Master thesis:

A postmethod pedagogical approach to teaching Cultural Studies in the EFL Classroom: Re-telling Canada's colonial history

Name:	Marie-Christine Pogerth
	Leopoldstraße 5
	76133 Karlsruhe
	marie.pogerth@stud.ph-karlsruhe.de
Student ID:	3408978
Study program:	Master of Education, Secondary Level I, English/Deutsch
Subject:	English
1st supervisor:	Fr. Prof.'in Dr. Isabel Martin
2nd supervisor:	Fr. Tania Brennan
Due:	15th June 2022

Table of contents

Table of figures

1. Introduction

"The schools that had cemeteries instead of playgrounds (BBC 2015)".

The findings of the *Truth and Reconciliation Commission of Canada* (TRC), presented in 2015, laid bare more than a century of abuse, loss and trauma generated in Canada's residential schools. Starting in 2007, the commission gathered information about the background and motivation for the implementation of the residential school system and the plight of those involved. However, as investigations and research continue, it has become clear that terms like 'cemetery' do not seem to capture the reality of what was happening at more than 130 schools. The discovery of 751 unmarked graves on the premises of a former institution in Saskatchewan in 2021 comes only weeks after the remains of 215 children were located at the site of a residential school in British Columbia (cf. BBC 2021). Regardless of how one chooses to refer to these findings – cemetery, burials, mass graves – one cannot escape the absurdity of the nexus of words like 'school' and 'graves' within the same sentence. How did it come this far?

Headlines like the above repeatedly hold up a mirror to 'the West', confronting it with its colonial ties, tracing back some 500 years ago. That this still is an urgent necessity in Germany as well, displays in various aspects of everyday life in the 21st century. Coloniality as the foundation of European ways of thinking and being becomes apparent if only one goes through the world with open eyes: street names and monuments bear witness to this, a visit to the museum leaves open the question of the origin and the actual owner of the exhibit, and the image of the African continent as the 'land' of unimaginable suffering can probably be found in the minds of many. In addition, *White Supremacy* as the universal, social, and political system which describes "the all-encompassing centrality and assumed superiority of people defined and perceived as white" (DiAngelo 2018, 28) serves as the impetus for racist thought patterns (cf. ibid.).

A less obvious but precisely therefore a concerning example of colonialism's presence in today's society, is its complex and intertwined relationship to *English Language Teaching* (ELT) (cf. Hsu 2017, 111). The concept of culture is indispensable for the teaching of foreign languages since language and culture go hand in hand. Furthermore, the increasing multicultural nature of society has made it mandatory for English language teachers to incorporate 'culture' into their teachings (cf. Kramsch & Zhu 2016, 38). Amid the myriad definitions to the term, the one this thesis will refer to is the following: "culture can be defined as membership in a discourse that shares a common social space and history, and common

imaginings, [as well as] a common system of standards for perceiving believing, evaluating and acting" (Kramsch 1998, 10). As the history of the European colonial project in the second half of the 20th century is a shared one, it is part of our culture – and it reflects in what and how we teach the English language along with its culture and all of its factettes. This thesis aims to provide proof of this and an example for how a postmethod, decolonized ELT practice can serve to initiate a process of reflecting and challenging one's own ways of thinking. Therefore, Canada's colonial history will be examined in particular. Thereupon, a teaching unit will be illustrated, which considers this history accordingly and aims at making both teachers and young adults aware of the aftermaths of colonialism.

This thesis is organized in three consecutive parts. The first chapters will provide an encompassing historical overview of colonialism. Basic definitions will be clarified, and previous colonialisms will be distinguished from the European colonial project. Afterwards, the rise, as well as the fall of the British Empire will be outlined, along with a rough timeline of the era of decolonization. This is followed by a differentiation between *post-* and *decolonialism.* Having laid these foundations, chapter 3 will outline how Canada was established as a colony and managed to develop into a settler nation. In the course of this, particular emphasis is placed on the establishment of residential schools in Canada and how they operated. Before considering how this history is implemented in the German EFL (English as a Foreign Language) classroom, the impact of that same history on Canada's Indigenous communities is discussed. The second part will analyze current textbook materials used in the German secondary education will examine the portrayal of Indigenous cultures of former British colonies. This analysis, along with a discussion about current methodologies teaching cultural studies, then verify the need for a postmethod approach to decolonize EFL teaching.

Bridging the gap between theory and practice, the third part will introduce a teaching unit about residential schools in Canada with the help of a WebQuest following a postmethod approach. An extended lesson plan, including an inspection of requirements needed for the implementation of the unit is given. Several suggestions for a follow-up process after the unit as well as challenges and limitations of the model complete this part. The conclusion will serve to merge these threads of thought and take into consideration, how a postmethod pedagogy can serve to decolonize the mind and why it is necessary to re-tell colonial histories. Speaking as a white German female, studying the English language to become a teacher for secondary school, it is important to me to position myself in this writing and acknowledge my own biases. I am

aware of the fact that my position is by no means representative of that of marginalized groups like Indigenous Canadians. In this thesis, I try not to speak for them, but *with* them.

2. Historical Overview

Before taking a closer look at the development of the British Empire, its colonies and the historical events related to this period of time, it is necessary to set an appropriate definition of the term *Colonialism*. The Oxford Dictionary defines Colonialism as "the practice by which a powerful country controls another country or other countries"; according to the Cambridge Dictionary it is the " policy or system in which a country controls another country or area". Thus, both definitions suggest an unclear relation between the *colonizer* and the *colonized* and therefore fail to acknowledge some of the most traumatizing and complex relationships in humankind history (cf. Loomba 2005, 8).

To lay the grounds for the understanding of this thesis, it is important to me to draw on a definition that considers these unequal power relations between both parties. Colonialism then, is to be understood "as the conquest and control of other people's land and goods" (Loomba 2005, 8). In a quest to gain more and more power, colonial endeavors have been a recurrent pattern of dominant societies since time immemorial. At its peak in the second century AD, the Romans had managed to stretch their empire from the Atlantic to Armenia, the Mongols conquered China and the Middle East under Genghis Khan in the thirteenth century, not to mention the Ottoman Empire which at the beginning of the eighteenth century continued to extend itself from the Indian Ocean to the Mediterranean. "Modern European colonialism cannot be sealed off from these earlier histories of contact" (Loomba 2005, 8) as they fueled the Europeans' travels to almost every part of the globe. The journeys undertaken by European 'explorers' transformed the whole world in a way that the colonial projects outlined above did not.

For the European colonial project in particular, the violence and level of ruthlessness they were carried out with, as well as the assumption of the colonizers that they belonged to a superior race, have to be taken into account (cf. Loomba 2005, 9). Colonial rule was legitimized by anthropological theories, portraying the peoples of the colonized world "as inferior, childlike, or feminine, incapable of looking after themselves (despite having done so perfectly well for millennia)" (Young 2003, 3). The idea of the colonizer's own cultural superiority has always been at the heart of modern colonialism. Further, the colonial powers from the 16th century onwards were not only driven by the mere intention to expand their (political) power into

Africa, Asia and the Americas – in doing so, they "reconstructed the economies of the latter, drawing them into a complex relationship with their own" (Loomba 2005, 9). Therein lies the difference to imperialism, which corresponds to an ideological concept that does not require "the settlement of one group of people in a new location […] and does not demand the settlement of different places in order to work" (McLeod 2020, 7-8). Another striking characteristic of modern colonialism is the unwillingness of the self-appointed new masters to make cultural concessions to the subjugated societies, which is rare in world history (cf. Osterhammel 2017, 21). European colonialism created a flow of natural and human resources between colonial and colonized countries. It is important to note that in whichever direction these goods and human beings were taken to, the profits of this 'market' always flowed back into the "'mother country'" (Loomba 2005, 9).

2.1   Rise of the British Empire

"I have come to the conclusion that the white man is the thief by nature" (Malik 2002, 27:06).

What had begun with the Norman Invasion of England in 1066, uniting England, Wales, and Scotland into Great Britain, evolved into a colonial superpower whose aftermaths are tangible until today. The origins of the British Empire date back until the 12th century as the first invasions into Ireland by the Anglo-Normans served to extend the Norman conquest of Saxon England. The English gained dominance over Ireland very slowly and by 1199, English monarchs included the status of "Lord of Ireland" into their titles. The replacement of Gaelic by English as the language of economic advantage and government followed, indigenous systems of social and economic organizations were repressed and replaced by English models, the Irish elite got disposed and downgraded. These strategies would turn out to be recurrent throughout the history of the British Empire. At its height, the British Crown had expanded its empire over a vast area of the world, possessing colonies in parts of what is now Canada, Asia and Africa, the Caribbean and Australia.

John Cabot's journey to today's Canada in 1497 is considered to be the harbinger of the first British Empire, also referred to as the Atlantic or the mercantile Empire. His travels were financed by English merchants and were supported by Henry VIII who empowered Cabot as an agent of the English crown "to investigate, claim and possess lands 'which before this time were unknown to all Christians'" (The Newfoundland and Labrador Heritage Website 2022). In 1585, Sir Walter Raleigh organized a first colony at Roanoke, Virginia, whose establishment,

however, failed. In 1607, the first permanent colony on North American grounds was established in Jamestown, Virginia (cf. BBC 2022).

The founding of the East India Company (EIC) in 1600 describes another essential step for the British Crown in its efforts to further expand its colonial power. Queen Elizabeth I herself granted exclusive trading rights to several British merchants, among them Robert Clive, who would become the richest self-made man of Europe at that time after looting Bengal. As the new governor of the territory, he was the head of the EIC and henceforth responsible for the exploitation of the peoples of the Indian subcontinent. Within only a few years, 250 company salesmen "backed by the military force of 20,000 locally recruited Indian soldiers had become the effective rulers of Bengal" (Dalrymple 2015) and turned the EIC into a tool of aggressive colonial power. India became the prototype of a dominion colony without settlers' influences and a model for British expansion in other parts of Asia and Africa (cf. Osterhammel 2017, 40). What occurs as a particularly absurd feature of the EIC, is the fact that not the British government had seized India but a rather unregulated private corporation. Within a timespan of less than a century the entire subcontinent of India was effectively subdued and hijacked by the men sitting in the EICs headquarters in a small London apartment (cf. Dalrymple 2015). "'What honor is left to us?' asked a Mughal official named Narayan Singh, shortly after 1765, 'when we have to take orders from a handful of traders who have not yet learned to wash their bottoms?'" (ibid.)

The expansion of the Netherlands, Great Britain and France into the Caribbean, which was initially dominated by Spain, had its origins in intra-European power rivalries, but was motivated above all by the desire to duplicate the success of the sugar economy (cf. Osterhammel 2017, 38). The first Caribbean islands were colonized by the English in 1624. Only two years after Tomas Warner and his party of 14 settlers who had arrived in St. Kitts, over 400 more Englishmen colonized the island (cf. Museum of Liverpool 2022). Quickly, sugar cane and tobacco plantations were put into place. Unlike in other, overseas colonies, where the indigenous population was used to serve the colonialists, this was not possible in the Caribbean: its indigenous population – the Taíno – were almost completely destroyed by several smallpox outbreaks after the arrival of the Spanish around 1518, so that in 1548, only 500 of them were estimated to be still living (cf. Black History Month 2021). As a solution, the plantations were maintained using slaves from African countries.

The enslaved Africans were even more vulnerable to the diseases they encountered in the Caribbean than the colonizers. Not only did they die from malaria, yellow fever, leprosy and the like, but also as a result of the brutality and overwork on the plantation site, poor diet and the trauma of the voyage which had taken them there (cf. Museum of Liverpool 2011). Overall, the British Crown claimed Anguilla, the Cayman Islands, Turks and Caicos Islands, Montserrat, the Virgin Islands, Barbuda and Antigua, Barbados and The Bahamas, Dominica, Grenada and Jamaica, St. Kitts and Nevis, Saint Lucia and Saint Vincent, the Grenadines, what is now Guyana and Belize, Trinidad and Tobago their own. It is estimated that approximately 12 million Africans were captured in their home countries by colonial merchants and shipped to the Americas to work on their plantations which enriched the colonizing European countries enormously (cf. BBC 2022, Osterhammel 2017, 38). The transatlantic slave trade was by no means a solo project of the British, but rather a thoroughly elaborate, (for the colonizers) highly efficient economic system, in which France, the Netherlands, Portugal, Spain, Belgium and Germany were also deeply involved. In the period pre-industrialization, the American slave plantation can be seen as the most economically efficient form of large-scale commodity production, whose wear and tear on human life was exorbitant: the average life expectancy after starting work on a plantation was seven to ten years (cf. Osterhammel 2017, 38).

The slave-trading capital of Britain was Liverpool: the city owned 131 transatlantic sailing ships – compared to London and Bristol, which owned 22 and 42 ships, respectively. Liverpool shipbuilders perfected their craft so that by the beginning of the 18th century, slave ships had an average size of 200 tons. Liverpool's monopoly in shipbuilding can also be measured by the fact that one out of every four slaves captured in Africa was taken to the Americas on a ship from the port of Liverpool (cf. Shaw 2020).

In 1670 "the 'Governor and Company of Adventurers of England trading into Hudson Bay' were granted wide powers, including exclusive trading rights in the territory traversed by rivers flowing into Hudson Bay" (Ray 2020), Canada. This trading permit is considered the date of incorporation of the Hudson Bay Company (HBC). What the tea and spice trade was to the East India Company, the fur trade was to HBC. The trade of beaver furs emerged as a vital business

in North America and had major impact on the country's indigenous peoples[1]. Their involvement in the fur trade with the English and French led them to abandon their traditional economy, lifestyle and values and made them dependent on their colonizers (cf. ibid). In search of fur-bearing animals to sell to the settlers, many indigenous people moved beyond their original territories which resulted in conflicts among different tribes. Similar to the African slaves in the Caribbean, contact with the Europeans introduced the First Nations of North America to diseases like smallpox, devasting their population (cf. Ray 2020). Until today, the HBC remains the oldest joint-stock company in the English-speaking world and owns department stores all over Canada (cf. ibid.). Great Britain emerged from the maritime race with France during the "second age of discovery" with notable territorial gains. From 1788 Australia was first settled as a convict colony; the conquest and colonization of New Zealand started in 1840 (cf. Osterhammel 2017, 39).

