

# Integrating Decolonization and Anti-racism into the World Language Curriculum

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## ABSTRACT

This paper explores ways to integrate social justice issues pertaining to decolonization and anti-racism into the world language classroom at all levels of instruction. It describes tasks designed to introduce language learners briefly to German colonialism, raise awareness of colonial legacies in contemporary German-speaking societies, and familiarize students with current decolonization initiatives. By engaging students with the complex diversity of German-speaking societies, the tasks provide examples for diversifying and decolonizing the language curriculum while fostering collaboration, critical thinking, and transcultural sensitivity. The examples highlight approaches to anti-racist pedagogies and ways of incorporating social justice practices across all levels of instruction and applicable to all languages.

*Keywords:* social justice, curriculum design, anti-racism, critical thinking

## Introduction

As a recent survey of fourteen to twenty-four-year-old Americans indicates, more than eight out of ten are most deeply concerned about pervasive racism and social injustice, the environment and climate change (Gilbert, 2021). German surveys of fourteen to twenty-nine-year-olds indicate that such concerns are not unique to the U.S., but young Germans feel equally strongly (Schindler, 2022), prompting many to speak out for change as they strive for a more socially just and

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sustainable world (M'Barek, 2020). These statistics should compel instructors to adapt their teaching approaches and instructional materials to foster inclusive and socially aware classroom environments that provide students with tools to identify and address social justice issues both inside and outside the classroom.

In an educational landscape where equity, inclusion, and justice take center stage, world language classes can serve as pivotal environments for the on-going process of diversification and decolonization of curricula. Teaching practices that engage with social complexities help students recognize biases, call attention to and, ultimately, destabilize hegemonies. This requires critical reflection on questions of knowledge production, intellectual traditions, and power structures, as well as the integration of diverse voices, identities, and perspectives—in particular those often marginalized—into existing curricula.

In her interactive guide *Exit Racism*, anti-racism trainer Ogette (2020) emphasizes that “[c]ritical engagement with racism thrives on a change of perspectives. The more perspectives we come to understand, the better. Racism sustains itself by repeatedly reproducing and perpetuating its dominant viewpoint” (p. 97, our translation). Accordingly, pedagogies which allow for analysis of historical inequities help students and instructors recognize structural and institutional forms of privilege, address biases, and challenge dominant narratives. While aiming to foster skills for critical analysis, anti-racist teaching encourages students to take responsibility for their own learning, “attempts to create a sense of community in the classroom through decentering authority,” and supports close collaboration (Kishimoto, 2018, p. 549). In her own reading of anti-racist pedagogy, Kishimoto finds that equitable and collaborative class environments are more likely to empower students to discuss problems of racism as well as collect ideas for the world they want to live in (p. 549). Furthermore, offering opportunities to identify and challenge power dynamics helps learners develop greater self-awareness and intercultural competencies, and refine their ability “to think and act critically, and to negotiate the complexities of today’s world” (Byram & Wagner, 2018, 141).

Piccardo and North (2019) find that collaborative tasks designed to help students engage with diverse communities further their awareness of multiple perspectives; this action-oriented approach also allows them to explore pathways towards possible social action both inside and outside of the classroom. Following both action-oriented (Piccardo & North, 2019) and anti-racist approaches (Kishimoto, 2018) to language pedagogy, this paper explores ways to integrate discussions about decolonization and anti-racism into the curriculum at all levels of language instruction. As students encounter diverse perspectives, they also gain a more nuanced understanding of contemporary discourses and current decolonization efforts. While situating social justice issue-based tasks within political and historical contexts, students draw connections to their own experiences and current activism and initiatives in their own and target language communities more easily.

The tasks are designed to foster an understanding of how colonial pasts inform current institutional and social practices—in this case, in Austria, Germany, and Switzerland—while also illustrating how to integrate diverse experiences,

voices, and perspectives into an existing curriculum. Activities promote reflection, critical thinking, and interaction, and aim to foster intellectual curiosity, intercultural comparisons, and transcultural sensitivity. The assignments' collaborative and action-oriented nature strengthens students' sense of a learning community in the classroom, while equipping them with linguistic and communicative skills needed to reflect on and respond to a variety of media and develop skills that are adaptable and transferable to other contexts and settings.

