginning my elaborations, I would like to express my thank here to everyone who has given me support and encouragement during this project and to the organisations who have inspired this project in different ways, especially to Delhi University, to Theodor-Heuss-Kolleg, to EJBW-Weimar and to Rosa-Luxemburg-Foundation. I would like to thank to Prof. Dr. Nicole Waller and Prof. Dr. Anja Schwarz from Potsdam University, whose supervision enabled me to give birth to my ideas. I am also thankful to my first teacher, Heci Gulizer, and to my mother, who taught me to stay authentic and true to my roots.

2. Research Field and Subject In Context of Higher Education

The Master's degree *Anglophone Modernities in Literature and Culture* (AMLC) is placed in a Higher Education System, which is characterised by centralised and hierarchical structures and working cultures, and which is transforming to become more inclusive. Simultaneously, different developments (e.g. migration) and conscious political efforts of progressive actors have led to diversification of the group of students participating in higher education. The bureaucratic and rigid institutions of higher education slowly adapt to this situation, yet many challenges still need to be tackled. In this thesis, I will look closely at one particular Master's degree *(AMLC*), which is on its way to transform itself to respond to this "rapidly changing higher education context" (Crosling and Webb 179). In this chapter I describe the degree briefly as subject of my analysis and analyse main characteristics of the degree's context of western higher education, which have theoretical implications for my research design and methodology.

2.1. Anglophone Modernities in Literature and Culture as Master's Degree

Attentive to the need for transformation, the AMLC degree is already on its way to adjust to the new reality in the university. The program is unique[2] in terms of offering Anglophone literature and culture not only from western perspective: "Apart from providing European and American perspectives, the program also includes an analysis of African, Asian, and Australian phenomena of literary and cultural modernity" (AMLC-website). In this way one can study literature and culture not only for the sake of literature and culture but also as a political reading of the field (Kovach 83). The program focuses on literature, culture and modernities with a postcolonial focus, creating a chance for diverse students in terms of ethical, national, socio-cultural as well as disciplinary backgrounds to study together. The degree understands the term modernity (Berman 15) as "a term that comprises both an historical epoch and a specific social experience" (AMLC-website). Combining literary and cultural studies approaches, the degree provides for students the acquisition of a "variety of methodologies and their explanatory power as well as their applicability to modern issues and questions" (AMLC-website) and prepares graduates for academic professions both in "research and teaching with a focus on postcolonial, British or American literatures and cultures" (AMLC-website). Being internationally oriented, the degree defines as main educational goals to 1) provide knowledge and profound understanding about multiple modernities phenomena with western and non-western perspectives; 2) provide training skills for scholarly writing and oral presentations; 3) provide intercultural skills. These goals make evident that the degree is not only a research program but also aims to enable students to gain skills related to their personality (e.g. intercultural skills). The degree does not provide a concrete description of its target group but rather invites graduates with interests in the programme's subjects to apply: "Applications are invited from graduates with a keen interest in the global genealogies and dimensions of modernity in the English-speaking world, the role of literatures, cultural practices and discourses in the shaping and critical reflection of modern phenomena, the plurality of ways of being modern in the postcolonial present" (AMLC-website). A first degree "in a discipline relevant to the MA programme" is defined as eligible for an application for the Master's programme (AMLC-website). An in-depth analysis of the self-presentation of the degree follows in Chapter 5 as a part of the empirical research in the thesis.

[2] A Master's Degree at the University of Bremen has a similar approach, since both degrees are situated in the field of English Literature and Culture and include both western and non-western perspectives, but the AMLC-degree does not include a linguistic focus anymore which makes it unique; URL: https://www.uni-bremen.de/en/studies/orientation-application/study-programs/international-degree-programs/

In the following I would like to describe and further discuss the "diversity of the student population" in the degree's classrooms (Crosling and Webb 179) – a perception accessible through my own being a student in the programme. Without having examined it scientifically but rather based solely on observations, conversations and experiences, I would define the diversity in the degree's classrooms as extremely multidimensional. In one and the same classroom, learning and teaching space is shared by locals and foreigners, by Germans and students from Germany with migrant background. It is shared by students who have grown up in families belonging to 'traditional elites' and students who are children of workers or migrants (Scott et al. 2014). It is a mix of white people, people of colour and everything in between. Also, there are students whose discipline background is closely related to the subject of the study course (e.g. by BA in Literary Studies) and students whose previous degrees are more remote to the subjects of the Master's programme (e.g. Students of Teacher's Education for secondary schools). You find students with own experiences related to topics of discrimination and also students who have a rather cognitive approach and access to topics of the study courses. There are students with a high English language proficiency and students who are less skilful in English, and the same for German language skills. In the classroom, there are students with introvert and with extrovert temperaments and students whose biographies are shaped by privilege and some whose lives are not. You would meet students that are diverse also in terms of gender, sexual orientation and identity. The classroom consists of indigenous, non-indigenous and/or "indigenous-friendly" students (Kovach 84), and students with lack of awareness or hostile attitude to that. They are "varied in age" and in "learning styles" (Rossi and Hinton 97).

This multidimensional diversity is complex, since the features of divergence are not immediately visible from outside, thus making it challenging for educators to moderate the learning space in a way, which is adequate to all students involved and the power relations resulting from privilege and disadvantage in theirs and the educators' socio-cultural backgrounds. In relation to the post-colonial subjects in class, particularly students who have experienced politics of oppression throughout their biographies (Kovach 86) share their stories and begin to wonder how newly gained knowledge can be of an empowering quality for themselves and their communities. As Freire writes, "[s]tudents, as they are increasingly posed with problems relating to themselves in the world and with the world, will feel increasingly challenged and obliged to respond to that challenge" ("Pedagogy of the Oppressed" 62). When asked to relate to texts from the classes, many students cannot choose to do so merely in a cognitive way, when lived experiences feel the urge to be shared. Once

shared, it becomes a subject in the classroom to which each student relates in a different way – identifying, solidarizing, rejecting, triggered, disagreeing.

This situation requires from the educators in the degree that they not only have expertise in their own discipline but also a sense of "self-locating" (Kovach 110) and pedagogical skills for moderating "social justice learning" (Ropers-Huilman 95). This reaches far beyond the cognitive learning, which is expected in spaces of western higher education. Aware of that, the degree tries to react to the changing environment in different ways, which will be subject for the document analysis in Chapter 5 as part of the empirical research to this work.

2.2. Higher Education System as Context Of the Degree

In the following, I will analyse the context of higher education, in which the Master's degree functions and develops further. I will analyse the field in terms of inclusion and power relations (Arao and Clemens 135; Scott et al. 74) in the context of internationalisation (Scott et al. 14; Crosling and Webb 5) and *post-colonial critic* (Said 2003; Bhabha 2004). The chapter explores colonial heritage (Kovach 2010) in Higher Education Institutions as well as current trends of internationalisation and widening participation, which change the dynamic in universities.

Colonial Heritage in Higher Education

In the following, I focus on concrete 'symptoms' in higher education today which visualise examples of colonial and hegemonial heritage in academy problems. Those have been constantly or slightly resolving or at least improving in the last decade, but still need much attention and devotion for a positive change.

The most evident example is the still existing and persisting hegemonial educator-students concept, what Freire calls "educators-educants" ("Pedagogy of Hope" 46). In the times of information and knowledge society, the main function of attendance at university educational events is no more the reception of knowledge (which happens nowadays self-directed and through using different media) but the irreplaceable practice of participation in the qualified discussion of and live discourse analysis in the respective discipline (Howard 40; Lucal 21). Communication which considers the students' background in the discussions plays a crucial role for the access to participation in the creation of insights in class (hooks 43). Yet still in many cases the communication between educators and students remains disbalanced in terms of power relations. The educator remains "the one who knows," and the students the ones "who need to be educated" (Freire 1992). This ignores the fact that nowadays many

students are ‘carriers’ of experiences connected to the subjects in class (e.g. discrimination; inequality; migration) that the educators do not have access to. The lack of consideration in the didactical approaches represent a living colonial heritage. In balancing hierarchies, interactive and participative ways of teaching and learning have the potential (if conducted not only pro-forma) to equalize the power relations in the sense of decolonisation of didactical practices (hooks 23).

Another evidence for colonial patterns in institutions of higher education is the dominant *emotion of fear* among local ‘non-traditional students’ (not belonging to the traditional elites) and international students. These students are socialised in different academic traditions and/or are themselves ‘non-traditional students’ in their local context, and they fear not being academic enough in oral contributions and written assignments (Students’ Interviews, see Appendix I). They feel that they cannot live up to the requirements and norms, no matter how much effort they put in their assignments and participation in class. This leads to increasing unhealthy self-criticism. As hooks states, “[t]eaching at universities, I encounter students who are deeply wounded in their self-esteem” and perfectionism (122). The students suffer and are “constantly worrying about being wrong, of thinking wrongly […], not making the absolutely right comment or analysis in class, on assignments and in exams” (Cannon 79). Due to such dynamics these students are often excluded from full participation in Master’s Programmes, “not only in terms of the management of their learning trajectories, but also at a personal and emotional level, where students talk about ‘not being good enough’ or not fitting in” (Scott et al 29). Cannon emphasizes the pressure on students-*newcomers*, who strive to have “the right answer” and to answer “the right way” (74), while feeling wrong and wondering: “[...] Who I am (I am immature etc… and I misfit to the surrounding)” (78).

Another problematic field is the lack of sensitivity of the administration staff in the field of higher education. Often not empathetic enough to react constructively to the diversity of students, it contributes to the reproduction of inequality in higher education. Mohanty writes that, “[w]hat concern me here […] is the predominately white upper- level administrators at our institutions and their “reading” of the issues of racial diversity and pluralism” (217). Tackling administrative issues requires “informational literacy” and if disadvantaged students are being treated in an intimidating way by the administration staff, their chances of success worsen due to the feeling of insecurity and self-doubt (Rossi and Hinton 96). This happens mostly to “newcomers” (Cannon 74), who “tend to criticize themselves for not being able to figure out the system” (Cannon 80):

> [...] this feeling can prove a particular problem for mature students who may use their frequent disorientation an evidence that they do not belong in higher education. People from disadvantaged socio-cultural backgrounds or from families where few (if any) family members attended higher education are most at risk. (Cannon 80)

Another colonial pattern in higher education is the ongoing exclusion and objectification of indigenous people (Kovach 9). Many indigenous scholars point out how indigenous people have been constructed as the "other" by western researchers. Indigenous people have been turned into a 'research subject,' as a result of European colonial and imperial times (Smith 1): Smith writes that, "[t]he transplanting of research institutions, including universities, from the imperial centres of Europe enables local scientific interests to be organized and embedded in the colonial system" (8). The way knowledge was produced was colonial, however in many fields this is not reflected, realised or revised in today's academy. This is problematic for students coming from and belonging to such *indigenous communities* (Kovach 86). Smith continues that, "[t]he organization of school knowledge, the hidden curriculum and the representation of difference in texts and school practices all contain discourses which have serious implications for indigenous students as well as for other minority ethnic groups" (12). Fuelled by justified anger and the comprehensible urge to do 'right' things, many postcolonial scholars aim at correcting the 'knowledge' that western researchers have established about their peoples. Other scholars, such as Sandy Grange, bell hooks and Tuhiwai Smith suggest new approaches to offer solutions to existing colonial pattern problems and the un-reflected colonial mindset-heritage in western academy and research. Grande writes in her book "Red Pedagogy" about 'renewal' (7), while Smith underlines her emotional energy by writing "with passion rather than in anger" (xiv). She adds that her writing, "serves an alternative story" (Smith 2). In her attempt to point out what colonized mindsets cause and how to overcome this, Smith claims a fair place for indigenous scholars within academy: "Its members position themselves quite clearly as indigenous researches who are informed academically by critical and often feminism approaches to research, and who are grounded politically in specific indigenous context and histories, struggles and ideals" (4). She, as many others, uses the metaphor of being both an insider and outsider to express a position of being indigenous and in the same time being a scholar, who knows the different worlds and approaches to a subject (Kovac 14; Smith 29). Such critical voices question the 'normality' of western researchers' objectification of indigenous people, the exclusion of indigenous people and the notion that western ways of doing research should be norm. In a dispute between existing traditions and

challenging indigenous perspectives, claiming the right to co-define what science and research may be, a fairer and progressive concept of academy can be developed and established.

Last, but not least, there is still sexual, racial, cultural, and class discrimination on all levels in higher education (hooks 44). This, even though numerous projects have been successfully initiated both by progressively led governmental structures and local and international non-governmental actors to solve the problems in different parts of the globe. Progressive thinkers, persons of non-binary gender-identity or homosexual orientation and people from different cultures and races have to deal with everyday discrimination in academic structures still driven by white supremacy. Race, class and gender are not simply subjects in different areas of modern scientific disciplines and their respective higher educational study programmes, they cannot be dealt with without considering issues of power relations in the reality of the students and educators in classroom (hooks 44), since higher education and academy as spaces of progress should be an example for social justice: "[i]n education there should be no distinction of classes" (Postiglione 30).

From what has here been presented, colonial patterns become evident and there is a need to raise consciousness and support any initiative that deals with the decolonisation of the higher education system in different parts of the globe. From the above discussed examples of colonial heritage, I derive substantial implications for the criteria development of the empirical research I conduct in the frame of this thesis, which I describe and discuss in detail in Chapter four.

Current Trends and Power Relation Dispositions in Higher Education

In the following, I will have a closer look at concrete trends and current developments in higher education and at their relation to inequality and power relations to derive further substance for the criteria development of my empirical research. The trends, analysed in this part are: widening participation, internationalisation, intersectionality and white privilege. These are all closely related to the subjects I find important for my research.

Widening Participation

"I was very nervous to present academic presentation. It went bad. Had to repeat my presentation in a written form. I went to Prof's office and I told her about my fear of presentation at the university. While I was telling my problem, I regret sharing, because I thought it is not academical to share a problem with a professor. The words she used for empowering me, not only helped me change my behaviour, but also gave me a warm feeling of being human. What stayed with me - the gestures of humanity…" (from my diary)

Widening participation is, besides being crucial for understanding power relations in higher education system, also a development which characterizes modern societies. The term itself describes the growing number of students in universities who come from so called 'non-traditional' or under-represented backgrounds (Scott et al. 95) and who might bring "knowledge experience and literacy practices that are marginalised or excluded" in the context of higher education (Scott et al. 23). Representatives of so called 'non-traditional students' can be children of workers' families, migrants or children of migrants, women and/or representatives of other underprivileged social groups (e.g. LGBTQI+) in the respective society. This is opposing the group of privileged international students or 'traditional students' from middle- or upper-classed, white, non-international students (Scott et al. 28). The trend of widening participation shows that higher education has grown more accessible and inclusive. However, alone the presence of 'non-traditional students' in universities does not make a socially just university, especially not for those who "are undertaking Master's-level study, but whose previous study and life patterns are different from those associated with 'standard' routes into postgraduate study" (Lillis 12). Since western higher education system was initially designed to serve traditional elites, it keeps on failing to provide accurate conditions for all students to learn, grow, develop and graduate successfully. Traditional ways of assessment such as academic writing is far more challenging for students who have grown up in non-academic families or where their own development has not been foreseen, than for students whose have been stimulated in their argumentation skills in ways recognised in western academy. This is only an example of the multiple complex barriers that students from 'non-traditional' backgrounds may face when participating in higher education.

To understand the reproduction of sociocultural inequalities in higher education and their relation to the production of student identities, research on widening participation has drawn on Pierre Bourdieu's theoretical perspectives on socialisation and habitus and their influence on the behaviours and experiences of learners (Reay et al. 27). In this sense scholars claim that, "traumatic and inevitably negative formal education, including bullying and violence, humiliation and shame, often results in the formation of particular habituses, for example, [...] 'disengaged learning identities'" (Reed et al. 23). That is why a growing body of research on the topic emphasises the role of "respectful and relational practices as the basis for improving educational engagements" (Reed et al. 33). Instead of linking it to specific cultures and personality development processes, progressive researchers view students'

behaviour in higher education as habitual in Bourdieu's sense and thus as dependant not on culture or on levels of personality maturation, but primarily on previous experiences with education from the early childhood on (Scott et al. 27). Thus, it depends not merely on students' IQ, but on their previous experiences, whether or not students develop favourable or disadvantageous strategies for coping with university environments, which are territories naturally advantaging 'traditional students':

> Can you remember sitting in school thinking "Oh, please, please don't pick me" as the teacher scanned the class looking for a likely victim to answer the question? Try to recall rising anxiety as his eyes came to rest upon you - the confused panic at not knowing the answer, of not even understanding the question. Relive the embarrassing struggle to say something, anything intelligent and the humiliating laughter of classmates, reacting to your desperate reply. (Cannon 73)

Scholars such as Scott and associates criticise in their publication "Learning Transitions in Higher Education" the over-emphasis of research on the individual resources of challenged 'non-traditional students,' and thereby ignoring or failing to recognize the crucial part of structures in the maintenance of inequality in academy: "The intensity of focus […] is on changing individual attitudes. Far less attention is paid to the transformation of institutional structures, cultures and practices that unwittingly reproduce deeply embedded inequalities within higher education fields" (27). In this way, the habitus is conceptualised both as individual and as an institutional phenomenon. The performance of 'non-traditional students' is detached from their 'potential,'" thereby acknowledging the challenge of performing in a habitual different surrounding from one the student has been socialised in (Scott et al. 28). Scott et al. argue, that

> potential is assumed to be an inherent quality in individuals that can be objectively identified through fair and transparent admissions and assessment frameworks, practices and criteria. Although the concept of 'potential' carries multiple and contested meanings, there has been little attention to the problematic way that it often reproduces the privileging and exclusion of epistemological perspectives, subjectivities and literacy practices (26).

An even deeper problem is that higher education culture constructs the disadvantaged individual often as "lacking tenacity, determination and self-discipline, leading to a wastage of potential" (Scott et al. 26), instead of focusing on reforming socially unjust structures and academic practises. Empirical research shows that the "resilience of working-class students,

and their commitment to their studies is often in opposition to "structural forms of discrimination and oppression" (Reed et al. 28).

Higher education is an "academic territory, which tends to privilege those forms of cultural and linguistic capital largely unknown" to students from historically under-represented groups (Scott et al. 24.). It therefore maintains and reproduces inequality by ignoring existing difference between on one hand the forms of learning and experience of non-traditional students and on the other the forms of learning demanded by institutions (Scott et al. 24). Moreover, the inequality is maintained by using "pedagogic [...] and language (oral and written) which do not take account of the needs of students from under-represented backgrounds" and by using assessment practices which "operate in exclusive ways, particularly because of an over-emphasis on 'skills' and a lack of attention to writing processes, methodologies and epistemologies" (Scott et al. 24).

Internationalisation and Intersectionality

"The question of how to prevent the male gaze on the indigenous knowledge made me thoughtful today in class. East-west, oriental, occidental… A woman that I haven't seen before, was a while ago in our class. That time she answered a question in a perfect English, giving an anecdote from her real life. I don't know where she is from. The professor asked "Which text is this from". She said this is my experience. Professor asked her to "stay in the text", not in personal life. We all came back to the text. My mind wonders again – was not the experience trustworthy enough?.. Obviously, it was not (!) valuable enough, the lived experience in western academia culture. Will it be too banal if I mention, that the woman wore hijab? I never saw her in class again…" (from my diary)

Another significant trend in the development of higher education is the growing internationalisation. International students represent a large, considerable proportion of the students graduating from Master's programmes (Lillis 15). Each year, thousands of students and educators participate in academic mobility, and international students need or choose to do their studies in countries of their choice. It is not rare to hear about persons who are born in one country, graduated from another and completes their higher education or doctoral degree in a third. Since international students face challenges, which can become a disadvantage for them among the diverse group of students, I will pay closer attention especially to issues related to power-relation experiences of international Master's students By this I mean persons with a first academic degree awarded outside the country of their Master study (e.g. their home county or a third country) (Lillis 14).

Higher education research has identified that international students have to 'integrate' fast to be able to perform well in their study programmes (Ryan 17). As part of this

integration process, international students face difficulties such as stress, loneliness and lack of courage to speak in class. It takes at least six months to develop strategies to deal with this (Ryan 98), which is exactly considered the hardest time of any international study (Ryan 15). Another usual challenge is associated with limited language proficiency, which can be easily solved by supporting language training throughout and before the course of study (Ryan 17).