The Industrial Revolution of Europe in the 18th century challenged the British agriculture because of the industry's rapid progress which went faster than the progress in agriculture. As a result, it became increasingly difficult to satisfy the demands of the industry with only the resources of Europe available (cf. Ocheni & Nwankwo 2012, 47). Thus, Latin America, which was *no longer* colonized, and West Africa, which had been freed from the slave trade but had *not yet* been colonized, were integrated more closely than ever into the global economy as export producers (cf. Osterhammel 2017, 40-41). The European occupation of Africa would become the defining colonial historical moment of the late 19th century. Already colonized areas in the north and south of the continent were further expanded. In addition, the discovery of diamond and gold deposits in 1867 and 1886 turned South Africa into a magnet for international capital and further cemented White Supremacy (cf. Osterhammel 2017, 42). For Africans, the colonial division of their continent meant, on the one hand, the separation of what belonged together, and on the other hand, the precise opposite – a ruthless act of political blending that

---

[1] There are multiple terms relating to a land's first inhabitants, some of which are controversial. To avoid any misunderstandings and because terminology matters, this is how indigenous peoples will be referred to in this thesis: *Indigenous* is the hypernym including the variety of *aboriginal* groups. Canada's Aboriginal peoples are the Métis and Inuit; *First Nations* include every other aboriginal group who are ethically neither Inuit nor Métis. *Indian* is only used to refer to a First Nation's person whose legal Indian status is registered under *The Indian Act* (1876) (see chapter 3.2). Outside of Canada, this term is considered outdated. The United States' aboriginal peoples are described as *Native Americans*, other countries prefer the term *Aboriginal* or *Indigenous* over *Native* (cf. Indigenous Foundations 2009). In terms of capitalization, I have decided to capitalize these designations as a sign of respect except for when using the term as an adjective.

reduced some ten thousand distinct political units to a mere forty (cf. ibid.). With the colonization of Africa, the British Empire reached its peak (see figure 1).
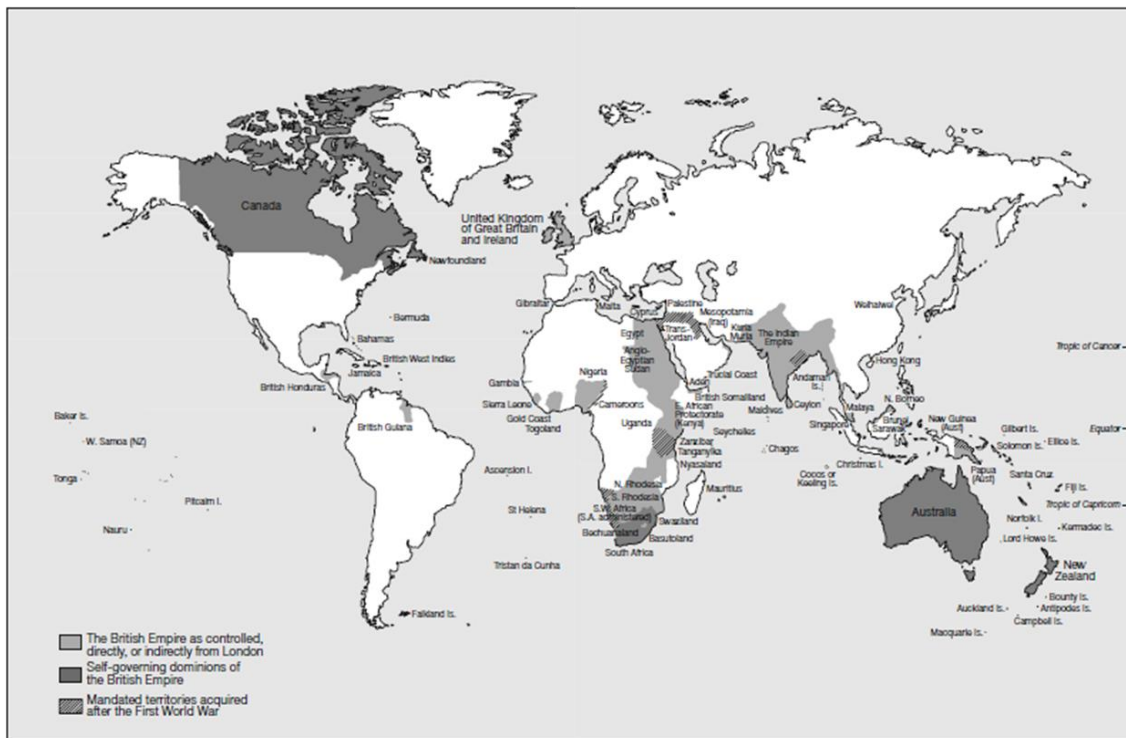

Figure 1: The British Empire at its peak, 1920 (McLeod 2020, np)

Colonization in Africa brings medicine and education to the newly acquired colonies. However, it also introduces them to Christianity. According to British missionaries, the suffering of Africa's peoples is due to the fact that "they have not heard the word of the Lord Jesus" (Malik 2002, 26:00). The supposedly lost souls of the African Empire are being 'taken care of' by British men and women for whom "the British Empire in Africa is an opportunity to teach and to heal" (Malik 2002, 24:54).

In Kenya, the colonial mission to christianize the country's population led to one of the Empire's bloodiest conflicts, known as the Mau Mau Uprising or the Mau Mau Rebellion, starting in 1952 and lasting until 1960. Numbering more than one million, the members of Kenya's major ethnic group, the Kikuyu, were becoming increasingly marginalized throughout the early 1950s as the years of expansion by white settlers ate away at their land holdings (cf. BBC 2022). Radical activists (the Mau Mau), emerging from the Kenya African Union (KAU), were attacking white settlements after realizing that the colonizers "were building a future for their children and their children's children" in the Aberdare mountains; home to the Kikuyu tribe, turned into the "white highlands" (cf. Malik 2002, 26:25). The civil war which unfolded between the Mau Mau, the British and Kikuyu loyal to the British, resulted in 90,000 Kenyans

being tortured, mutilated, and killed; approximately 160,000 were taken to detention camps where they were being held under inhumane conditions (cf. BBC 2022; cf. Malik 2002, 35:39-37:05). Mau Mau members who had taken an oath to fight against British rule, had to take part in cleansing rituals conducted by British doctors and overseen by British clergymen in which they had to seek forgiveness before Christ. Only after being 'cleansed', the Kikuyu were released from detention (cf. Malik 2002, 37:34-38:05). Detainees sent letters to Members of Parliament in London, one of whom replied:

> "I receive letters every day from detainees on these subjects. […] In the heart of the British Empire, there is a police state where the rule of law has broken down, where the murders and torture of Africans by Europeans goes unpunished and where authorities pledge to enforce justice regularly connive at its violation" (Barbara Castle cited in Malik 2002, 36:35-37:04).

This shows very clearly that the British authorities were well aware of the human rights violations and inhumane conditions in the detention camps they maintained in Kenya – however, no real consequences were drawn from those letters of complaint.

2.1.1 Decolonization

After the phase of a militant imperialism, the era of quiet enjoyment of the colonial fruits was now to dawn. An end to the colonial system was inconceivable to most politicians in the metropolises and to the public, which was more eager than ever to indulge in Empire propaganda. The magnificent buildings and cityscapes which were now popping up all over the colonial world were obviously intended to last for eternity (cf. Osterhammel 2017, 44). To maintain the influence on the countries of the fading empire, the Commonwealth of Nations was established in 1931. The union of countries, now independent from Britain but united in their past as the colonized, form a continuation of colonial ties still tangible today: the Queen as Head of State in most of its members, English being the official language, keeping the colonial borders established under colonial rule as well as ensuring political and economic links (McKeever 2021).

Yet, as for the reasons of *decolonization*, there were, of course, as many as there were for the colonization. A fundamental reason for decolonization was the growing number of different nationalist movements in numerous colonies that opposed British authority. The colonized nations regained rights to govern their own affairs in three different periods of decolonization. The loss of the American colonies and the declaration of American Independence 1776 marked the first period. The second period extends from the end of the 19th century to the 1920s and focuses on the establishment of "dominions" (cf. McLeod 2020, 9). A third period followed due

to Britain's rapidly declining status as an economic world power which meant that the United Kingdom had to take a back seat to the US and the Soviet Union as military superpowers of the post-war era (cf. McLeod 2020, 10). Furthermore, the Empire had become so increasingly expensive to supervise, it seemed to make economic sense to hand back the costly administration "of colonial affairs to its people, whether or not the colonized peoples were prepared […] for the shift of power" (McLeod 2020, 10).

Today, these dominions are called 'settler nations' namely Canada, Australia, New Zealand and South Africa. These are countries once overtaken by large populations of Europeans, settling in overseas, oftentimes using violence to do so. Settlers in these countries achieved forms of self-government as dominions of the British Empire while still pledging allegiance to "the ultimate authority of Britain as the 'mother country'" (McLeod 2020, 9). The first nation to regain independence was Canada in 1867, Australia and New Zealand followed in 1900 and 1907, South Africa in 1909. The enforcement of *home rule* in Ireland in 1922 can be considered the first great act of colonial liberation of the 20th century and the emancipation of the global South officially entered the historical agenda when the Philippines were given independence in 1933 by American Congress (cf. Osterhammel 2017, 45-46).

With the end of the Second World War, the third period of decolonization occurred. The defeats in Asia and Europe between 1940 and 1942 destroyed Britain's financial and economic independence, "the real foundation of the imperial system" (Darwin 2011). Unlike the settler dominions which became popular sites of mass immigration by Europeans, South Asia, Africa and the Caribbean tended to suffer from larger areas of dispossessed populations, governed by small British colonial elites (cf. McLeod 2020, 9). As a consequence of military struggles and indigenous anti-colonial nationalism, the colonized lands of these countries gained back independence of their locations in the decades after the Second World War.

In particular, the detachment of India from England was decisive for the fate of the empire. Gandhi's prophecy to Franklin D. Roosevelt about this held true as he said that when India becomes free, the rest of the world would follow (cf. Cobbs Hoffmann 2000, 89). In an imperial war effort, the British still mobilized Indian troops during the Second World War. To win congress support, however, Britain had promised India independence as soon as the war ended. But even as it became clear that they had no more resources to counter a renewed mass campaign by Congress, Britain still continued to hope that India would remain a member of its imperial defense as a self-governing state. England desperately tried to keep India and its

military united, but these hopes remained unfulfilled (cf. Darwin 2011). India, "the crown jewel of the British Empire" (Osterhammel 2017, 46) gained independence in 1947. In the partition two nations were created; a secular India and Pakistan, resulting in a flow Hindus and Sikhs who were forced to migrate from Pakistan to India and millions of Hindus streaming in the opposite direction. The migration would bring about disastrous violence and chaos to the refugees. In lack of any weapons, women and girls were being killed with the bare hands of their own people and burned because the men feared they would be getting raped (cf. Malik 2002, 45:44-45-59).

Following the British Nationality Act of 1948, every citizen of the declining empire was granted British citizenship and the right to settle in the UK. Now, the British needed to come to terms with an unforeseen legacy of their colonial past – the large numbers of people from the former colonies flowing into the United Kingdom in search for a better life. Coinciding with the events on the Indian continent, the arrival of the *HMT Empire Windrush* in Essex in 1948 should not go unmentioned here. The passengers of the Windrush, who would later become known as the Windrush Generation, were predominantly from the Caribbean. Their disembarking from the ship transformed post-colonial Britain (cf. Hunter 2019). The Pathé News covered their arrival:

> "We here see the arrival of more than 400 happy Jamaicans. They have come to seek work in Britain and are ready and willing to do any kind of job that will help the mother land along the road to prosperity. They're all full of hope for the future, so let's make them very welcome as they begin their new life over here" (British Pathé featuring Reuters historical collection, 1948).

Trying to settle in post-war England, the Caribbeans faced racism and were signaled very clearly that their presence was indeed not welcomed. Signs such as "'No Blacks, No Irish, No Dogs,' 'Keep Britain White' and 'Blacks go back home' reflected racial hostility [which] culminated in the 1958 Nottingham and Notting Hill riots" (Hunter 2019). It is ironic that this same ship – formerly named the *MV Monte Rosa* – which brought the Caribbeans to England was seized by the British after the war. It previously had been used by the Germans to deport Norwegian Jews to Auschwitz (cf. Royal Museums Greenwich, 2022).

Subsequent to Ghana, which was the first African nation to detach itself from Britain in 1957, Nigeria did so in 1960. Two years later, Jamaica and Trinidad and Tobago followed suit. Throughout the 1960s and 1970s, the declining Empire faced a busy period of decolonization. Britain's entrance to the European Union in 1973 drew the final line under England's colonial age. However, final fights and rebellions had not stopped yet; the Rhodesian rebellion continued until 1970 with atrocities committed on both sides, and there was still a war over the Falkland

Islands in 1982 (cf. Darwin 2011). With Hong Kong being handed back to China in 1997, for the first time in centuries, the number of people living under British rule overseas fell below one million.

2.2   Post- vs. Decolonization

The decolonization of the former European colonies ushered in the era of *postcolonialism*. The term is considered debatable due to the prefix 'post' referring to an aftermath both temporal, as in coming after, and ideological as in compensation. According to Loomba (2005, 12) the second implication complicates matters in particular, since it suggests the colonial rules have not been erased yet. Therefore, it would be "premature to proclaim the demise of colonialism" (Loomba 2005, 12). Further, a country may be both postcolonial (in the sense of being formally independent) and neo-colonial (in the sense of remaining economically and/or culturally dependent) at the same time (cf. ibid.) This is what makes it hard to define whether a country that has once been colonized by Europeans is in fact 'postcolonial' because it might still be politically penetrated by its former colonizers.

Postcolonialism shall then not be defined as whatever comes after colonialism and implies its decline, but more flexibly as contesting colonial rule and the legacies of colonialism (cf. Loomba 2005, 16). This position would enable us to include those who have been geographically dislocated by colonialism, "such as African Americans or people of Asian or Caribbean descent in Britain, as 'postcolonial' subjects, even though they live in metropolitan cultures" (ibid.). In this regard, it is also important to keep in mind that such cautious undertakings define the so called 'third World' only by their relation to colonialism. Histories of the once colonized nations are then flattened so that colonialization becomes their defining feature. The same applies to the labeling of such countries as 'developing' countries. This term attributes an incompleteness to the nations; the very feature which enabled colonial powers to exploit these nations to their own benefit. Therefore, the following question must be posed here indispensably: 'incomplete' compared to which nations?