### **Classroom activities at varying proficiency levels**

The following steps provide models for integrating decolonization and anti-racism discussions into the language curriculum: first, students gain knowledge of German colonialism through a brief historic overview; secondly, students analyze how specific colonialist concepts still prevail in German-speaking cultures; thirdly, learners engage with authentic, open-access materials about current decolonization efforts, such as maps, photographs, articles, advertisements, and social media posts; and, finally, students engage in collaborative hands-on classroom activities putting what they have learned into practice.

The following examples are structured into two sections: The first showcases how to introduce context and background to help students gain basic insights into colonial histories and prevalent current practices. Here, learners critically engage with issues of terminology and language and analyze authentic materials. The second presents examples on how to integrate discussions of current activist practices, for which students engage with the (re)naming of streets and hashtag activism. All tasks can be adapted to any language level.

### **Introduction to colonial history, decolonization, and diversity: Raising awareness**

As an introduction to the topic of German colonial history, decolonization, and diversity, students watch a video entitled *What does it mean to be Black in Germany?* (Laskowski, 2021). It offers information on specific terminology—such as the differences between the terms “Black German” and “Afro-German”—and highlights the work of several prominent writers, activists, and academics of color. While most of the speakers in the video use English, English subtitles are provided for German sections. Although scaffolding and visuals support the use of German, in beginning classes, students initially have the choice of using either the target or their shared language in discussions until they feel comfortable to proceed in German. Regardless, they are encouraged to familiarize themselves with and use new vocabulary (e.g. *Schriftsteller\**in [author], *Aktivist\**in [activist], and *Philosoph\**in [philosopher]). Students watch the video multiple times: The first time, they watch the entire video for global understanding. In small groups, they discuss what they understood, saw, heard, or what they find particularly interesting. Students then watch shorter segments of the video, which center on specific members of the Black German community. A handout with the names and screenshots of individuals featured in the video helps guide students and their partners when taking notes, comparing, and adding to their mind-maps. While watching the segments more than once, students add specific information about each person. The screen-

shots prepare students to recognize individuals as they appear in the video. The mind-map format creates flexibility on what kind and how much information students write down. It also allows them to build on their initial notes, by adding information not only when watching the segments more than once but also when discussing what they understood with their partners.

At higher proficiency levels, the video serves as a springboard into a brief overview of German colonial history with a short timeline and through authentic materials such as maps, art, postcards, event posters, and poetry. These materials enable students to analyze how colonial expansion was promoted, justified, and legitimized. In-depth discussions of images that engage with specific events and histories enable shifts in perspective and allow learners to identify and question hegemonies inscribed in dominant historical narratives. As they view specific images, students consider why they were produced, by and for whom, and how they could have been published. For example, analyzing a painting of two European explorers with indigenous people in Ecuador (Weitsch, 1806), a photograph of a German colonizer carried by four African men (Anonymous, ca. 1885), or popular early 20th century advertisements for tea, coffee, and cocoa (examples in: Zeller, 2008) helps students gain a more nuanced understanding of how different perspectives shape discourses of colonial pasts to this present day.

In one example, students analyze the impact of the *Kongokonferenz* [Berlin Conference], in which global colonial powers gathered in Berlin at the end of the 19<sup>th</sup> century to divide up the African continent without input from Africans. Students interpret a poem and two images to gauge the long-lasting effects of the conference's outcomes. First, they discuss a German translation of Michel Kayoya's (1968) dialectical poem "*Das Selbstbewusstsein des Kolonisierten*" [The self-confidence of the colonized, original French: *La confiance en soi des colonisés*]. In this poem, the author juxtaposes Western or colonialist to African or colonized perspectives which students list, categorize, contrast, and analyze. Students then consider an image published in a Berlin newspaper in 1884. This etching, which is one of many illustrations of the so-called "scramble for Africa" (Rößler, 1884), depicts German chancellor Bismarck and other European dignitaries seated in front of a huge, blank map of Africa showing only the continent's largest rivers and lakes. Students compare it to an art installation with the same title by British-Nigerian artist Yinko Shonibare (2003), depicting headless mannequins dressed in colorfully patterned African fabric sitting around a table (Appendix A). Together with the juxtaposition of a map, which divides the continent into territories controlled by European countries and conveys a seemingly peaceful colonized Africa, to one that chronicles pervasive resistance across the continent (Appendix B). This helps students question the perceived neutrality of maps. Since cartographers choose what information to highlight, center, or omit, maps influence how regions, countries, even the world are viewed, and how maps can constrain critical thinking. Analyzing the maps helps students contextualize the materials they have already discussed and develop a deeper understanding of the challenges both the local African populations and European colonizers might have had. It also clarifies why creating buy-in from the respective European countries was essential for the suc-

cess of their colonial projects. Taken together, these materials enable students to prepare short presentations with diverse historical and contemporary perspectives on colonialism.