A large body of research has analysed existing ways to support international students. Yet approaches, which focus solely on maturation issues of challenged students (e.g. alcohol problems and clubbing) as the source of their problems, and approaches, which draw a link between the students' problems and their national, ethnic or cultural backgrounds (Scott et al. 27), are problematic because they pathologize international students as deficient. Results of such research do not correspond to how these students "engage with their new environment" (23). Yet what Critical researchers acknowledge, is that international students sometimes lack, "the cultural capital to know how to address problems where power relationships are in play" (Scott et al. 23). This statement draws attention towards power relations and social justice in western academy That is why progressive scholars suggest that western universities should position themselves in "more open relationship with the learning discourses of other cultures (Scott et al. 23)," if they wish to create just conditions for international students. It is necessary to question the notion that, "it is the responsibility of the international postgraduate student to acculturate to the new academic environment" (Cadman 475). Instead this must be replaced by the understanding that 'the challenge to learn is on both sides' (Scott et al. 18). Another effective approach foresees western scholars reflecting on and questioning the values of "their academic tradition by attending to the learning practices and values of other educational traditions" (Scott et al. 18). The right question is whether Higher Education Institution "position international students as needing to acquire a set of skills to assimilate with the dominant pedagogical approaches" or position themselves, "local academics and students, as needing to learn and to change" (Scott et al. 19)

Despite the concrete challenges, which can be identified generally for the group of international students, some higher education researchers completely question the usefulness of the category *international students* due to the wide range of different experiences, expectations and resources that these participants bring to their courses (Lillis 14). In my opinion, the awareness that international students also differ in their social background and due to this have different opportunities to develop coping strategies in new situations of their international Master's study, underlines the credibility of the above presented statement. Therefore, I will distinguish in the terminology between: 1) international students, meaning

‘traditional students’ who study abroad and whose challenges can be solved by support of their orientation and integration in the hosting university; 2) ‘non-traditional international students,’ meaning students, who belong to underrepresented student groups in their home country and at the same time study in a Master’s programme abroad; and 3) ‘traditional local students,’ meaning students who belong to the most represented groups in Higher Education. There are definitely many students in-between and it is challenging and partially inappropriate to draw artificial lines and group students in such categories, nevertheless, to discuss issues of power relations and social justice in the realm of higher education this terminological categorization may be useful.

As my elaborations on the different vulnerable students’ groups have already shown, nowadays we can observe complex intersections between ‘non-traditional students’ and ‘international students,’ The collision of the two characteristics create a new vulnerability, because international students are often reduced to being ‘from another culture,’ This lacks sensitivity towards how their habitus and socio-economical, racial, class, and gender background may have influenced their access and ability to study in Higher Education Institutions in the country of origin or of major socialisation. The homogeneity that ‘international students’ imply as a group is a wrong perception, since the experiences brought by ‘traditional’ and ‘non-traditional international students’ vary a lot. For instance, a Kurdish woman born in the East of Turkey holds a different degree of self-confidence when dealing with challenges in the new academic environment than a Turkish man born in a religious family and raised in Turkey. This, even if both students have been academically socialised in the same higher education system. In the first case, education might be a path taken despite lack of family support, while in the second it is a ‘birth right’ which is supported and realised through the family. The same difference might be true for a heterosexual person from the United States and a transgender person growing up in the same state; a white and coloured person from Argentina; a Danish student and a student of Greenlandic descent from Denmark. The ability to participate in the collective sensemaking in academy depends on personal resources, such as confidence in one’s own appropriateness and ability of expression. Additionally, it is also closely bound to structural resources, such as participation opportunities, inclusive moderation and suitable pedagogy. Yet in many cases, ‘non-traditional international students’ have not been ‘at home’ even in the universities they have visited in their own countries due to discrimination or lack of supporting structures. Their decisions to study abroad are often a continuation of a search, which has already begun in

their countries of origin: “Research on widening participation emphasises that many students seek to find a place to study where they feel a sense of belonging” (Scott et al. 28).

Being in a university abroad, support in terms of information, orientation and language proficiency training will not be enough to empower the students and strengthen their awareness of what is needed, since they are in a search for “a delicate balance between realising potential and maintaining a sense of authentic self” (Reay et al.62). Today, universities become places which need to deal with power relation disbalances that have begun at other places and in other times (not rarely due to global interconnectedness and as colonial, imperial and hegemonial heritage). These disbalances keep on affecting the disadvantaged students and threaten “of ‘losing oneself’ in the search to find university where one has a sense of belonging” (Scott et al. 27).

To acknowledge the sensitivity I write about, I find the term of ‘intersectionality’ appropriate (Ropers-Huilman 94), It is used to name two or more identity attributes, which can be reason for discrimination, coinciding in one and the same person. The term is appropriate also for the case of ‘non-traditional international students,’ as I call underprivileged students, doing their Masters in western higher education institutions.

White privilege

In the end, I would like to mention modern racism and white privilege and supremacy (Ropers-Huilman 81) as an existing and persisting problem in western academy. Generally, white privilege “is not easy for white people to see, in large part because it is constructed as normal” (Ropers-Huilman 83), and a “primary characteristic of modern racism is the denial that it still exists” (Ropers-Huilman 83). In the first place this relates to existing modern racism which is the most evident indication for the need of decolonising the territory of western higher education. In the same way as white people, *privileged white males* (hooks 24), fail to imagine the discrimination that black people experience as a result of their white privilege, white supremacy can also be understood as the blindness of educators and university staff who don’t understand the experiences of ‘non-traditional local and international students’ because they have not experienced having to adapt to other social contexts than their own. This reproduces reproduce social inequality.

Less and less classes in universities consist of participants of the local nationality and ethnicities and not of ‘traditional students’ only. With this development, existing constructs, such as nation and homogenous cultural entities dissolve in modern higher education classrooms. This makes it factually impossible and ethically unacceptable for educators to

initiate and maintain spaces, in which ‘we, who are same’ can speak about ‘the others, who are different.’ Today the ‘others’ are present in the here and now; people of colour, people of different religions, sexual orientations, gender identities, economic and social backgrounds and students from traditional academic milieus sit next to each other and build spaces of diversity. This challenge the ‘old known way’ of academic speaking ‘inspired’ by colonial binary way of thinking, which has persisted over centuries.

The diversity – actually the most natural phenomenon in learning spaces (hooks 45) – brings enormous potential for group learning. Students can finally talk for themselves, and many of them talk from real lived experiences related to subjects in class in a *conversation-based model* (hooks 45). Suddenly the “lived experience” (Freire *Pedagogy of Hope* 49) not only becomes accessible but it simply needs to be heard and considered, if educators want to create a space for all students to feel accepted and welcomed with their individual background or *the uniqueness of each voice* (hooks 57). In this sense, the way educators think of and address their audience and their students need to be *decolonised* (hooks 67), and academical cultures need to become more inclusive not only in terms of physical presence, but also in terms of equal access to collective sensemaking in academy.

Inequality Reproducing Academic Practices

In the following I would like to pay closer attention to an exclusive assessment practice in higher education, which have been identified as key part of reproducing inequality in universities: the written essay (Scott et al. 103, 104). The essay is widely ignored as a factor which maintains and reproduces inequality because of its popularity and dominance as a ‘normal’ way of assessment. However, questioning the essay-issue in universities might be a key part of social justice efforts in higher education just in the same way as “thinking about whiteness” is (Ropers-Huilman 85). When analysing power relations in higher education, it seems more than crucial to discuss “privileged ways of writing and representing knowledge[and] taken-for-granted assumptions about what counts as knowledge and who participate in meaning-making” (Lea and Street 104). Exclusive literacy and assessment practices “narrow who can be recognised as a legitimate author/student in higher education” (Lea and Street 103) and thus maintain and reproduce exclusion processes in higher education (Lillis 29):

> Academic knowledge constructions privileged in academic writing practices, such as the essay, regulate what can be claimed and who can make truth claims through their

> writing. Subjective or personal knowledge is at risk of being discounted because these are incongruent with dominant and official forms of writing in the academy. This immediately disadvantages those students who draws on personal or professional forms of knowledge to make sense of disciplinary knowledge. Moreover, these alternative but no less authentic, forms of knowledge are often invalidated if the student does not re-construct that knowledge to fit with the expectations of the institutional and programme assessment frameworks. (Scott et al 29)

Several problems result from that. Such an approach to literacy practices and assessment suggests only one way of scholarly writing, and students are given little chance to develop a sense of an own "authorial voice," which is important for one's own writing skills and style (Scott 30). Another problem is the way universities provide support for students who have difficulties with essay writing. Pedagogies of academic writing "tend to ignore the fact that the production of text is discursive and constitutive of knowledge [and to] assume that student writing is decontextualized and separate from disciplinary and social practices and relations" (Scott et al. 103). The support provided to troubled students therefore does not reflect the real need for support and maintains the reproduction of exclusions and inequalities:

> Students, who are seen to 'have problems' with their writing are often advised to seek additional help through remediation programmes, such as academic writing and study skills courses. In this model, writing is often constructed as a set of techniques that are separate from methodological concerns and that can be straightforwardly taught to those individual students seen as having poor literacy skills. (Lea and Street 103)

Focusing on individual lack of skills while ignoring the problematic system, which itself creates unresolvable burdens, Higher Education Institutions conceptualise troubled students as the oppressed are regarded by an oppressive state. Brazilian educator and advocate for critical pedagogy, Paulo Freire, describes in his book "Pedagogy of the Oppressed" in the terminology of the 20th century that,

> [t]hey are treated as individual cases, as marginal persons who deviate from the general configuration of a "good, organized, and just" society. The oppressed are regarded as the pathology of the healthy society, which must therefore adjust these "incompetent and lazy" folk to its own patterns by changing their mentality. (55)

In this sense, writing needs to be understood as "central to the process of learning and meaning-making," rather than reduced simply to a "reflection of what one knows" (Scott et al. 30). Freire states that, "[l]iberating education consists in acts of cognition" ("Pedagogy of the Oppressed" 60), in opposition to mere transferrals of information. In this sense essay writing enables moments of cognition only for those students who are used to this method or whose individual mental paths of sense-making processes fit to the opportunities given by this particular writing method. That is why, when conceptualised as "social practice intimately bound to inequalities, power and identity formation", academic writing as a method of assessment needs to be discussed in terms of widening participation (Scott et al. 103). It must be discussed not as an issue of individual deficits or abilities but as an indicator of the need for "the creation of inclusive and participatory pedagogical practices" (Scott et al. 103-104). In their struggle to speak and write 'appropriately,' 'non-traditional students' as well as indigenous students often lose their authentic voices (hooks "Critical Thinking" 57). Writing is meaning making and not simply a technique. Learning to process thought-creation in the steering algorithm of western academic writing imprints a particular way of sense-making, and sometimes this closes forever the students' access to their authentic or indigenous sense-making paths. In learning to write *appropriately*, they have nothing of their own to say anymore and cannot hear their own authentic voice in their writing (Kovach 7). Instead of gaining diversity academy loses it. It has more scholars of diverse origins but less diverse ways of sense-making in academic writing and research, unless it will manage to open up further for alternative and indigenous methodologies and epistemologies (Kovach 44).

Questioning the essay as a dominant assessment practice often make "problematic and flawed links between widening participation and lowering of standards" (Lea and Street 103). This seems to be another way in academy to hinder the ways of progressive suggestions, which would enable more social justice in universities. As put perfectly clear by Freire, the solution for students who have difficulties with literacy practices is "not to 'integrate' them into the structure of oppression, but to transform that structure so that they can become' "beings for themselves'" ("Pedagogy of the Oppressed" 55). To overcome the inequality maintained by exclusive assessment practices in higher education a much more diverse palette of assessment methods needs to be introduced, which must reflect the diversity in students' abilities to relate to subjects they have comprehended and to create meaning. The traditional way of assessment (essay writing) is only one among many, and recognising only this skill as valid, more subjective, experience-related ways of dealing with a topic are discredited. This fits into a colonial pattern that creates hierarchies among the students. The discussed

phenomenon shows the need for debates and reforms, if higher education should become a space of fairness and real inclusion.

2.3. Social Responsibility Of Higher Educational Institutions

Scott and associates argue that as access to "initial higher education becomes more inclusive (of women, ethnic minorities, and the working class), inequality may simply be passed up to postgraduate level" (24). This simple and alarming statement emphasises the responsibilities of the universities, namely, to be actors in the field of social justice. In her article *Engaging Whiteness in Higher Education*, Ropers-Huilman suggests an adequate attitude for dealing with the complex situation and underlines the "social justice potential" of Higher Education Institutions (84): "We can learn with each other in diverse communities about how to fulfil our potential as members of institutions with great social power and social responsibility." (Ropers-Huilman 96). In the statement both the great social power and social responsibility of Higher Education Institutions and the need and ability to learn about how to fulfil this responsibility are underlined. This also reveals that one does not yet know the right way but however is ready to develop the right skills collectively. This openness distinguishes progressive educators and university administration staff that care about social justice from oppressive and colonial educational actors who are not interested in socio-culturally just societies or recognising the responsibility of universities regarding social justice (Ropers-Huilman 96).

Ropers-Huilman states that, "[m]any complexities and questions continue to trouble those [...] who care about achieving that potential" (84). First and foremost, there is no awareness in higher education institutions that the period of Master's studies regarding the students' academic socialization is equivalent to what childhood is for an individual's personality development. Educators do not solely provide knowledge and skills for the respective disciplines and degree, they shape the entire academic socialization of students and influence students' decisions in relation to academic career and preferred research methodologies in their future work as potential scholars. For this reason, educators in higher education institutions have pedagogical, scholarly and ethical responsibility towards the students. The lack of awareness about that power can be related to whiteness and its associated white privilege as being matters of "racial discourses" as Ropers-Huilman argues (84). "People who [...] identify as White, are part of this discourse in that [...] identities are shaped by what we know – and don't know – about our cultural backgrounds" (Ropers-Huilman 84) – which can be related to white educators not being aware of their shaping

power over scholar identities of diverse students. The discourse about epistemologies in the training of post-graduates and Master's students is thus a discourse of privilege and disadvantage in today's universities and is hard to acknowledge by educators who feel 'at home' in the way western academy functions and haven't question it.

Although diversity is celebrated nowadays and even "often used by universities to promote their profile" (Scott et al. 27), there is still much to do to create a socially just environment for all students. Instead of suggesting solely self-correction and self-disciplining practises, the focus should move from the individual to the social structures, practices, discourses and cultures that are "entangled in the reproduction of educational and pedagogical inequalities and exclusions" (Scott et al. 26). Universities need to provide transition support for Master's students, which reaches beyond the first year of education (Scott et al. 15). In terms of pedagogical approaches in class and the collective insight-creation, it is important to give space to those with experience of issues related to gender, class, race, or who have families and ancestors who have those experiences. Mohanty writes that, "[t]he authorization of experience is [..] a crucial form of empowerment for students - a way for them to enter the classroom as speaking subject" (202). Furthermore, Higher Education Institutions need to acknowledge such students as subjects instead of objectifying them as they used to do for many decades in a colonial and imperial tradition. These students need to be supported, listened to and encouraged to say their opinion instead of being corrected for not being academic enough. Instead of telling them how they should write and speak, such students need to be supported to keep and develop their indigenous voices in both oral and written expression (hooks 43). Besides, 'pro forma'-diversity should be avoided: searching, hiring and giving a position to black female scholars just to ensure the right 'alibi' as institution, for example, is not enough to embody diversity. As Mohanty states "Every English department is looking for a black woman scholar to teach Toni Morrison`s writing [...] Our voices are carefully placed and domesticated: one in history, one in English, perhaps one in the sociology department" (212). When universities or programmes do not pay attention to these feelings and experiences that many students go through, they support the legacy of colonial order where the norm is set by western power and the 'others' need to fit. The support of 'non-traditional students' is important, since if they do not receive accurate support, they may graduate but will not embrace careers in a place where they would feel foreign and inadequate. This is how scholarship remains homogenous group of traditional elites.

Another way to approach the problem would be to put more effort on making explicit what exactly is set as norm and creating additional courses for students to be able to keep up

with that. However, such attempts could fail in cases where the educators are not aware of the different learning biographies and the different learning needs, resulting from them. It would need empathy and adult education expertise, which are often missing in the world of higher education. Such offers will become more effective, when more 'non-traditional students' become educators themselves, since they would most likely have the empathy necessary to reform practices of exclusion in pedagogical programmes.

2.4. Theoretical Implications For the Empirical Research

After having looked critically at the context of higher education, in which the Master's Programme *Anglophone Modernities in Literature and Culture* has developed, functions and develops further, it becomes evident that the degree moves between the interdisciplinary contents of Modernity and Postcolonial Studies with all their respective aspects, and the changing situation in the field of higher education, characterised by *widening participation* (Parry 25), and the challenges regarding the establishment of social justice, that follow from that development. This phenomenon creates an exceptional situation, in which there is an overlapping between the discipline's subjects, the lived experiences of some students, and the dynamics of power relations, privilege and disadvantages as a result of the socio-cultural diversity in classroom and in university. Besides, it would be logical to assume that the students who chose the Master's degree, share some core values (Byram 31), akin to critic upon colonial history and its heritage (Young 2). This would mean that certain *normativity* in terms of values might be characteristic for the degree orientation, even if this hypothesis is only based in an assumption. Its validity needs to be examined as a part of the analysis in the frame of the empirical research to this thesis. The above described topical, social-background and dynamical overlapping brings several implications for the analysed degree in terms of its positionality towards the issue of decolonising educational practices.

First and foremost, the degree must respond to the existing diversity in the classroom both in a conceptual and in pedagogical ways. This means that the educators need to position themselves in two levels towards the existing diversity:

- How can equal access to participation in class be enabled in a mixed group of advantaged and disadvantaged students?
- In what way does the degree want to respond to emerging opportunities for social justice learning in classroom?

To put an example, if an issue of power relations appears during a subject discussion in a literature class between a privileged and an underprivileged student, the question would be, if

this classroom reality should be a matter of the educational process to enable learning based on experience? Or should the educators simply enable further elaborations on the direct subject in the particular class session, for example by de-escalation the conflict through moderation, without initiating collective reflection on the identity and power relation issues involved in the emerging conflict. Last, but not least, the intersection of the degree's content and goals with the diversity in the classroom justify another important question to ask and decision to make: Keeping in mind that the partially normative self-definition of the degree might attract a considerable number of students defining themselves as agents of postcolonial critique and activism, the question would be: Shall the degree commit to contribution to social justice and thus to changing the world, or shall it only provide knowledge and reflexion skills on the discipline's subjects? Academic programmes need to take a conscious decision on how much space they want to give to the personal lived experience of their students in classroom and the alternative, indigenous and 'non-traditional' ways of knowledge apprehension and sense-making. If they decide to give space to that, in what way exactly can this space be ensured, is another important question to ask. These questions are especially relevant for disciplines related to the analysis of power-relations such as Post-Colonial Studies, Modernity and Gender Studies. The degree *Anglophone Modernities in Literature and Culture* belongs definitely to those disciplines.

As a Master's programme in western academy, the degree may regard science as neutral and avoid positionality. In the same time the degree has a certain normative orientation due to its postcolonial subject and ethical and pedagogical responsibility towards the diversity of its students. Between these two poles there is a decision needed to be made and realized by the degree. I will call this necessity of taking a positioning decision the *integrity dilemma* – a dilemma between comfortable opportunity and ethical responsibility. *Integrity* because the choice is concerned with the programme's motivation to 'walk its talk'. The *integrity dilemma* that I have identified will build the core analysis criteria for the empirical research in the thesis. Before I elaborate on the theory-derived criteria more detailed, I will have a closer look at another important aspect for the development of the theoretical frame to this thesis: the subject of critical pedagogies (Chapter 3).

3. Education as Positionality

"Neutrality is not an option."
(Monchinski 2011: 10)

Voices of post-colonial critical pedagogues and scholars have formulated powerful suggestions to balance the power relations in higher education with its colonial heritage and reproduction if unjust practices. Mohanty argues that, "[a]fter all, critical education concerns the production of subjectivities in relation to discourses of knowledge and power" (204).

Decolonising Pedagogies describes a bunch of philosophical, political and pedagogical thoughts of Critical Pedagogy as well as theoretical and practical efforts to reform both pedagogical and institutional educational practises from patterns shaped by colonial thinking into practices of democratic education in terms of understandings of knowledge, science, teaching, learning and educational goals. The aim is to foster critical thinking, empower individuals to question the system they live in, and to establish teaching-learning practises of validation, solidarity, mutual respect and learning from each other in a non-hierarchical way. This subject will be discussed in this chapter with the aim to derive theoretical implications for the design of the empirical research to this thesis.