The answer is, of course, the nations of the colonizers, for they (still) are the measure of all things in terms of culture and civilization. In specific parts of the once-colonized world, historians tend to view the era of colonialism "as a minor interruption" (Vaughan 1993 in Loomba 2005, 21) in a long and complicated history. However, the opposite is the case. Colonialism did not 'interrupt' the history and development of these countries, since 'interruption' is defined by the *resumption* of a previously running process. Colonialism

redefined the identities of the colonized nations, forcing them to reorient themselves from the ground up.

Hence, postcolonialism can be understood as the reappraisal and acknowledgement of, as well as the confrontation with the time during which European colonial powers ruthlessly exploited the cultures and people of 'their' colonies as well as the consequences of these actions. This angle, which includes the reflection on contemporary injustices which are related to colonization, also suggests a rethinking of the term. Replacing the prefix 'post' with 'de- '– as in *decolonization* –, implies a more active and ongoing process rather than the static matter-of-factness of 'postcolonialism'. Mignolo (2017, 2), who developed the idea of decoloniality, describes the concept as an epistemological project: oneself "delink[s] (to detach) from that overall structure of knowledge in order to engage in an epistemic reconstitution […] of ways of thinking, languages, ways of life and being in the world […] that the logic of coloniality implement". Decoloniality then, manages to include the thought and histories of other cultures of how they were prior to European invasion and serves as a basis for "developing connected histories of encounters through those incursions" (Bhambra 2014, 119). It includes the

> "efforts of rehumanizing the world, to breaking hierarchies of difference that dehumanize subjects and communities and that destroy nature, and to the production of counter-discourses, counter-knowledges, counter-creative acts, and counter-practices, that seek to dismantle coloniality and open up multiple other forms of being in the world" (Maldonado-Torres 2016, 10).

3. Canada as a colony

Long before the first Europeans arrived in what is now Canada, the land was inhabited by the Iroquois and other First Nations' communities who, according to bones and other artefacts that have been found by scientists, have inhabited the country for at least 12,000 years (cf. Mullen 2020, 2060). When Jacques Cartier became the first European to reach Canadian land on the Gulf of the St. Lawrence River in 1534, the Iroquois were still successfully defending their land against the attempts of the French to claim the natural resources of the country for themselves (cf. Blakemore 2020). However, the French tried again and in 1604, their attempt turned into success. The first permanent colonial settlement was found and would eventually grow into the influential colonial base that became known as New France. Quickly thereafter, Great Britain began to establish their own outposts with settlements in Newfoundland, Nova Scotia, and Hudson Bay (cf. 2021).

3.1 New France

Having lived on these grounds for generations, the Iroquois "helped French settlers navigate waterways and forests" (Blakemore 2020). They showed them how to track down beavers and other animals for their fur and make out the most favorable routes on the rivers to trade them. As the colonization by Europeans picked up speed, First Nations and their rivals became more and more dependent on the settlers. Both, the French, and their aboriginal trade partners profited from the fur trade, but it also stirred up decade-long forms of violence and rivalry as the fur trade transformed the landscapes, economies, and traditional lifestyles of native populations (cf. Blakemore 2020).

Traditionally, First Nation communities shared their hunting areas with fellow members of their community as well as with their allies. Hunting only as much as was necessary, respecting wildlife and the land it lived on was part of their spiritual faith (cf. ibid). However, the colonizers' demand of fur was much higher. As a consequence, the number of deer and beaver in their territories depleted. Tensions due to overhunting grew and led to rivalries and competition among First Nation peoples to obtain the best hunting grounds; violent attacks by the Iroquois followed (cf. Blakemore 2020). Yet for the Iroquois, hunting territory was not the only thing that was at stake. Their belief was "that family members who had been lost at the hands of their rivals or through deadly diseases brought by colonists had to be replaced by captives, and that carrying out retaliatory attacks was a way of honoring their dead" (ibid.). What ensued was what historians refer to as a "dangerous spiral" (Richter in Blakemore 2020): the diseases imported by the colonizers led to higher mortality among the aboriginal peoples of Canada, which in turn led to an intensification of the 'Mourning Wars'. These were fought, among other things, with firearms. The need for guns meant the need for furs, which provoked wars with other tribes – again, resulting in deaths.

Wars between the Iroquois and the French lasted until 1701 when both parties agreed to a treaty known as the Great Peace. Although this treaty was honored, France was unable to shake off its greatest colonial nemesis: Great Britain. The Seven Years War over colonial territories in North America fought between British and French colonizers and their indigenous allies ended 1763 with the signing of the Treaty of Paris. France had been defeated by the British and had to hand over its colonial possessions Ile Royale (Cape Breton), Canada (Quebec), the Great Lakes Basin and the east bank of the Mississippi (see figure 2). With the Treaty of Paris, Great Britain rose to the status of the leading colonial power in North America (cf. The Canadian Encyclopedia 2020).
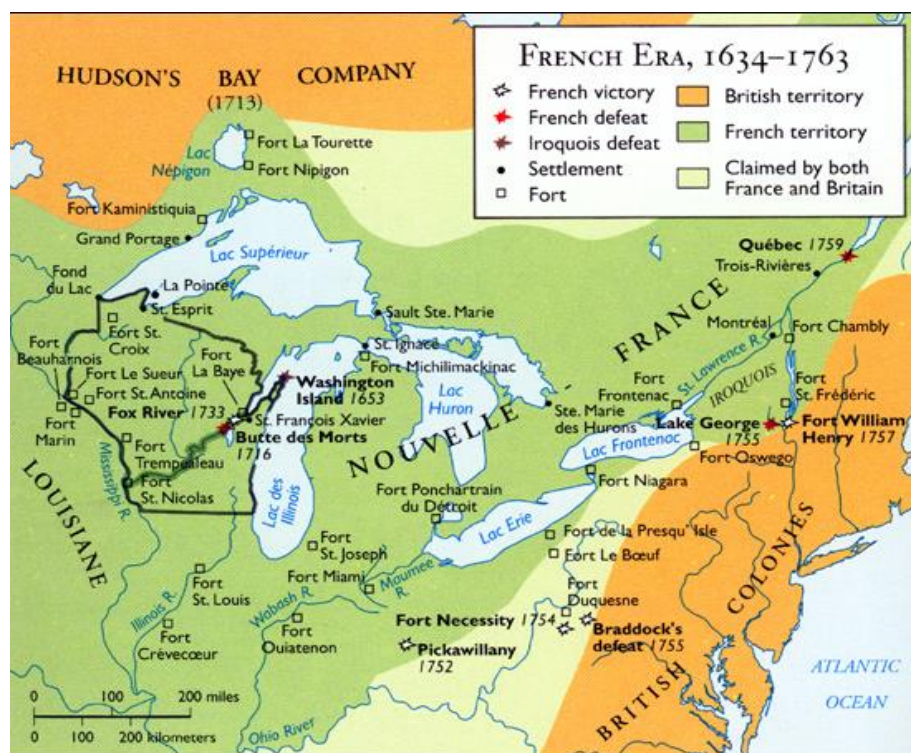
Figure 2: Division of Canadian territories under French rule (Schaetzl 2022, np.)

3.2   The Dominion of Canada

From 1867, the four Canadian British colonies – Quebec, Nova Scotia, Ontario and New Brunswick – merged to form the 'Dominion of Canada' and became an autonomous state within the British Empire. This step was manifested in the *Constitution Act*; originally known as the *British North America Act*. In many ways, Canada has seen itself and also functioned "as an extension of Europe, as part of the British Empire" (Medina & Whitla 2019, 20). Despite alarming facts like an infant mortality rate double the national average among indigenous children or a life expectancy being one of the lowest around the world amid them (cf. Malik 2002, 22:42-22:50), the country has remained mostly outside of post/decolonial

theoretical discourses. The concerns, issues and social implications are still rarely addressed which reinforces the myth that Canada has little negative colonial past, while the continuing marginalization and denial of First Nation people's experiences of colonialism are often swept under the rug (cf. ibid).

As Canada becomes independent but inherits the prejudices of the Empire, the government encourages large numbers of nomadic Inuit to swap their traditional lifestyle for a life in fixed, small settlements, where the conditions are "appalling" (Malik 2002, 21:22). An Inuit recalls:

> "There are only very few of us Eskimos but millions of whites, just like mosquitos. It is something very special and very wonderful to be an Eskimo. We are like snow geese: if an Eskimo forgets his Eskimo ways, he will be nothing but just another mosquito" (Malik 2002, 21:42-22:07).

In 1876, a treaty was passed that would profoundly affect the fate of Canada, and especially its indigenous population. *The Indian Act* equipped the British Crown with wide-ranging powers regarding First Nations' identity, governance, political structures, cultural practices, and education. These limited the first inhabitants' freedoms massively and enabled officials to impose indigenous rights and benefits according to their "good moral character" (Parrott 2020).

The bill substituted traditional governing structures for the election of band councils. Hereditary chiefs – leaders who acquired power through descent rather than election – were no longer acknowledged. Women were barred from Band Council politics. The Act also prohibited First Nations from performing religious ceremonies and various cultural gatherings. In 1884, the potlatch – a gift-giving ceremony practiced by Native Americans of the Northwest Pacific coast – was banned, and in 1895, every festival, dance, or other ceremony, which included powwows and the Sun Dance, were outlawed. An additional amendment in 1914 disallowed off-reservation dances; in 1925, dancing was banned entirely (cf. Parrott 2020). Another adjustment of The Indian Act from 1927 made it illegal for First Nations people to seek legal assistance.

The Indian Act targeted the systematic oppression and subordination of Canada's aboriginal population in all aspects of social life. First Nation's children were obligated to attend Residential Schools from 1894 on, the pass system made it illegal for aboriginal peoples to move outside of their reserves; a permit system ensured they would not sell their goods anywhere else but within their reservations. Further, The Indian Act defined who was classified as an "Indian" by law. It stated "[a]n Indian is any male person of Indian blood who

is believed to be a member of a particular tribe." "Indian" status also would apply to "any child of such person" and to "any woman who is or has been lawfully married to such person." Individuals lost their status if he or she graduated from college, married a person without status (if she was a woman), converted to Christianity or became a doctor or lawyer. This was a process known as 'enfranchisement' (cf. Parrott 2020).

Fortunately, The Indian Act was revised over the years. The first amendment in 1951 included the lifting of the ban on sun dances and the relegalization of the potlatch, as well as permission for First Nations communities to claim their land before the law. However, these adjustments did little to alleviate the degree of discrimination that these people face (to this day). For example, an indigenous woman's status as such "flowed entirely through her husband […]. The 1951 amendments to the Indian Act did not alter the process of enfranchisement for First Nation peoples, nor did it allow for the right to vote" (Parrott 2020). It was not until 1960 that aboriginal peoples could vote in elections without having to give up their Indian status. The Indian Act has had lasting and long-term impacts on indigenous cultures, economies, politics, and communities. It has also generated intergenerational trauma, especially with relation to residential schools.

3.3   Residential Schools

Between 1831 and 1996 130 residential schools operated in Canada. The schools were government-sponsored, and church-run institutions designed to assimilate indigenous children into Euro-Canadian culture. The goals of 'civilization' and 'assimilation' which served as the driving purpose of the facilities, were to eliminate indigenous cultures from Canada and continue to dispossess First Nations of their territories (cf. Woolford & Houndslow 2018, 206). The term 'residential school' usually only refers to the institutions established after 1880 as colonial governments were not successful in forcing indigenous people to send their children to the schools. With the enactment of The Indian Act in 1867, however, they were required to do so (cf. Marshall & Gallant 2012).

Early origins of the system trace back until the 1600s with the implementation of the mission system; brought to the country by its colonizers who felt the 'need' to civilize Canada's First Nations (Hanson 2020). The idea of establishing institutions like this in Canada can be led back to Nicholas Flood Davin, who traveled to the U.S. in 1869 to study the schools there, which already operated with a more industrial approach. According to his report, he states that "day

schools were ineffectual in removing Indigenous children from the influence of the 'wigwam'" (Woolford & Hounslow 2018, 206). His recommendation to adopt the U.S. model of aggressive civilization eventually gave rise to public funding for the boarding school system: "If anything is to be done with the Indian, we must catch him very young. The children must be kept constantly within the circle of civilized conditions", he wrote in his *Report on Industrial Schools for Indians and Half Breeds* in 1879 (cf. Hanson 2020). Consequently, residential schools were, in fact, turned into residential *boarding* schools. The system forcefully separated children from their homes and families for extended periods of time and not allowed them to honor their native heritage and culture or to use their own indigenous languages (cf. ibid).

Students at residential schools did not benefit from the same education as the rest of the general school population, as the schools were heavily underfunded (cf. ibid.). Instruction focused mainly on practical skills: girls were prepared for domestic duties and learned how to wash clothes, sew, cook, and clean; boys were trained in carpentry, tinsmithing and agriculture. Many pupils would attend classes part-time and work for the institution the rest of the time (cf. ibid). The girls would perform household chores, boys would do maintenance and farming in general. This involuntary and unpaid work was portrayed as being practical exercise for the students, but without it many of the residential schools could not have operated. With so little time spent in class, the majority of students only achieved fifth grade by the time they turned 18. At that point, students were sent off and many were discouraged from pursuing further education (cf. ibid.).

By disrupting their families for generations, the residential school system systemically eroded aboriginal communities, as well as Métis and Inuit cultures, "severing the ties through which indigenous culture is taught and sustained and contributing to a general loss of language and culture" (Hanson 2020). The residential school program is viewed widely as a form of genocide since the government and church intentionally sought to extinguish every aspect of indigenous cultures and lifestyles (cf. ibid.).

