

Bürgerbewusstsein

Norah Barongo-Muweke

Decolonizing Education

Towards Reconstructing a Theory
of Citizenship Education for
Postcolonial Africa



Springer VS

Bürgerbewusstsein

Schriften zur Politischen Kultur und Politischen Bildung

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Bürgerbewusstsein bezeichnet die Gesamtheit der mentalen Vorstellungen über die politisch-gesellschaftliche Wirklichkeit. Es dient der individuellen Orientierung in Politik, Wirtschaft und Gesellschaft und produziert zugleich den Sinn, der es dem Menschen ermöglicht, vorgefundene Phänomene zu beurteilen und handelnd zu beeinflussen. Somit stellt das Bürgerbewusstsein die subjektive Dimension von Politik, Wirtschaft und Gesellschaft dar. Es wandelt sich in Sozialisations- und Lernprozessen und ist deshalb – zentral für alle Fragen der Politischen Bildung. Das Bürgerbewusstsein bildet mentale Modelle, welche die gesellschaftlichen Strukturen und Prozesse subjektiv verständlich, erklärbar und anerkennungswürdig machen.

Die mentalen Modelle existieren in Entstehungs- und Wirkungszusammenhängen mit der Politischen Kultur. Auf der Mikroebene steht das Bürgerbewusstsein als eine mentale Modellierung des Individuums im Mittelpunkt. Auf der Makroebene interessieren die gesellschaftlichen Bedingungen und sozialen Kontexte des Bürgerbewusstseins. Auf der Mesoebene wird untersucht, wie sich das Bürgerbewusstsein in Partizipationsformen ausdrückt.

Die „Schriften zur Politischen Kultur und Politischen Bildung“ lassen sich thematisch fünf zentralen Sinnbildern des Bürgerbewusstseins zuordnen: „Vergesellschaftung“, „Wertbegründung“, „Bedürfnisbefriedigung“, „Gesellschaftswandel“ und „Herrschaftslegitimation“.

„Vergesellschaftung“: Das Bürgerbewusstsein verfügt über Vorstellungen darüber, wie sich Individuen in die und zu einer Gesellschaft integrieren. Welche Vorstellungen existieren über das Verhältnis von Individuum und Gesellschaft? Wie wird soziale Heterogenität subjektiv geordnet und gruppiert?

„Wertbegründung“: Das Bürgerbewusstsein verfügt über Vorstellungen darüber, welche allgemein gültigen Prinzipien das soziale Zusammenleben leiten. Welche Werte und Normen werden in politischen Konflikten, gesellschaftlichen Auseinandersetzungen und ökonomischen Unternehmungen erkannt?

„Bedürfnisbefriedigung“: Das Bürgerbewusstsein verfügt über Vorstellungen darüber, wie Bedürfnisse durch Güter befriedigt werden. Welche Konzepte über das Entstehen von Bedürfnissen, die Produktion von Gütern und die Möglichkeiten ihrer Verteilung (u. a. Marktkonzepte) werden verwendet?

„Gesellschaftswandel“: Das Bürgerbewusstsein verfügt über Vorstellungen darüber, wie sich sozialer Wandel vollzieht. Wie werden die Ursachen und die Dynamik sozialen Wandels erklärt? In welcher Weise wird die Vergangenheit erinnert und die Zukunft erwartet?

„Herrschaftslegitimation“: Das Bürgerbewusstsein verfügt über Vorstellungen darüber, wie partielle Interessen allgemein verbindlich werden. Wie wird die Ausübung von Macht und die Durchsetzung von Interessen beschrieben und gerechtfertigt? Welche Konflikt- und Partizipationsvorstellungen sind erkennbar?

Die Reihe „Bürgerbewusstsein“ veröffentlicht empirische, normative, reflexive und anwendungsbezogene Studien. Die *empirische Forschung* untersucht die Tatsächlichkeit des Bürgerbewusstseins. Sie fragt nach den vorhandenen Kompetenzen von Bürgerinnen und Bürgern, sowie nach den kommunikativen, diskursiven und strukturellen Bedingungen dieser Kompetenz. *Normativ* wird nach der Wünschbarkeit des Bürgerbewusstseins gefragt. Den Referenzpunkt stellt die Mündigkeit von Bürgerinnen und Bürgern und ihr Anspruch auf gleichberechtigte gesellschaftliche Partizipation dar. Die *reflexive Forschung* untersucht die Möglichkeit des Bürgerbewusstseins. Es stellt sich die Frage, welche sozialen Kontexte, fachlichen Inhalte und unterrichtliche Situationen das Bürgerbewusstsein wie verändern. Die *anwendungsbezogene Forschung* untersucht die Beeinflussbarkeit des Bürgerbewusstseins. Die Entwicklungsaufgabe zielt auf die Strukturierung Politischer Bildung in Schule und Gesellschaft.