3.1. Critical Pedagogies

Critical Pedagogy is a term introduced by the work of Paulo Freire and Henry Giroux who in the 1970s focused on developing the relationship between critical pedagogy, cultural studies, and radical democracy (Kellner 1). It is "an approach to knowledge creation, and a way of life" (Monchinski 7). Asking uncomfortable questions, Critical Pedagogy is "a call to action and action in itself [and asks] teachers and students together to question their assumptions and beliefs of scientific and historical facts, of religious and political doctrine and economic orthodoxy" (Monchinski 7). It challenges perspectives, reveals the way things have been constructed as well as the functions of that, which has been beneficiary for some and discriminative for others. Above all, Critical Pedagogy recognizes that all forms of education are political and cannot be value-free: "Teachers who decide to keep politics out of the classroom [...] are maintaining the status quo" (Monchinski 10). Education influences our world in any case, and the relevant question is only how. Monchinski writes that "[...] the politics of education extends beyond the classroom [...] to our everyday lives and the cultural texts and relationships that "educate" us in a broader sense" (10). This is especially valid for the field of higher education, and according to Mohanty the "task is to decolonize our

disciplinary and pedagogical practices" and to question "how we teach about West and its others so that education becomes the practice of liberation?" (200). This will happen through a pedagogy that "attempts to link knowledge, social responsibility, and collective struggle" (Mohanty 201).

Problem-Posing Education

Yet what are the attributes, constituting and uniting different concepts of critical pedagogies? In this chapter I will focus on the understandings of Paulo Freire's *Pedagogy of the Oppressed*, bell hooks`s *Engaged Pedagogy* and Mohanty`s *Pedagogy of Dissent*, since they offer crucial substance for my argumentation. Freire criticises authoritarian regimes and leadership and the way they have instrumentalized education for shaping passive citizens who fit in the existing system. He does so by rejecting conservative, neoliberal and postmodernity views and defending progressive modernity and critical teaching as well as suggesting radical alternatives (Freire 4). As a protest against the relation between social injustice in education and the logics and dynamics of slavery (Freire 75), Freire reveals that instrumentalized education leads to loss of a creative power, to less development of critical consciousness, to the acceptance of passive roles and to the adaptation to the world as it is, which gives power to existing oppressive forces (54). As radical protest to oppression, Freire's approach to pedagogy advocates for education for all, criticizing non-democratic education as a "banking concept" of education, because it aims at creating passive citizens. Freire describes its characteristics as follows: "Instead of communicating, the teacher issues communiqués and makes deposits which the students patiently receive, memorize, and repeat. This is the "banking" concept of education, in which the scope of action allowed to the students extends only as far as receiving, filing, and storing the deposits" ("Pedagogy of Oppressed" 53). What decolonised education should be about is by Freire called "problem posing education" and foresees dialogue as indispensable to the act of cognition: "Banking education treats students as objects of assistance; problem-posing education makes them critical thinkers" (Freire "Pedagogy of the Oppressed" 64). The emotion of fear is seen as crucial driving force for changing the "consciousness of the oppressed in a way beneficial for the oppressors and the system they want to establish and sustain" (Freire 55). In approaches where fear leads the teaching process, there is no space for communication and solidarity.

Exclusion

Exclusion is another characteristic of non-democratic education. Rooted in colonial history and still maintaining its actuality, the practice of exclusion of indigenous voices from

western academy is exemplary for colonial heritage in the field of higher education (Smith 30). Indigenous critical scholars and pedagogues point the injustice, that Indigenous people have been constructed as the "Other" by western researchers – a habit to look at a "research subject" which dates back from European colonial and imperial times and in which has linked western research to European imperialism and colonialism (Smith 1). Fuelled by the urge for justice, many of those scholars aim at correcting the information or the 'knowledge' that western researchers have produced about them and their peoples. Smith claims for indigenous scholars' fair place in academy: "Its members position themselves [...] as indigenous researches who are informed academically by critical and often feminism approaches to research, and who are grounded politically in specific indigenous context and histories, struggles and ideals" (Smith 4). She uses the metaphor of being an insider and outsider to express a position of being indigenous and in the same time being a scholar, who knows the different worlds and approaches to a subject. Also scholars such as Sandy Grande warn about the danger of New Elite creation in such process of empowerment in the context of Aboriginal Cultural Identities (5) and rather advocate for a refusal of solitary "expert voice" and for collectivity as a space for respect, tolerance and mutuality and as a tool of reconciliation (8).

Tension Between Practice and Theory

Another important notion of Critical Pedagogies is the conviction that educational practice should involve "tension between practice and theory" (Freire "Pedagogy of the Oppressed" 99) and enable students to gain agency in the world and to improve social justice conditions as 'intervention in the world' as "transformers of that world" (Freire "Pedagogy of the Oppressed" 54). The ultimate aim of education is seen in enabling the "reflection of men and women upon their world in order to transform it" (Freire "Pedagogy of the Oppressed" 60). The "adapted person", understood as passive and "better 'fit' for the world" (Freire "Pedagogy of the Oppressed" 57) as a result of non-democratic education, is opposed to the empowered person, who can think critically. In his elaborations on the less educated masses and the reason for their situation, Freire states: "it is not because they are naturally incapable […] but on account of the precarious conditions in which they live and survive, where they are 'forbidden to know'" (Freire 96). Critical Pedagogies acknowledge that black identity has been oppressed over centuries and supports that people of colour should have equal space to be seen in a neutral and positive way in the classroom. Critical Pedagogies agree that the white perspective on black society needs to be altered and that black opinions on black people must be altered through "Engaged Pedagogy" (hooks 104). Bell hooks explores the

connections between pedagogy and issues of race, gender and class and as a teacher, writer and theorist, she advocates for liberating education. This would enable full participation in class for all: “Engaged pedagogy produces self-directed learners, teachers, and students who are able to participate fully in the production of ideas” (hooks 43). Last but not least, empowerment in the concepts of Critical Pedagogies is about courage for critical thinking and questioning the status quo. Naming her own critical approach *Engaged Pedagogy*, bell hooks declares: “Engaged Pedagogy is a teaching strategy that aims to restore students’ will to think, and their will to be fully self-actualized. The central focus of engaged pedagogy is to enable students to think critically [as a] longing to know, to understand how life works” (hooks 7-8).

Different Epistemologies

Rejecting dominant epistemologies, Critical Pedagogies further welcome and embrace the sharing of lived, embodied experiences in the classroom: “the point of departure must always be with men and women in the ‘here and now’ [...] Only by starting from this situation [...] can they begin to move” (Freire “Pedagogy of the Oppressed” 66). Purely cognitive approaches to knowledge acquisition and to knowing need to be avoided since it is alienating: “Problem-posing education [...] enables teachers and students to become subjects of the educational process by overcoming authoritarianism and an alienating intellectualism” (Freire “Pedagogy of the Oppressed” 67). Sharing their own story, enabling students to share their stories while at the same time being protective of their sharing is what critical pedagogues are supposed to do to enable empowering education (hooks 21). Students need to be empowered to become speaking subjects. The ones who have history of gender, class, and race need to be given space and word. Mohanty states: “The authorization of experience is [...] a crucial form of empowerment for students - a way for them to enter the classroom as speaking subject” (202). Another aspect of liberating pedagogies is the belief in the possibility of variety of “ways of understanding the world” (Mohanty 201; 206). The same counts for research, accepting and including indigenous views on and approaches to research methodologies in academy. The new way of researching needs to be different than the white, western norm. It has to be authentic, breathing, thinking and feeling. It should cease to be objectifying, ethnocentric or racist in any obvious or subtle way (Smith 10).

Educator-Student Contradiction

To liberate educational practices from colonial influence, education needs to solve the “teacher-student contradiction” (Freire 53). Educators and student need to become “jointly responsible for a process in which all grow” (56). In Freire’s understanding, it starts with the

educator being open to learn. And Freire embodies this attitude as he asserts his own learning experiences: “I was educating my hope [...]. I worked on things, on facts, on my will” (Freire 22). In their book *Critical Voices in Teaching Education* Down and Symith also support this idea. Hooks’ *Engaged Pedagogy* also envisions that teachers are open to change and to learn from their students.

In terms of communication, Critical Pedagogies envision a new way of encountering each other in classroom. Educators need to be aware of gender, class, race issues and be sensitive and constructive towards these topics in relation to students’ identities. They must have a feminist attitude and motivate students with their constructive language. Moreover, educators’ agency should be characterised by courage for teaching with compassion, love, respect and support for self-realization (hooks 148; Byram and Dervin 63). Being human in classrooms becomes a central notion of Critical Pedagogies, very explicitly elaborated by hooks in her claim for allowing tears and laughter in class. Hereby, the value-based foundations of Critical Pedagogies become evident: teaching is conceptualised as based on a respectful, decolonized and feminist attitude, aiming at giving space for the students’ opinions and validating each learners’ being (hooks 69). Hooks writes that “no matter what is said, it should be treated as valuable” (hooks 66). Other core values are equality, anti-discrimination, mindfulness, and sensitivity to power-related issues (hooks 66). This makes it impossible for educators to be Critical Pedagogues, and to avoid own positioning, in one and the same time (Murphy 37). Another influence of the value-based foundations of Critical Pedagogies can be seen in the efforts to decolonise the language, used in the sphere of education to do justice to issues of race, gender and class in educational contexts (hooks 4).

Decolonizing Pedagogy

To analyse the works of different Critical Pedagogy scholars and activists in ‘one and the same row’ might appear somewhat inaccurate because of their different contexts both historically, politically and content-wise and because they have different focuses. Freire’s progressive perspective on education, as in *Pedagogy of the Oppressed* and *Pedagogy of Hope*, strives to liberate the working-class in Brazil in the1970s, and this is not the same as bell hooks’ *Engaged Pedagogy*, whose efforts focus on justice in terms of racial discrimination of people of colour. And again, this is not the same as the quest of scholars such as Linda Tuhiwai Smith and Margaret Kovach, who claim consideration for indigenous scholars, epistemologies and research methodologies in western academy. Looking through a researching perspective, used to analytical thinking and differentiation, it seems necessary to

distinguish between the divergent contexts of the approaches. Yet seeing them "with the heart" one can easily sense a common call, which enable us to discuss and think them together: namely a call for humanness. What unites all approaches is the courage to look closer at what has been accepted as 'normal,'. And this is "[r]ooted in an ethic of care" (Monchinski 45) They share the vision of a taking a closer look at the relation between knowledge and learning and between students' and teachers' experiences (Mohanty 200-201). Additionally, they all share the importance of innovation rather that passive implementation (Down and Symith 39). They problematize issues of power relations and quest what has been instrumentalized and misused over the years of colonial times and the heritage followed, aiming to transform education as a space embodying and contributing to social justice (Alexander 14).

In line with Mohanty, I will call this united perspective *Decolonizing Pedagogy* and use the term for the collective efforts of different historical personalities, pedagogues, educators of different disciplines, who are active in different regions of the world and who all aim to decolonize existing educational practices (200). Those people aim to foster awareness of colonial heritage, and they take ethical responsibility to bring awareness to shift Eurocentric power structures. The aim of decolonizing educational practises is to foster the development of democratic and inclusive educational systems (Mohanty 201), including Higher Education, founded on respect for differences (Freire 147).

If I am to draw a vision of Decolonised Pedagogy as the desired, ideal state of liberated education, classrooms are inevitably not merely places of collective learning but also "political and cultural sites" (Mohanty 194). They become spaces for active participation in thought-creation and should aim to "understand others and build solidarities across divisive boundaries" (Mohanty 191). In the ideal state, it is the educator's task to enable exchange of opinions about the subject shared and to make understanding and exchange possible. This, because Decolonised Education should enable ideas transformation (Mohanty 194) and foster critical thinking (hooks 58) instead of only filling a space with instruction. This requires maturation. Educators, making pedagogical use of power relation issues, occurring in the classroom among students, use those issues as lessons. These can serve the process of collective social justice learning, based on shared experience from the classroom. This pedagogical skill is another characteristic of educational spaces free of colonial patterns: "Progressive educator can take advantage of the struggles, political topics and work with them" (Freire 99).

Decolonising Pedagogies are founded on the micro-didactical level on a value-based teaching style (Byram 32), which can be characterised by teacher-student reciprocity of the readiness to learn and the capacity to know (Hounsell 196). Educators are to work on themselves and to be open to broaden their knowledge and perspectives through the interaction with their students. According to Freire: "The teacher is no longer merely the-one-who-teaches, but one who is himself thought in dialogue with the students, who in turn while being taught also teach" ("Pedagogy of Hope" 61). The educator, "as one of two agents […] each capable of knowing and each wishing to know, and each working with the other for an understanding of the object of cognition" is not anymore, the solely knowing part in the educational process (Freire 35). Teaching and learning are recognized as moments in a larger process of "knowing, of cognizing, which implies recognizing" (Freire "Hope" 35), which develop in the interaction between t and learners and between the learners among each other.

Decolonized pedagogical practices take "seriously the different logics of cultures as they are located within asymmetrical power relations" (Mohanty 204), validating indigenous research methods alongside with diverse epistemologies (Smith xii). Educators are able to communicate the same subject in different ways through suitable language to learners coming from different backgrounds, while students are given the opportunity to relate the subjects to the subjective realities of their own biographies (Anzaldua 2010). And only when "everyone in a classroom shares personal experiences, the uniqueness of each voice is heard" (hooks 57). Thus, the educators do not ignore, "underestimate, or reject any of the knowledge of living experience" with which educands come" to class (Freire 49). The importance of appreciating the role of life experience among learners for their learning progress has been proven by empirical research in the field of education (Taylor 12). In decolonised educational spaces each voice and opinion is encouraged to be spoken out loudly (Cordoba 7). Constantly arguing for "equality and social justice needs to be "renewed", is crucial because a constant presence of the topic indicates that, "we understand race, class, gender, nation, sexuality, and colonialism not just in terms of static, embodied categories but in terms of histories and experiences that tie us together" (Mohanty 191). As a result, in Decolonised Educational Practices, "individuals come to embody difference and diversity" (Mohanty 213). All these characteristics can serve as criteria to examine pedagogical practises and their power of liberation, also in higher education.

3.2. Practical Implications For Decolonising Pedagogies

Attempts to decolonize education should be directed both to the field of the direct Pedagogical Practices (the way teaching and learning is conceptualized and realized between teaching and learning persons) and to the field of institutional practices (the way education is understood, managed, administered in the respective institutions) (Mohanty 194). This understanding is needed, since the practical decolonizing of educational practices "requires transformations at a number of levels, both within and outside the academy. Curricular and pedagogical transformation has to be accompanied by a broad-based transformation of the culture of the academy" (Mohanty 200).

In the following I would like to pay attention to practical aspects of Decolonising Pedagogies on the level of interaction in the classroom. If liberating education from colonial patterns requires increased awareness about social justice and issues of power relations in educational practices, this concerns all students involved in a diverse environment. Educators and students of privileged and underprivileged backgrounds need to be enabled to raise their social competencies and become aware of and able to reflect on their privileged position and/or be empowered because of race, class and gender notions of their identities. In other words, to find power in that which would normally make them vulnerable for experiences of marginalization or discrimination (Miller 207).

3.2.1. Social Justice Education (SJE)

The concept of *Social Justice Education* (*SJE*) appears substantial for theorising such kind of learning (Ritchie et al. 64). Especially in the US, a growing body of research is concerned with its conceptualisations and the outcomes of various projects trying out and establishing Social Justice Education Practices in higher education There are different positions on what exactly SJE should include, arguing for different focuses, such as "redistributing resources, developing student agency, or recognizing and affirming all social groups, especially those that have been marginalized, and ensuring their success" (Ritchie et al. 64). In a holistic understanding, all perspectives are seen as necessary, since "[S]ocial Justice is both a process and a goal" (Bell 3). I draw on this understanding for my elaborations. The goal of SJE is to "enable people to develop the critical analytical tools necessary to understand oppression and their own socialization within oppressive systems, and to develop a sense of agency and capacity to interrupt and change oppressive patterns and behaviours in themselves and in their institutions and communities [...]" (Bell 3-4). Put in practice, this means that SJE should challenge students and educators, "to reflect upon the

marginalization of diverse student groups in science education, past and recent science achievement gaps (locally, nationally, and globally), and strategies for making science meaningful (and authentic) for all students" (Ritchie et al. 68). As Freire would argue, before students are thought to "read the word (literacy or content matter)," they must be given the chance to learn how to "read the world (their socio-historical-political context)" (Ritchie et al. 65). SJE is therefore an approach to education and concrete efforts in curricula-planning and interactions in classroom to foster the development of students' 'critical analysis of society,' This because SJE "challenges [...] to recognize, engage, and critique (so as to transform) any existing undemocratic social practices and institutional structures that produce and sustain inequalities and oppressive social identities and relations" (Leistyna & Woodrum 2). In short, it means to motivate and enable students to question together "the legitimacy of the official canon" (Ritchie et al. 77).

Based on awareness akin to Critical and Radical Pedagogies, as conceptualised by Paulo Freire and bell hooks, SJE has achieved well-grounded theoretical foundation, while its practical implementation is still an open project. The existing projects, testing and establishing SJE-Practices, still learn from their experiences to improve the efficacy of their activities, but one thing is already sure: "While teaching content matter and closing achievement gaps are important, the social justice teacher must go further and "not only teach his or her discipline well, but he or she must also challenge the learner to critically think through the social, political, and historic reality within which he or she is a presence" (Freire 19 qtd. in Ritchie et al. 65). The combination of different educational events and the respective attitude of the educators in classroom are simultaneously needed to enable effective SJE-Practices. The main result of the success of such efforts is the opportunity for students, "to form a community so they may engage in real dialogue about difficult issues, not just about content matter or instructional strategies" (Ritchie et al. 76). This gives a crucial role to community-building activities at the beginning and throughout the semester to enable a "strong support network," which encourages students to "take more risks" (Ritchie et al. 76). This also means, as argued by Freire, that educational practices must not, as in the sense of neoliberal 'pragmatism,' be reduced to "the technical-scientific education of learners, training rather than educating" ("Pedagogy of indignation" 19).

SJE thus requires efforts which cannot be reduced only to single method or several events. Therefore "[w]hile diversity is institutionalized as an important mission, more is required than simply including a course or two on multicultural issues" (Ritchie et al. 68). Only holistic efforts and a multifaceted approach can enable SJE, which needs to include

efforts, such as “on-campus workshops, conferences, and structured opportunities for faculty to observe each other’s teaching” (Ritchie et al. 77) Besides this also a specific way of teaching main subjects through the perspective of questioning the legitimation of existing canons is necessary. This requires also institutional support to be successfully realised, since for educators, willing to work in this way, it leads to a raise of their workload (Ritchie et al. 77).

3.2.2. Transformative Education as a Learning Mode

As a next step, I would like to have a closer look at an anthropological perspective, largely overlooked in the argumentations of discourses about SJE and Higher Educational Practices. This should contribute to raising of awareness about social justice issues but also of discourses about critical thinking and ideas transformation as crucial tasks of education. Every form of SJE is based on the self-reflection on and the transformation of existing interpretational patterns. In adult age, this process can only be voluntary and requires special conditions in order to happen, since in adult age the perspective on life and the world is shaped in a stable way (Arnold et al. 67). On one hand, this brings stability to the individual. On the other hand, this makes it challenging within adult learning beyond acquisition of known knowledge (such as facts, skills) to transform ideas. Taylor writes that,

> Developing more reliable beliefs, exploring and validating their fidelity, and making informed decisions are fundamental to the adult learning process. It is [...] this learning process of constructing and appropriating new and revised interpretations of the meaning of an experience in the world. (5)

To visualise this phenomenon and the conditions, which need to be fulfilled in educational settings for adult learners to be able to transform rigid perceptions on life and the world, I will use the empirically well-grounded theory of *Transformative Learning,* which explains how transformative learning happens in contrast to additive learning. It was developed by Jack Mezirow, a scholar greatly inspired by the work of Paulo Freire. His theory was therefore widely received, further developed and enriched with aspects of spirituality and social-emancipatory views on learning (Freire and Macedo qtd. in Taylor 8), among others in indigenous communities concerned with Lifelong Learning from “race-centric,” non-Eurocentric points of view (Taylor 9). According to Mezirow’s theory, presented by Taylor:

> The transformative process is formed and circumscribed by a frame of reference. Frames of reference are structures of assumptions and expectations that frame an individual's tacit points of view and influence their thinking, beliefs, and actions. It is the revision of a frame of reference in concert with reflection on experience that is addressed by the theory of perspective transformation—a paradigmatic shift. A perspective transformation leads to 'a more fully developed (more functional) frame of reference . . . one that is more (a) inclusive, (b) differentiating, (c) permeable, (d) critically reflective, and (e) integrative of experience' (Mezirow 163). (5-6)

Various alternative conceptualisations keep this core perception of the way transformation happens and enrich the theory with their own specifications which are of special interest of my elaborations. A *cultural-spiritual* view of Transformative Learning, for example, deals with the "connections between individuals and social structures [...] and notions of intersecting positionalities" (Tisdell 256 qtd. in Taylor 8), focusing on how learners construct knowledge and narratives. According to Taylor,

> [i]ts goal is to foster a narrative transformation—engaging storytelling on a personal and social level through group inquiry [...]. The teacher's role is that of a collaborator with a relational emphasis on group inquiry and narrative reasoning, which assist the learner in sharing stories of experience and revising new stories in the process. (9)

A *planetary* view of Transformative Learning is concerned with education as a whole, "creating a new story from one that is dysfunctional and rooted in technical-industrial values of western Eurocentric culture, which gives little appreciation to the natural, or to an integral worldview" (Taylor 9).