3.3.1 "To kill the Indian in the child"

The moment children arrived at their assigned residential school, staff began to assault their native identity: braided hair, often from spiritual significance, was cut, traditional clothing was taken away from them and they were given a school uniform, names got replaced with a number and a new, Euro-Canadian one (cf. Truth and Reconciliation Commission of Canada 2015, vi). The following experiences by residential school survivors will only be commented and

interpreted to a minimum to allow them to speak for themselves. This is what survivors remember of their first time at the residential school:

> "When I first went to residential school, it was like tearing my heart out. […] That school in Port Alberni was worse than I ever could have imagined. They took away our clothes, cut our hair, gave us a number. The abuse began as soon as I got there. It seemed like the perverts on the school staff knew how to pick the most vulnerable" (Fournier & Crey 1998, 66) – Willie Blackwater, survivor of the Alberni Indian Residential School

> "The nightmare began as soon as Emily and sister Rose, then eleven years old, stepped on the small boat that would bear them away. 'I clung to Rose until Father Jackson wrenched her out of my arms,' [Emily] remembers. 'I searched all over the boat for Rose. Finally, I climbed up to the wheelhouse and opened the door and there was Father Jackson, on top of my sister. My sister's dress was pulled up and his pants were down. I was too little to know about sex; but I know now that he was raping her" (Fournier & Crey 1998, 47).

Psychological and emotional abuse was constant and widespread at the schools; physical abuse as punishment, but also sexual assault was commonly used. Survivors recall being strapped and beaten or shackled to their beds (cf. Hanson 2020). Many of the students had little or no understanding of English or French when they first arrived at the school where teachers and supervisors typically had no understanding of the children's indigenous languages (cf. Truth and Reconciliation Commission of Canada 2015, 47). Not being able to understand what was asked of them and being punished if not, the first few weeks and months must have been frightening and disorienting for the children. When trying to communicate to one another in their mother tongue, "some had needles shoved in their tongues" (Hanson 2020). Poor sanitation, overcrowding, inadequate diet, and health care caused an alarmingly high death toll. The Alberni school reported a mortality rate of 11 percent among its students, 17 percent as for the Saskatchewan Crownstand school, and an average of 24 percent in 15 prairie schools (cf. Fournier & Crey 1998, 58). Not infrequently, parents were not informed when their children were sick, had tried to run away or had died (cf. Truth and Reconciliation Commission of Canada 2015, vii).

In addition to the physical and psychic abuse, schools also arranged marriages among their students (cf. Truth and Reconciliation Commission of Canada 2015, 96). A survivor of the St. Joseph's Residential School in Fort Resolution, Northwestern Territory, Violet Beaulieu, remembers, how school officials had tried to make her marry numerous men suggested by them:

> "They had to get rid of me, I guess. […] They had to set up a marriage for me, somebody I didn't know. [Six days later] my sister-in-law come, a wedding gown, veil, everything, and she was, oh, the whole set of clothes, helped me dress up now. And she must have knew by my expression that, I didn't say nothing to her, but she must have known I didn't want to. She kept saying, 'Don't say no, don't say no,' she kept saying to me. […] I don't remember going in there. I know the church was full. I don't remember nothing. Only one time I came to when the priest asked me, 'Will you take Jonas for your husband?' I woke up, and just like I woke up, not a sound, and they're waiting for my answer, and then, like, in the back of my

head I could hear my sister-in-law saying, 'Don't say no, don't say no.' I said, 'Yes.' And from there, I don't know, just the day went. Like, that's how I got married, without, I didn't want to, and I still got married" (Truth and Reconciliation Commission of Canada 2015, 97).

Another survivor, who attended a residential school in Ontario in the 1960s, was fifteen when she got married: "I didn't know anything. I was sixteen when I had my first child. No one ever told me what to expect. I didn't feel connected to my parents or anybody. I wasn't told anything, I wasn't told anything about how to raise, raise my children" (Truth and Reconciliation Commission of Canada 2015, 98), she remembers. Generally, puberty-recognition ceremonies were held among First Nations' communities, at which women counselled the girls and men spoke to the boys about what was to expect as they come of age (cf. ibid). Residential schools, however, did not offer any form of sexual education. Alphonsine McNeely remembers:

> "'I don't know, I must have cut myself down there because I'm bleeding now.' My pyjamas is full of blood, and my, and my sheets, and I was so scared. I thought this time they're gonna kill me. And then she laugh at me, and she told me, 'Go tell Sister. She's not gonna tell you nothing.' I was scared. Told her, 'Come with me.' She came with me. And then I told her what happened. I showed her my pyjamas. She started laughing, and I start crying more, because why, why are they laughing?'" (Truth and Reconciliation Commission of Canada 2015, 98).

In order to "kill the Indian in the child" – a statement that most likely originated from an American military officer (cf. McDougall 2018) – Christianity was imposed onto the students. Religious training was an essential part of Indian residential schools. The days at school were highly regimented; following strictly set times for church services and prayers (cf. Marshall & Gallant 2012). Here, too, teachers used fear as a means of obedience to re-educate and assimilate children into white Canadian society. A method recalled by many residential school survivors was the confrontation with pictural catechisms, featuring a two-roads concept that hung, among other places, in playrooms like at the Roman Catholic school in Kamsack, Saskatchewan: "There was a picture of stairs, bottom of those stairs was Indian people and there was fire. And above the stairs there was Jesus and the angels, and that's what we were told, if we didn't change our ways that's how we were going to end up. That's a picture that will always stay in my mind" (Truth and Reconciliation Commission of Canada 2015, 86-87), says Fred Brass. At Kuper Island residential school, students were punished with public whippings or forcible confinement if they expressed their spiritual identity or religious beliefs (cf. Fournier & Crey 1998, 59).

Even if, at the beginning of the system, many parents simply hoped for a good, 'western' education for their children, it was by no means easy for to send their children off to residential school. Often, mothers and fathers were deeply distraught at having to send their children away. Many survivors recall the sight of their parents who were heartbroken when they dropped them

off at school. However, once residential school became compulsory for Indigenous children, parents faced fines and jail time, should they resist this policy (cf. Lemay 2021, np). Officials feared, parental interference would only encourage children to relapse into 'savage ways', and that students would forget everything they had been taught at the residential school (cf. ibid.). School staff felt that parents were a negative influence on their children in general, and often, they prohibited the children from going home for summer vacation. The residential school system may serve as an example of how decisive the role is that children play in the development of a society and culture. Through the constant absence of children in indigenous communities', parents were denied their pursuit of mother-and fatherhood. Parental grief as the shared experience that it was for many First Nation parents, shaped the further development of their culture (see chapter 3.4).

Aboriginal communities in Australia have suffered a similar dehumanizing fate. The concept of 'White Australia' marginalized People of Color (PoC) systematically, but the country's aboriginal people in particular. Australian aboriginal children were taken from their families in a similar way to Candadian aboriginal children and put into white foster families, orphanages and church missionaries run by whites: "We have the power to take any child from its mother, at any stage of its life" (Malik 2002, 17:47-17:52). The degree of their unwantedness within their own country becomes clear in the Commissioner of Native Affairs, A.O. Neville's referral to the Aborigenes as a "problem that will eventually solve itself. […] They are not getting enough food, and they're being decimated by their own tribal practices. In my opinion, no matter what we do, they will die out" (Malik 2002, 16:43-17:04). This statement corresponds to with that of the Canadian Deputy Minoster for Indigenous affairs 1920, who was hoping that "thanks to the work of [residential schools], Aboriginal people would cease to exist as an identifiable group in Canada" (Truth and Reconciliation Commission of Canada 2015, V) within a century.

A number of former pupils have positive associations with their time in the institutions, and some were certainly treated with kindness by the nuns and priests who ran the schools, as best they could under existing circumstances (cf. Hanson 2020). But even those 'good' experiences happened within the context of a system that aimed to destroy indigenous cultures and assimilate indigenous students.

3.4   Aftermaths of colonialism for Canada's First Nations

The nation of Canada can be attributed a dual character: functioning as an "extension of Europe" (Medina & Whitla 2019, 16) through the British Commonwealth, it is a colonial power on the one hand, on the other hand, Canada is a colonized nation as well since it has always been an object of colonial desire for both Europeans and US Americans. Contemporary Canada as a nation, therefore, cannot be properly understood without considering its deep entanglement with colonialism. Despite the fact that the state's construction is intrinsically linked to the European colonial project, the country enjoys a high reputation regarding the welcoming of otherness and multicultural ways of living; especially in comparison to its neighbors in the South who enforced their Jim Crow Laws very well into the 20th century. Canada's *Multicultural Act* from 1988 cements this image further: being the first act of its kind, the bill "enshrined into law the federal government's commitment to promoting and maintaining a diverse, multicultural society" (Berry 2022). While contemporary Canada enjoys global reputation as a safe refuge, the uncertain experiences of its Indigenous communities work against this status (cf. Mullen 2020, 2052).

Geopolitical power dynamics have contributed to the construction of the Canadian nation-state. These constructions have, by and large, contributed to the "myth of Canada as a benign, welcoming, generous, peacekeeping, multicultural nation that is almost a utopian example for the rest of the world to follow" (Medina & Whitla 2019, 20). The result was in many cases that Canada was seen as a country with no negative colonial history. This assumption, however, is problematic for different reasons. As it was already outlined in this thesis, Canada has a long history of complicity with colonialism and therefore, with all its negative effects on the country's indigenous population. "The colonial umbilical cord" (ibid., 23) serves as a reason for the ongoing marginalization and denial of First Nation's realities.

It should not go unmentioned that Canada has taken some important steps towards hospitality and immigrant friendliness, which has always made the country one of the most popular destinations for emigrants and refugees (cf. Schmidtke, 2009). These moves, however, are by no means the fruits of changing attitudes toward the foreign, but rather the result of years of demands and efforts by Canada's indigenous peoples to resist pervasive structures of discrimination (cf. Medina & Whitla 2019, 24). The country was built and still continues to be built by immigration – yet not all immigrants are appreciated and welcomed to the same extend. A prominent example of discrimination in Canada's immigration policy is the *Chinese*

immigration Act (1923). It is also referred to as Chinese exclusion act and singled out Chinese people from entering Canada because of their race (cf. Chan 2019). Today, a points system decides who is allowed to immigrate to Canada and who is not. Particular emphasis is placed on the level of education, work experience, and language skills – English and French are the most favored here. An 'ethical bias' against applicants from South Asia can also still be observed (cf. Schmidtke, 2009). Further, Mullen (2020, 2051) states, more visible minorities accomplish postgraduate education than non-minorities; yet their rate of employment is lower.

In order to achieve the two essential goals of the 1988 Multicultural Act, namely tolerance for ethno-cultural difference and the imperative of equal opportunity, they have been supplemented by comprehensive anti-discrimination legislation that is also significant for the integration of the labor market. Thus, a broad social and political consensus has emerged in Canada that immigration is desirable, and the successful integration of immigrants is an essential normative commitment of Canadian society. In view of this, however, one cannot help but consider the paradox of these efforts against the backdrop of the systematic oppression of the country's own indigenous population. The last federally funded residential school in Canada closed in 1996 (cf. Marshall & Gallant 2021).

"Survivors of residential schools carry trauma. But the trauma is also intergenerational. When caregivers of children are hurt by a genocidal, the trauma is passed on to that child" (Stewart Philipp, Grant Chief of the Union of British Columbia Indian Chiefs). The many injustices and forms of oppression imposed by the Canadian government, especially that of the residential school system, were explicitly intended to exterminate Aboriginal peoples "until there is not a single Indian in Canada that has not been absorbed into the body politic" (Duncan Campbell Scott, Deputy Minister of Indian Affairs, 1920 as cited in Troniak, 2011, 1). The transgenerational trauma resulting from these atrocities is inevitably passed on from residential school survivors to their children. It can be seen both as a direct consequence of settler colonialism, and as evidence that this is an "ongoing experience" (Woolford & Hounslow 2018, 205), or, in Loomba's (2005, 13) terms "that nothing is 'post' about [First Nation's] colonization".

Loss of culture, language, traditional teachings, and mental/spiritual wellbeing are not the sole consequences (Canada's) indigenous population(s) face(s). A United Nations report from 2005 reflects on the continuing impact of land dispossession on First Nation's reserves across Canada and concludes that disparities between native and non-native communities are housing, health,

employment, education, and social welfare (cf. Fairweather 2009, 157). It states that "in every case, these disparities can be linked directly or indirectly to land loss and to the absence of cultural and political self-determination" (ibid.). It has also been confirmed that indigenous people are affected by illness of all sorts more often than other Canadians, infectious, chronic, and degenerative diseases also occur more frequently among them. HIV/AIDS as well as diabetes have reached a critical degree (cf. ibid.). The myth of Indigenous parents being unfit to raise their children, which was one of the main reasons for colonialists to establish residential schools, is persistent until today and reflects in a disproportionate number of Indigenous children in the Canadian foster care system (cf. Lemay 2021, np). The last mental health and illness report of Canada was carried out in 2006. It found that suicide rates among First Nations are twice the national average (see figure 3); youth with a parent who attended residential school were more likely to have suicidal thoughts, compared to their non-native peers (cf. The Government of Canada 2006, 167).

Table 12-3	Suicide Rates: First Nations, Inuit and Canada Compared	
	Period	**Rate per 100,000 population**
First Nations throughout Canada	2000	24
All Inuit Regions	1999–2003	135
Canada Total	2001	12
Source:	Data for First Nations from Health Canada; Unpublished data provided by the First Nations and Inuit Health Branch; Data for Canada from Statistics Canada; Rates for Inuit based on figures provided by the Nunavut Bureau of Statistics, Inuvialuit Regional Corporation, Nunavik Board of Health and Social Services, and Labrador Inuit Health Commission.	

Figure 3: Suicide rates of First Nations compared to non-indigenous Canadians (Government of Canada 2006, 167)

Faced with the burdens of one environmental and health crisis after another over centuries, Canada's indigenous peoples proclaim "a twenty-first-century crisis born out of settler colonization" (Mullen 2020, 2061). Matthew Coon Cone, then National Chief of the Assembly of First Nations, spoke at the 2000 Northeastern Alberta Aboriginal First Nations Association and described the impacts of dispossession in First Nations communities all over Canada:

> "More than half our people are still dependent on welfare and our nation as a whole has no source of its own revenue, no tax base, no direct benefit from natural resources of our land. Our nations are total dependent on the Crown for housing, sanitation, education, health care, fire protection, social facilities. We are still considered the white man's burden. […] We have gone from being the owners of everything, the natural equity of thousands of years of conservation and care, to become the dependents of a state that is reluctant to provide even the bare necessities of life" (Come cited in Fairweather 2009, 155-156).

The current treatment of indigenous people and PoC everywhere in the world is deeply rooted in the European colonial project. The partition of the world by colonial powers still has a strong impact on politics and economics worldwide in myriad ways.

4. Colonization in the EFL classroom

"Where the empire spread, so too did English" (Pennycook 1998, 20).