Herausgegeben von

Dirk Lange

Norah Barongo-Muweke

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Towards Reconstructing a Theory
of Citizenship Education for
Postcolonial Africa

With a foreword by Prof. Dr. Dirk Lange

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Foreword

The core argument of this study is informed by the perspective that over the past five decades, decolonization has not taken place. Similarly, a theoretical and praxis framework of decolonization has not been developed. At the same time, the postcolonial scientific debate has not been linked to educational processes and to the theorization of gender. This gap is important because colonialism has profoundly impacted learning and the foundations for social development. Of principle importance, postcolonial learners have developed abstract conceptions and orientation in their environments.

In order to implement decolonization, it is necessary to identify the factors that have impeded it. The explorative approach of this study is driven by this aspiration – to deconstruct the decolonization complexity and reconstruct a theory of postcolonial citizenship education. This study analyzes post-colonialism in terms of citizenship awareness as a breaking ground area which was first prompted by the need for integrating consciousness as analytical category after a critical review of the postcolonial discourse from an educational perspective.

The findings show that postcoloniality articulates the ambivalent and untheorized consciousness category – it is profoundly shaped by the widespread suppression of citizenship awareness and inversion of its contents coupled with abstract and externally oriented epistemologies. This has generated a contradictory and self-undermining way of relating to one's own world. Taken together, these factors have increased external dependency and undermined political self-determination as the normative goal of political education.

The complex societal transformations – gender, international migration, globalization, capitalism and patriarchy operate in and intensify impacts in this sociologically obscure context of vulnerability. This means that in order to be effective, decolonization theories and interventions must address the problematic

of postcolonial consciousness – as a social construct and the starting point of reflection.

In this connection, the decolonization approach of the study further aspires the deconstruction of North-South relations of power and knowledge production – not narrowly as oppositional power binaries but through incorporation of South-South third spaces analysis:

Gender and consciousness in their entanglements are understood and handled together as intersectional categories which have previously been thought separately. It is significant that consciousness is hardly handled in the mainstream scientific debate and feminist epistemologies of gender. Political consciousness¹ develops a conceptual framework for conceptualizing, diagnosing, investigating and political didactic structuring of consciousness. In addition, consciousness is analyzed in transformative interplay with citizenship awareness, whereby citizenship awareness is conceived as a dimension of consciousness.

The combined content and application scope corresponds with the educational and decolonization needs of the postcolonial South. Together with postcolonial theories his framework builds the foundations for the investigation and new theorization of gender in intersectional entanglement with postcoloniality and consciousness. At the same time, it can help to unmask and disentangle the complex, multi-dimensional and overlapping layers of postcolonial ambivalences whilst also subjecting them to transformatory scientific analysis. In other words, of principle importance for the postcolonial contingency, the framework enables the movement beyond the ambivalent consciousness and life worlds as amorphous and obscure to their classification and systematic analysis through conceptual structures and interpretative schemata.

This study demonstrates how the concept of political consciousness can help close the scientific and praxis gaps inflicting the postcolonial contingency and contribute profoundly to sustainable learning and societal transformation. His framework can foster the comprehensive, systematized and methodologically guided framing of citizenship awareness as a fundament for decolonization.

1 See book series „Bürgerbewusstsein. Schriften zur Politischen Kultur und Politischen Bildung“, ed. Dirk Lange“ at Springer VS.

Whilst in this study, consciousness is considered as the basis of gender, the framework can facilitate the diagnosis of consciousness together with a conceptual understanding – of postcoloniality and gender configuration. Within this broad decolonizing scientific framework, the political didactic structuring of consciousness enables the normative and empirical integration of the postcolonial dimension through the analysis and scientific incorporation of postcolonial learners' conceptions and life worlds in the design of context responsive research, teaching, learning and policy making.

The application of the framework to the postcolonial contingency has helped to explore and identify postcolonial mental models and hence also enabled a societal analysis together with investigation of unexamined gender configurations and linking findings to educational processes. Their sociological obscurity makes it necessary to posit the question which mental models have been previously used in the design of postcolonial learning environments? In addition, the framework has also fostered the scientific investigation of unexplored interconnections between social phenomena on one hand and on the other, the social construction of conceptions across time and space.

Subsequently, this study has facilitated a more nuanced understanding of colonialism and decolonization. The complex conceptions and life worlds enrich the conditions for political didactic structuring and postcolonial educational reconstruction, whilst also enabling the empirical and normative integration of indigenous concepts. In order to articulate context, political consciousness is combined with postcolonial theories and supplemented with other social scientific models. The interdisciplinary approach of the framework brings together neighboring disciplines which have previously been handled separately: Postcolonial theories, political didactic structuring with a focus on educational reconstruction and feminist epistemologies of gender.

Dirk Lange

Preface

The postcolonial dimension is marginalized within the North and South's international scientific debate whilst the rhetoric of decolonization is strong in the South's political debate and policy making but sharply contradicted by the life worlds and conceptions of postcolonial categories. These display the wide spread oppressive but transformable conditionality of internalized colonialism. Decolonisation has largely been interpreted and applied in terms of shifting power from the North's 'White' colonial masters to South's indigenous 'Black' power holders but not in terms of paradigm shifts. Whilst the skin colours have changed, the colonial mentality, power and social structures have remained. Uncritically reflected post-colonialism has substantially constrained the development of emancipatory action skills in the different domains of development. The contemporary monumental gaps in the social, economic and political dimensions are to a great extent a result of science and postcolonial policy not integrating the post-colonial perspective.