In an Intermediate-level class, the preceding activities prepare students to analyze the ways in which colonial expansion was promoted, justified, and legitimized. Here, they consider the role institutions such as zoos, museums, and universities played in the global colonization process. Most Western institutions founded in the 18th and 19th centuries first studied, then defined, and classified nature, history, and world cultures, often through publicly exhibited artifacts obtained by explorers and scientists. Using zoos as an example, students are asked to find out who Carl Hagenbeck was. The information they have found, together with newspaper notices and posters the instructor provides, allow students to discuss that Hagenbeck created the notion of the zoo as an animal park that also exhibited non-Europeans next to animals from their home regions and that he marketed his exhibits as *Völkerschauen* [ethnological exhibitions] and pseudo-scientific *Kulturbegegnungen* [cultural encounters]. The popularity of these exhibits ensured that this practice was quickly emulated all over Europe and the United States. It is essential that students compare Hagenbeck's exhibits to others like Buffalo Bill Cody's internationally popular *Wild West Show*, so they come to understand the pervasive ties of white supremacy to the global colonial project, which included westward expansion on the U.S. mainland to Hawaii, Alaska, other Pacific islands, and the Philippines. It is equally important that students come to realize that these practices are not ancient history, and that generational trauma persists today, as exemplified by an interview with *Völkerschau*-survivor, Theodor Wonja Michael (1925-2019), born in Germany to a Cameroonian father and a German mother (Zeitler, 2017). These discussions also allow them to make meaningful comparisons to current U.S. and Canadian debates about indigenous rights and reparations for slavery.

In Advanced courses, where students analyze trademarks, advertising campaigns, and develop their own product marketing ideas, they first notice and then describe explicit or implicit Eurocentric biases. After identifying aspects of an advertising campaign they understand as problematic, they propose a more equitable redevelopment. This provides another effective way to integrate anti-racism into the curriculum. In recent years, Austrian, German, and Swiss corporations like *Julius Meinl*, *Bahlsen*, *Sarotti*, and *Lindt* have undergone decolonization processes for their logos and products, which are good examples for students to analyze. Studying those corporate decolonization campaigns provides learners with the concepts and vocabulary needed to look at companies, which do not appear to be aware of their current, problematic marketing practices. The latter provide rich opportunities for students to develop proposals for alternative marketing solutions.

While the rebranding of chocolate and coffee products mentioned above and the recent controversies surrounding the renaming of the popular *M----kopf* [m---'s head] pastry to *Schoko-Schaumkuß* [chocolate foam kiss] demonstrate that the broader public now tends to be more aware of racism pertaining to African and

Middle Eastern stereotypes, others seem to persist. One example comes from the Eat Happy corporation, which introduced “sushi to go” to German supermarkets. In an article detailing the company’s plans for expansion, the CEO is unironically quoted as explaining that his 4,000 workers are mainly of Asian descent because they have “a high affinity to rice and fish” (*[eine hohe Affinität zu Reis und Fisch]*, Terpitz, 2021, n.p.). While the advertising materials frequently refer to Japanese fish markets, employee images depict mostly smiling South Asian individuals. After studying the advertising material, students develop proposals for decolonizing the campaign and company information.

### **Making the invisible visible: Restoring voices at all levels of instruction**

In order to diversify classroom content and ensure students learn about significant roles individuals of color have played in German-speaking histories, instructors could broaden common biographical research assignments for written or oral presentations on well-known individuals (including, for example, for Austria: Angelo Soliman; for Germany: Anton Wilhelm Amo; for Switzerland: Alois Wyrsh). To allow for cultural comparisons, instructors could also include examples from the U.S. (e.g. Pocahontas, Caleb Cheeshahteumuck, Minik Wallace) or the students’ own countries. While learners are generally equipped with vocabulary to present biographical information from the first semester on, the inclusion of people of color helps students develop a deeper understanding of the diversity of German-speaking societies (for a wide range of projects, see: Rothe, Tsui, Garcia, & McCloskey, 2023).

At the Intermediate level, that same list of people forms the basis for more substantial projects: After students pick someone, they first write a short biography, then they research existing memorials (a portrait, a plaque, a statue, etc.) about the individual. Based on their findings, students create a proposal for a type of memorial, which they believe would better honor their respective subject, which they present to the entire class. Students’ ideas have ranged from exhibitions in a historical museum, and memorial markers on a decolonization walk through the individual’s hometown, to statues in historically meaningful locations.