One of the most powerful echoes stemming from the age of the British colonial project and felt every day in the 21st century, was the establishment of the English language as a Lingua franca (cf. Pishghadam & Zabihi 2012, 1). Within the globalized world, English gained importance in almost every aspect of life: technology and business, politics and media as well as education; whereby a number of core ideologies of contemporary English language teaching originate in colonial ways of thinking (cf. Hsu 2017, 112). The belief of English and its speakers being superior in colonial discourses has resulted in the diminishment of other languages, peoples, and their culture. This stigmatization has had negative consequences for EFL teaching globally (cf. Shin 2006, 151). Not only is English taught as an obligatory subject from the first grade on in most countries worldwide, it is also "used as a sole medium of instruction to teach all academic content subjects" (Phyak 2020, 228). The dominance of English generates a hierarchy of languages in which linguistic diversity is put at the very bottom. As a consequence, social experiences get lost, individual forms of knowledge wasted, and "lived multilingual experiences of Indigenous peoples" and other marginalized groups erased (Phyak 2020, 226-227). Santos (2014) refers to this as *epistemicide*; a concept which upholds inequalities of multilingualism and colonial mentalities.

Additionally, Shin (2006, 147) notes that current society is living in the era where the term 'globalization' is synonymous to the word 'imperialism' "which further complicates the contemporary manifestations of colonialism". On their path to becoming mature members of our society, younger generations are prepared for this globalized/imperialized world in our schools. If not already, they will be confronted with the English language at the latest here. Given the educational significance of this status of English, researchers have discussed how teaching should be designed to fully equip English language learners in cross-cultural contexts (cf. Keles & Yazan 2020, 2).

Language teachers agree that learners should be taught about the cultures and societies associated with them in addition to the language. A central question of TEFL (Teaching English

as a Foreign Language) pedagogy has therefore always been: whose culture should be taught, and which societies should be "represented as users and owners of English?" (Keles & Yazan 2020, 2). Kramsch & Zhu (2016, 39) add the following ideas to these considerations:

> "which culture should be taught as part of the language's relationship with culture: for example, UK, US, Australian, Indian [...]? The global culture of commerce and industry?; or internet culture? And, in increasingly multilingual classrooms, which learners' culture should be taken into account: their national, regional, ethnic, generational, or professional culture?"

In order to answer those questions, textbooks have received much attention in a variety of contexts because of their potential as effective tools of language socialization for English teachers and learners (cf. ibid.). They are ascribed a multiple role within the EFL classroom regarding instruction, teaching resources, authority, and ideology and "are viewed as the heart of any ELT program" (Tajeddin & Pakzadian 2020, 2). As for the above-mentioned emergence of English becoming a Lingua franca, textbook developers focused on British and American English in ELT textbooks only. The inclusion of other, legitimate varieties of English – World Englishes – resulted from Kachru's (1986) distinction of English into three concentric circles, namely The Inner Circle, The Outer Circle, and The Expanding Circle in which he describes the spread of English on a global basis (cf. Tajeddin & Pakzadian 2020, 2-3). The Inner circle includes countries such as the United Kingdom, The United States, Canada, Australia, and New Zealand, where English is used as the first Language. The Outer circle refers to countries where English is spoken in multilingual settings like India, Nigeria, Singapore, or Malaysia. Japan, China, Saudi Arabia, and South Korea belong, among others, to the Expanding Circle where the language is used for international communication. Their English is regarded as dependent on the norm (cf. ibid.). The colonial background with regard to the spread of English is unmistakable here.

Especially the Inner and Outer Circle countries' cultures represent a huge part of any ELT textbook. In German textbooks, content to be taught is usually conveyed in connection with a specific target culture, which is then discussed in more detail within the units. Accordingly, coursebooks for lower secondary level 1 tend to deal with England, Scotland, and Ireland, 8th grade students are introduced to the U.S. and Canada, and 9th and 10th grade textbooks address the target cultures of South Africa, Oceania, India, and other Outer and Expanding Circles, respectively.

Many scholars agree with the grievance that if the pedagogical goal of textbooks is to enable students to communicate successfully internationally, coursebook material should include cultures of all three circles; especially because of the growing number of varieties of English in

both outer circles (cf. Tajeddin & Pakzadian 2020, 2). However, studies show that this is currently only the case on individual occasions. For example, Tomlinson and Masuhara (2013) document primarily British values and norms in the textbooks they studied. Beyond that, they found that "'the photos of foreign people [in those textbooks] make them seem like exotic beings rather than, possibly, ELF users'" (Tomlinson & Masuhara cited in Tajeddin & Pakzadian 2020, 5). This phenomenon will be looked at in more detail later on in this chapter as it turned out that this is something reoccurring. The findings of Syrbe and Rose (2018) who investigated a German textbook series, reveal an over-portrayal of British models of English as well as a fixed representation of the language's culture and its users (cf. ibid.). Another example of misleading textbook material is given by Tajeddin and Pakzadian (2020), whose research show that ELT textbooks mostly represent Inner Circle social and cultural values and that there is a lack of accurate representation of the sociolinguistic reality of English (cf. ibid., 10-11).

4.1 Representation of former colonies' cultures in German EFL coursebooks

The portrayal of world Englishes and their cultures in EFL textbooks is still under-researched (cf. Tajeddin & Pakzadian 2020; Rashidi & Meihami 2016, 1). This particularly applies to representations of the Inner Circles' indigenous or aboriginal people (Brown & Habegger-Conti 2017, 31). The following is therefore an attempt to analyze English textbooks used in EFL classes at comprehensive and secondary schools in Baden-Württemberg. One Klett® textbook for the German EFL classroom in Baden-Württemberg and two Cornelsen® copies, both for the secondary classroom, will be assessed regarding their portrayal of Inner and Outer Circle countries. The analysis is guided by three main considerations to keep in mind while discussing the material: is it mentioned under which circumstances Britain acquired a former colony? Are the results following the occupation of a culture dealt with (critically)? Are the indigenous people of the country mentioned, and if so, is their oppression addressed?

English 5 *Lighthouse 5* (2016) from Cornelsen deals with the overall topic of Australia. However, it is not mentioned to the learner why he or she is confronted with Australia in the first place. Therefore, the first of the three criteria is not met. The first pages describe "Life down Under" (Abbey & Donoghue 2020, 8) and offer visual input to the topic. Uluru is mentioned as an "Important place for Aboriginal Australians" (ibid.); however, there is nothing more to be found that points to an Australia before European colonization. On the next page readers will find several newspaper articles, one of which has the headline "Ban on climbing Uluru draws closer" (ibid.). The mountain is described as a popular attraction. Only in the last

third of the short text it is mentioned that Uluru is more than a tourist site, which can be considered problematic. This formulation suggests that the place would have only so much function; its true meaning is portrayed as rather subordinate. Also, the term 'ban' and the dramatic choice of words ("draws closer") carry a rather negative connotation and transport a hidden message. The 'ban' is an unwelcome consequence affecting Australians and tourists instead of being seen as a success for Aboriginal Australians and the preservation of their culture. The headline implies something being taken away from Australians by the Aboriginal population.

Page 15 provides a more specific information about Australia's First Inhabitants and addresses "Problems today" (ibid., 15). The section states that indigenous Australians in Australia make out less than 3% of the country's total population and actually refers to it as "their own country" (ibid.). It would be useful to explain this statement in more depth; especially because the paragraph also describes the many problems aboriginal people face today, like leaving school early, therefore remaining unemployed, having health problems and being "very poor" (ibid.). Yet, it is not explained how these issues are dealt with and most importantly, where they stem from. It is also noteworthy how Aboriginals are thereby presented to learners as posing a problem. This heading and the paragraph below it, create a direct association between the two terms and one can only be reminded of the already mentioned comment of the Commissioner of Native Affairs, A.O. Neville from nearly a hundred years ago.

Cornelsen's *Lighthouse 6* (2017) introduction to their South Africa unit is debatable for several reasons. Apart from focusing on landscapes and wildlife in the first few pages of the unit, special attention is given to "Multicultural South Africa" (Abbey & Donoghue 2017, 10). A short text describes the country as the Rainbow Nation due to its diverse population, which was colonized by the Dutch in the 1600s "followed by the British in the 1800s" (ibid.). Although the country's colonization is mentioned here explicitly, it is portrayed as a rather neutral historic event, where people "came" to South Africa and "brought" (ibid.), among other things, new languages. This neutralization of events applies to some examples in the present textbooks. Repeatedly, formulations such as "come" or "settle" are used to describe European takeover, implying a rather peaceful coexistence of the different cultures and therefore romanticizing history. Not one of South Africa's many tribes is mentioned in the entire unit.

Red Line 6's second Unit "Inside Inida" is introduced by colorful visualizations of life in India. One of the pictures shows an Indian banknote with Gandhi's portrait on it. Underneath he is

introduced as the man who "led India to independence in 1947" (Caridia, Hamm & Horner 2019, 31) and whose "non-violent protetsts against the British influenced people all over the world" (ibid.). While this information is true indeed, there are no references as to why there was the reason at all to fight British rule or the difficulties India had to face after the partition from the Crown.

Furthermore, the information text about the working life in India that appears below the presentation of Gandhi, is particularly problematic. It states:

> "Most people in India work on farms, but IT and other services like call centres, have become very important. Indians work hard, wages are much lower than in Europe and English is an official language. This makes India an attractive country for foreign companies" (ibid.).

By introducing India as a country where most people work on farms, an image of an underdeveloped nation is created. Moreover, the description of India's population as 'hard workers' whose wages are way below German average are given as the reason why foreign companies – Western companies – do business there. The terms "hard working" and "low wages" combined, result in an *attractiveness* for others to make money: the underlying message of this statement very much resembles of allegedly past times where it was also *attractive* to suppress other cultures and profit from their exploitation. Again, one cannot doubt the truth of these facts but they fail to tell the *whole* truth. Why do Indians need to "work hard" in the first place? Why is English an official language in India?

Unit 3 of the same textbook takes a closer look at New Zealand. Also here, visual impressions are used as introduction. Four out of five pictures show landscapes and/or the country's flora and fauna. Neither the introductory photographs nor the tasks referring to them, deal with New Zealand's colonial history. However, the Maori are mentioned as the country's indigenous people underneath a picture showing the national rugby team performing the traditional Maori dance 'haka'. Two questions arise here: Why are no Maori shown here, but white New Zealanders performing the dance? The photograph's caption also tells about the Maori language and a Maori TV station. In their research regarding pictorial material in Norwegian ELT textbooks, Brown and Habegger-Conti (2017, 8) found that the illustrations of First Nations people disproportionately depict them referring to their traditional background only. This finding applies here as well: instead of the haka, would a reference to the Maori TV station, mentioned in the info text underneath, not have been possible to create a less stereotypical image? Both questions are complex to give an answer to. The picture shows a traditional maori heritage – the dance – which may certainly find mention in relation to the Maori. Albeit, on the

picture it is performed by Whites, wherby an undertone of cultural appropriation cannot be denied. However simply exchaning the rugby players with Maori dancers, will increase the risk of students assimilating indigenous people being "unable to assimilate with the modern world" (ibid.). An image creating a reference to the Maori TV station instead in order to introduce indigenous people outside their traditional setting, will produce a strong element of Othering, creating a certain distance between the Maori and white New Zealanders.

Red Line also adresses the "Faces of the Commonwealth". Five short reports from individuals from New Zealand, the United Kingdom, Nigeria, South Africa and Canada give their personal take on the Commonwealth and how it impacts their lives. What is immediately apparent is that all comments are positive. According to the photo, Amy from New Zealand recalls that "it was such a great day when the young royal family visited us" (Caridia, Hamm & Horner 2019, 9 . Another photograph shows the profile of a Black woman from Nigeria, declaring "All member countries share a common language. This brings us closer together" (ibid.)

Bullet points on the bottom of the page provide additional background information on the Commonwealth of Nations. Similar to the informational texts about settlers "arriving" in the colonies, also here the formulation of the actual circumstances at the time is questionable. It is stated that as the British Empire "ended", countries "became independent" and "stayed together as the Commonwealth of Nations" (ibid.). One might argue these terms where chosen in order to explain the complex historical context on a language level suitable for learners of English. Explaining complex issues in a learner-friendly language should be a basic component of any textbook. Yet, while the establishment of the Commonwealth might be a difficult issue to grasp for students indeed, the usage of these terms cannot be justified under the guise of simplicitiy. It is because of the misleading and inappropriate meaning they carry that this information can be seen more than debatable. The wording suggests that countries joined the Commonwealth simply because they were no longer part of the British Empire, thereby omitting important facts. Rather, their merging was because they were not prepared for independence and therefore still dependent on the Crown, which in turn wanted to preserve its position as the mother country by creating the Commonwealth.

Given England's history as a colonial power, accompanied by massive violent conflicts and the suppression of myriad lifestyles, the Commonwealth's aim as presented here seems hypocritical: "Its goal is for the member states to support each other and share the same values, for example democracy, peace and the fight against poverty" (ibid.). This also aligns with the

statements listed on the Commonwealth of Nation's official Website where it is stated, the strength of the Commonwealth stemmed from their

> "diversity and [their] shared inheritance in language, culture and the rule of law; and bound together by shared history and tradition; by respect for all states and peoples; by shared values and principles and by concern for the vulnerable" (The Commonwealth 2022).

This is by no means an argument against these values. They are important for the upholding of modern society in which both the individual and its culture can develop freely, without discrimination or restrictions imposed on by others. What is striking about these declarations is that they are in stark contrast to what the Commonwealth's founding state initiated in the countries that are now a part of it. The economic, political and social imbalances the Commonwealth is said to be aiming to counter were caused by British colonial rule. However, by additionally suggesting member states "share the same values" (Caridia, Hamm & Horner 2019, 8), the history of their suffering during and after the colonization of their countries is downplayed. Such formulations bear the risk that students develop a romanticized impression of the relationship between England and its former colonies.