The postcolonial educational system is largely externally oriented and does not effectively meet the learning needs of postcolonial learners. The postcolonial South is challenged with designing effective postcolonial sensitive and contextually embedded teaching, learning environments, research methodologies and policy making. This book attempts to demonstrate the way forward for addressing these gaps and for effecting profound transformation. This book critically analyzes the postcolonial scientific debate and interdisciplinary aspects from an educational perspective.

The correlations between postcolonial consciousness as a central problematic and Dirk Lange's political consciousness as a transformatory theoretical-praxis framework are seen as fundamental to effecting decolonisation. Their interface is crucial for improving the current theorisation of gender.

Dirk Lange presents an integrative framework of citizenship awareness and political didactic structuring which is effective for decolonisation of consciousness.

In addition it is effective for integrating life worlds in science as well as improving post-colonial teacher education, teaching at the university and all levels of (in)formal learning. This instructional practice of postcolonial science teachers in the area of designing context responsive teaching and learning for engineers, doctors, agriculturalists, artists, early childhood education, etc. – in postcolonial citizenship awareness perspective.

This evidence-based theory and praxis oriented holistic framework if adopted in a postcolonial perspective can empower postcolonial people at different levels of society with transformational competencies. Against this background, the various interested contexts of postcoloniality can draw inspiration from Dirk Lange's political consciousness and from this study's postcolonial application for inspiration towards effective transformation and sustainable development. Therefore key concepts of Dirk Lange's model have been translated from the German version into English.

In addition to reflecting the untheorized co-existence of postcoloniality and gender from an educational perspective, the design of the book with its interdisciplinary focus substantially improves the North-South scientific debate, whereby unexplored issues are discussed and new concepts that problematize the North South epistemic relations are also developed.

As an affected postcolonial female scientist, I bring unique insights and insider perspectives:

- a) Knowledge drawn from extensive, direct and multifaceted experience with indigenous issues, cultures, languages with their philosophical and lived contexts (*multilingual and multi-level multi-cultural socialization*); background and critical perspective in African history.
- b) Multi-dimensional critical perspectives as a migrant studying, working and living in three different continents – across the various societal levels and social divides.

- c) Gender perspectives for the decolonization debate and vice versa due to my strong scientific background in the sociology of gender and postcolonial theory.

The perspectives are further enriched through my strong scientific background in education, sociology and intercultural pedagogy. This study is produced in scientific collaboration with the AGORA Citizenship Education at the Institute of Political Science – AGORA Political Education, Leibniz University of Hannover and the Centre for South-North Cooperation in Educational Research and Practice at the Carl Von Ossietzky University of Oldenburg.

It is significant that these institutions nurture a scientific environment that fosters the development of independent research and multi-disciplinarity. Of principle importance, at these scientific institutions scientific research is not necessarily market oriented but primarily driven by societal relevance which has effectively allowed for the emergence of a bottom-up empirically oriented approach.

This study is intellectually stimulated by Dirk Lange's political consciousness and supplemented by social scientific models developed at the Carl von Ossietzky University of Oldenburg. I am sincerely grateful for the scientific support. The insights of this study also build on my doctoral research. As an alumni scholarship holder of the Heinrich-Boell Stiftung in Bonn, I extend my sincere thanks for the financial support I got during my doctoral research.

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1 Introduction

The abstract intentionally applies abstract concepts. It is conceived as a meta-theoretical presentation of the key issues surrounding the postcolonial scientific debate, the scientific gaps and the lived postcolonial contingency. In addition, it introduces new concepts in the conceptualization of the main hitherto sociologically invisible processes and some of their significant effects.

Due to the relative lack of the social scientific conceptualisation of the problem area, the study also draws on relevant concepts from a variety of disciplines and applies them to the postcolonial context. Concepts are introduced within the framework of grounded theory as basic units of analysis – drawn on for theory building. They are selected not primarily due to their ability to articulate the scientific debate but due to their empirical relevance and capacity to fit and work the data². The abstract is a first step towards integrative theorisation. It provides a conceptual template which future oriented research can draw on for analysis, expansion and as educational reconstruction also suggests, for breaking down complex and abstract concepts in order to make them accessible within broader learning processes³. Accordingly, the decolonization framework of this study is intended for application within school and outside of school environments. The latter includes post-secondary institutions, community development and community research, family, rural education and primary socialization as well as activities of NGOs, policy making and international developmental framework.

2 For further reading on the scientific relevance of concepts as basic units of analysis, see Strauss & Glaser (1967); see also some of its applications in chapter III.

3 For a deeper reading on educational reconstruction as it relates to breaking down abstract concepts for novice readers, compare Nibert and Gropengiesser (section 1.4).