In an Advanced-level culture course, students analyze museums’ websites and rewrite problematic descriptions, adjust pertinent information the website glosses over, or add missing information. One such example is information about globe-trotting prince, master gardener, and chef Fürst Pückler-Muskau, whose castle park is a German-Polish UNESCO World Heritage site. The park’s website refers to the married aristocrat as an eccentric *Frauenverehrer* [worshiper of women] (Muskauer Park, n.d.), while the palace’s website states “*Aus Kairo bringt er Machbuba, ein junges Mädchen vom Sklavenmarkt, mit nach Muskau*” [From Cairo, he brings Machbuba, a young girl from the slave market to Muskau.] (Stiftung Fürst-Pückler-Museum, n.d., n.p.). European travelers the prince encountered abroad mention two young Abyssinian slave girls in his entourage (Volker-Saad, 2017), but only one came with him to Germany, died shortly after arriving, and is buried in a nearby graveyard—not under her given name Bilillee, but as *Machbuba* (Arabic for “Beloved”). Castle tours and promotional materials suggest a strong personal

connection and emphasize her gratitude towards him. Since these references to their relationship ignore the power dynamic, the 40-year age difference, and the denial of her status, this provides rich material for students to decolonize.

### Anti-racist activism

Three websites provide an informative introduction to contemporary anti-racist initiatives in German-speaking societies: *Initiative Schwarze Menschen in Deutschland (ISD)* [Initiative of Black people in Germany] (n.d.), *Each One Teach One*, and *Citizens for Europe* (n.d.). Students read, discuss, and share information they have found on each of the websites, answering the questions *Wo? Seit wann? Wer? Ziele?* [Where? Since when? Who? Goals?] in a jigsaw activity. The discussion and comparison of different initiatives helps raise awareness of the diversity and multitude of anti-racist approaches. Statistics from the *Afrozensus* (2020), a comprehensive online survey containing data on lived experiences of racism and discrimination of Germans of color, provide additional context. This brief overview and contextualization of examples of anti-racist initiatives prepares students from the beginning level on to engage with two timely debates: one about the renaming of streets, the second about hashtag-activism.

### Renaming of streets

To engage students with contemporary debates around the renaming of street names in Germany, students first consider the 2010 re-naming of the *Gröbenufer*, named after Friedrich von der Gröben (1657-1728), a 17<sup>th</sup> century aristocratic privateer who established the fort *Großfriedrichsburg* in present-day Ghana in 1683. The street is now named *May-Ayim-Ufer* after the Afro-German poet and activist. Secondly, students learn about debates surrounding the renaming of the *M-----straße*, both a street and subway station in Berlin. As authentic material, students analyze the information board at the *May-Ayim-Ufer* and photographs of activists altering the street name of the *M-----straße*. They also view a video on the renaming of Berlin's streets (Bilandzija, 2018). The video provides different perspectives on multiple efforts to rename streets in Germany that bear racist terms or the names of colonial-era individuals linked to oppressive and exploitative regimes.

Both discussions on the renaming initiatives begin with a broader reflection on the function and significance of street names and signs. With reference to the *May-Ayim-Ufer*, students discuss why certain streets and places are renamed, and collect arguments for and against the renaming of streets. To discuss the on-going debate around the *M-----straße*, students watch the video *Straßennamen: Rassismus auf Straßenschildern* [Street names: Racism on street signs] (Bilandzija, 2018), offering two perspectives for students to consider: that of an activist, who underscores the importance of renaming specific streets, and the perspective of a historian, who expresses reservations about the renaming of streets. Both perspectives provide rich examples for arguments against and in favor of change.

Subsequent discussions of the video, social media posts, newspaper headlines, and articles provide additional information about the outcomes of these activist initiatives and protests, which also allows students to make cross-cultural comparisons with examples from their own socio-cultural contexts.

### Hashtag activism

Hashtag activism has been effective in addressing social injustices and forms of racism across cultures and can provide rich material for the language classroom. One such example for German is the hashtag *#vonhier* [#fromhere], which refers to experiences of everyday racism [*Alltagsrassismus*] in Germany connected to the question of “Where are you from?” For this unit, students engage with a video entitled *Wenn die Frage ‘Woher kommst du?’ zur Belastung wird* [When the question ‘Where are you from?’ becomes a burden] (Franzke, Vu, & Kasper, 2022), as well as an article about this specific hashtag (Hille, 2019) to gain awareness of current debates. The video features six individuals who share their experiences and perspectives on when the question ‘Where are you from?’ becomes an issue. The engagement with *#vonhier* is framed in relation to broader questions on the significance of social media and their relationship with activism.