Using photos and images in order to make students curious for new topics or generate language material is a popular method in any foreign language classroom. After a detailed look at the representations of Inner and Outer Circle countries in the textbooks discussed, the visual representation of First Nations proves to be inadequate, in addition to the formulations mentioned above. Visual texts, even more than written ones, more or less always have a way of communicating within mutually agreed social conventions about what looks beautiful, frightening, interesting, and so on. Text production is therefore not neutral and always mirrors the choices of its producer (cf. Brown & Habegger-Conti 2017, 19). Images of First Nations and Aboriginal People in all of the examined textbooks portray these cultural groups predominately in a one-sided, static and rather superficial way. Additionally, unlike white characters guiding through the textbook, individuals often remain unnamed and "serve as representative of an entire culture, way of life, or particular concept that students are learning" (Brown & Habegger-Conti 2017, 23).

Figures 3 to 6 serve as examples of how stringently these observations are present in the examined material as well. Representations of Native Americans, Canadian First Nations and Australian Aborigines are heavily stereotyped, and rarley show them in mondern settings and thus tying them to their traditions only. This increases a "them vs. us" divide.

Figure 4: A "Native American" in *Red Line 4*

Figure 5: A "Canadian Residential School survivor" in *Red Line 5*
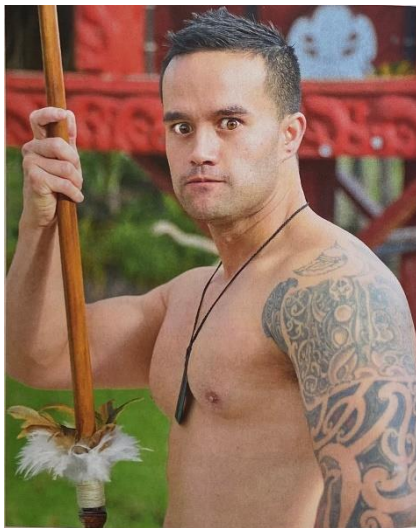

Figure 6: A "Young Maori Dancer" in *Red Line 6*

Figure 7: Aboriginal Australians in *Lighthouse 5*

"Though much of the research on English language instruction advances a positivist framework and presumes English to be a neutral language" (Hsu 2017. 115), history shows us that English is in fact far from being a neutral language. Too often, the design of ELT is taught and considered in isolation from its historical setting of colonialism and its present-day context of globalization as they are linked to white supremacy, British dominance, and the appreciation of Western culture and modes of knowledge (cf. ibid). It is therefore of utmost importance to invite change within curricula toward an epistemic turn. As Kumaravadivelu (2016, 80) states, "merely tinkering with the existing hegemonic system will not work; only a fundamental epistemological rupture will".

4.2   Canada in the EFL classroom

Canada's indigenous societies have left their marks in the country's development in a variety of ways. This not only led to hard struggles of power and a fight for equality in the past but has had a strong impact on the state of present-day Canada. Still, scenery, wildlife, open spaces, cleanliness and environmentalism, cities, multiculturalism, and diversity are Canada's flagship subjects when it comes to the representation of the country within the EFL classroom (cf. Doff 2006, 119). If contributors to educational programs refer to Canada, among other countries, as colonial oppressors, they do so by focusing on Native American and Aboriginal communities in the US and Australia, respectively (cf. Mullen 2020, 2053).

Therefore, it does not come as a surprise that German students' impressions of Canada are often overly preconceived images of "endless plains", "the beaver", "snow" and "the lumberjack living in a log house" (cf. Merkl 2005 np.). This romanticized image may also be influenced by European centered perceptions, shaped by novelists like Karl May, Disney's interpretation of Pocahontas or Hollywood's *"Dancing with The Wolves"* who all contributed in the creating of the 'Imaginary Indian' in the 19th century (cf. Grimm 2006, 102). The stereotype of the dignified 'noble savage' produced a contrast to the image of a completely uncivilized barbarian which got overshadowed by heroic figures like Winnetou. The two extremes left no room for in-between interpretations and conveyed romanticized relationships between the 'Indians' and whites (cf. ibid). The coursebooks selected for this analysis are no exception to this rule.

Red Line 6 devotes their entire first unit to discovering Canada. Winter sports, the animal kingdom and natural resources are given specific attention; indigenous people are mentioned two times within the 20-pages unit. Learners are introduced to Canada's First Nations briefly at the unit's introduction where a photograph of two indigenous girls is portrayed (Figure 8).

Britain and France used to have colonies in Canada, and English and French are both official languages there today. Many people in the province of Quebec speak French, but most Canadians speak English. Indigenous peoples like the Inuit also speak their own languages. Two of them are now official languages in Nunavut, where most of the Inuit live.
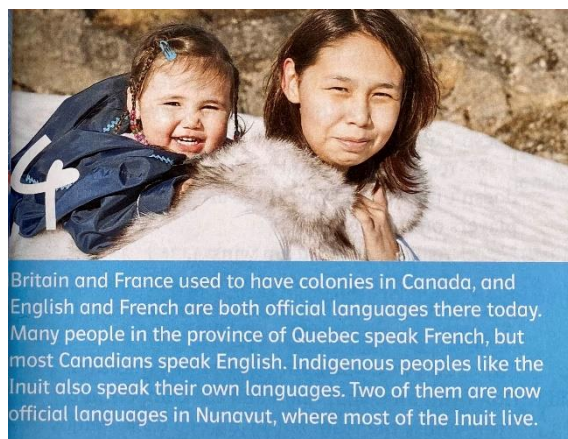
Figure 8: *Red Line 6* introduction "Discover Canada"

However, the text underneath does not refer to them but rather informs about Canada's bilingual system since "Britain and France used to have colonies in Canada, and English and French are both official languages there today" (Caridia, Hamm & Horner 2019, 11).

The text-image connection in this example does not seem very plausible. Moreover, as has already been observed in other cases, the wording generates a sense of otherness by stating "the Inuit also speak *their own* languages" (ibid., emphasis added).

The coursebook deals with "Schools in Canada" later on in the unit where four different teenage characters report on their school life. Also, residential and First Nations schools are referenced here and even dealt with in a critic manner as Nuna Johnson tells about her being sent to a residential school to "adopt European customs" where she was forced to "eat awful food, and […] had to have a cold shower every night" (ibid., 29). Whereas the featured characters are given more identifiable narratives like being homeschooled and therefore missing to hang out with classmates in their breaks or a female student with Down's syndrome attending a public school, it is different with the residential school survivor. Much like it is the case with Australian aboriginal people, she as well is pictured in traditional aboriginal clothing, passively gazing into the distance. This visualization makes it harder for learners to identify with Nuna Johnson. Furthermore, the other portraits all depict young adults whereas she is of adult age, talking about her granddaughter. Choosing a character much older than the learners' age, talking about her difficult past, not only bears the risk of pupils concluding indigenous people belong in the past (cf. Brown & Habegger-Conti 2017, 28), but also making their experience in the residential school their defining feature so that they become the 'residential school survivor' only. More complex and individual storylines are not attributed to them.

In *Lighthouse* 6, Canada is introduced a "damn big" (Abbey & Donoghue 2017, 136) country that is "full of different landscapes" (ibid.). The double page also provides information in form of two texts about the country's history and people. Regarding the history, there is a strong focus on John Cabot's "arrival" in 1497 and the subsequent settlement of Europeans; the part about Canada's people mainly addresses Canada's image as a multicultural destination for immigrants. Although both texts deal with contexts in which indigenous Canadians play a crucial role, they are only mentioned in one sentence stating, "Aboriginal Canadians (First Nations, Métis and Inuit) today make up about 4.3% of the population" (ibid., 137). Besides using the by indigenous people unpreferred terminology, the information about the country's history is presented from a severely Westernized perspective and is omitting large portions

where First Nations' people have been critical to Canada's development. It is addressed that French settlers created a business of hunting beavers for their fur which led to "more and more Europeans [coming]" (ibid.) to Canada. The fact that this business was only made possible due to the cooperation with the indigenous is completely left out.

Both texts discussed above deal with topics in which colonization plays a huge part but fail to implement this. In doing so, a connection between textbook developers from inner circle countries and the cultural content, which is conveyed through them, is indicated. This proves Rashidi and Meihami's (2017, 12) conclusion that designers of ELT materials in inner circle countries are trying to advocate their cultural voices and values within the coursebooks. The examined material is, among others, developed by authors from inner circle countries such as Ireland (*Lighthouse 6*) and Great Britain (*Red Line 6*). This is reflected in the use of corresponding formulations – 'to settle' instead of 'to colonize' –, the omission or non-addressing of partially historically relevant facts or a country's marginalized cultural groups – "altogether there are about 200 different ethnic groups in Canada" (Abbey & Donoghue 2017, 137) –, as well as imagery of indigenous cultures (see page 22). Western modality, its philosophy and logic, perpetuates injustices, bypassing colonial spheres and preventing a holistic understanding of non-western worldviews, dilemmas, experiences, and futures (cf. Mullen 2020, 2063). Language textbooks are powerful agents of representation that shape learners' conceptions of the self, the other, and the relationship among the two (cf. Keles & Yazan 2020, 3). Since representation always is a matter of selection, "what is not selected becomes invisible or negated" (hooks 1992, 117).

Chapter 3.4 deals with the consequences of colonialism for Canada's First Nations. The representation of them and their culture in textbooks for English classes in Germany ultimately contributes to the fact that both students and teachers in Germany develop or have already developed a distorted image of these cultures. In this way, textbook content manages to establish prejudices about entire cultures from afar and to maintain corresponding power relations. Thus, colonialism is firstly tangible very well into the spheres of our everyday lives. Secondly, these portrayals prove that its consequences shape our understanding of the world which in turn affects indigenous cultures negatively.

5. Skills aspired by the 2016 syllabus (*Bildungsplan*) vs. What the textbooks teach

Article 2 of the School Law of Baden-Württemberg states that schools are especially required to educate their students in responsibility before God, in the spirit of christian love of neighbor, to humanity and love of peace, in love of nation and homeland, to respect for the dignity and conviction of others (cf. §1 Abs. 2 SchG). In addition, the 2016 syllabus for English emphasizes that through the process of learning foreign languages, students shall develop an understanding of foreign patterns of thought and action, as well as an awareness of their historical context (cf. Ministerium für Kultus, Jugend und Sport 2016, 3). In the course of this, respect and understanding for the foreign should be developed and misunderstandings avoided (cf. ibid.). These objectives are listed under the guiding perspective of "Education for tolerance and acceptance of diversity" (*Bildung für Toleranz und Akzeptanz von Vielfalt (BTV)*). According to UNESCO's 1995 Declaration of Principles on Tolerance, the term is defined as "the respect, acceptance and appreciation of the rich diversity of our world's cultures, our forms of expression and ways of being human".

Having had a look at how textbooks for the EFL classroom implement those aspirations, certain contradictions become apparent. These contradictions and the messages they imply are what is called the *hidden curriculum* by Giroux (1988) or the *implicit curricula* according to Eisner (2001, 87). The terms refer to the unspoken norms, values, and beliefs that are communicated to students by the underlying pattern of a specific instructional framework. Eisner (2001, 93) elaborates "it is important to realize that what schools teach is not simply a function of covert intentions; it is largely unintentional. What schools teach they teach in the fashion that the culture itself teaches". Relating to ELT textbooks, this suggests them having an underlying function as a medium which spreads Western worldviews since they are based on Western culture, designed by Western civilized developers. As those materials are used in other parts of the world as well, they circulate these cultural values (cf. Rashidi & Meihami 2016, 15) and thereby uphold colonial ways of thinking that were thought to have been overcome. Additionally, materials for ELT have a reputation of representing a complete curriculum themselves, "suggesting that they are not only teaching language but also conveying different hidden agenda" (Rashidi & Meihami 2016, 2). The dilemma that comes with this, is that much of what young adults learn in school is at least influenced, if not shaped by the hidden curriculum (cf. Giroux 1988, 51; cf. Eisner 2001, 95).

This kind of agenda can misdirect learners from authentic, real-world cultural contexts and affect their awareness of culturally unique features (cf. Rashidi & Meihami 2016, 12). The "wishy-washy of this type of cultural content" (ibid., 15) may not only act as an obstacle in the process of learning a language but also actively work against the successful development of students' intercultural competence (cf. Brown & Habegger-Conti 2017, 30). The juxtaposition of standard textbook materials used in classrooms across Baden-Württemberg (and probably huge parts of Germany as well) with the competences aspired by the 2016 curriculum, lay bare the need to decolonize the EFL classroom.

6. Current Teaching of Cultural Studies

Intercultural Communicative Competence (ICC) is considered the central goal of ELT in German secondary education. The *Bildungsplan* envisages that this is taught with the help of various texts from the English-language media landscape; creating interculturally significant communicative model situations that prepare the students for authentic encounter situations (cf. Ministerium für Kultus, Jugend und Sport 2016, 6). In an effort to meet this demand, both the education of future teachers in academia, and a range of current classroom practices are heavily influenced by Byram's 1997 model of ICC (cf. Hoff 2014, 508).

The model outlines the required qualities of 'intercultural speakers' who are active in transforming intercultural encounters into relationships built on mutual respect and understanding. Foreign language education might play an active role in creating such relationships, since learning a foreign language entails encounters and interacting with otherness on a personal level (cf. Hoff 2014, 509). According to Byram, Nichols & Stevens (2001, 5-7) intercultural competence consists of a set of five different components: Intercultural attitudes (*savoir-être*), Knowledge (*savoirs*), Skills of Comparison, of Interpreting and Relating (*savoir comprendre*), Skills of Discovery and Interaction (*savoir appendre/ faire*) and Critical Cultural Awareness (*savoir s'engager*).

Intercultural attitudes describe an openness and curiosity towards other cultures and the willingness to revise conceptions of one's own culture as well as of the foreign culture if new insights are gained. At the same time a connection should be created to the awareness that these ideas are not everything, and by far not the only correct ones. Knowledge refers to knowing about social processes, and of illustrations of those processes and their products. Skills of Comparison, of Interpreting and Relating are defined as the "ability to interpret a document or event from another culture, to explain it and relate it to documents or events from one's own"

(Byram, Nichols, Stevens 2001, 6). Therefore, Skills of Discovery and Interaction would be needed in order to acquire new knowledge of a given culture and its practices. These components result in Critical Cultural Awareness; the skill to critically interpret perspectives, practices, and outputs of one's own and foreign cultures and countries.