1.1 Abstract

Despite the fact that the epistemological constitution of the postcolonial has already been scientifically proven to underpin and reproduce fundamental barriers to social-political transformation, academic knowledge production has persisted in a historical vacuum void of the understanding and implementation of (post)colonialism and decolonisation discourses as scientific approaches. This must be critiqued – both as a project constructed within epistemological asymmetries and hierarchies and a classical condition of knowledge generation that contradictory generates multiply axes of oppression.

It is significant that this configuration emerges a complex context of double ontology and epistemology which (re)produces a specific form of structural ambivalence that appropriates and authorizes exogenousization. In this respect, the effect of exogenousization is not simply the external orientation but also the exogenousization of scientific language as well as the subtle relations of power that anchored epistemic difference and decontextualized the nature of knowing and concepts of the self and the world. In essence the postcolonial epistemological context can be critiqued in terms of how it blocked the development of authentic and liberative actions skills in the various domains of development of the “Global South”. The term exogenousization will be explained in the subsequent discussions (chapter III).

The epistemic nature of postcoloniality constitutes and marks consciousness or modes of cognition as analytical category. The inequalities of gender, class, and ethnicity are inalienable to consciousness as a significant background feature and particular construct of the intertwining of colonialism, globalisation, post-modernism and patriarchy. Nevertheless, postcolonial consciousness has not been integrated in the analysis of categories.

This study’s analysis suggests that this scientific omission underlies the major reasons why decolonization has not effectively taken place.

This perspective is also reflected in postcolonial theories. Reinterpreted from an educational perspective, the postcolonial scientific debate suggests that, effective transformation necessitates the scientific reflection of consciousness together with the analysis of power (see critically, section 1.2). The significance

of post-colonialism as a classical condition of peripheralization in academic knowledge production and its immense implications for development must be addressed in order to reverse the oppressive direction and overcome the limitations of colonialism.

Today neoliberal policies and hegemonic power relations operate in a context that is already historically vulnerable. The disembedding mechanisms of colonialism and neoliberalism as they relate to knowledge production are as synonymous in their operation as the subaltern residue they emerge in the South is adjoined in silenced discourse. Epistemic difference emerges as a critical notion for interrogating the social constructedness of vulnerability. It will have to be acknowledged and addressed as an inequality structuring mechanism. Epistemic difference is inseparable from prescription, language and the unequal relations of power that historically define and homogenize academic knowledge production. Their complex intertwining and interplay must be comprehended and addressed as the precondition for critical liberative praxis. Epistemic difference also epistemically differentiates categories of the North and South. The discourses of the North for the North are critically reflected, while both the exogenous and indigenous discourses of the South and their interplay are not critically reflected. In the few cases where they are reflected, they have been idealised. The constellation is perilous. Currently, the North and South are shaped by monumental health, social and economic gaps. The liberative concepts inherent in the exogenous and the indigenous are at risk of dissolution and replacement through the oppressive concepts. The simultaneity of contradictory, opposing logics and practices on one hand and on the other, liberative ones in a context of unequal North-South yoking and uncritical reflection of epistemic difference concretises in part the historicity and particularities of structural ambivalence in the “Global South”.

This constellation requires specific attention. Neither the idealisation and homogenisation of the colonised, nor the totalising critiques of the coloniser within the oppressor-oppressed binaries that frame current conditions of academic knowledge production is sustainable. This study attempts the following:

- It argues the mainstreaming of postcoloniality as analytical category and takes significant steps towards denaturalising epistemic difference.
- It seeks to answer the questions of what constitutes the postcolonial dimension, how should it be understood, conceptualised and deconstructed within future oriented knowledge generation and education?
- It presents a threefold analysis of postcoloniality in an interdisciplinary perspective addressing:
 - The north-south epistemic inequality;
 - the subsequent socio-economic and health gaps produced;
 - empirical manifestations (*life worlds perspective*) on the societal and subjective levels and the implications for decolonization strategies including conceptual tools and innovative methodologies for challenging postcoloniality and better linking science and society.

The abstract presents a meta-theorization of these crosscutting themes, levels of analysis and conceptualization.

1.2 Context

Colonialism has impacted knowledge generation in the North and the global South, albeit, in a disproportionate manner that substantially hinders sustainable development in the South. One major consequence is the abstraction of knowledge and the alienation of action skills from the economic, societal, political and environmental domains. In other words, postcoloniality is constituted as an abstract epistemic category whose effects configure the postcolonial South in terms of an abstract social political crisis which is rooted in a vulnerable context of abstract theories and methodologies furnished within North-South epistemic inequalities. Decolonization is yet to take place. As a theoretical and praxis area, decolonization needs to be specified and concretized.

This study attempts to investigate the impact of colonialism on conceptions as epistemic inequalities and hegemonic relations of knowledge production. It draws on the analysis to identify respective scientific approaches of transforma-

tion. It generates knowledge of postcolonial conditioning and concepts that are useful for conceptualising postcoloniality and the way forward for individual and societal transformation. It makes a case for the integration of consciousness as analytical category, and postcoloniality as a perspective and dimension of gender and citizenship awareness. It is a pioneer perspective.