According to the classical theory, perspectives' transformation occurs generally in stressful or painful situations, which question the existing composition of one's views, e.g. personal or social crises (Taylor 6). Otherwise, adults are not likely to transform their views and use new information rather to support their existing perceptions or reject information which contradict their way of thinking (Arnold et al. 67). Yet another typical situation, which can cause perspective transformation, is 'intercultural experience.' This is for instance when one lives for a while in a foreign country, this can lead to "critical reflection" as a "conscious and explicit reassessment of the consequence and origin of our meaning structures" (Taylor

6). This notion makes the theory relevant for the context of higher education in diverse learning environment, as depictured in earlier in this thesis. Experiences in unfamiliar contexts, which may contradict to existing interpretations of the world, lead to

> a process by which we attempt to justify our beliefs, either by rationally examining assumptions, often in response to intuitively becoming aware that something is wrong with the result of our thought or challenging its validity through discourse with others of differing viewpoints and arriving at the best informed judgment. (Mezirow "Transformation Theory" 46)

Transformative learning happens only when we have "reason to question the comprehensibility, truth, appropriateness (in relation to norms), or authenticity (in relation to feelings) of what is being asserted" (Mezirow, "Transformation Dimension" 77). For the context of higher education conditions are needed which can initiate such processes in an everyday learning environment. The factors *critical reflection*, *holistic approach* and *relationships* have been identified as generic for transformative experiences (Taylor 10). This emphasises the relationships in the classroom as constituting factor of transformative learning and as something which cannot be realised in learning environments of alienating atmosphere. Another important aspect for enabling transformative learning the opportunity to act upon new insights, since an interconnectedness between epistemological changes in the worldview and ontological shifts have been observed by sustainability-fostering courses' participants: "Without experience to test and explore new perspectives, it is unlikely learners will fully transform" (Taylor 11). The opportunity for reflection has also been identified as a factor for fostering transformative learning by adults, which depends greatly on the educator's attitude. According to Taylor, "teachers may need at times to begin with premise reflection—that is, being more concerned with *why* they teach than with how or what they teach" (11). Moreover, critical reflection has been proved to be a developmental process, rooted in experience, which again underlines the necessity of reflection for both spaces for the skill to develop. It also underlines the importance for experience and experimentation for new insights to find stable place in one's renewed behaviour. Again, Taylor states that, "[f]or educators, these findings suggest the importance of engaging learners in classroom practices that assist in the development of critical reflection through use of reflective journaling, classroom dialogue, and critical questioning" (11). A further important factor to foster transformative learning, as mentioned above, is a holistic approach in teaching, which similarly as in bell hook's concept

of *Engaged Pedagogy* (19) "recognizes the role of feelings, other ways of knowing (intuition, somatic), and the role of relationships with others in the process of transformative learning" (Taylor 11). For the educators, this means to step in active dialogue about learners' feelings stimulating also cognitive reflexion processes about these emotions. Many scholars also underline the importance of the "peer dynamic" for fostering Transformative Learning, which means, in the context of higher education, that highly communicative situations need to be created and sustained in class. For this to happen an ongoing *group* of students must be created, to "maintain community" (Ritchie et al. 69). Therefore, students must not be addressed and regarded merely as a mass of anonymous participants. The educators need to know their students (Ritchie et al. 65).

The insights from the field of *Transformative Learning Theory* show that to enable real transformation of interpretational patterns by adult learners, much more is needed than instructional strategies: "Transformative learning is first and foremost about educating from a particular worldview, a particular educational philosophy. It is also not an easy way to teach" (Taylor 13). There is an important question that educators need to ask themselves in this context, which raise the topic of integrity, since the right attitude for fostering Transformative Learning cannot be 'performed' artificially but can only be embodied: the question of one's own readiness to transform in the process of accompanying transformation of others. According to Taylor this means "that without developing a deeper awareness of our own frames of reference and how they shape practice, there is little likelihood that we can foster change in others" (13). A still unexplored but relevant question is what responsibilities students have in the process of Transformative Learning (Taylor 13).

3.3. Theoretical Implications For Research Design and Methodology

The following conclusions can be made from the theoretical elaborations of this chapter for the analysis of Higher Education Degrees in terms of their intentions to embody decolonised educational spaces: 1) a degree is closer to embodying practises of *Decolonised Education*, if it acknowledges diverse epistemologies, ways of knowledge acquisition, learning and researching; 2) welcomes sharing of lived experience in classroom and validates them as legitimate ways to relate to discipline subjects; 3) embodies the values immanent to its discipline in the existing pedagogical practices; 4) feels entitled to contribute to transforming the world into a place of social justice through the way it conceptualises science and educates scholars; 5) includes *Social Justice Education* as a goal next to disciplinary education; 6) creates learning spaces which enable transformative, and not only additive

learning. And vice versa - a degree represents a Eurocentric Educational Space with patterns of colonial heritage, if it 1) privileges Eurocentric epistemologies over others; 2)discriminates upon different ways of knowledge acquisition and learning; 3) discredits or ignores sharing of lived experience in classroom; 4) avoids own positioning in terms of values and regards science as something "neutral"; 5) does not feel concerned with contributing to social justice in the world through the way it conceptualises science and prepares scholars; 6) focuses on disciplinary education without consideration of power relations in classroom and the opportunity they offer for Social Justice Learning; 7) foresees additive and not transformative learning.

In the following table I have summarized the criteria for the analysis I have derived from the theoretical implications from the former chapters. They will serve as analysis criteria for the empirical part of this thesis, in which I will apply them to the Master's degree *Anglophone Modernities in Literature and Culture* to examine its awareness, attitude and efforts to transform into a democratic learning space.

Self-perception orientations of Study Programmes in relation to Post-Coloniality

Traditional degree's self-understanding	**Decolonised degree's self-understanding**
Positionality	
Avoiding value-based and political self-positioning	Value-based self-positioning towards its content
Access to Participation	
Didactical orientation on the skills' level, sensemaking ways and knowledge acquisition practices typical for the 'traditional' part of the students' population; 'non-traditional' and international students seen as responsible to 'catch up with' the 'standards'	Pedagogical efforts for total inclusion in classroom: Acceptance of and Encouragement for diverse ways of knowledge acquisition (e.g. relating to subject through own lived experiences) with no preference for any of them as superior to others; Acceptance of and Encouragement for diverse epistemologies with no preference for any of them as superior to others
Not feeling responsible for the diversity management in classroom beyond scholarly communication (access to oral contributions; de-escalation of verbal conflicts in discussions; avoiding controversial discussions)	Devotion to do justice to diversity in the classroom (awareness about the students' group social backgrounds and the multidimensional power relations in classroom; mutual learning experiences; allowing and inclusive moderation of discussions)
Acceptance as valid only of cognitive, 'objective', self-deconstructed oral contributions in classroom	Welcoming attitude to sharing of subjective, lived experience in the classroom, related to the studied subjects
Providing student support for certain groups only (e.g. for international students; for migrants)	Providing of accurate students' support open to use from all students including local students (Language Trainings, Information and Orientation Courses and Events, Soft Skills Trainings, Mentoring opportunities, Psychological Support etc.)
Assessment of students' performance through the	Diverse ways of assessment; no dominance of the

perspective of the dominant epistemology (essay)	written essay form
Social Justice Learning	
Not perceiving social justice learning as own task in classroom parallelly to the main subject education; Perceiving the scholarly preparation on the subject as only task	Social Justice Learning seen as part of the educational process: parallelly to their training in the main subject, students are enabled to recognize own privilege and disadvantages, based on identity, and to adopt social justice awareness
Attitude to own Power	
No expectation to contribute to societal change	Awareness of the own access to power and resulting from that perception of a duty to contribute to social change (by graduates embodying degree's values in their future vocational or scholarly practice)
Integrity	
Perception of science as neutral and commitment to being "neutral" as research degree	Perception of science as a tool to make the world a better place for all
Academic practices seen as detached from the subjects of the degree	Academic practises seen as an opportunity to embody the degree's positions resulting from its subjects

Graphic 1: Self-perception orientations of Study Programmes in relation to Post-Coloniality (own graphic)

4. Research Design and Methodology

The elaborations from the first two chapters serve as a theoretical framing of the planed empirical research. In this chapter I will present my methodological considerations and the design of my research. The main aim is to analyse the conceptualisation and implementation of the Master's degree A*nglophone Modernities in Literature and Culture* in terms of the degree's attitude to the theoretically-grounded necessity for decolonising pedagogical practices in the context of widening participation, internationalisation and the degree's *integrity dilemma*. A further aim is to formulate concrete suggestions on how the degree embodies the values, immanent to its postcolonial subjects.

4.1. Design and Methodology

To explore to what extent the degree offers or intends to offer a liberated, inclusive, democratic educational space free of colonial heritage, I will analyse different documents, representing the degree's self-understanding as well as students' perceptions. A complex of different aspects derived from my theoretical elaborations will guide me in the process of analysis. Through a close reading, I will analyse the documents looking for indications that may allow me to examine the degree's

- ways of reacting to the changing environment of widening participation and internationalisation.
- conceptualization of educators' and students' roles.
- attitude to the necessity to handle the complexity of diversity and power relations in the classroom.
- motivation and opportunities to realise SJE as a result of cognitive, reflective and affective engagement with postcolonial subjects in classroom.
- determination to combine additive and transformative learning as educational outcomes from the offered courses.
- potential to raise the need for the sharing of lived experience with issues of marginalisation, discrimination and oppression.
- way of dealing with lived experience in classroom.
- attitude to student's assessment; motivation to contribute to resolution of postcolonial problematics in the way it conceptualises science.
- awareness of the own social responsibility and authorial power of the educators as scholars; positioning in terms of political and value orientation.

In the following I would like to provide examples on how I operationalise the aspects formulated here for the analysis through a close reading of the documents. To assess for instance the potential of the degree to evoke students' lived experience to be shared in class, I will consider to what extent the texts to be studied in class bear potential for triggering the sharing of personal experience. To state whether transformative learning is foreseen by the degree, I will look for different types of competencies declared by the degree as educational goals of the different modules. Educational goals, which rely on the realization of purely cognitive competencies, would indicate envisioned additive learning in classroom, whereas more complex competences, which development requires self-reflection and the transformation of mental references, would indicate that the degree foresees transformative learning as educational goal. Other indications can be sought in the course architecture. The more time and space for experimentation with new views, the more probable it is that the degree envisions to enable transformative learning. This could be experimentation such as community-building for the students' group, biographic reflection, educator's attitude as being learner, and interactive and participatory mode of teaching is foreseen by the degree. The notions listed, as shown in my theoretical elaborations, are conditions for enabling transformative learning. Another example can be the assessment of the degree's reaction to

widening participation. To examine to what extent the degree enables participation for all students, I will look at which indications of concrete activities and support opportunities the degree provides to relieve the struggles of disadvantaged students.

In my analysis, I consider through close reading a corpus of diverse documents of different type. The first type of documents I analyse contains the self-description of the degree and includes the texts from the degree's official website, several legal documents such as the degree's *Study and Examination Regulations, General Admission Regulations for Master's Degree Programs, Code of Conduct,* a printed flyer and a poster advertising the degree (see Appendix II). Besides revealing the degree' self-understanding, this type of documents also serves as a source indicating implicitly or explicitly the degree's principles and values. In my analysis, I consider both versions of the document *Study and Examination Regulations for the Master Programme Anglophone Modernities in Literature and Culture* available - the one from 2017, valid for current students of the degree, and the one valid for students, who have begun their studies before the winter semester 2017/2018. There are some differences in the two documents. In my analysis, I also consider the *Introductory Course* of the degree, represented by the syllable's description on the electronic platform to the course. The course analysis serves for mapping the topical spectrum of the degree through a close reading of the texts foreseen for the course. Looking at the way the time is divided between the different topics and the identifiable priorities allows me to do statements about the content orientation and to some extent also about the class architecture. I closely read the text *Safe Space – Brave Space* by Arao and Clemens to analyse exemplary the concrete context of one of the texts included in the *Introductory Course*.

The next type of documents I consider in my analysis is my transcript of students' written questionnaires (see Appendix I), conducted in the Summer Semester 2018. The evaluations as documents serve to explore the student's perceptions of the degree and enables me to derive implications on their needs and expectations.

4.2. Critical Reflection

To be able to make statements about the degree's motivation to and success in embodying Decolonizing Pedagogies, I need to consider many aspects that cannot really be 'measured' through a close reading of documents. Therefore, the conclusions I draw from my analysis will be only conditionally valid. They will be results of implications and interpretations and only to some degree founded on facts. The results of the analysis should serve rather as an impulse and an inspiration to look closer at the topic of Decolonising

Pedagogies. For exploring profoundly, the full range of theory-derived aspects and for being able to make definite statements about the degree's positionality, the educators' subjective perceptions as well as the students' diverse experiences with different aspects of the classroom realities should have been considered through interviews. Moreover, research approaches from the field of ethnology, such as participating observation, could have served best for analysing the realities in the degree's classrooms. Unfortunately, such a combination of diverse research methods, which is apparently needed to assess the validity of my thesis statement, was not compatible with the limited volume of this master thesis. Therefore, I have decided for the document analysis, since the workload is manageable in the frame of the thesis and the method of close reading is akin to the discipline of literary and cultural Anglophone Modernities. Nevertheless, I am aware of the limitation of the considered documents to indicate the subjects of my research.

As a student of the degree I analyse, I am aware that despite my efforts to look at my subject from a research perspective, it is impossible for me to be completely neutral in my analysis. The reason is that I have been having my own subjective, sometimes even emotional experiences both with the courses of study and with the documents I analyse – for instance the website as a source of information.

Another point I would like to mention in the critical reflexion of my research approach is the fact that my research object, represented by the educators of the degree AMLC, coincides with the addressees of this thesis, who will also need to grade this work. Even if I try to not be influenced by these factors, I still cannot guarantee my neutrality for example at places in which I need to criticize the degree in the context of my research. My gratitude to the degree for enabling my own academic maturation, which I experience as a deep respect to my educators, also might blur my neutrality. While trying to be objective, I am also concerned with my relationship to all persons who stands behind this degree.

The last point I would like to reflect critically on in terms of my research is the topic of binarism. I could not escape the problem of binarism, despite being situated within postcolonial critic, which attempts to overcome it. My perspective is characterised by polarity, be it for the sake of 'clarity' or 'comprehensibility' or just because I myself am shaped by the binarism of western epistemology, which has influenced my way of thinking in the short time I have been studying at a western university. Maybe I have absorbed such dichotomic epistemology already during my academic years in Turkey. For whatever reason, the work is founded on binaries: I oppose Eurocentric education, shaped by colonial heritage, to *Decolonising Education*, additive learning to transformative learning, and mere academic

training to *Social Justice Education*. My hope is that the dichotomies will serve a good purpose. In the sense of Homi Bhabha (28-29), I will take my chance to overcome these binaries in the synthesis of this thesis in Chapter 6, where I will present a more holistic view on my subject.

5. Empirical Research

In the following, I will present the analysis results from the different types of documents (e. g. Official Website of the degree, Legal Documents such as Study Regulations for current students, including Module Objectives, Code of Conduct, Form and Content of Introductory Course). I have looked at and from the students' questionnaire. I will present my results structured around each analysed document. In the second part of the chapter, I draw conclusions from the analysis results and synthesize the insights, gained in the process of analysis.

5.1. Self-Description of AMLC Master's Degree

In this part, I present the analysis of my close, mindful reading of several documents following theoretical aspects I have presented in part four. The documents I analyse in this part contain the representation of the degree's self-description. This allows me to make conclusions from the analysis about the degree's intentions and conceptualisation of educational goals, target group and understanding of higher education. The presentation of the results begins with the analysis of the text on the degree's homepage, continues with the analysis of several legal documents and then two advertising materials.

The logical way to structure the presentation of results would be to structure them around different patterns and notions. Nevertheless, I have chosen to present my analysis results sticking to the same chronological order as I have followed while analysing the texts of the homepage to enable the readers to follow through the way in which my insights have appeared in the process of close reading. The big challenge for me was that the way the website is structured leads to different links of Potsdam University that are not exclusively relevant for the degree. The first significant insight I could derive from the analysis of these documents concern the degree's ambivalence between own awareness, agency, positioning and their official representation. The second is related to the obviously central role of the

"intercultural skills" as educational goal of the degree without providing any explicit conceptualisation of that competency.

Analysis Of the Official Website Of the Degree

The official website of the degree provides a definition of the degree's area of studies in a text placed just above the section *The programme at a glance* (See Appx. II, 26). The word "worldwide" in the first sentence implicates the avoidance of Eurocentric orientation of the subjects and the way the degree conceptualises its area. The syntax and stylistics of the first part of the next sentence, "[a]part from providing European and American perspectives," create in the reader the expectation that the mentioned perspectives, linked to the adjectives 'European' and 'American,' will be completed in the second part of the sentence by further perspectives, also linked to areas of the world in their adjective definition, but different than the areas mentioned in the first part of the sentence (e.g. "Asian" or "Australian"). Yet it surprises that the second part of the sentence does not introduce further perspectives on subjects, but rather subjects themselves: "the program also includes an analysis of African, Asian, and Australian phenomena of literary and cultural modernity." The sentence implicates that the degree is based on European and American perspectives, and these perspectives are applied also to analyse phenomena literary and cultural modernity, which are geographically (but not epistemologically) situated in the regions implied by the adjectives attached to 'phenomena: "African, Asian, and Australian." Through the inclusion of the adjectives African, Asian and Australian, which appear through the syntax of the sentence as opposed to European and American, let's hope, that the degree may wish to position itself as one which is aware of positionalities, acknowledges the existence of Eurocentrism and tries to overcome it through the inclusion of further perspectives. Yet the sentence as it is finally formulated at this place, ends in a different way so that the perception of a clear position remains only a subject of readers' individual interpretations. This is the first place where the degree's ambivalence between own awareness, on one side - and lack of clear positioning toward the matter of awareness - on the other - can be identified. Further places will follow throughout the analysis. The ambivalence appears in the very first page of the website, as though to frame a central issue of the degree on its way of transformation, as this analysis will show. Only in the part *What are "modernities?"* (See Appx. II; 27) does the degree seem to make a clearer statement in terms of its own positioning stating that, "while most theories construct modernity as a phenomenon that originated in Europe and only later 'exported' to other parts

of the world, this MA programme conceives of modernity as the outcome of global exchange and interaction."

Interesting, is the use of diverging wording to name one and the same study area in the website, talking about "Anglophone literatures and cultures worldwide" and in the degree's poster, which presents it as a study programme of "postcolonial British and American literature and culture" (See Appx. III). It is unclear, if both ways to name the area are used as synonymous by the degree, or if they contain different emphasises which represent the conceptualisation of the degree at different times and thus a development in the degree's consciousness and self-perception. The implication of an ever further developing self-definition of the degree makes it alive, breathing and somehow 'human' and reminds of a space which is able and willing to learn. Again, this reminds of education where the educators, and not only the students, learn. It would be an indication of the degree's embracement of a non-Eurocentric conceptualisation of the educators' role and agency. But the diverging definitions in two different documents might also be interpreted as a diffuse focus and as a lack of fixed and stable own contour. The diffuse focus definition has motivated the question: "What subjects did you expect to study or what exactly did you imagine under the name of the degree, when you decided to apply for the program?" in the questionnaire handed out to current students on the program to examine their perspectives and perception as main addressees of the degree's website and the advertising materials.