In preparation for in-class engagement with *#vonhier*, homework assignments encourage students to reflect on the significance of social media and its relationship with activism. They are first asked to rate the importance of social media for specific aspects of their everyday lives, such as being part of a community, sharing information and experiences, or communication (Appendix C). This aims at equipping students with vocabulary and phrases needed for in-class discussions on the topic. Subsequent homework assignments center on activating students’ prior experiences with and knowledge of #-activism. Here, students are asked to write down associations with and examples of #-activism in German and then share and discuss their ideas with their classmates.

At the beginning of the class, students discuss their ratings from assignment one with a partner and negotiate aspects from the list of aspects that they both find most important. Students then reflect on the significance of hashtags more generally and share their associations with #-activism more specifically as they compare homework assignments two and three, first in groups of three and then as a class.

The video allows students to analyze the question of when the question ‘*Woher kommst du?*’ becomes a burden from multiple perspectives. It showcases six different professionals (bloggers, actors, writers, artists, and television hosts) who speak about their experiences with the question. After first being introduced to the video’s context and useful vocabulary, students watch the first minute, where the individuals describe how they are repeatedly asked where they are from in a variety of everyday situations. In the second part, the individuals speak about issues, clichés, and stereotypes, while emphasizing how important it is to debate them.

After viewing the first two sections of the video, students engage with the specific hashtag *#vonhier*, which has brought to light multiple layers to a seemingly innocent question, subsuming current debates around notions of *Herkunft* [descent, background, origin] and *Heimat* [homeland]. The hashtag, popularized in response to a 2019 Twitter post by Black German journalist Malcolm Uzoma Ohanwe, was used to comment on nation-wide, diverse responses to this question. Students’ discussions of the hashtag are guided through a multi-step process: Step 1 – In plenary discussion, students are introduced to the context of the article *Woher kommst Du? #vonhier* [Where are you from? #fromhere] (Hille, 2019)



through the title and brief description of the article's content. Here, important vocabulary is also introduced and clarified. Step 2 – The instructor divides the article's text into two parts and provides the necessary vocabulary. Students respectively read Part A or Part B of the adapted and shortened article. Step 3 – Students pair up with another student who read the same part, discuss and write down important information from their part of the text. The focus is on the two central, intentionally open-ended questions regarding information the article provided on *#vonhier: Wer? (Personen) Was? (Informationen)* [Who? and What?]. Step 4 – Students then pair with a person who read the other part of the text and exchange information. Finally, students discuss and express their opinions about the hashtag in the plenary, based on the information gathered collaboratively from both parts.

To conclude the discussion around *#vonhier*, students return to the final part of the video, entitled "*Bessere Fragen*" [better questions]. Here, the six individuals offer suggestions and thoughts on what better questions one could pose to learn about a person's background in more productive, respectful, and culturally sensitive ways.

### Conclusion

While integrating discussions on decolonization and anti-racism into the curriculum may seem like a challenging task, the authors hope the examples offer strategies and ideas on how to engage with social justice issues in the classroom in multiple languages and at various proficiency levels. Instructors need to acknowledge their students' complex backgrounds and also consider how their own positionality may shape their understanding of the course material at hand. Critical engagement with sensitive topics and diverse viewpoints requires both instructors and students to be mindfully empathetic and patient, as well as to work continuously on remaining open and self-reflective. Students tend to be hesitant to address potentially difficult issues within larger group settings or teacher-centered classes. Small group discussions, which decenter the teacher in the classroom, allow students to take responsibility for their own learning and helps foster a strong sense of community.

Designed to raise student awareness both of the target language cultures and their own, the activities presented were successfully implemented in two different collegiate educational settings at various proficiency levels. Feedback from both language programs indicated that the classroom activities allowed students to make insightful connections between the class materials and current issues, controversies, and debates in German-speaking societies. Simultaneously, the assignments also encouraged students to make intercultural comparisons and transfer insights gained to other social justice contexts well beyond what was discussed in class. They were often motivated not only to raise questions about inequities in their own environments but also take action, for example by writing emails to the museum at *Muskauer Park* or commenting on the *Eat Happy* social media posts to propose more just solutions. While instructors will adapt material and tasks to best fit their own institutional contexts and student populations, the authors hope they have provided replicable examples.