1.3 Conceptual framework and objectives: Clarification of the educational purpose

The specific objectives are grounded in the fact that knowledge production in the postcolonial context has been traditionally structured by abstract mechanisms that are nested in the dominant expertization, importation and exogenousization of theories and the subsequent epistemic marginalisation of the subjective life worlds of postcolonial categories. The decolonisation approach of this study aims to displace the dominant top-down approach to knowledge production and theory building through the construction of bottom-up theory building. Subsequently, the scientific approach of the study aspires to start with the empirical worlds and subjective sense making (*consciousness*) of postcolonial categories.

To do this, the study seeks to capture the subjective theories of postcolonial categories and connect them to the educational and citizenship practices. This should facilitate the reconstruction of multidisciplinary decolonisation theories and curricular that are grounded in the postcolonial life worlds rather than in the abstract meta narratives of expert discourses. Within this framework, the study argues that meaningful decolonisation is not possible without mainstreaming decolonising citizenship education in the various subject specific scientific disciplines:

The dominant force of colonialism has been conceptualized as the suppression of citizenship awareness. It has also been established that this suppression occurs alongside the elevation of technical skills transmission.

This implies the configuration of a complex and simultaneous co-existence of resilience and vulnerability. Of principle importance, this justifies the scien-

tific integration of the ambivalences focussed approach⁴ over the totalistic approach to decolonisation. Another important aspect to consider is the binarization of precolonial and post-colonial education and citizenship practices that occurred in a framework of unequal historical yoking and eventually resulted in displacing the contents and functions of the latter. This binarization appears to have transformed the precolonial conceptual space for configuring citizenship awareness by not only inverting it but by also making it abstract, obscure and contradictory. Whereas the postcolonial debate has already established postcoloniality as a consciousness category,⁵ these combined factors seem to articulate the emergence of a new struggle for citizenship⁶ which has not been critically reflected. These dynamics have continued to articulate themselves within the macro (*societal and school contexts*), meso (*forms of participation*), micro levels (*life worlds of postcolonial categories*) which constitute the triad structures defined in Lange's political consciousness (see Lange chapter IV).

Not only have salient constructions of difference, hierarchies and privilege seemed to have displaced the social⁷ but also political self-determination as the normative goal of political education⁸ has been displaced by the normalization of economic, social and political dependence as micro-subjective theories and scientific paradigms. At the same time, the exogenousized and abstract education, policies as well as systems of self-governance and political participation have displaced the endogenous context-responsive and internally oriented ones.

In essence, therefore, post-colonialism as a top-down approach overturned the precolonial social practices (*education*) and discursive practices (*citizenship, citizen*) through undermining citizenship awareness and inverting its concepts. Subsequently, effective decolonization will necessitate reversing this trend, not

4 For a similar perspective on this empirically emergent notion of an ambivalences focused lens, see for example Mergner's philosophy of ambivalence inspired by Ernest Jouhy and presented by Lohrenscheit (chapter XI).

5 To review the scientific establishment of postcoloniality in terms of a dominantly consciousness category, see critically, the postcolonial scientific debate (chapter II).

6 For a more detailed reading on the transformation of the citizenship struggle see, Dirk Lange (2006); compare also Nordensvärd's application of the concept (Nordensvärd 2009).

7 Compare Nordensvärd's application of Lange's political consciousness to the discussion on the transformation of the citizenship struggle in Germany (Nordensvärd 2009)

8 On political self-determination as a normative goal of education see (Lange, chapter IV).

through the idealized return to precolonial structures but through critical reflection combined with bottom-up evidence based approaches.

Accordingly, the thesis of the study is that the reconstruction of the conceptual space for citizenship awareness can contribute significantly to decolonisation. Lange's concept of political consciousness, post-colonial critiques and feminist epistemologies of gender can help foster the reconstruction of the conceptual space. In addition, this will require a reconstruction of indigenous knowledge – under consideration of the current globalisation and medialization of the postcolonial South.

At this point, the study is mainly inspired by Dirk Lange's political consciousness⁹ and Kattmann and Gropengiesser's educational reconstruction and didactic structuring¹⁰. To be significantly explored is the relevance of Dirk Lange's political consciousness and didactics of citizenship awareness for decolonisation. The scientific relevance is grounded in his integration of consciousness as analytical category, his framework of citizenship awareness and the empirical relevance of his thematic complexes for designing context responsive post-colonial theory building and learning environments.

In addition, Lange reinterprets educational reconstruction and translates it from its original application in the natural sciences to the social sciences context¹¹. A particular aspect of significance to be drawn from both models is the boom-up approach to knowledge generation.

The observable data in my analysis of the postcolonial suggest the absence and relevance of a bottom-up scientific praxis and framework for knowledge generation.