Understanding of Modernity

In the section *Program Content* (See Appx. II, 15) the degree specifies what it means by *modernity* by stating it is, "a term that comprises both an historical epoch and a specific social experience." The question occurs, whether the epoch will be further temporal indicated (e.g. from … until or naming centuries) and if the "specific social experience" will be further described. Apparent becomes merely that the degree comprises two 'things,' different from each other without indicating which two in particular. This can be indicated that the degree presumes that the candidate reading the text would have the knowledge-background to contextualise the sketched area on their own. This might be an implication that the degree addresses primarily students with an academic background that allows them to independently contextualise the subject. Logically this group would not include candidates not familiar with European reading of history and social experiences or who would lack general educational background in history and social science, which might be true for non-traditional students. The inclusion of a further elaboration on the epoch and the social experience, named in the

definition, would indicate willingness of the degree to address candidates of different social and cultural backgrounds.

Academic Culture

In the next sentence, the understanding is impaired, since the usage of the word *methodologies* suggests their explorative quality to be meant, but the word that follows is "explanatory" - an adjective I would rather relate to theories or models: "Using a combined literary and cultural studies approach, you will be studying a variety of methodologies and their explanatory power as well as their applicability to modern issues and questions". One feels the will of the degree to make itself understood, however after not clearly understanding by reading it leaves one frustrated and doubting in one's own knowledge and intelligence. This is probably mostly experienced by non-traditional candidates of the programme. An expression from the students' questionnaire (Appx. I) visualises this feeling very clearly: "You need an MA [degree] to understand" the meaning.

In the following text the degree shows its awareness of the existence of diverse academic cultures in different places of the world and their equal validity. Therefore, it encourages students to explore, "differences between various academic cultures." This attitude clearly shows the embracement of the value of diversity and can also be seen as a positioning since, "various academic cultures" may be linked to various epistemologies. Yet, this is only implicit on the website and only an interpretation.

In the section *Program Content* on the first page of the website, the degree encourages students to reflect critically: "In order to reflect on the differences between various academic cultures, you will also spend one semester at one of the partner universities of the University of Potsdam [...]." The preference for the competency of reflection, in contrary to the competency of knowing, the degree states it's awareness of and its being interested in the subjective perceptions of students. This is an indication that critical thinking, reflexion and subjective perception have an important space in the degree's envisioned educational goals. The suggested *journal* as assignment also indicates that own subjective experiences matter, since those are given the validity of an assignment to be graded.

Encouragement

At the end of the section *Program Content* the degree presents an opportunity: "In exceptional cases you can substitute your semester abroad with serving as a mentor for

international students at the University of Potsdam and by writing a detailed journal about your experiences during that time." Yet, the word *mentor* as well as the roles, tasks and functions of the mentor and mentee are not further defined. Applied to international students without further elaboration, the word mentor creates implications of international students being in need of any kind of mentorship. The following questions appear while reading: is the mentorship about support for orientation on the campus (in such case of providing information also international students already studying in second, third or fourth semester of the degree can be of the same help as non-international students)?Also, are international students allowed to request mentorship on their own or are they serving as the necessary element for local students to complete the task, regardless of their subjective needs? One could also ask, in what way are their real need for support being examined and considered in the conceptualisation of the described mentorship? This contains implications for the conceptualisation of international students in the degree. On the other hand, the indication of "exceptional cases" clearly signalises its understanding for individual circumstances and declares flexibility, which is an embodiment of humanness. In this way, one can read the values of flexibility and support as values that the degree is driven by.

Problem-Posing Education and Internationality

In the *Course Objective and Future Career Options* (Appx. II, 1) section, the degree writes about students' critical engagement with subjects. This provides further argument for the motivation of the degree to provide space for problem-posing education as argued by Freire. Further in the section, the degree writes about "analysis that are often in conflict with one another and that come from different historical, disciplinary, or regional contexts." In this, one can see courage from the degree to approach issues related to modernity from controversial perspectives, such as race, class, gender, privilege, nation, ethnicity. Yet one more thing becomes apparent in the analysed sentence - it seems almost self-understanding for the degree that those issues will be "analysed" only, since there is no comment on the fact that people discussing these issues, might have the need to speak about own experiences with oppression or might enter into a space of transformative learning, realising their own privileged backgrounds. This may indicate that the degree is more a space of scholarly instruction and training than a space where collective social justice learning is envisioned.

In the next part of the text, the degree declares its 'international orientation,' yet it does not explicitly state in what way it conceptualises and enables conditions for what an international group needs to work together on postcolonial subjects. Surely the restricted text

volume, required for the short representation on a website might be the reason for such decision against further elaborations. Yet another interpretations could be that the degree does not have a particular conscious approach to conceptualising and conducting educational events in an international group, thus escaping pedagogical responsibility and drawing on to the conclusion and the practice, that somehow think that somehow "it will work out".

Educational Space and Competencies

The use of the word 'facilitates,' in the description of the degree's objectives and future career options implicates teaching rather in a mode of enabling learning experiences than in a mode of direct instruction as envisioned for the degree. Implicating a non-hierarchical educator-student relation, the choice of facilitation as the description of the teaching can be indicate its motivation to embody an educational space of decolonised teaching and learning practices.

The inclusion and the explicit naming of 'intercultural skills' as educational goal in the section *Course Objective and Future Career Options* implicates transformative learning as educational practice. The acquisition of competencies, related to constructive dealing strategies with diverse cultures, require personal reflection and is connected with a shift in one's behaviour as individual and not only with cognitively integrated insights. This can be interpreted as a sign that the degree envisions transformative learning as a learning mode to enable and facilitate in its educational events. However, the use of the formulation 'intercultural skills' also have implications. If chosen consciously, it implies a degree's preference for culturizing approaches to such competences, which divide people according to their ethnic and/or national belonging into homogenous groups (e.g. Edward T. Hall's *Beyond Culture)*. This is an approach that has been criticized by progressive scholars such as Paul Mecheril, who argues in *Resistance Subjects, Representations, Context* that competencies, related to diversity and interculturality, must include the awareness of power relations. He continues that these are primarily realized in one's ability to orientate oneself among the existing diversity within one existing national or ethnic group. In such understandings the competency is referred to as diversity awareness. If not chosen consciously, the use of 'intercultural skills' can be an indication of the degree's lacking position towards existing discourses on competencies about dealing with diversity. This is nowadays enriched by a corpus of attempts to overcome categorizing, culturizing and naturalizing qualities and to come closer to competency conceptualisations and names, which do justice to diversity and

the intersections of race, class, gender, ethnicity, religion, socio-cultural background and resulting from those disadvantages and privilege as the just way to regard ‘culture.’.

In the section *Advantages at a Glance,* the degree declares again that, “[t]he planned study abroad segment will increase [...] [students’] cultural competence and help perfect [...] [students’] language skills.” This time the term– ‘cultural competence’ is used. Assuming that this is used as a synonym to ‘intercultural skills,’, the repetition emphasises the importance of the competency as educational goal of the degree to be realised in a mode of transformative learning. In the description of the objectives for *Module 7: International Research and Exchange* in the *Study and Examination Regulations* document, ‘intercultural competence’ is again listed as a key skill to develop. The formulation here introduces yet another term, used by the degree to name the skill. By providing further elaborations, the degree here comes the closest to formulate an own understanding of what intercultural competency means for students: Namely, gaining 1) “insight into the cultural conditioning of their own academic socialization and the plurality of academic and university systems,” 2) “ability to critically reflect upon and relativize their own ways of approaching problems and points of view,” and 3) “representing and communicating differences and commonalities with partners from cultural contexts different from their own.” The elaborations allow assumptions that ‘cultural contexts’ would include also diverse socio-cultural and socio-economic backgrounds, as diversity-oriented approaches to *culture* would regard the phenomenon. Yet, even if meant by the degree in that way, it remains implicit and is far from a clearly recognizable position to culture and so is the degree’s conceptualisation of the corresponding competency.

Another educational goal is introduced by the degree in the following way: “you will learn how to do academic work independently and to present your research results appropriately in a Master’s thesis as well as in oral presentations.” The proverb ‘appropriately,’ is regarded by the degree as enough description for the reader to understand what it means. This implies that there is a certain right, known and valid way of oral and written result presentation. This can be related to the degree preferring dominant for Western Academy epistemology in academic writing and to its understanding of students’ writing as a ‘technical’ process results being written down, and not as a process of conveying individual sense-making. On the other hand, ‘appropriately’ could also be interpreted in a way that the criteria for appropriateness will differ for each course/topic. The word might have been used also merely as a synonym of *effective* or *suitable to the individual perspective or subjective sense-making.* Yet used in the context of education the word *appropriately,* containing the same root as *appropriation* and used with no further elaborations, creates associations to

much of colonial conceptualisations of educator-student relations similar to those of oppressors and oppressed (Freire 58) and the commitment to Eurocentric epistemologies as superior to others. As a degree of postcolonial subjects, the Master's programme of AMLC needs to avoid its use.

Further in the section *Course Objective and Future Career Options,* the degree provides information about the fields in which the graduates can develop their careers. It says that this could be, "in areas that demand specialized knowledge in literary and cultural formations and diversity in the English-speaking world." The areas require only 'specialised knowledge," but not *critical positioning, reflexion* or *awareness* of the degree's subject. This indicates that the degree does not envision its graduates to become agents of social justice or postcolonial critique through a elf-positioning based on values in their prospective careers. This rather advocates becoming experts in a neutral way content-wise. It is also an indication that additive and not transformative learning is foreseen as the dominant mode of learning in the degree.

In the section *Advantages at a Glance* (Appx. II, 1), it is stated that, "[p]rojects and internships in cooperation with regional institutes are an important part of this program." This underlines the degree's interconnections with the local partners, however without those being named or listed for further references. This might be seen as another way of avoiding positioning, since considering partners in their functions as reference becomes impossible through the abstaining from naming those. On the other hand, the lack of a link or further information on the partners available for "projects and internships," may represent a barrier for students' participation in this opportunity. The access to the partners might be given to students in private communication with educators or responsible members of the degree's administration. Having to approach for information personally is a barrier for students who are less self-confident. That corporations with regional institutes are possible and can enable students to gather experience, can also be an indication that the degree envisions space for practicing and trying out the insights that students gain throughout the course of education. This is something crucial for transformative learning as show in part three.

The suggestion in the section *Advantages at a Glance* that the 'study abroad' will help perfect students' language skills also has an implication: if there is space for perfecting language skills, then it seems like the degree welcomes students with different levels of English language proficiency. At first glance this seems to be an inclusive opportunity for students, whose academic background did not allow their perfection of English Language Acquisition. Yet if Language Proficiency plays a role as a grading criterion in the degree, then

this would lead to disadvantages for the students with lower language proficiency, who were invited to the degree. An important question would also be, which English proficiency level is taken as the criterion for the best possible grade by the grading of students' written and oral performance? English on the level of native speakers or English on the level that the degree has defined officially as an entry requirement? Another way to interpret the statement would be as an expectation and perspective, that due to the study abroad, students will graduate with the highest possible language proficiency level, regardless of their entry levels.

Modules and Content

The table of *Content and Credit Points* (Appx. II; 5) of the degree places the degree in the context of formal and organized higher education with its respective requirements. Examining the modules' names (*Literary/Cultural Theories of Modernity, Literature and Modernity, Culture and Modernity)* it becomes apparent that none of these imply value-orientation or notions of normativity. Considering that the degree's topics are in the field of postcolonial subjects, the question arises if it is a conscious choice to abstain from using adjective such as 'postcolonial' or 'critical' in the module titles? Also, what may the functions and the motivation of this choice be? One possible interpretation is that it may bring security and acceptance to the degree in terms of academic integration and funding opportunities as a Master Programme situated in the rather traditional-oriented *Institute für Anglistik und Amerikanistik.* Yet for candidates and subscribed students it rather implies that the degree's subjects would be free of normativity and values. In my opinion, they cannot be, since the lens of postcolonial awareness is already founded on values and normativity. These values reject oppression and envision a world in which exploitation of one group of people, state or system over another does not have a place anymore. Seen in this way, the question remains, if it is a strategic choice of the degree to present its subjects as in the module names as neutral? Or if the degree believes to be neutral and does not identify with the value-foundation of postcolonial critic to power relations and white supremacy? If we take a closer look at the particular courses in the different modules we discover that the module Literary/Cultural Theories of Modernity in the Winter Semester 2018/2019 consists of the following courses: "Black Atlantic Fictions" and "Critical Animal Studies, "The module *Literature and Modernity* consists of the courses "Abrahamic Religions: Discourses of Conflict and Overlap," "Literature and Affect," "Cultural perspectives on Aging," and "U.S. American Narratives of Age and Refuge." The names of the courses indicate the subjects as phenomena belonging to the concept of modernity, however they do not specify in what way those

subjects are being approached in class. During my experience as a student of the degree, I have witnessed that in most of the educational events the degree demonstrates great courage for discussions about power relations, imperial power and social injustice in their different aspects. In my opinion, the degree therefore overtakes a great social responsibility in the field of German Higher Education by offering such a critical approach. But this orientation, however, stays invisible from the official web representation. Therefore, it is evident that this reality is not being stated as or *is not* a conscious pedagogical position. This can again be interpreted as an indication of the degree's ambivalence - this time between agency and representation.

Student Support

In the section *Student support service* (Appx. II, 19) an existing "buddy program for international students" is presented. This shows that primarily international students are regarded as students who might need support. It may indicate ignorance, since local non-traditional students might also need orientation support and encouragement. It therefore conceptualises this group of students as the ones who are supposed to know how everything works at the university. This perception worsens the pressure on non-traditional local students who feel even more that they do not fit to the expectations.

In the section *Study committee* (Appx. II, 20), the existence, functions and tasks of a study committee are presented. The main task of the board is defined with the very general task of "ensuring the quality of the degree programme." Another task of the organ is defined as to formulate "well-grounded suggestions for improving teaching and study." The fact that both educators and students are included in the organ shows an eye level approach of the degree towards its students and its readiness for partnership and cooperation for inclusion and participation. Yet from the formulations, it becomes apparent that this board has power, position and right to influence the way the degree is conducted. Therefore this is connected to the topic of participation and representation of students and educators, since the organ's work influences all students of the degree. Questions regarding transparency occur: How is the entry to this organ from the sides of students and of educators conceptualised, organised, communicated? Is the entry realised through a mandate (nominations, elections) or through a call for application? What are the nomination or selection criteria? How is it ensured, that the power that the students receive will not be corrupted by personal interests? What kind of power do the board's decisions have? How exactly can the students in the committee gather and represent the existing needs, requests among all the students, they seem to be

representing? Information about all those crucial points is missing on the degree's website. This makes the presentation of that board on the website ambiguous. On the one hand, it implies students' participation, and on the other hand it may create hierarchies and power structures among students as well as practices of quasi participation.

In *Supervision and Counselling* section (Appendix II; 24), which leads to the page Institut für Anglistik und Amerikanistik, the expression used to present the purpose of supervision and concealing is "to help students orient themselves at the beginning of their studies." The fact that "advisory sessions are offered to each student," shows the degree's awareness of the role of supervision and consulting, where students can get support equally and individually. To really serve as a support opportunity, contributing to inclusion and full participation of all student, such opportunities need to be promoted more prominently on the website of the degree to be recognized.

Legal Documents

Study and Examination Regulations for the Master Programme Anglophone Modernities in Literature and Culture

The document *Study and Examination Regulations for the Master Programme Anglophone Modernities in Literature and Culture* contains in both versions detailed explanations of study conduct and examination rules. It has obviously served as a source for the content-development of several pages from the official website of the degree. The document defines the degree clearly as a research-oriented MA-program. In the former document's version, different from the current one, the learning goals/competences are explained and defined as such. In the current version, the same content is called 'objectives.' The new term is rather related to the field of project management and the language of grant applications and is thus a more 'technical' term. The attitude in the former version, reflected in the language in this example, seems more pedagogical and thus logical and suitable for the field of education. This change in the terminology in an important legal and representative document for the degree could be interpreted as an indication for the adoption of neo-liberal influences on the degree's organisation, as such influences can be observed in the entire field of education nowadays. The conflict between economical and pedagogical logics in the field of education is not new, yet the transfer of neo-liberal attitudes to education brings a new way of "dehumanizing" education, to stay by Freire's term (58). This is so because such attitudes perceive the human as something, which should simply function, and human's development merely as optimization of capacity. Therefore, such views instrumentalise education for this

purpose. It is important that educators, responsible for the conceptualisation of degrees, stay conscious about this danger.

The section *Objectives of Master's Studies* (Appx. II; 14) contains information already presented on the website and thus considered in my analysis. Yet this section deserves a second glance of close attention due to the repeated appearance of words or terms indicating certain values. For example, 'intercultural competence' is repeatedly used and being placed by the objectives of the degree. This soft skill is therefore not only a key competence of the degree to foster, alongside with scholar skills, it also indicates the degree's appreciation for the complexity of diverse perspectives and motivation to enable its graduates of behaving in a constructive way in diverse academic surroundings. This allows me to interpret the skill 'intercultural competence' also as a value of the degree.

In the new version of the document, the attendance of nine seminars and the completion of three graded term papers are foreseen throughout the course of study- In the old version, the number of seminars is six and the same number of module papers are required to complete these educational events. This development from less to more presence time in the form of the seminars brings more opportunities for interaction among students and educators and it enables more occasions to develop a community atmosphere in the group of students. This is crucial for enabling honest and fruitful discussions. Therefore, the development can be interpreted as a reaction from the degree towards the diversity in the classroom and as adjustments of the learning environment, which should enable conditions for learning in a diverse group on the degree's subjects. The development can be interpreted also as a reaction to perceived feedback from students, which would be an indication that the degree is open to adjust and learn. Another possibility would be that the development is caused by structural requirements external to the degree.

The Study and Examination Regulations-Document continues with the detailed description of each degree module's objectives (competences to foster), their formats and assessment rules. The fact that the way of graded assessment is mainly through short and long essays proves also for the AMLC-degree the dominance of this problematic writing form, which maintains inequality, especially for disadvantaged students, as I argued in the former chapters.

Module Objectives

In the next step, I will have a closer look at the objectives of the modules, except of those of the module *Introduction to Anglophone Modernities*, which will be examined detailly

in the second part of this analysis (part 5.2.). It is obvious that the majority of the formulated objectives define competencies, which consist of cognitive skills and require rather additive learning to be acquired by students. Here, I would like to provide some examples of such competencies: ability "to describe complex methods for theorizing modernity" (Module 2: Literary/Cultural Theories of Modernity); capability "of critical engagement with competing scholarly positions" (Module 2: Literary/Cultural Theories of Modernity); ability "to precisely examine and aesthetically assess literary texts" (Module 3: Literature and Modernity); ability "to make methodologically founded arguments about the mediality and sociality of texts" (Module 3: Literature and Modernity); ability "to recognize the diverse interactions between texts and contexts and between national literatures" (Module 3: Literature and Modernity); ability "to assess the role of culture for the dynamic dimensions of social processes in modernity" (Module 4: Culture and Modernity); and ability "to examine regionally specific developments" (Module 4: Culture and Modernity). In line with what is normal for a degree, situated in the context of Western Academy, it is not surprising that the majority of objectives are rooted in cognitive, rational mental achievements.

Yet still a considerable number of competencies, formulated in the document, also refer to transformative learning, such as the "capability of forming an own independent judgment" (Module 2: Literary/Cultural Theories of Modernity), which might require the questioning and rejection of contradicting old knowledge, strategies and skills of forming positions. Further examples are: ability "to reflect upon the mediality and sociality of texts" (Module 3: Literature and Modernity); "comprehend the city as an ambivalent site of modernity" (Module 4: Culture and Modernity); ability "to see the city as a nerve centre for global processes of interconnection, as a space of extreme economic, social, ethnic and gender-specific inequality and of the highly conflictual negotiation of this inequality" (Module 4: Culture and Modernity); "intercultural communicative competence" (Module 6: Internship); and "intercultural competence" (Module 7: International Research and Exchange).

The "ability to make methodologically consistent arguments that meet scholarly standards" (Module 2: Literary/Cultural Theories of Modernity), as a competency to foster in the degree's modules, requires special attention. The absence of attributes to "scholarly standards" implies that whether there is only one type of scholarly standards or that the existing standards are known by everyone, addressed by the document. This abstinence of further definition of the standards is problematic in an international degree, where students come from diverse academic socialisations. It can lead to confusions among students about

which standards are exactly meant, and it can indicate an attitude of supremacy from the side of the degree, if the standards are not named/defined.

Looking at the *Research Colloquium Module*'s description, it is important to emphasize the space it aims to provide for students to become familiar with "different research perspectives in the subject and its sub-disciplines." This can be interpreted as the degree's readiness to create space for diverse ways of approaching research, including non-Eurocentric perspectives. This might encourage and accompany students to choose alternative research methodologies in their projects within the course of study. This would contribute to decolonizing the educational space of the degree. On the other hand, the expression "different research perspectives" is not explicitly defined as an integration of dominant and marginalized research methodologies, thus allowing further space for interpretation and missing another chance for clear positioning. The ability to present students' projects in "an appropriate and comprehensible form" is another implication for the existence of a norm everyone is supposed to know and agree with (of western scholarship), supported by the degree.