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## Appendices

### Appendix A

*Sie sehen zwei Bilder. Vergleichen Sie das erste Bild von der Kongokonferenz aus der Allgemeinen Illustrierten Zeitung von 1884 mit dem zweiten Bild von Yinko Shonibares Installation Scramble for Africa. Was will Shonibare im Jahr 2013 damit sagen?*

[Compare the first image of the Berlin Conference from the Allemeinen Illustrierten newspaper of 1884 with the second image of Yinko Shonbare's installation *Scramble for Africa*. What does Shonibare want to say with this in 2003?]

*Erstes Bild links Kongo* [First image can be found at: <https://de.wikipedia.org/wiki/Kongokonferenz#/media/Datei:Kongokonferenz.jpg>]; *zweites Bild rechts* [second image can be found at: <https://africa.si.edu/exhibits/shonibare/scramble.html>].

### Appendix B

*Vergleichen Sie die zwei Landkarten: Die erste ist eine Karte von Afrika vor dem Ersten Weltkrieg, wie man sie in den meisten westlichen Lehrbüchern finden kann. Die zweite ist eine Karte, die die afrikanischen Perspektiven zu der gleichen Zeitperiode zeigt. Welche unterschiedlichen Geschichten erzählen sie?*

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Compare the two maps: The first is a map of Africa before World War I, which you can find in most Western textbooks. The second, a map showing African perspectives on the same time period. Which different stories do they tell?

First image can be found at: *Kolonien in Afrika 1914*: [https://de.wikipedia.org/wiki/Wettlauf\\_um\\_Afrika#/media/Datei:Afrika\\_Karte\\_1914.svg](https://de.wikipedia.org/wiki/Wettlauf_um_Afrika#/media/Datei:Afrika_Karte_1914.svg)

Second image can be found at: African resistance to European colonialism: [https://vividmaps.com/colonization-of-africa/#Historical\\_map\\_of\\_African\\_resistance\\_to\\_European\\_colonialism](https://vividmaps.com/colonization-of-africa/#Historical_map_of_African_resistance_to_European_colonialism)

### Appendix C

*Reflexionen zu sozialen Medien & Aktivismus* [Reflections on social media and activism]

[As homework, students fill out the table under assignment number one, and prepare number two and three.]

1.

- a. *Sprechen Sie in einer Gruppe (3 Student\*innen) über soziale Medien und über die Bedeutung der Aspekte in der Tabelle. Sie können auf Deutsch oder Englisch sprechen.* [In groups of three students, speak about social media and the importance of the aspects provided in the table. You can speak in German or English]
- b. *Welche Aspekte sind am Wichtigsten für Sie? Wählen Sie gemeinsam zwei Aspekte.* [Which aspects do you find most important? Choose two aspects together.]

*Redemittel* [useful phrases]: *Wie wichtig sind soziale Medien für ... / für dich?* [How important are social media for ... / for you?] *Was für soziale Medien benutzt du dafür?* [What kinds of social media do you use for that?] *Am Wichtigsten sind für uns ... und ... , weil ...* [The most important for us are ... and ..., because ... ].

Wie wichtig sind soziale Medien für ... [How important are social media for ...]	sehr wichtig [very important]	zum Teil wichtig [partially important]	gar nicht wichtig [not important]	Ein Beispiel: z.B. Facebook, etc. [An example: e.g. Facebook, etc.]
Kommunikation (communication)				
Neue Freund*innen finden (find new friends)				
Teil einer Gemeinschaft sein (be part of a community)				
Erfahrungen teilen (share experiences)				
Bilder posten (post pictures)				
Dating				
Nachrichten (news)				
Memes und Unterhaltung (memes and entertainment)				
Politik (politics)				
Aktivismus (activism)				
Kommerz und Werbung (sales and advertising)				
(Platz für einen weiteren Aspekt [space for a further aspect])				

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2. Was assoziieren Sie mit #-Aktivismus? Schreiben Sie zwei Aspekte auf Deutsch. [What do you associate with #-activism? Note down two aspects in German.]

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3. Welchen #-Aktivismus kennen Sie? Schreiben Sie ein Beispiel und **wofür** [for what] und **wogegen** [against what] es ist. [What #-activisms do you know? Write down one example as well as for and against what this hashtag argues.]

- *Beispiel* [Example]:
- **Für/ Pro [For]:** **Gegen/Contra [Against]:**

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