As grounded theory also emphasizes, in order to guarantee workability, the hypothesis and theories must be derived from data¹². The methodologies of grounded theory as introduced by Straus and Glaser¹³ are implied and applied together with the research instruments of citizenship awareness as described by

9 See Lange (2006; see also chapter IV).

10 See Kattmann & Gropengiesser (1996).

11 See Dirk Lange with further reference (Section IV).

12 Strauss & Glaser (1967).

13 Ibid.

Dirk Lange¹⁴. His model has potential for specifying and concretizing the content areas of decolonization. Building on these, decolonizing scientists, educationists and methodologies can reflect on and integrate relevant contents from multidisciplinary fields. Within this framework, citizenship theory building is further inspired by Nordensvärd's application of these two models and the application of Sommer and Linde's concepts of narrative discourses and public narratives in a dissertation supervised by Dirk Lange¹⁵. Of principle relevance to this work is the concept of the *shared public narrative* which is taken in a literal context, adapted to the postcolonial context by re-theorizing it within Dirk Lange's political consciousness¹⁶ and in light of the post-colonial and post-structural theories¹⁷.

The reason for drawing from Nordensvärd is grounded in the fact that Nordensvärd handles a similar research question and comparable problem formulation.¹⁸ My discussion will be differentiated through the integration of the post-colonial dimension, decolonisation approaches, and feminist theorisation of gender¹⁹. In addition, it will be differentiated through educational concepts mainly drawn from Freire's critical liberative pedagogy and Nyerere's education for self-reliance²⁰. Furthermore, it is differentiated through Wolfgang Nitsch's model for deconstructing ethnocentric socialisations through biographic dialogues, epistemic conversations and scenario techniques²¹.

Equally important, it is differentiated through Christa Händle's concepts for interpreting social heterogeneity²².

Concepts: As already mentioned in the introduction to the abstract, the relative lack of the social scientific conceptualisation of the problem area, prompts the study to integrate concepts from a variety of disciplines and apply them to the postcolonial context. Concepts are applied within the framework of grounded theory as basic units of analysis which enable theory building. Concepts are

14 See Dirk Lange's framework of citizenship awareness research (Lange, chapter IV).

15 See Sommer and Linde respectively in Nordensvärd (2009).

16 See (Lange, chapter IV).

17 See chapter II

18 Nordensvärd (2009).

19 Freire (1993).

20 Freire (1993); Nyerere (1967).

21 See especially, (Wolfgang Nitsch, section 6.4.4; Section IX).

22 For further reading on concepts discussed by Christa Händle, see especially (Händle, section 6.4.4).

selected not on the basis of their potential for articulating the scientific debate but due to their empirical relevance and capacity to fit and work the data²³.

Apart from the conceptual approaches used here, much more research needs to be undertaken in developing postcolonial sensitive education, theory building and citizenship theory. Comparative studies between Germany and Africa would advance the development of evidence-based approaches (*critical counter-hegemonic paradigms*). Of great relevance is Germany's approach to post development and the relative success in deconstructing and extensively overcoming an oppressive historical background.

1.4 Educational Reconstruction and Political Didactic Structuring

Dirk Lange's political didactic structuring²⁴ as the research design partly incorporates research steps established in the model of educational reconstruction. The model was first developed for natural sciences in Oldenburg by Ulrich Kattmann and Harald Gropengieser in cooperation with Duit and Michael Komorek from the IPN in Kiel.²⁵ The model has received considerable attention and has also been adapted by the Centre of Didactics at the University of Oldenburg where it is comprehensively elaborated – as a theoretical framework for a natural sciences-based graduate program.

The emphasis of the educational reconstruction model is on connecting learners' perceptions and scientific ideas in the analysis, design and evaluation of learning environments. Investigation of learners' perspectives establishes pre-instructional conceptions and conceptual development, whilst analysis design and evaluation of learning environments envisages instructional materials, learning situations, as well as teaching and learning sequences²⁶.

Educational reconstruction aspires to bring learners' conceptions and scientific ideas in relationship from a pedagogical perspective. The model was later

23 With further reading on the scientific relevance of concepts as basic units of analysis, see Strauss & Glaser (1967); see also applications of concepts in chapter III.

24 With further reading on political didactic structuring see, Dirk Lange (chapter IV).

25 See, Kattman & Duit, Gropengießer & Komorek (1997).

26 See Kattman & Duit, Gropengießer & Komorek, qtd. In.: Nibert & Gropengieser (2013).

modified for application in political education by Dirk Lange²⁷. Consequently, the decolonisation approach of this book is based on Dirk Lange's approach²⁸.

Tasks and Steps of Didactic Reconstruction

Three steps were originally suggested for guiding research within the educational reconstruction model²⁹. The fourth step which now constitutes the first step was added to the model by Dirk Lange and Lutter. Due to empirical relevance for this study, Lange and Lutter's interpretation of the research tasks will be adopted³⁰. This interpretation will be supplemented with Dirk Lange's political consciousness and political didactic structuring³¹. The steps respectively are:

- (1) Clarification of the educational purpose.
- (2) Clarification of science content or the expert or elite perspectives from an educational perspective. This includes actions, educational significance and what is defined by experts as scientific knowledge.
- (3) Investigation into learners' perspectives.
- (4) Analysis, design and evaluation of learning environments also referred to as didactic structuring or reconstruction of curricular³².