What also impresses is that the conceptualisation of the degree does not include any space of organised learning in which students can reflect on their practical experiences with the subjects of their study from the time of their official obligatory internships.

Code of Conduct

In the document *Code of Conduct* (Appx. II; 4), the degree regulates the way of interaction, the responsibilities, rights and duties of the degree's students, educators and administration staff members. It is important to mention that the document is valid for all study programmes of the Institute für Anglistik und Amerikanistik of the University of Potsdam. From the close reading of the document, it becomes evident, that the document's text contains notions, which can be identified and interpreted as core values that the degree commits itself to: high quality, cooperation, non-hierarchical relations, responsibility, mutual respect, integrity, holistic perception, participation, inclusion, space free of discrimination, critical thinking, communication, atmosphere of support, transparency, and feedback. This is an impressive complex of notions, which in their combination indicate high awareness of and the commitment of the degree to embody participation and inclusion in an educational space free of discrimination, space of communication and support.

Non-Hierarchical Relations

The document mentions “joint effort, teaching staff and administrative staff” and that, “all members of the Department work together and interact with another.” This shows the degree’s awareness of cooperation and the will to establish non-hierarchical relations among the three groups mentioned. This is also visible in the formulation “responsibilities and expectations of both students and staff,” which shows that students, educators and administration staff members are equally considered and that the document has definition power over all agents equally.

Attitude Towards International Students

The formulation, that the code “serves as a guideline for new and international students,” draws attention. It raises the question, why exactly those two groups of students are mentioned? Are not all new students meant under the adjective ‘new’ both international and local? The formulation of the code problematically implies that international students may need guideline in terms of responsibilities and expectations, even after they are not newcomers anymore, whereas local students may need it only when they are new to the university. This suggests different levels of intelligence or skills to behave according to the suggested ethical frame of the students concerned, if the formulation is chosen in this way consciously.

Student vs. Staff

The emphasis on respect “among students or between students and staff” indicates the degree’s commitment to reciprocal treatment not only from students to educators, but also from educators to students. Yet if the Code of Conduct regulates all relationships of the department members, as its opening text suggests, it is surprising that ‘staff among staff’ is not included in the mutual respect recommendation. The question is then, if the document is really meant for all groups or only for students, to only create a ‘feeling of non-hierarchy.’ Another implication, resulting from the absence of staff-to-staff respect definition, is that students need to be reminded of mutual respect, whereas staff members per se does need to be reminded of respect, which discriminates upon students. Of course, the possibility that the incompleteness of the formulation was unintended as likely as other suggestions, however reading the document influences student’s perception of the degree’s perspective on them.

Integrity

Placing the power of the document "both inside and outside the classroom" is a sign of integrity and indicates the degree's holistic perception. The members of the department does not only 'play a role' in the classroom but included personalities in every situation and place. The same relates to the students as well. This perception of the degree is very close to the educator-student relationship envisioned for decolonized educational spaces. Proclaiming "academic participation for all," the degree commits to the value of inclusion in the collective production of insights in the classroom. Another indication for the degree's commitment to the value of academic participation for all, is the expression "joint intellectual inquiry" as opposed to "single correct answer."

Critical Thinking

The code further proclaims the importance of "critical thinking and discussion" yet *critical thinking* needs to be defined, since many different concepts on critical thinking exist, and it is not clear what the degree exactly means by the term. Put next to each other, critical thinking and discussion compose the notion of constructive debate, which seems to be a further value of the degree.

The Role of Educators

Elaborating on communication "among seminar participants," the code does not define any role for the educators in the process of communication and discussion. This implies that the responsibility for the creation of such communication is a responsibility of the students. This – creates an insecurity about the educators' role in such process. It indicates a lack of understanding of the importance of the pedagogical competency in a moderation which is able to establish such communication in a diverse group. This way, one could argue that this formulation, as a conscious 'didactical' concept, frees the educators from their pedagogical responsibility.

The fact that the conduct mentions "supportive working atmosphere" and "coherence within seminar groups" indicates that the degree has a clear understanding of the group of attending students as community. The usage of the term 'group' is associated with group dynamic, processes, development. This again can be an indication of the intention of the degree to establish spaces where transformative and SJL may be possible.

Facilitation

Interestingly, the educator`s moderation and facilitation are not listed among the factors identified by the code as required to achieve "supportive working atmosphere and coherence within seminar groups." The assumption that on-time-information about seminar contents, requirements and grading, preparation for and attendance of seminars and feedback alone are what it takes to create working atmosphere of support, shows a somewhat rationalistic approach to atmosphere and reduces it to mutual duties. This can be interpreted as a lack of pedagogical awareness about the role of facilitation and moderation for the establishment of educational spaces, which foster learning processes for all students in a diverse group. It also implies an underestimation of the complexity of groups as dynamic interdependencies of activated and maintained relationships. In the same time, the degree's longing to establish "nourishing group dynamics" is visible in the vision of enabling "fruitful discussion and free interaction." This suggests that the degree formulates goals akin to decolonised educational spaces, while lacking the complete awareness about what it takes to achieve those goals (for example attendance is not the only element of a nourishing group dynamics, as the text suggests).

Home Feeling

The open invitation from the side of the degree to support students in existential worries becomes evident in the definition of "related to family life and financial difficulties." This caring attitude creates the feeling of home and family, as it offers help for and the promise of confidential treatment. This statement embodies the degree's humanness as a core value.

Advertising Materials

Printed in March 2018, the flyer *Anglophone Modernities in Literature and Culture* (Appendix II; 8) states that the degree wishes to address candidates "with a keen interest in" different subjects, related to those of the degree. The prospective students are let to define if they identify themselves with the described group on their own, which can be interpreted as a commitment to the value of independence and autonomy for the degree's students. The attitude, visible in the flyer, acknowledges the subjective individual interest as constitutive for good scholarly practices. Defining what students can expect in the degree and emphasising "critical reflection," "plurality of ways of being modern," "postcolonial present," the degree seems to position itself more strongly in this relatively recent document of self-presentation.

The *Poster Master of Arts Anglophone Modernities in Literature and Culture* also serves the self-presentation of the degree. The purpose of the programme is defined and the degree states that it "prepares graduates for an academic profession in research." Open to international students and operating in a diverse environment locally, not defining "research" any further can be interpreted as the degree's understanding of a single valid way to do academic research professionally. As the analysis shows, this seems to be one pattern in the degree's understanding and/or representation (if it is only a matter of language, but not of conscious positioning).

5.2. Content and Classroom Realities

The Introductory course in the winter semester 2018/19 was identified and chosen as one of the artefacts to consider empirically through analysis because the course reflects the general conceptualisation of content, competencies to foster and learning-teaching arrangements of the degree. The *Moodle* course (Appx. II; 13) available at the platform *PULS* can be closely read and analysed, because it contains indications about the degree's understanding of and way to deal with the diversity in the classroom. To be able to examine these subjects, I will consider the content and messages of the text 'From Safe Space to Brave Space' (Arao and Clemens), which is included in the literature for the course. I am aware that in analysing teaching-learning arrangements or students' reactions to educators' professional acting in university (Bols 2012), other methods would have been more suitable. Yet I include this perspective because of its significant explanatory power for the aspects that my research focuses on.

Introductory Course

The analysis of the Introductory Course aims at revealing insights about the following questions:

- What topical aspects does the course consider and what implications can be derived from the topical aspects for their potential to awaken biographical issues of the learners in class, that might need space for expression, exploration and discussion? For that to happen, I will do a close reading of the parts *Objectives and Content* of *Introduction Course* in the *Study Regulation* document (Appx.II; 13).
- What efforts to balance inequality and power relations can be identified from the side of the educators through the conceptualisation of the course? Which practices signalise

efforts to enable inclusion and which practices might enhance inequality or exclusion in the classroom?

- What is the degree's understanding of diversity and its approach to diversity in the classroom? To analyse this, I will analyse the content of the text *From Safe Space to Brave Space* (Arao and Clemens 2012), foreseen as main text for the syllable named "Discussing Diversity," taking place in the second half of the *Introduction to Modernities WiSe 2018/19* Course (Appx. II; 13).

Mapping the Content

Having a look at the course' objectives and content, I could gain the following insights from my analysis: In the statement, "Students will gain an introductory knowledge of various perspectives on the concept of modernity from various areas of research," the course ensures that the students will gain this knowledge through engaging with different Modernity concepts, such as Literary Modernity (Milton 2003), Black Atlantic Modernity (Gilroy 1993; Benitez-Rojo 1997), Oceanic Modernity (Turnbull 2004), Modernity and the Anthropocene (Chakrabarty 2012; Latour 2014), Gender and Modernity (Felski 1995; Nead 1997), "Third World" Feminisms (Mohanty 1984), Queering Historiographies (Love 2007), and Pirate Modernity (Schwarz and Eckstein 2014). The objective definition states that students will "critically and conceptually engage with a pluralized understanding of modernity." Here again, it is not clear what exactly is meant by "critically."

The objective, that students will "learn to explain and reflect upon their own positions and to justify them in dialogue with other positions" identifies an accurate diagnostic from the side of the educators, since in the first semester students need to develop their attitude towards the main subjects of the degree. Yet in terms of implementation, which unfortunately is not the focus of this analysis, important questions to raise would be how exactly do the educators envision the learning process? Does it happen automatically as a result of the text discussions or do students receive instructions on how to acquire the skill? Are they being accompanied and consulted on the way? The answers would influence the quality of education offered in the course.

By looking at the content description of the course, the following topical aspects could be extracted to visualise the range of course subjects: secularity, individualism, capitalism, coloniality, dynamic gender relations, the difference between public and private, constant renewal and transformation. These are characterized by permanent self-modernization, an integral part of what is modern, resulting in a heterogeneity and plurality of modernity that

can be analysed at both regional and international levels, aspects of the history of ideas, media and communication and insight from research into gender, research into cultural transfer and comparison, and methods from recent forms of global history and postcolonial studies (Appx. II; 14).

Biographies and Course Subjects

Listing the different topics of the course makes apparent that they contain topical substance loaded with potential to trigger students' biographical engagement with the class subjects. The most obvious examples of this observation, evident in the texts chosen for elaborations in the different classes, are as follows: memory and identity ("the notion of the modern self" by Milton's Satan in *Paradise Lost*) and origin (by Antonio Benitez-Rojo in *The Repeating Island*); human agency in the epoch of Anthropocene (by Latour, "Agency at the time of the Anthropocene"), history of slavery (by Paul Gilroy in *The Black Atlantic*), refugium and migration in the context of climate change (*Postcolonial Studies and the Challenge of Climate Change* by Dipesh Chakrabarty), third world feminism (by Chandra Talpade Mohanty in "Under Western Eyes: Feminist Scholarship and Colonial Discourses"), gender dynamics and queer history (by Heather Love, "The Politics of Refusal" Feeling Backward: The Loss and Politics of Queer History), postcolonial piracy (by Lars Eckstein and Anja Schwarz, *Postcolonial Piracy Media Distribution and Cultural Production in the Global South)*, gender ("Gender and Modernity" by Felski; "Mapping the Self: Gender Space and Modernity in Mid-Victorian London "by Lynda Nead); privilege, whiteness and social justice (by Arao and Clemens in "From safe Spaces to Brave Spaces"). This proves the necessity for a clear pedagogical position from the side of the degree's educators towards dealing with students' lived experience in the classroom.

Architecture of the Educational Space

The first session is devoted to welcoming the students. The text is Code of Conduct which is a decision of the degree that presents the way staff and educators work and what is expected from students. It is not clear if the class is interactively prepared with certain methods or it is about announcing the rules.

Different from previous years, the course *Introduction to Anglophone Modernities* gives needed information about *PULS, Moodle* and individual consultation to support students to schedule their classes in the Tutorial. We see this in another tutorial on *How to read for Class*, where students are prepared with the text *"*A possible India". The students will also

deal with the same text in the *e-Lecture.* It is not clear whether the assumption is that "the student doesn't know how to be prepared for an academic reading" and the class will be about how to read in a "certain" way, or it aims serves another aims to support students in *e-Lecture* for the same text. There are two Tutorial on *Academic Writing and one tutorial on Academic Writing and Presentations*. We see a prepared document on how to shape a written text (MLA).

The tutorial session is offered to support the orientation on the campus and the self-management of the students, and also to explain them how to read for class and teach them academic writing. Three sessions are devoted to the latter. It is interesting on which understanding of academic the writing the sessions are based on, and if they take into consideration the possibly diverging previous academic socialisations of the course's students.

Degree's Understanding of Diversity

In the degree, the text "From Safe Space to Brave Space: A New Way to Frame Dialogue around Diversity and Social Justice" by Brian Arao and Kristi Clemens is suggested to be discussed in class under the topic of diversity as a part of the Introductory course. Already from the content of the Code of Conduct, it becomes clear that the degree structurally commits to ensuring "a space for an exchange of ideas which is free of discrimination of any basis." The discussions on the topic of diversity in the course seeks to address student's behaviour and readiness to engage with the topic and to cooperate for the establishment of such space.

The text offers plenty of opportunities for controversial discussions, which makes it a suitable tool to open up a conversation about diversity in the classroom. Especially if this should be done from pedagogical perspective. The authors suggest that safe space (in their understanding in the end a space too peacefully initiate shifts in one's way of thinking) might not accept uncomfortable feelings of the students in the learning process (for example when students of privileged positions are confronted with their positions). They suggest more 'courage' for allowing privileged students to feel uncomfortable in the process of SJE in the hope that this will enable a learning process for them (Arao and Clemens 137, 138). The presentation of the way the authors have proceeded with the implementation of the chosen interactive method "one step forward, one step back" is problematic since some crucial steps are missing or implemented in an incompetent way (Arao and Clemens 136). The method needs to be done step by step to enable learning experiences and to minimize students'

defences as reactions to the method. However, I will abstain from exposing my complete critique here because it is not focus of my analysis. I will only mention one: to work with such interactive methods in class on topics of social justice requires a solid foundation of trust and solid, stable and sustainable relationships between students and between students and educators to be established and strengthened before the implementation of the exercise. The method is effective only when the existing authentic positive relationships can endure the load of the controversy that the method creates. This load activates emotions among the students, which motivate for questioning own previous views, because those seem incongruent to comprehend what has happened and why some students are not satisfied from the experience their role has given to them. E.g. if someone, I have come to value already, complains that he/she was left out to stay in the last row of the walk because of him/her being disadvantaged, my personal value of this person causes me to try to understand his/her experience and this will evoke empathy. Here, awareness naturally appears and the social justice issues behind the inequality that has become visible in the exercise can be explained and discussed in the debriefing part of the method. That is why taking care for community building in a sustainable group of students over a certain period of time is always a precondition to achieve good results with such methods for SJL, which is based on emotional resources to awaken the students (?) power to bring cognitive insights. From the way the problems with the method are exposed in the text, I get the impression that this important condition has not been taken care of or the results of the community building process prior to the method implementation were poor.

Another problem is that the author's' position in the text can be interpreted as a wish make white, privileged students feel uncomfortable. Their interpretation of safe space as a space of "social peace (that is, the peace of the elites)" (Freire "Pedagogy of the Oppressed" 59) is in my reading miscomprehended. In the text, the authors embody a rather political attitude, and it would be politically correct to discuss the topic with such attitude. But in the context of concrete implementation of learning opportunities, a more pedagogical approach is needed to avoid that learners break up the process of learning.

In the previous chapters, I have already acknowledged the need for all students to learn for social justice. For students of privileged positions this means to reflect on their positions as a first step, which the text suggests, too. Yet I want to differentiate between political positions and their concrete realisation in educational settings, which authors of the text do not seem to do. To enable SJL, empathy for the experiences of all students is needed, also for students who will "feel uncomfortable" in this process due to the awakening sense of

"responsibility and guilt, associated with the effects of racism" (Kendall qtd. in Ropers-Huilman 84). Feelings such as guilt and discomfort also need to be considered in the educational process. To accompany feelings like these with empathy is just the opposite of the attitude that people would deserve to feel because of their privilege - a logic to conceptualise human experiences akin rather to fields of penal law, but which does not have space in pedagogy, at least not in decolonised educational spaces. The pedagogical attitude would be the awareness that these feelings are normal in such situations. It would imply the confidence to accept that students experience them, the compassion for the students going through them, and the pedagogical skills to accompany the individual searches. Such attitude is only possible if educators remember that in contrast to the way we think of responsibility in political perspectives, in learning situations "We are all responsible for racism because it continues to exist. Yet, no one of us created what we have inherited" (Ropers-Huilman 85).

What is important for me is that educational practices, especially those in the name of social justice, should not multiply violence, since colonial thinking is rooted particularly in violence expressed in the right of ones to decide over others. It is important to keep in mind that positive effects of SJE does not occur when someone external to the group defines what is just, but through enabling horizons-widening for the students as a natural process and result of interaction and exchange. We have to be careful in our passion for social justice not to 'create' unjust educators. Since privilege is learned, realising one's privileged position also has to do with learning, unlearning and with overtaking responsibility for own positions (96), while guilt is an emotion which blocks learning experiences. The key is the willingness of the educators to accompany the learning process of all students - also of those who will have defences to recognise their privileges. Being accepted, persons accept themselves and grow. This doesn't mean that this growth is not painful. But the educator's task is to create spaces, in which the discomfort will not lead to a panic zone, and empathy is an important key for enabling such space.

Since it does not become visible what is the degree's position to the text from the course representation in Moodle, I cannot draw conclusions if there are any relations between the positions in the text and the attitude of the degree. What is interesting is that the degree deals in different ways with the topic of diversity in the course in the Winter Semester 2017/2018 and the Winter Semester 2018/2019. In the first year, diversity challenges are addressed as an issue in the group with the aim of negotiating and discussing solutions in an open space and interactive way (Minute Introductory Course 2017). In the Winter Semester

2018/2019, it seems like the text will be discussed with the students in the tutorial in the same way as is proceeded with other texts. So, the group will discuss *about* diversity, ant not the diversity *in class*. The diversity challenges of the groups are thus addressed and attempted to be solved in a cognitive way. This has the danger of *intellectualisation* as strategy to deal with the existing power relation issues in classroom different from engaging with one's own subjective experiences and those of the others in the group, which would be closer to education for social justice.

From a pedagogical point of view the text has activist quality but little pedagogical one. If supposed to contribute to decolonising educational spaces, the use of the text brings the danger to encourage intellectual engagement with the topic instead of authentic exchange of lived experience from the common space of the classroom. Unclear stays which experiences the degree has done with the discussion of the text in the class and to what extent the conversations could approach existing power dispositions in the classroom. Unclear is also how much the class has contributed to more awareness of the group's members about social justice and diversity in classroom generally, since all of these important questions cannot be explored through the reading of the course architecture.

In terms of the degree's response to the growing diversity of the students, a significant development can be recognized: the improvements in the field of the students' support. This is evident in the rage of additional events and facilities, such as special sessions for orientation, inclusion of tours in the programme and the offer for practical support. Also, the tutorial itself as an obligatory part of the Introductory Course, as an additional space in which students can grow into the subjects of the degree, serves as support for the students' socialization in the degree.

5.3. Analysis of the Students' opinion survey

In a questionnaire I developed and asked five questions to current students of the degree. All responses are transcribed and included in a separate file "Appendix I" in the Appendix Section of this thesis. I have typed the responses exactly in the same way as they were hand-written by the students, to keep those as authentic as possible. This is the reason why some sentences contain language deficits. I conducted the interviews in two classes and received back 21 filled out questionnaire sheets from 21 students. Additionally, to that I received emails from students, who voluntarily wished to share more of their feedback. Apart from that, I also gathered own impressions on the students' opinions during several

conversations, while explaining them the task. It was impossible and not planned to consider all these impressions for the analysis, so I have kept to the transcribed answers of the written questionnaire for this part of my analysis.

The aim of the survey was to enable insights on students' perception of the degree, especially to the degree's subjects - and to relate these perceptions to the self-understanding notions, identified in the analysis of the official documents, representing the degree's self-perception.

The following questions were included in the questionnaire:

Q1. What subjects did you expect to study or what exactly did you imagine under the name of Anglophone Modernities in Literature and Culture when you decided to apply for the study programme?

Q2. To what extent did this expectation correspond to the reality you experienced?

- What matched with your initial expectation?
- What didn't match with your initial expectation?