With this model, Byram et al (2001) suggest that otherness should be cherished and one's own cultural values and assumptions should be put into relation. Through such decentering of the self, the barrier between the self and the other could be surpassed so that mutual respect and understanding would be established (cf. Hoff 2014, 508). For that to happen in practice, learners' prejudiced opinions and cultural stereotypes need to be laid bare so that they can be intentionally reviewed and contested. However, within here lies the risk of actively examining cultural differences and thereby manifesting them. In the process, culture is always measured and evaluated according to one's own standards. In doing so, Byram's model encourages the concept of 'otherization'. Permanently comparing 'English-speaking cultures' with 'your own culture' fosters a mindset in which people imagine the Self as 'normal' or even 'superior' while the Other is being manifested as 'alien', different to oneself and thereby excluded from 'our' 'civilized', 'superior' and 'normal' society (cf. Brown & Habegger-Conti 2017, 18). Keeping in mind that, like so many other models on Intercultural Competence, also Byram's take on the topic is of Western origin (cf. Matsuo 2015, 15) it is somehow debatable if such a model is at all capable of comparing cultures with one another in a value-free and objective manner. The constant comparison of one's own culture with another raises the suspicion of whether this is still about the foreign culture at all or rather about the urge to compare it with one's own or, in other words, Western culture. In addition, the question also arises – what added value results from this procedure at all?

Further, there is a chance that the intercultural encounters desired by the model result "in a one-dimensional, naïve affair if considerations of the Other's expectations are given to such a degree that one's own cultural outlook is ignored" (Hoff 2014, 512). In addition, Byram's definition of the Other should be questioned, since it implies that intercultural dialogue is set solely by the Other's parameter, and consequently, "the relationship between Self and Other is based on an imbalance of power, rather than equality" (ibid.).

Guilherme and Sawyer (2021, 186) criticize the mere functionality of the concept of intercultural and propose the development of *Intercultural responsibility* instead. Intercultural responsibility aims at grasping the sociological, political and ethical intersections of a critical

cosmopolitan society which emphasizes the need of "including language education into a larger scope of critical cosmopolitan citizenship education" (Guilherme & Sawyer 2021, 187). Given that the term intercultural competence itself, and thus also how to teach it best, is constantly being redefined and debated within various disciplines, the question inevitably arises as to why it seems so difficult to clearly frame it (cf. Kramsch & Zhu 2016, 52). One of the major problems is that culture too often exists as a static concept, although in ELT, "culture becomes denationalized, deterritorialized, decontextualized and associated with language use in real and virtual environments across social, ethnic, gender and generational boundaries" (ibid., 50). One potential move forward, at the conceptual level, is the idea of referring to culture "not as one thing or another, not as a thing at all, but rather as [a] heuristic tool for thinking" (Scollon et al. in Kramsch & Zhu 2016, 52). Culture then neither becomes something given nor a thing, one belongs to or lives with, but something people *do* – or as Street (1993, 25) puts it, "culture is a verb". This way, the ever-changing nature of culture becomes apparent and creates the possibility to make the "fundamental epistemological rupture" suggested by Kumaravadivelu (2016, 80) happen.

Not only is English taught as an obligatory subject from the first grade on in most countries worldwide, it is also "used as a sole medium of instruction to teach all academic content subjects" (Phyak 2020, 228). The dominance of English generates a hierarchy of languages in which linguistic diversity is put at the very bottom. As a consequence, social experiences get lost, individual forms of knowledge wasted, and "lived multilingual experiences of Indigenous peoples" and other marginalized groups erased (Phyak 2020, 226-227). Santos (2014) refers to this as *epistemicide*; a concept which upholds inequalities of multilingualism and colonial mentalities.

7. A postmethod approach as a decolonial option in ELT

Through language, people establish relationships, share and gain knowledge, they express their feelings and thoughts; in other words, through language, identity is created, and cultures recognized (cf. Alvarado & Lozada 2016, 73). Thus, language is a crucial part of the process, in which "a human being becomes a social being [and] has an essential function as the main channel to show different life models that teach a person how to act as a member of a society" (ibid.). Kumaravadivelu (2006, 15) attributes an even higher level of responsibility to language teaching, describing it as "a prime source for sensitizing learners to social inequalities" and as a tool to develop the skills necessary to detect and address inequality.

In order to decolonize ELT, the teacher must act "as an agent of change" (Alavardo & Lozada 2016, 76). This cannot be realized by using methods that are applied to teaching concepts like recipes, referred to by Freire and Faundez (2013 in Alvarado & Lozada 2016, 77) as "a kind of provocation to intellectuals and to the reality recreating it". Instead, language teachers must take advantage of the teaching context itself and create opportunities for students to identify the cultural, social, political, and historical issues of a text and discuss them rather than reproduce specific details of a text (cf. Alavardo & Lozada 2016, 79). A post-methodological pedagogy enables educators to move beyond practice by responding to students' lived realities and pursuing local goals appropriate to unique circumstances.

7.1 Postmethod pedagogy

The coursebook material discussed in chapters 4.1 and 4.2 show that most of the contributions aiming at investigating and promoting 'interculturality' and 'cultural diversity', are based on Western concepts or written by authors with a Western educational background. The ethnocentrism at work in this context, leads to strategies of enhancing one's own status and devaluing one another. According to Busch (2014, 76) this must be overcome in order to be able to commit oneself to the actual dialogue. *Bildung für Toleranz und Akzeptanz von Vielfalt* (BTV) as prescribed by the current curricula is practically impossible to realize without implementing decolonizing options for teaching. One cannot establish an open, welcoming culture toward minorities of all kinds, using the means which helped to establish the status quo in the first place. In the words of Audre Lorde, "the master's tools will never dismantle the master's house. They may allow us temporarily to beat him at his own game, but they will never enable us to bring about genuine change" (Lorde 2017, 91).

Regarding language teaching, language educators around the world have become aware that students' future success in interacting with the cultural other involves much more than functional language skills (cf. Guilherme & Sawyer 2021, 187). As a consequence, researchers as well as teachers began to look more earnestly for pedagogical suggestions and theoretical frameworks for fostering and understanding the concept of 'intercultural competence'. Kumaravadivelu's "Postmethod pedagogy" is one such way challenging traditional forms of teaching, and teaching culture in particular. It consists of the three core elements of *particularity, practicality,* and *possibility.* This set-up highlights the local context of teaching, the integrated nature of theory and practice, and the aim of making learners "able to reflect critically on the social and historical conditions that help to create cultural forms and interested

knowledge that they encounter in their lives" (Kumaravadivelu in Hsu 2017, 121). Current curricula are designed to make students conform to a predetermined grid the goal of which is to meet a certain standard. A postmethod approach offers the possibility to transform this "one-size-fits-all" mentality that is created for global consumption and marginalizes the individual's voice (cf. Alvarado & Lozada 2016, 77).

As the foundation of a postmethod pedagogy the principle of *particularity* is vital (cf. Kumaravadivelu 2001, 538). Particularity in that sense underlines the importance of the sensitivity to a *particular* group of teachers, teaching a *particular* group of learners. Thus, it is consistent with Elliot's (1993) *situational understanding* which ascribes particular importance to the individual situation. Hence, particularity emphasizes the local, lived experiences of all members involved in the process of learning and teaching. It describes both a process and a goal that is being worked towards and the path leading there (cf. Kumaravadivelu 2001, 539). "[Particularity] starts with practicing teachers, either individually or collectively, observing their teaching acts, evaluating their outcomes, identifying problems, finding solutions and trying them out" (ibid.) in order to know what proves to be effective for a given group of learners. Such a context-sensitive pedagogy, Kumaravadivelu (2001, 540) concludes, can only emerge from practicing particularity.

To make the everyday teachings of any teacher worthwhile, *practicality* aims to bridge the dichotomy between theory and practice in an effort "to improve practice rather than to produce knowledge" (Elliot cited in Kumaravadivelu 2001, 540). In other words, a pedagogy of practicality turns practice into theory fed from experiences, thereby challenging traditional ways of teaching and learning. However, this cannot be achieved simply by asking teachers to put their practices into theory but by supporting them in developing their knowledge and skills as well as attitudes that are necessary to build their individual pedagogic competence, sensitive to their context of teaching. The goal of practical pedagogy is therefore a teacher-generated theory of practice and teaching defined by constant action and reflection (cf. Kumaravadivelu 2001, 541).

Any teaching practice, and this applies to TEFL especially, is embedded in relations of dominance and power, creating and sustaining social inequalities (cf. Kumaravadivelu 2001, 542). In order to question the students' status quo that keeps them subjugated – whether that is because of their race, class, ethnicity or gender – a pedagogy of *possibility* aims at empowering them by the systematic inclusion of their lived experiences (cf. ibid., 543). Experiences brought

to the pedagogical setting by the participants "are shaped not just by the learning/teaching episodes that they have encountered in the past but also by the broader social, economic, and political environment in which they have grown up" (ibid.). According to Kumaravadivelu's postmethod pedagogy, these experiences own the potential to modify pedagogical practices in ways that are unexpected and unintended by designers of the curricula, policy planners, or textbook authors (ibid.). This way, teaching can profit from individuality and otherness and access the sociopolitical awareness that learners bring to the classroom so that it can serve as a catalyst for an ongoing exploration of identity formation and social change (ibid., 545).

Lines between particularity, practicality and possibility are blurred, as they are interwoven and interact with one another in a "synergistic relationship" (Kumaravadivelu 2001, 545). In this regard, Kumaravadivelu suggests to invalidate the textbook industry which has been designed to privilege centers of global power, curricular texts should reflect a diverse array of Englishes and the contexts they are spoken in (cf. Kumaravadivelu in Hsu 2017, 123). The textbook industry should be decentralized so that the peripheral ELT communities, aware of local needs, demands, and situations, can legitimately enjoy a meaningful sense of ownership and professional contribution (cf. ibid.). Brumfit (2006) addresses coloniality in ELT in particular as he proposes, the curriculum should point out complex colonial histories and relations of hegemonic powers connected to ELT. Similar to Kumaravadivelu (2001), Pennycook (1999, 340) proposes an approach of a "pedagogy of engagement" as an attempt to TESOL (Teaching English to Speakers of Other Languages) "that sees issues such as gender, race, class, sexuality, and postcolonialism as so fundamental to identity and language that they need to form the basis of curricular organization of pedagogy". A decolonial framework as described above, enables students to grasp the fact that knowledge is generally shaped by socio-political goals and therefore, not neutral – as they come to understand how biases work and get less attached to their own points of view, students will find it easier to adopt a dialogic mindset of reflection and listening without judgement (cf. Avalos 2021, 25).

In order to decolonize language teaching, it also is of utmost importance for teachers to become aware of "certain kinds of colonizing ideas that have been implemented inside their minds" (Alvarado & Lozada 2016, 78) as a result of their own education and socialization or, in de Souza's and Andreotti's (2008, 26) words, "what we know is marked by where we come from". It is therefore crucial that educators dare to explore a wide variety of practices in their classroom so that they can present meaningful and varied goals for their students (cf. ibid.). Research has shown as well that there is a need for ELT practitioners to generate a greater political and

historical awareness and more flexibility so that they can help learners "understand the power dynamic behind intercultural exchanges […] to supplement 'intercultural competence'" (Kramsch & Zhu 2016, 43).

A conceptional framework that considers these challenges is proposed by de Souza and Andreotti (2008) and contains four steps which require teachers to *learn to unlearn, learn to listen, learn to learn*, and finally, *learn to reach out*. *Learning to unlearn* refers to any individual's 'cultural baggage', composed by the social, historical and cultural background, creating one's unique perspective on how to perceive the world we live in. Unlearning in this context means the unraveling of those "social-historical processes and encounters that have shaped our contexts, and cultures, and the construction of our knowledges and identities" (de Souza & Andreotti 2008, 28). By *Learning to listen* the limitations of our own perspectives are recognized and also under constant review, exploring the sources of the assumptions and implications that shape our view of the world – through this, it becomes clear that identity is formed by the interactions between the other and the self as well as interaction between the communities one belongs to (cf. de Souza & Andreotti 2008, 28). As individuals learn about new perspectives and how to use them to deepen and expand our understandings, they *learn to unlearn*. This also involves leaving the paths we are used to walk on and begin to feel comfortable about crossing its borders (de Souza & Andreotti 2008, 29). Learning to unlearn means to restructure and renegotiate our 'cultural baggage'. Only then, one can *learn to reach out* and implement newly gained perspectives into the own. Reaching out includes the realization that in order to mutually learn from and teach one another, "one needs to be open to unpredictable outcomes" (ibid.)

While this process might also come with conflict, one has to become aware that conflict is part of learning and that this is a cyclical process: "once one has learned to reach out in one context, one is ready to start a new cycle of unlearning, listening, learning and reaching out again at another level" (de Souza & Andreotti 2008, 29).

8. Putting theory into practice: a WebQuest on residential schools in Canada following a postmethod approach

Once the historical background on the British colonial project with a special focus on Canada has been outlined, how this is implemented in current curricula along with the present approach to teach cultural studies in the German EFL classroom, a decolonial, postmethod alternative was presented. The following shall describe how these theoretical considerations can be turned into practice by designing a cultural studies unit with a temporal scope of approximately four 45 minutes periods, focusing on the topic of residential schools in Canada. The unit is developed for the German 9th to 10th grade (*Realschule/Gemeinschaftsschule*). Moving away from Eurocentric ways of thinking, the developed material shall serve as an example for decolonial classroom practices which recognize the real-world impact of coloniality in our everyday lives. Before the subject matter is analyzed, an overview of the *WebQuest* concept, which will be used as a method to achieve the intended learning objectives, will be given. The didactic analysis will set out skills and competencies aspired by this teaching unit and outline the topic's relevance to students. Afterwards, the *WebQuest*'s design and task is presented. Ideas for further developing of the unit and a discussion about its challenges and limitations conclude this chapter.

8.1 WebQuests

WebQuests are an inquiry-oriented lesson format developed by Bernie Dodge 1955 at San Diego State University, "in which most or all the information learners work with comes from the web" (Dodge 2017). There are two forms of WebQuests to be distinguished from one another; namely Short and Longer Term WebQuests. The latter pursues the goal of expanding and refining student's knowledge by thoroughly analyzing the subject at hand, transforming it "in some way and [demonstrating] an understanding of the material by creating something that others can respond to online or offline" (Dodge 1997). Whereas Long Term WebQuests aim to be completed within one to four weeks in a classroom setting, Short Term WebQuests can be completed in one to three class periods. Their goal is to gain and integrate knowledge so that learners can make use of the new information when they have completed the task (cf. ibid.).