Accordingly, four interrelated research tasks are identified within the modified model of educational reconstruction. Conceptions are the main focus of the model. Not only the learners' conceptions but also expert conceptions are investigated from an educational viewpoint which takes into account a didactic and transfer perspective. On this basis, the two dimensions of conceptions are ana-

27 See, for example, the works of Lange (chapter IV).

28 See Dirk Lange (ibid.)

29 See Kattman & Duit, Gropengießer & Komorek (1997).

30 Dirk Lange & Lutter (2006).

31 See for example, the works of Dirk Lange (2007a&b) and Chapter IV.

32 For further reading see together, Kattman & Duit, Gropengießer & Komorek (1997); Dirk Lange with further references (Chapter IV); Niebert & Gropengießer (2013).

lytically connected together at the level of didactic structuring for the reconstruction of learning environments. The steps and research tasks are interactive.

This has evolved a recursive research process, in which the preliminary results are used for the subsequent research steps. The results of the analysis of the expert perspective and explanation strategies influence the understanding of the conceptions of learners. Conversely, the understanding of learners' conceptions modifies the expert viewpoint. On this dual basis, curriculum and sustainable learning are developed³³. A brief review of each step is provided below in light of their relevance to the substantive area and their application within this study's general research process. Whilst discussing the application of step III, this study will highlight some of the limitations inherent in directly transposing this step to the postcolonial context. In addition, I will suggest some strategies to modify this step in postcolonial perspective order to effectively record postcolonial learners' perspectives.

Step I: Clarification of the educational purpose aims at establishing the normative starting points³⁴.

Application in this study: The educational goal and normative starting points have been recursively derived from the analysis of expert perspectives and post-colonial learners' conceptions according to the research tasks described in step II & III of educational reconstruction. The normative goal and starting points are extensively informed by the divergences between the meta scientific conceptions and post-colonial learners' conceptions:

The rhetoric of decolonization that is observed in the elite perspective as it relates to the international scientific debate and policy making is sharply contrasted by the post-colonial micro-subjective theories and life worlds which extensively articulate the conditionality of internalized colonialism (section 4.1). The educational goal and normative starting points are discussed in section 1.3 and section 4.1 respectively.

Step 2: Involves clarification of science content, the expert or elite perspectives. The purpose is to clarify from an educational perspective the specific science content structure that is constituted by related conceptions. The investigate

33 *ibid.*

34 Compare also Lange & Lutter in Nordensvaerd (2009).

task bases on qualitative content analysis of reliable sources such as leading text books on a relevant topic³⁵.

To apply this to the context of political education and social sciences, expert ideas are analysed from an educational perspective³⁶. In other words, they are analysed from the perspective of establishing their educational significance³⁷. As such, the complex and abstract concepts contained in expert ideas are broken down into elementary ideas which are accessible for novice learners³⁸.

Lange and Lutter add to these tasks the importance of clarifying definitions and metaphors.³⁹ A further critical element here regards the unique nature of methods used for clarifying the research matter which is grounded in analytical and hermeneutical approaches while also embracing content and text analysis.⁴⁰

Application: Step II as applied in the context of this discussion is mainly based on a review of basic concepts and problems discussed in postcolonial theory from the perspective of implications for postcolonial Africa. In addition to facilitating the construction of postcoloniality as analytical category, perspective and dimension of gender, the interdisciplinary re-analysis of the postcolonial scientific debate has fostered the establishment of scientific gaps.

Of principle importance, it appears that postcoloniality and decolonization have not been didactically reconstructed. The transposition of Dirk Lange's framework of political consciousness has facilitated a societal analysis and links to educational processes. Within this framework, context embedded mental models have been reconstructed which can be drawn on for the modification of the different levels of postcolonial teaching.

As mentioned in the discussion of step IV below, understanding and drawing on embedded mental models can also facilitate development of context responsive curriculum, formal and informal learning, as well as policy making. Dirk Lange's framework of political didactic structuring has helped us pose and handle one of the important decolonisation questions: Which mental models

35 See Niebert & Gropengießer (2013).

36 See Kattman & Duit, Gropengießer & Komorek (1997)

37 See critically, Duit (2007).

38 See Niebert & Gropengießer (2013)

39 See Lange & Lutter (2006).

40 See Duit (2007).

have previously been drawn on for developing the respective learning areas? Future oriented decolonization methodologies and educational empirical research are challenged to address this problematic.

This means that, the diagnosis of consciousness and mental models is understood as indispensable for designing the domain and content specific theories of postcolonial teaching and learning.⁴¹The application scope of Dirk Lange's political consciousness is not limited to social sciences but also includes the various disciplines such as education, the arts and natural sciences in postcolonial perspective. In other words, this approach should not miss in designing foundations of engineering, teacher education, medical education, agriculture, early childhood learning, etc). Since the postcolonial is largely untheorized, this means that the first step of decolonisation (*which this study handles*) should be concerned with laying the foundation of future scientific work by attempting to specify, conceptualize the problem area and generate context based theories and praxis. Future oriented research will have to handle the next step of research which is breaking down the complex theoretical concepts into accessible language at different levels of learning, policy making and community development.