Q3. In what way do you often paraphrase the title of the Master Programme? Give examples of some comparisons or explanations that you often use, when in need to explain to others what your study programme is about.

Q4. Suppose you were to re-define the name of the Master Programme to make it a perfect match between subjects and title: what would be your suggestion(s) for an alternative name of the programme?

Q5. Any Comments?

In the following I will present and discuss the results of the responses' analysis. The first question aimed at examining the students' perception of the degree's subjects prior to their subscription. My aim was to use their remembrance as an indirect way to examine the experiences of candidates with the degree's presentation on the website. In this way I also expected to examine what associations the degree's name evokes in students - and then to analyse if these associations are related in any way to normativity, to postcolonial perspective and positions, to notions of political or value orientation since my thesis is that the degree contains this certain normativity and value orientation. The students' answers to that question confirmed that there is some confusion in terms of the degree's main subject perception from the side of candidates. The following statement visualises that well:

> I wasn't sure why it was "anglophone" and not "English". I thought maybe this was trying to signal it was more academic, not common… and as far modernities, I thought modernity meant maybe the mid-1900s, like somehow a

> rejection of the post-modern, but maybe it included the post-modern. And the pluralizing of it, I thought was another way of signifying it was academic not common. Literature is a though term I`ve found, is it fiction, is it not fiction, is there some kind of lower threshold that literature does not include? And Culture was even more ambiguous. I thought everything in modern humanities can somehow fit into this program. (Appx. I)

Another student states that "to be honest, I did my BA at the University of Potsdam (Anglistik, Amerikanistik), I hoped that the subject would be the same or even a bit more specialized. I expected to find subject with literary + cultured issues and nothing from all around the world- not life typical "classic" texts (which are important) but don't really give you a better understanding of the existing diversity." Other answers are "I was a bit confused" and "The programme was not clear to me". The diffuse impressions that the degree's name has made on candidates might be due to lack of clear positioning of the degree or to the background of knowledge required to comprehend the subject of the study. Yet most of the students, who took part in the survey, seems to have associated the degree with the field of postcolonial studies in the time before subscription. This expectation is visible on various answers on the question of expected subject area: "Postcolonial and gender Studies", "an MA in which I can pursue the decolonial themes", "Postcolonial Critic Literature", "I knew that it had a strong postcolonial focus", "I expected postcolonial studies and other cross-disciplinary courses", "imperialism/colonialism and how it has been exported-imposed". Most of the students who had such expectations also state in the questionnaire, that they believe the degree's name should be adjusted so to include the word "postcolonial" in the title. Some proposed examples for alternative names are "MA in Postcolonialism" and "Postcolonial or Decolonial [Studies]".

Several students expected something completely different than what degree offers, such as "Digital Humanities and the critical study of technological critical theories" and "World Music" among others. This gives again the impression that the degree could communicate its goals more clearly on the website, maybe providing examples, cases or main research questions. For other students their expectation on the precise geographical area as focus of the degree proved to be wrong as visible in the following statement "reading the website of the programme made me think it is more of a cultural study with focus on Canada and Australia". For students, who had graduated from a bachelor's degree at the University of Potsdam before applying for the AMLC-degree the subjects seems to be more clear and they have expected just what the degree is about: "I knew about the MA program because it is continuous of my

BA from Potsdam University". Yet another opinion indicates that the name was not helpful for orientation: if one would not know the programme from the previous degree, "the name does not give anything".

The second question, "To what extent did this expectation correspond to the reality you experienced?" was asked to examine matches and mismatches of the students' expectations and their subjective perception of the degree's subjects after their enrolment. Many students' expectations have been met. This is visible in answers like: "So far so good, only my first semester and I am looking forward to the internship/cross-institution programs"; "It turned out to be better than expected and I got really passionate about it." Further answers provide examples for what exactly has met students' expectations. Some answers are: "The inclusion of alternative modernity from "third world" countries."; "Many of the courses deal with the applied instances of colonialism." One person writes the following as answer to the second question: "I did not know postcolonialism. I am not social justice warrior. I began to appreciate what social justice doing. Extra events, conferences helped me" - a response which makes visible that the degree de facto has effects of social justice learning and the raising of awareness on social justice issues, be those effects intended or unintended.

What students state to not have expected prior to their application but have experienced after enrolment is that the degree is "an experimental MA. It is not rigid and clear. What is clear is only participation and papers". One student writes about a disappointed expectation: "I was hoping there would be more engagement from others to the class discussions". Another expression of unmet expectation is the statement "I was/am mystified by the lack of instructions overall". One statement shares only disappointment without pointing concrete reasons for that: "I was more disappointed than I had expected". Interesting is here that the students' answers focus not only on subjects, but on the way the degree is conceptualised, conducted, on the interaction in class - which indicates that all those elements play equally important role in students' perception of the degree and that content is not the only notion they associate the degree with.

The third question asks students, in what way they paraphrase the title of the Master Programme if they need to explain to others what they study. They are invited to provide examples for the way they paraphrase the degree's name to make it comprehensible to people outside the close academic community. The question aims at revealing what students face in their everyday life when they speak about their field of study and in the same time gathers further opinions of the students on what they believe the degree is about. Asked how they communicate the mane or field of their study, students provided many different answers, most

of them focusing on literature and culture. Some responses are: “I am telling people that I am doing an MA in ‘Decolonial Theory; Cultural Studies’ or Decolonial Modernities. They have to call it ‘Anglophone Modernities’ because it is hiding in an ‘Anglistik department’. Basically, I describe what I am doing, rather than what the MA is called.”; “Postcolonial Literature with modern focus what modernity means/looks like within Anglophone Cultures.; “Anglophone Modernities - I usually explain it as postcolonial studies as I feel like this is the main “point” of the course.” One student writes about the need to explain to others what ‘postcolonial’ means: “Really often I have to translate it into German for friends and family- furthermore I have to explain the postcolonial focus of the program- and the non (anti) Eurocentric side of the program” (Appx. I). These answers show again the dominance of perceptions, which relate the degree’s subjects to postcolonial studies and once more visualise the wide range of perceptions, existing on the degree’s main focus.

In the fourth question, asked to suggest a name for the degree, which is a perfect match between subjects and title, many different answers yet confusion, students provided diverse answers, and some were confused. Many answers state, that the focus should be on “postcolonial”. It is difficult to summarize the different suggestions in a conclusion, that is why I am listing different suggestions to visualise the existing diversity of suggestions: “I think the subject are ambiguous yet specific, and the title reflects that. You need an MA to understand what title means”; “Cultural Studies in Anglophone Context”; “MA in Postcolonialism”; “Philosophical or Theories in Humanities or Histography”; “Colonial Studies?” One student has elaborated more on their suggestion: “I think we would have to decide within the department what position within academia is more fitting to our collective orientation: “decolonial” or “postcolonial” … Because this is an important critical difference which would affect how we situate ourselves. I think go for decolonial, as it is the more critical position”. In this statement again, the need for clear positioning is expressed, this time in an explicit way. The wide range of subjects, perceived by the students, might be also an indication that the degree would be suitably defined by the term ‘interdisciplinary study programme’.

By the chance given to interviewed students to leave further comments, one student suggests that “Required reading” need to be visible “before you apply” as in the example of a degree of the University of Bayreuth (App. I). Another student adds: “I think the difficulty with this title is not due to the title or the subject but due to the lack of humanities education by much of the population”. The last statement, similarly to some of the other statements, provided as responses to the third question, show that degree students come in a position of

explaining what “postcolonial” and “Eurocentric” is to others, which is an act of raising awareness itself. This is an indication that the students are in an indirect role of advocating for the degree’s subjects, since making others understand what main terms mean already can be seen as educative moments. This can be an indication for the degree’s impact on the one side, and for the necessity for broader campaigns for non-formal adult education on postcolonial subjects.

6. Towards Pedagogy of Integrity

In the following chapter, I will present the conclusions from the analysis of the documents and the student’s questionnaires as a synthesis of the most relevant findings of my empirical research. In a next step, I will formulate applicable suggestions, which can support the degree on its way towards embodying a decolonised space of education.

6.1. Findings of the Empirical Research

The results of my analysis show clearly, that the degree Anglophone Modernities in Literature and Culture (AMLC) implements a great deal of practices and embody many values akin to decolonised education and can be a good example in the field of German Higher Education. The statement in official documents commitment to dialogue, interculturality, multidimensional perspectives, anti-discrimination critical thinking are clear proofs for the degree’s intention to create a space of empowering education, since

> [b]anking education resists dialogue; problem posing education regards dialogue as indispensable to the act of cognition [...]. Banking education treats students as objects of assistance; problem-posing education makes them critical thinkers. (Freire “Pedagogy of the Oppressed” 64)

Yet while the degree’s efforts and success to respond accurately to the different needs of the diverse students became visible from various aspects of the analysis results exposed in the previous chapter, there are still several important fields of improvement possibilities to reach its full potential as a space of decolonised education. In the following I am summarising the most significant of them.

First and foremost, the degree needs to commit a clearer positioning. While the analysed materials clearly indicate that the degree has a certain value foundation and is, luckily, not free of political views, its value orientation, its understanding of scholarship, its conceptualisation of science, and its attitude towards social justice as a main field for implementation of scientific insights of postcolonial subjects need to be expressed in a more definite and clear way in official documents and internet presence. This is the way to overcome the observed ambivalence between its high awareness and its rather vague positioning as well as between its real actions and the way these are (not) fully represented in official documents. In connection to that arises also the necessity for the degree's official commitment to a particular understanding of the following crucial notions, often used in the analysed documents for self-description purposes: intercultural competence, critical thinking, academic standards, and appropriate way. In this way the degree can make its positions clearer and this would also enable students/candidates, coming from other academic socializations, to better understand the requirements.

The second point is related to the lack of clear commitment to social justice learning in the degree: "I did not know postcolonialism. I am not social justice warrior. I began to appreciate what social justice [is] doing. Extra events, conferences helped me" (Appx. I). While the degee's impact on students' awareness of and social justice becomes evident in the questionnaire, the degree staff still need to decide consciously and officially to define their role as social justice facilitators or not (Ropers-Huilman 96). Another aspect of this indecisiveness is the unclear pedagogical position towards diversity in the classroom. In a decolonised educational space diversity needs to be "lived" in the class. Besides, the degree needs effective strategies to handle issues of power relations in classroom. For now, the topic is approached merely in intellectual ways.

Another important notion is the identified need for securing the acquisition of some key competencies, promoted by the degree, such as intercultural competence and critical thinking. It is not clear if the degree undertakes special efforts to foster these skills and to accompany the students in the process of training in some way, or if the skill development is expected to occur automatically.

Formulations such as "academic standards" without further elaborations and the preference for the essay as a form of assessment indicates a power disposition that the degree's staff might not be aware. Therefore, asking the following questions appears necessary: What are the so called 'blind sports,' the unconscious, in the professional behaviour of the degree's educators and staff in terms of epistemological power and the

exercise of (unintended) supremacy? To what extent is there readiness to reflect and work on that?

6.2. Suggestions For the Practice

"The Prof asked us very authentically "What can help you to discuss in class". Everybody shared their opinion. This was one of the classes that only 2 or 3 persons speak usually... Then we agreed on some wishes. The needs were mostly acceptance, not taking things personally, relating the topics to political issues, positioning ourselves politically, listening to each other... I was wishing this would happen at the beginning of each semester. It would feel better in that fruitful atmosphere for discussions" (from my diary)

I have been arguing for the characteristics of Decolonised Pedagogy in a theoretical frame already over many pages in this thesis, yet when it comes to the implementation of intentions to decolonise educational spaces many challenges occur. Most of them are related to the lack of examples or the need for suitable methodological solutions. With my elaborations in this part of the thesis, I hope to succeed in pointing out several realistic ways to make more use of the AMLC-degree's great potential to fully embody decolonised education.

Diversity and Experience

The first suggestion is to include more interactive moments and practices for the group of students. In this way, the degree can benefit from the student's diversity for enabling learning processes. Interactive moments should enable educators to know their students and students among themselves to know each other. This is the first step to establish relationships in the group as a foundation for learning through experience. Another recommendation would be to give a high value in the educational process to personal stories, because students learn a lot from each other's lived experiences: "Their knowledge [...] is expanded and enriched by hearing others' stories, especially when those stories are different from their own" (Ropers-Huilman 96). The validation of own stories as substance of education can for instance be demonstrated by assignments, which foresee reflection on own experience.

A suitable method for exploring the topic of privilege and biography in class and making it a subject of exchange is offered by the method *Power-Flower*[3]. The method asks students to fill out a map of the elements of their identity (e.g. sex, race, nationality, education, health state, age, employment etc.), distinguishing between their particular

[3] A detailed description of the method is provided by Wenh-In Ng (based on the version of Doris Marshall Institute) and is available at http://lgbtq2stoolkit.learningcommunity.ca/wp/wp-content/uploads/2014/12/flower-power-exercise.pdf

qualities as being advantageous or disadvantages for the concrete life context. After the individual step, students are invited to build small groups of three persons for a sharing round of their insights. While they are invited to share only what they decide is suitable for them to bring into the conversation, listening to the insights of the others supports their courage to look closer at their own position.

Biographical Learning

To foster biographical learning in the degree, the method of *Learning Journaling* can be used. The students are asked to reflect on their own subjective experience and on their biographical relations to the subject in class. This can contribute to awareness and integration of subjects within own mental structures. Besides, the method would acknowledge lived experience and make it usable for educational processes, with which the degree could include indigenous approaches in the range of used knowledge acquisition methods. Furthermore, the method can serve as support for students in the process of slow and sometimes not easy identification with the degree's complex subjects. This is emphasized in the following statement "I think the difficulty with this title is not due to the title or the subject but due to the lack of humanities education by much of the population. We have to justify why we are spending so much time studying in the humanities to people who don't use the humanities in their daily lives" (Appx. I). For students, who express such opinion in the questionnaire, it would have been useful to receive a structured and valued space of reflection, where such experienced struggles with the degree's subject could look for a way to transform into and integrate as own insights. Another method to stimulate student's reflection on their subjective experiences while engaging with the degree's subjects could be the use of *Reflection Sheets*. The sheets can be filled out in the end of each (suitable) class or from time to time on regular basis to support students in relating the topics to their subjective experiences.

Assisting Comprehensive Equality

The next suggestion is related to the support of language, since "We should not assume that all our participants will have the language of comfort levels to discuss race, especially as it plays out in their own lives" (Ropers-Huilman 90). An important task of educators would thus be to constantly explain in complex terms they use a comprehensive way or to provide vocabulary for discussions on sensitive topics. In this way students, who for

whatever reason do not grasp the subject quickly, will not feel inadequate and will be able to participate.

Consider Climate

My further suggestion is related to sensitivity of the atmosphere in classroom. Caring about how students feel, having a sense of humour, congratulating students for diverse cultural and religious holidays are all ways to enable students to feel seen and accepted As hooks writes, “When teachers work to affirm the emotional well-being of the students, we are doing the work of love” (160). Even if it sounds simple, good atmosphere in class is the basis for any significant learning effect, related to biography, transformation of previous views or social justice topics. Even if educators are not responsible for improving the emotional state of students, still “there are times when conscious teaching brings us the insight that there will not be a meaningful experience in the classroom without reading the emotional climate of our students and attending to it” (hooks 160).

Capacity Building

Various approaches from the field of international non-formal civic education (e.g. Non-violent communication; Anti-Bias; Bezavta; Conflict Transformation; Global Learning) have the potential to provide interactive methods and examples for awareness-fostering ways of interactions in bigger groups, which in their combination can be used in suitable moments throughout the course of education in the degree. The establishment of practices of interactive learning, which allows lived experienced to be shared in class, social justice learning to happen and in the same time meet the requirements of Formal Higher Education, providing the main subject of the class, requires profound moderation skills. Training spaces as listed above provide the space needed to experiment with facilitation of group processes, meant to bring awareness of social justice issues. This is a change in the requirements to university educators, who used to be experts in their respective topical fields, but nowadays need also to be able to facilitate complex communicative processes due to the raised diversity in the classroom. This refers especially to degrees where the main subjects are closely related to social justice issues.

Building a Community

Discussion is the interaction form which needs the most trust and established relationships between the participants in a class to be realised successfully. It is at the same

time the only form of communication which can foster critical thinking. Yet race, gender, identity or privilege cannot be justly discussed before a community exists in the group in educational contexts. The latter is also crucial for enabling transformative learning. That is why my next suggestion is related to the importance of the community building process as precondition for good atmosphere and transformative learning experiences.

Above all, the community feeling is important for the students, to be able to know who belongs to the group. This kind of visibility is crucial at the first session of each seminar/lecture. A simple question, such as *What made you choose this programme/course?* can be enough to enable authentic exchange. The aim of knowing the audience is not merely getting to know each other but getting to know who is in the class and what each person brings with such as backgrounds, experiences, and world views. This ice-breaking will be helpful for productive and authentic discussions. As a next step, the educator can tell more about the idea of the particular class. Why did he or she chose this topic? What is his/her motivation? What is his/her message? What is going to happened during the semester? This is not only crucial because it gives structure, but also because it gives orientation to students both subject wise and in terms of the relationship towards the educator. Both this relationship and those among the students in the group need to be fostered. In Ropers-Huilman example, "teaching is much more oriented towards relationships and understandings, rather than a banking model of my "giving" knowledge to student participants" (88). Another important approach is to start a class with asking the students about their first associations connected to the subjects of the class and to visualise all answers on a flipchart. This simple technique gives the students an entrance to the topic, engages their previous experiences and gives the educator a chance to know its audience in this very particular regard.

Curricular Opportunities

The next suggestion is related to potential I have identified in *Modul 6: Internship*. The degree could include an organised space for students to reflect on their practical experience. This would help the degree to come closer to encouraging agency in the sense of postcolonial perspective. Since the students would be able to find relations between the studied subjects and their practical experiences in exchange with each other and accompanied by the expertise of the educators. Another suggestion is to include the field of education, which deals with postcolonial perspectives on modern phenomena, globalisation, inter- and transculturality in the prospective careers defined as possible for the degree's graduates as well as in the listed fields where internship is possible.

7. Conclusion

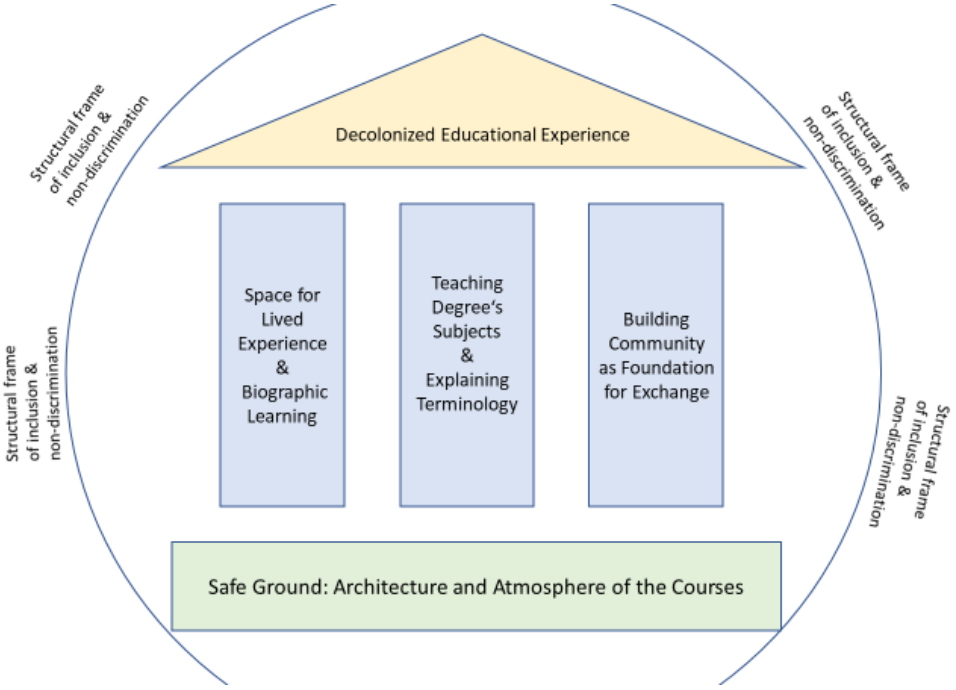
In the conclusion of this thesis, I would like to summarize the findings of this work in an integrative concept. Throughout the work, I established the term of Decolonising Pedagogy to name efforts of educational institutions to become an educational space of inclusion and humanity. The term was useful to do justice to the need for liberation from colonial patterns, still recognizable and visible in the field of higher education, as this work showed. Yet for suggesting an ideal state of pedagogy, which is supposed to inspire and to serve as a vision to strive for, independently from the starting point of transformation of a degree, a term which still contains the root "colonial" seems to me paradoxical. It does not appear suitable for naming a desired vision that wish to overcome the same paradigm as it takes its name from. It gives further power to the paradigm by inscribing itself into its terminology. In Decolonising Pedagogies, the starting point of observation and action remains the colonial space, be it mental or physical. That is why I chose another term for describing the ideal shape of pedagogy I have been arguing for.

I wish to call it *Pedagogy of Integrity*. I am aware that it is risky to introduce a new term in a conclusion, but the term appears as conclusion of my work, as a summary of my results, both theoretical and empirical. It is an approach to education where thinking, acting, speaking come together. Above all, Pedagogy of Integrity is about practicing what the ethical messages of studied subjects contain. It is about coherence between values and behaviour. It acknowledges that today nothing can be thought in universities in a credible way if it does not embody the ethics, akin to the subject perspectives. Furthermore, Pedagogy of Integrity means acknowledgement and validation of *what is* in the classroom from moment to moment, from class to class in terms of moods, atmosphere, students' experiences. Only then can the educational process develop new perspectives for a better future: "As educators who engage in training, supervising, advising, research, teaching, and outreach, we need to help students negotiate what is, while actively envisioning what could be" (Ropers-Huilman 95). Pedagogy of Integrity further means awareness about and action upon community building as a task that is as important as the teaching of the degree's subjects. At the same time, it means teaching those subjects in a way so that no one in the room has to feel inadequate or doubtful in their own intelligence. In a way which is empowering, inspiring and addressing exactly those, who are in the present moment present in the classroom. Only then students and educators will be able to discuss *authentically* controversial and sensitive topics and openly share unpopular ideas. Education starts to be a space of collective perspectives, in which each student's

opinion has space and is equally valid. As a space for development and progression, Pedagogy of Integrity thinks all pedagogical elements, such as subjects and content, interaction, learners, educators, methods and atmospheres, goals and processes, together in a holistic way and none of them is more important than another, just as no group of humans is worthier than another. In their collaboration and equal appreciation, the elements enable students and educators to feel, think and experience together in a classroom of inclusion. Pedagogy of Integrity also means constantly improving the student's support frame, enabling inclusion of all students regardless of their socio-cultural and economic backgrounds. It means a space of togetherness and participation, of shared efforts and responsibility, since

> Students, their backgrounds and their responses to programmes cannot be removed from the equation of teaching in higher education. There seems to be an inescapable conclusion that improvements and solutions can only be reached when students, subject, educators, curriculum and learning supporters are all part of the design process. (Crosling and Webb 184)

In the following graphic, I have summarized in a visual way my findings about pedagogy of Integrity:



Graphic 2: Pedagogy of Integrity Pillars: agency for establishing decolonised educational experiences (own graphic)

Coming back to the findings of my empirical research, I need to acknowledge the engagement of the educators of the AMLC-degree for diversity and consideration of different students' backgrounds both structurally and while teaching and assessing. I have criticised the lack of the degree's clear positioning, which was a main result of my analysis. Yet I am aware that the study programme is a part of a complex system, which imposes many requirements sometimes not combinable with goals I have defined in this thesis. In many cases, degrees must function between the different logics of the own convictions and the demands of the system, be those of financial, administrative or legal character. And the establishment of educational practices of integrity in many regards requires, besides know-how and will, financial and staff resources, which are matter of political decisions. I am aware how complex the topic is in reality. There is one exceptional case in which the apparent lack of degree's positioning would support Pedagogy of Integrity, and I want to mention it – namely, if the abstaining from obvious positioning is a conscious choice which allows a progressive degree as the Anglophone Modernities in Literature and Culture to exist and to be accepted as valid in a non-decolonised system of higher education, while in its agency the degree advocates for postcolonial critic on power relations. The biggest proof for this agency is the fact that the degree has encouraged and cooperated for a work like this to be done and to be valid as a master thesis.

Arriving at the last pages of this work, I feel respect and humbleness towards my topic and its complexity. I have shared my thoughts, but what I know in the end, more than at the beginning, is that we do not really know. The truth is that no one really knows what the best way is to face the challenges of diversity in a system so rigid and hierarchical as the one of higher education. We can only try with good intentions. We can admit that we do not really know the right way yet. To accept that is a hard task and a needed step towards embracing Pedagogy of Integrity. Because finding, not searching, is what Western Academy makes us addicted to. Addicted to finding, we do not allow ourselves to really search. Searching is led by the honest acknowledgement that one does not know. Always trying to know, we unlearn to ask questions and to be truly curious.

This is what I became in the process of writing this thesis - curious. I have more questions than answers and the seeds I have planted with my (re)search will keep on growing and bringing insights beyond this thesis. As First Peoples do, I will let them grow and mature and will not harvest them before they have given fruits. This leads me to the last conclusion of

this work: Development towards Pedagogy of Integrity needs time and patience, above all, because it is not a series of measures to implement mechanically, but an organic maturation process. And maturation cannot be accelerated by the wish to achieve more, faster and better. It is an attribute of the heart. Of a humble heart, conscious of the fact that we are only a pearl in a long necklace of collective wisdom and struggle for justice, and that as scholars in community we can only do our fair share of the work to be done. Not more, not less. With consciousness of humbleness and togetherness, we can reach far on this long journey towards Pedagogy of Integrity.

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APPENDIX

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Diba Tuncer
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Dear Students of the MA Anglophone Modernities,
Currently I am working on my Master Thesis Project: "Analysis of the conceptualization and implementation of the MA Programme Anglophone Modernities". In its frame I analyse department's activities. One of the possible outcomes may be designing strategies to embed diversity and intercultural communication in the lived learning, teaching and working culture of the Studies Programme.

An important aspect of my analysis is the name of the programme. I explore students' perceptions on that subject in a little survey. I would appreciate your contribution with answering openly the following questions – the participation is anonymous, and it will only take about 5 Minutes. Thank you very much for the cooperation in advance!
Best,
Diba Tuncer

Questions concerning the name of the MA Programme *Anglophone Modernities in* *Literature and Culture*

1. What subjects did you expect to study or what exactly did you imagine under the name of Anglophone Modernities in Literature and Culture when you decided to apply for the programme?
2. To what extend did this expectation correspond to the reality you experienced? - What matched with your initial expectation? - What didn't match with your initial expectation?
3. In what way do you often paraphrase the title of the Master Programme? Give examples of some comparisons or explanations that you often use, when in need to explain to others what your study programme is about:
4. Suppose you were to re-define the name of the Master Programme to make it a perfect match between subjects and title: what would be your suggestion(s) for an alternative name of the programme?

Answers of Student concerning the name of the MA Programme *Anglophone Modernities in* *Literature and Culture*

1. What subjects did you expect to study or what exactly did you imagine under the name of Anglophone Modernities in Literature and Culture when you decided to apply for the programme? • "American studies with its connection to other continents /countries (US/Canada; US/ Africa; US/South America)". • "A broader view than merely the more "traditional" British or American Studies" • "Cutting- edge "modern" scholarship." • "I was a bit confused. I wasn't sure why it was "anglophone" and not "English" I thought maybe this was trying to signal it was more academic not common… and as far modernities, I thought modernity meant maybe the mid-1900s, like somehow a rejection of the post-modern, but maybe it included the post-modern. And the

pluralizing of it, I thought was another way of signifying it was academic not common. Literature is a though term I`ve found, is it fiction, is it not fiction, is there some kind of lower threshold that literature does not include? And Culture was even more ambiguous. I thought everything in modern humanities can somehow fit into this program."

- "To be honest, I did my BA at the University of Potsdam (Anglistik, Amerikanistik), I hoped that the subject would be the same or even a bit more specialized. I expected to find subject with literary + cultured issues and nothing from all around the world- not life typical "classic" texts (which are important) but don't really give you a better understanding of the existing diversity."
- "I expected subject on literature and culture from Great Britain, the commonwealth and former colonies."
- "Tricky… I knew about the MA program because it is continuous of my BA from Potsdam University. If I don't know the program, the name does not give anything.
- Digital Humanities and the critical study of technological critical theories. To decolonized context."
- "Also, literature in the 20th century onwards."
- "I was actually not clear. I applied because the requirements fitted my Bachelor CV."
- "Cultural Studies courses concerning areas where the English language had a strong influence."
- "My BA is Music. Why I applied is because of Music and Culture. Culture is my entry point. I expected world music, Anglophone – English Modernity related to modern period and 20th Century Modernity. "
- "Literary & Cultural Studies/ Philosophy. "
- "I always though the title of the MA was completely bullshit. In reading the description of the master, and looking carefully at the professors, the courses they often, and the syllabi of a friend in the programme, I was able to verify that this is an MA in which I can pursue the decolonial themes. I was also aware from the beginning that you would have to do a lot of work on your own and put up with Lehramt Students who might not have at much. "
- "Literary Criticism, modern literature and influence on culture."
- "I expected to study, broadly, literary, cultural, societal structures in the

Anglophone World and how they act/react with "now" western cultures. So; imperialism/colonialism and how it has been exported-imposed. "

- "At first, I thought I would be studying a mix of American and British studies. But reading the website of the programme made me think it is more of a cultural study with focus on Canada and Australia."
- "I expected postcolonial studies and other cross-disciplinary courses. I had expected courses outside the humanities- social sciences, political science; etc… alongside cultural studies and literature courses. Because so many of us came from different backgrounds. I anticipated more flexibility with the "modularbeit" papers as well."
- "I decided to apply the program in Winter 2017. At first, I had no concrete idea what the program would be abut but I knew that it had a strong postcolonial focus. I did not expect it to be focused on research that much."
- "I expected to Study Postcolonial and Gender Studies"

2. To what extend did this expectation correspond to the reality you experienced?

- "7 out of 10"
- "It is my first semester, so I cannot really tell you, but I think that this expectation is or will be fulfilled."
- "It is how I expected."
- "So far so good, only my first semester and I am looking forward to the internship/cross-institution programs."
- "It turned out to be better than expected and I got really passionate about it."
- "It is an experimental MA. It is not rigid and clear. What is clear is only participation and papers."
- "I was more disappointed than I had expected."
- "The type of seminars offered"
- "My expectations have been met."
- The program seems like there is no focus, is it Postcolonial Study or It is literature with "interesting" (race, class, gender.)?"

- **What matched with your initial expectation?**
  - "Focus on postcolonialism, Pacific and transatlantic studies"

- "I think I was right in that nearly everything in modern humanities can fit into this program."
- "Classes offered on different specialized topics+ places around the world. For example, in one of the classes I am taking, our presentation we have the freedom to change which text we would like to study. So, we talked about gender + race issues their functions in modern- day slavery, Hollywood films etc…"
- "The offer of courses on culture is good and what I expected."
- "I find the courses very interesting and relevant to my studies."
- "Had none. The programme was not clear to me. "
- "Initially many courses"
- "Cultural Studies."
- "More focus on Literary Theory"
- "The inclusion of alternative modernity from "third world" countries."
- "Many of the courses deal with the applied instances of colonialism."
- "Cultural studies programme and less focus on Britain/US"
- "Many of the literature courses matched my expectations, especially the highly specialized classes which allow us to further our literature background from our bachelors. "
- "Up until now everything is pretty much the way I expect it beforehand."
- "Flexibility, understanding, and respect from teachers and stuff towards my official problems such as visa and language."

- **What didn't match with your initial expectation?**
  - "Classes about, poetry, not -so- recent authors and genres."
  - "I was/am mystified by the lack of instructions overall."
  - "I would like a bigger variety in the modules (the classes are the same for each modules) which can be good but there are more limited options. "
  - "Courses on literature are rather spouse. But this is only my first semester, so my experience may not be representative."
  - "I was hoping there would be more engagement from others to the class discussions. "

- "Way too many niche literature project courses by certain professors."
- "I did not know postcolonialism. I am not social justice warrior. I began to appreciate what social justice doing. Extra events, conferences heled me. "
- "Translation Projects and Academic Essay Writing."
- "I expected more theoretical background to discussions/modules. I think there is a lack of grounding for many of concepts we discuss."
- "Interest in India and other anglophone nations. "
- "The rigidity of the program courses and paper topics. I had anticipated taking classes in other related fields to inform the MA major courses. For his reason, I have applied to another MA program at Potsdam to hopefully do alongside this degree."
- "Since the programs "definition" is so strict (on the homepage) I was surprised that the courses or their themes are much broader. "
- "No interactions in class."

3. In what way do you often paraphrase the title of the Master Programme? Give examples of some comparisons or explanations that you often use, when in need to explain to others what your study programme is about:

- "I always refer to it as "Literatures and Cultures of the English- Speaking world" never the official title."
- "It all depends who I am talking to…usually I will say it is global literature and culture in modernity, with a postcolonial emphasis, and it is done in English. If I want to eliminate the terms literature and culture, because those are words which may not mean anything to the person I am talking to, then I will say it is global studies in English."
- "Generally, I would say I study "Anglistik" or "English Literature and Culture"."
- "(Laughing) English Literature and Culture with focus Post coloniality. "
- "Literature and Cultural Studies (Comparative/ Critical Theory)"
- "I usually call it Cultural Studies and when people don't know what it is I explain it as anthropology."
- "English Literature and Culture"

- "English in Germany; I am studying Literature and Postcolonialism. There is still elements of Philosophy; Derrida."
- "It depends with whom I talk. Diverse focus than usual. English Studies to People from not Academia; Literary and Cultural Studies to people who studied Humanities."
- "I am telling people that I am doing an MA in "Decolonial Theory; Cultural Studies" or Decolonial Modernities. They have to call it "Anglophone Modernities" because it is hiding in an "Anglistik department". Basically, I describe what I am doing, rather than what the MA is called."
- "Postcolonial Literature with modern focus what modernity means/looks like within Anglophone Cultures."
- "Anglophone Modernities- I usually explain it as postcolonial studies as I feel like this is the main "point" of the course."
- "Cultural studies n English-speaking countries with less interest in UK or US."
- "Cultural studies (not cultural management)"
- "Comparative literature, Postcolonial Studies, Anglophone Modernities, Anglistik und Amerikanistik"
- "Really often I have to translate it into German for friends and family- furthermore I have to explain the postcolonial focus of the program- and the non (anti) Eurocentric side of the program."
- "It is always very challenging but I make it easier; Postcolonial Studies"

4. **Suppose you were to re-define the name of the Master Programme to make it a perfect match between subjects and title: what would be your suggestion(s) for an alternative name of the programme?**
    - "I think the subject are ambiguous yet specific, and the title reflects that. You need an MA to understand what title means."
    - "I would say the title of the program fits to the content. No suggestion for the change."
    - "Poetry, American Studies (Not Enough), Postcolonial or Decolonial. "
    - "I like it. I think modernities was a big pull for me to know the work I would be doing would be in the present/somewhat reflective."

- "Cultural Studies in Anglophone Context"
- "No suggestions"
- "MA in Postcolonialism, Americanistic or MA in Anglophone Studies. Suggestions: Required reading before you apply. (Bayreuth Uni) , Longer Seminars (2,5 h) Theory doesn't matches with time."
- "So far I like it. The name is good but maybe instead of literature and culture it could be Philosophical or Theories in Humanities or Histography."
- "I think we would have to decide within the department what position within academia is more fitting to our collective orientation: "decolonial" or "postcolonial" … Because this is an important critical difference which would affect how we situate ourselves. I think go for decolonial, as it is the more critical position."
- "Colonial Studies?"
- "Cultural studies in English (I generally think the title is good)"
- "Perhaps, keep the Anglophone modernities with the option to specify (like a minor) after the MA title- Anglophone Modernities; Digital Humanities, Anglophone Modernities; Postcolonial Studies, Anglophone Modernities; Socio- Political…"
- "I would not want to change it.- I think is a good compromise between the scope of the programme and the courses/subject provided."
- "I think it is a good title, but something with Postcolonial should be in."

5. Additional Comments:
    - "I think the difficulty with this title is not due to the title or the subject but due to the lack of humanities education by much of the population. We have to justify why we are spending so much time studying in the humanities to people who don't use the humanities in their daily lives. "

APPENDIX II

Representative and Legal Documents of Degree

1. **Advantages at glance**

https://www.uni-potsdam.de/en/studium/what-to-study/master/masters-courses-from-a-to-z/anglophone-modernities-in-literature-and-culture-master.html

2. **Advice on PULS**

https://www.uni-potsdam.de/fileadmin01/projects/anglophone-modernities/Letter_AnglMod_PULS_Modules.pdf

3. **Applying to Study**

https://www.uni-potsdam.de/en/anglophone-modernities/for-prospective-students/applying-to-study.html

4. **Code of Conduct**

https://www.uni-potsdam.de/en/iaa/our-department/conduct.html

5. **Content and Credit Point**

https://puls.uni-potsdam.de/qisserver/rds?state=wtree&search=1&trex=step&root120182=154929|154664|151091|155485|155483&P.vx=kurz

6. **Degree Structures and Modules**

https://www.uni-potsdam.de/en/anglophone-modernities/for-prospective-students/degree-structure-and-modules.html

7. **Documents and Forms**

https://www.uni-potsdam.de/en/anglophone-modernities/for-current-students/documents-and-forms.html

8. **Entry Requirements:**

https://www.uni-potsdam.de/fileadmin01/projects/studium/docs/01_studienangebot/13_flyer/flyer_anglophone_modernities_m.pdf

9. **Examination Board**

https://www.uni-potsdam.de/en/anglophone-modernities/for-current-students/examination-board.html

10. **Flyer Anglophone Modernities in Literature and Culture Poster Master of Arts Anglophone Modernities in Literature and Culture:**

https://www.unipotsdam.de/fileadmin01/projects/studium/docs/01_studienangebot/13_flyer/flyer_anglophone_modernities_m.pdf

11. General Admission Regulations for Master's Degree Programs (2016) - for all students

https://www.uni-potsdam.de/fileadmin01/projects/anglophone-modernities/ZulO_EN.pd

12. General Admission Regulation dated February 24, 2016

https://www.uni-potsdam.de/fileadmin01/projects/anglophone-modernities/ZulO_EN.pdf

13. Moodle

https://moodle2.uni-potsdam.de/

14. Module Objectives

https://www.uni-potsdam.de/en/anglophone-modernities/for-current-students/organizing-your-studies.html

15. Program Content

https://www.uni-potsdam.de/en/studium/what-to-study/master/masters-courses-from-a-to-z/anglophone-modernities-in-literature-and-culture-master.html

16. Program Page

https://www.uni-potsdam.de/anglophone-modernities/index.html

17. Official Page of Anglophone Modernities in Literature and Culture

https://www.uni-potsdam.de/en/studium/what-to-study/master/masters-courses-from-a-to-z/anglophone-modernities-in-literature-and-culture-master.html

18. Organizing Your Study and Module Objectives

https://www.uni-potsdam.de/en/anglophone-modernities/for-current-students/organizing-your-studies.html

19. Student Support Service

https://www.uni-potsdam.de/en/anglophone-modernities/for-current-students/student-support-services.html

20. Study Committee

https://www.uni-potsdam.de/en/anglophone-modernities/for-current-students/study-committee.html

21. Study Regulation dated February 15, 2017

https://www.uni-potsdam.de/fileadmin01/projects/anglophone-modernities/2018-05-30_Anglophone_StO_EN-1.pdf

22. **Study and Examination Regulations for the Master Programme Anglophone Modernities in Literature and Culture (2017) – for current students:**

https://www.uni-potsdam.de/fileadmin01/projects/anglophone-modernities/2018-05-30_Anglophone_StO_EN-1.pdf

23. **Study Regulations for the Master Programme Anglophone Modernities in Literature and Culture – for students, who began their studies before Wintersemester2017/2018**

https://www.unipotsdam.de/fileadmin01/projects/anglophonemodernities/MA_Study_Regulations.pdf

24. **Supervision and Counselling**

https://www.uni-potsdam.de/en/iaa/study-teaching/supervision-counselling/overview.html

25. **Support for PULS:**

https://www.uni-potsdam.de/en/studium/studying/puls.html

26. **The programme at a glance:** Program Content; Course objectives and future career options; Prerequisites for Admission to the Master's Program, Program Structure, Content and Credit Points; Advantages at a Glance:

https://www.uni-potsdam.de/en/studium/what-to-study/master/masters-courses-from-a-to-z/anglophone-modernities-in-literature-and-culture-master.html

27. **What are "modernities"?**

https://www.uni-potsdam.de/en/anglophone-modernities/for-prospective-students/what-are-modernities.html

APPENDIX III