Exogenousization has been introduced and defined as a structure of post-colonial colonial consciousness (see chapter III). The difficulty of translating the term *Bürgerbewusstsein* from German into English is acknowledged. The term citizenship awareness which has been applied as the translated version is interpreted within Dirk Lange's broad conception of *Bürgerbewusstsein* (chapter IV).

Future oriented research must intensively investigate the concepts and metaphors of indigenous languages. Principle amongst these is the humanizing concept of *Ubuntu* and *Ubuntu Bulamu*, linkages with self-reliance and critically reflected indigenous health practices.

Step 3: Investigation into learner's perspectives mainly aims at establishing pre-instructional conceptions and conceptual development. Science content is

41 For further reading on designing domain- and topic specific theories of learning, see critically Niebert & Gropengießer's works on educational reconstruction of natural sciences (Niebert & Gropengießer 2013).

clarified in light of learners' capabilities⁴². Inherent in the assumption, is the analysis of learners' needs and the acknowledgment that learners' conceptions may diverge from the scientific ideas⁴³. Learners' conceptions constitute the starting point of reflection in political didactic structuring (Lange chapter IV). Learners' conceptions are interpretatively considered, and developed to derive basic conditions of teaching and learning⁴⁴. The political didactic reconstruction constitutes a methodologically controlled process in which specific competencies are drawn from political contents and transferred within the learning process. Hence, a concrete learning situation must be established using learn assignments in which the learners' environments are reconstructed. The results of the reflexive tasks and recorded perspectives are scientifically justified and legitimated through the learn assignments. Formulation levels can constitute dimensions of themes or learner oriented curriculum planning, guidelines or principles of curricular or elaborated elements of curriculum contents. Political didactics provides the solid basis for subject specific and learner oriented didactic research tasks⁴⁵.

Since postcolonial learners are generally receivers of abstract concepts which they are also trained to reproduce in science rather than their own life worlds or their pre-instructional perspectives, and given that they are not only emerged into but have also not been trained to recognize or articulate their own ambivalence, the learn assignments will have to be supplemented with other tasks. These tasks should include a systematized participatory observation of societal learning processes, combined with a physical assessment of immediate environments as they manifest post-colonial ambivalences, a coherent examination of conceptions expressed in daily social practices, policy making, social media and performative dance drama as a major medium of learning, etc. (see for example chapter VI & IX).

Application: Postcolonial learners' conceptions, the scientific ideas in post-colonial theory, epistemic epistemologies of gender, indigenous concepts and

42 See Kattman, U.; Duit, R.; Gropengießer, H., Komorek, M. (1997); see also Lange's application in a context of political didactic structuring (chapter IV).

43 Compare Dirk lange's application to political didactic structuring (chapter IV).

44 Compare Kattman, U.; Duit, R.; Gropengießer, H., Komorek, M. (1997); see also Lange's application in a context of political didactic structuring (chapter IV).

45 See Lange (2007).

Lange's political consciousness have been brought in relation to one another in this study's framework of the educational reconstruction of post-coloniality.

Of principle importance, substantial coherence between postcolonial scientific critiques and postcolonial learners' conceptions has been established. Postcolonial learning environments on the other hand, appear to sharply diverge from postcolonial life worlds' and the conceptions of postcolonial learners. The corresponding transformatory conceptions and instruments of Dirk Lange's political consciousness appear inverted. First, the investigation of postcolonial learners' conceptions has been based on the analysis of conceptions within indigenous performative dance drama. To remain within the admissible scope, only three examples have been integrated for analysis. Of principle importance, the examples are used to demonstrate how to apply political didactic structuring to the diagnosis of consciousness and integrate postcolonial learners' conceptions and life worlds in designing decolonising learning environments and improving teaching (chapter IX). Second, conceptions within postcolonial policy making have also been analysed and interpreted as a reflection of postcolonial conditions of education and teaching (chapter VIII).

Third, the widespread oppressive living conditions have been interpreted as life worlds manifestations of colonial logics and postcolonial learners' conceptions (ibid.). The investigated themes were not preconceived but empirically emerged according to principles of grounded theory⁴⁶.

Step 4: Didactic structuring or the analysis, design and evaluation of learning environments refers to instructional materials, learning situations, teaching and learning sequences. The design is driven by both the learning capabilities of learners and clarification of science content⁴⁷. Didactic structuring is regarded as the condition for integrating the life-worlds of learners through systematically constructing the link between subject conceptual didactics, perspectives of learners and experts on the learning contexts. Learning environments are reconstruct-

46 With further reading on empirical emergence versus preconceived frames See, Strauss and Glaser (1967).

47 See Nibert and Gropengießer on further references and their application of the educational reconstruction model (Nibert and Gropengießer 2013).