In its basic features, the WebQuest format can be related to Gudjon's project-oriented learning with a situational relevance and interdisciplinarity (cf. Baschek et al 2021, 92). Since the WebQuest allows individual focus, learners' interests can be taken into account very well. WebQuests are usually designed to be a group activity, although, in distanced learning settings,

solo quests are also possible. A WebQuest is to support cooperative and project-oriented ways of working, however, intermediate steps before or after the main task can be completed individually (cf. Dodge 1997; Baschek et al 2021, 92). Due to the work in small groups, the WebQuest as a method fosters students' ability to self-organized and goal-oriented working in a self-reliant way (cf. ibid.). In contrast to classic teaching models, WebQuests place the students at the center of the learning process and relieve the teacher of his/her role of the knowledge mediator. Instead, they take on an accompanying and supporting position and assist the learning process as needed (cf. Gerber 2022).

The method uses content of the internet in a purposeful and pedagogically meaningful way, without tempting the learners into aimless searches, which ultimately do not lead to any learning gain (cf. Baschek et al 2021, 91). According to Moser (2008), a WebQuest is organized in six separate steps which may vary depending on learner group and subject. The *introduction* provides a motivating start that generates the interest of the students. This is followed by the *task*, which is derived from the respective topic, adapted to the target group and should feature a product or result-oriented character. In the next section, *resources,* learners are provided with the resources and material they need to complete the task. These are usually internet links, yet, if necessary, the material can also be provided from of print media or other media. The *process* then describes how best to organize the work on the WebQuest. Here, tips and assistance are available to the students. This phase is supported by the teacher. In the final phase, the *evaluation*, the learners are given the opportunity to reflect on their learning process and receive feedback from teachers and classmates. In the last step, the *presentation*, the knowledge learners have acquired through working on the WebQuest is passed on to others on the internet. (cf. Baschek et al 2021, 93). Thus, with the help of the WebQuest, a knowledge base of materials is created, which have been developed by students and which can subsequently be used for new tasks, activities, and projects (cf. Moser 2008, 21).

Despite the formats' individual character, WebQuests have a number of features in common. They offer a high potential for scaffolding methods since it is easy to implement optional aids in the process (cf. ibid.). This opens up the possibility of internal differentiation and individualized learning processes. By using varying online resources – images, texts, videos, audio tapes – a wide range of learning types is addressed and taken into consideration. The format allows opportunities to foster learners' competences necessary to explore and discover situations, created through scenarios which invite them to combine already existing skills and knowledge in new ways. Own problem-solving strategies have to be developed, tested and

considered for their suitability in order for this to happen (cf. Martinez 2021, 99). This, in turn, prepares students for future challenges outside the classroom.

The focus of this form of teaching is not on answering, but on asking questions: both teacher and students pose challenging questions to themselves, to which answers are yet to be sought. Its aim is not to find a definitive answer, but rather the initiation of a process of thinking and reflection along the way (cf. Mooser 2008, 21). This makes the WebQuest a suitable method for didactically preparing the topic of "residential schools in Canada". The WebQuest designed for this thesis also adapts to de Souza's and Andreotti's (2008) framework of unlearning, listening, learning, and reaching out. The goal is for learners to realize that history cannot be undone but used to learn from by starting a conversation about what happened and how this affects present day life.

8.2   Analysis of the subject matter

The main subject of the teaching unit developed in the course of this thesis are reports of Canadian residential school survivors. The era of residential schools in Canada is sometimes called a 'dark chapter' in the country's history. However, this terminology implicates a completed matter which only exists in the past. Similar to the difficulty of the term 'postcolonial', here as well the crux lies in the assumption that (Canadian) society has moved on from their past by simply 'turning a page', although the victims of the residential school system continue suffer from their experiences. For the traumatized, traumatic incidents never end completely, therefore, their trauma is part of the present time (cf. Sedehi 2019, 759). As Laub and Felmann (1991, 5) observe, "testimony has become a crucial mode of our relation to events of our times" and therefore indispensable when dealing with the past. Yet, 'testimony' requires the element of witness, turning the aspect of listening into a central role. Only through listening, a testimony serves its purpose of brining light into darkness.

The testimonies given by more than 6,750 residential school survivors in the course of the Truth and Reconciliation Commission of Canada, represent a crucial part of the shared history of Canada. In June 2015, the final report of the TRC was presented in Ottawa. Residential school survivors and their families, as well as dignitaries, and journalists were joined by Prime Minister Justin Trudeau to "mark a new beginning for relations between Indigenous and non-indigenous Canadians" (National Centre for Truth and Reconciliation 2022). By actively addressing the cultural genocide caused by the Canadian government, which had its roots in the colonization of the country, an important step towards decolonization was taken. The goal of this project

was to create a national memory about residential schools, recognize the Canadian government's responsibility and failure in the past and to lift the burdens off the victims' shoulders and their families (cf. ibid.). The insights gained and the goals developed subsequently have been recorded in 18 documents, the most extensive of which runs to 1025 pages (*Canada's Residential Schools: The History, Part 1. Origins to 1939*). The reports are freely accessible to the public online.

Before the TRC's final report, the story of Canadian residential schools has been told – to the extent that it has been told at all – largely through reports and documents of the individuals who were responsible for the system; namely the federal government and religious organizations which founded and funded the schools (cf. Truth and Reconciliation Commission of Canada 2015, 1). Victims of the residential school system were spoken for and about, ascribing a passive role to them. Turning them into active subjects of their experiences and handing them back the power of telling their story is vital in the ongoing process of collective healing. After realizing that their voices were being heard, more and more survivors came forward to share their experiences from their time in residential school in various ways (cf. ibid.). Thereby they contribute not only to their own healing but also to the solution of a problem that goes beyond national borders: the stigmatization and marginalization of minority groups is one of the major challenges of our time and is tangible in almost every aspect of our daily lives.

Due to the pejorative and limiting nature ascribed to someone who is 'beaten down' or 'just getting by', the use of the term 'survivor' has been questioned by the Commission at first. Nevertheless, it was established as it also attributes a sense of victory to the person who experienced injustice and refers "to someone who had taken all that could be thrown at them and remained standing in the end. It came to mean someone who could legitimately say 'I am still here!'" (Truth and Reconciliation Commission of Canada 2015, XIII). Listening to and acknowledging these voices which have been silenced for too long is an essential part in the process of any form of reconciliation.

8.3   Didactic analysis

This teaching unit's goal is for learners to become aware of residential school survivors' experiences and deepen their empathetic skills towards the other. They do so by assembling a mood board, mirroring their reactions and associations to (audiovisual) texts dealing with Canada's history of residential schools and their survivors. To achieve this goal, students work through a WebQuest designed particularly for this scenario.

The survivors of the Canadian residential school system might seem like a group of people, far away from the students' realities but their stories and societal standing is representative for the marginalization of minority groups of any kind all over the world. Therefore, the relevance of the subject matter for the learners lies in the fact that it is transferable to their everyday lives in which they are confronted with a wide variety of cultures, spiritual beliefs and ways of living in general. As the classroom is a heterogenous setting where difference is an essential part to its very definition, confrontation with diversity is inevitable. The children of Turkish guest worker families began contributing to the cultural diversity of German school communities in the 1960s. Intercultural and religious discourse among students has been part of everyday school life ever since. As there has finally been a noticeable push towards the recognizing and accepting of marginalized groups like PoC, LGBTQ+ or people who live with disability, young adults in Germany are witness to once unimaginable achievements like the introduction of same sex marriage in 2015. However, as they come of age, they are not only confronted with such progress but also with political headwinds representing attitudes which seemed to be a part of the past. It is therefore of utmost importance to guide them through these minefields and to establish awareness for otherness and initiate thought processes which question and reflect the status quo.

Furthermore, the subject matter offers the students the opportunity to deal with their own identity and to initiate a transfer between the subject matter and their own life reality. Finding and dealing with one's own values and norms that contribute to the formation of identity are an essential part of the current developmental psychological phase, the students addressed in this scenario, find themselves in. The encounter with alternative concepts of culture and identity, as well as non-acceptance of the latter as referred to in this teaching-learning unit, sensitizes learners to future confrontations of this kind. Furthermore, empathy and acceptance of other cultures and lifestyles are additional competencies that can be strengthened.

As mentioned already in chapter 5, the establishment of ICC is considered the main objective of the German EFL classroom. The lesson plan outlined here, fosters parts ultimately working toward this aim namely reading comprehension, audiovisual listening, as well as speaking skills. This will be achieved using both texts in written and spoken form. Students will work on their language skills by presenting their final results – mood boards created within a group work – to their classmates and starting a conversation about the subject matter based on task's product. Their speaking skills are deepened, practiced, and further developed, once they present their final results. New vocabulary is gained by engaging with a text in written form, as well as

in the process of giving and receiving of feedback. This unit is to strengthen learners' media competences and media literacy by working with the WebQuest format. Learners will improve the skills necessary to use digital resources for gathering information and be presented with examples of trustworthy internet sources, originally provided by the teacher and presented through the WebQuest. As learners engage in Canadian history and its impacts on the present, they enhance their sociocultural knowledge. Since the learning objective they work with is of a complex and challenging nature on several levels, students' intercultural sensitivity is required and therefore further developed.

The main task requires the students' ability to reflect and deal with sociocritical matters challenging their own ways of thinking. By expressing these in an artistic way, creativity is fostered. To complete this task, learners will work in heterogenous groups of three to four students arranged by the teacher. This way, quick learners are recognized and challenged individually as they support their classmates. Working among them creates a safe learning environment for weaker students which might reduce fears of exposing themselves when problems arise. Through this arrangement all participants enhance social skills such as communicational skills, willingness to compromise and working in a team environment.

8.4   Analysis of the learning and teaching conditions

Before students are set off to work on the WebQuest, some in class steps need to be taken in order for them to be able to fulfill the format's requirements. Since WebQuests still are a rather uncommon tool used in the German speaking educational context (cf. Gerber 2022), it is likely, learners will not be familiar with it. Accordingly, like any other method that is new to a group of learners, it should be introduced by the teacher prior to actively using it so that students know how to work their way through the WebQuest and to profit from it. This can be done simply by guiding them through the website once, showing them how to navigate around the site using a laptop connected to a projector and operated by the teacher. However, how much time one should schedule for this step, depends on the already existing individual media competence among the students. The WebQuest at hand is designed for an in class setting. It must therefore be ensured that all learners have a digital terminal at their disposal. Since audiovisual texts are used as resources, headphones should also be provided for each student to avoid a high noise level in the classroom. Materials like posters, colored paper, magazines, and different kinds of pens students need to create their collages, can be organized by the teacher as well. Letting

learners bring their own material to work with is also an option but needs to be communicated to them beforehand.

Since the lesson is based on historical developments of a former British colony, a basic knowledge of the British Empire is needed. In order to make sure learners understand what is asked from them on a verbal level, a vocabulary introduction might be beneficial as well. Certain terms like "assimilation", "cultural genocide", "reconciliation" and "boarding school" should also be discussed before working on the topic, as they play a crucial role within the context of the learning objective. Once students are familiar with the vocabulary they need, are medially equipped, and assigned to their groups, they can start working on the WebQuest.

8.5   WebQuest "Residential Schools in Canada"

The WebQuest developed within in the context of this thesis cannot clearly be classified as a Long Term or Short Term WebQuest. With regard to the actual time needed to work through it, it corresponds to the Short Term variant; its outcome however is oriented to the Long Term WebQuest. It shall also be mentioned that this WebQuest also some of the features of a *WebInstruct*. *WebInstructs* are designed to acquire knowledge independently, which is more individualized than the WebQuest format. The knowledge to be acquired is more predetermined than in the WebQuest. Despite these differences, both models share a common understanding of learning, which serves to build a network of knowledge and thinking (cf. Moser 2008, 203-208). However, as the share of WebQuest features is predominant in the material at hand, the learning unit will consequently continue to be referred to as such.

This WebQuest about "Residential Schools in Canada" is structured in eight different subpages: *Home, Introduction, Task, Resources, Evaluation*, *Finished?*, *Early Bird* and *Further Reading*. A complete presentation of the website can be found in the screenshots in the appendix. Each of these provide sequential content ultimately leading to a discussion about the subject matter and therefore, achieving the teaching unit's goal. Unlike a standard methodological analysis, the timeframes given here are to be understood as rough guidelines only. This is due to the fact that this learning unit does not target a specific group of learners, and also because the processing of a WebQuest is very much student-centered. Thus, the learning process cannot be phased to the extent that it is in a classic analog teaching setting. However, at least four 45-minute lessons should be planned for the realization. This does not include content that needs to be addressed in advance (see chapter 8.4).

The landing page *(Home)* provides the first impression of the topic and gives an overview of the unit and its content. The viewer is greeted by a short *Welcome* text – the hook –, introducing them to the problem to set the stage and provide some information on the background (cf. Dodge, 1995):

> "Not long ago, for many children of Canada's First Nations, school was a traumatic experience: they had to go to residential schools where teachers wanted to disconnect them from their culture. Luckily, the last residential school closed in 1996. The children who now are adults had to wait for an apology for a very long time. Still, a lot of people have no idea what happened in these schools. To avoid such things from happening again, it is important to learn what people are capable of. This WebQuest will help you understand that if we listen to the stories of the men and women, who had to go to residential schools, we can help them heal." (Pogerth 2022)

According to Wagner (2007), the hook is the central didactic element of the WebQuest as it should make learners curious about the topic and present the problem to be worked on in a transparent and comprehensible manner. Scrolling down, learners can find a list of six steps about *How to use this WebQuest* explaining the procedure to them. In combination with the paragraph below *(This WebQuest will…)*, this serves to make the learning process transparent to the learner and what he or she can expect from this teaching unit. The bottom of the landing page also contains a footnote which is visible on any other subpage as well, where students have the opportunity to contact their teacher any time if they are confronted with a problem while working on the WebQuest. On the on hand, this serves to support students in their autonomous learning, on the other hand it provides relief to the teacher.

The first subpage learners work on is the *Introduction* where they complete a warm-up and follow-up exercise in individual work. In order to introduce them to the topic, learners are asked to watch a video, embedded in the exercise's formulation. Once viewers click on the link, they are redirected to a two-minute film clip of the movie *"Indian Horse"* (2017). The excerpt shows two young Indigenous boys being brought to a residential school's principal by a nun, where they are asked about their name. As one of them tries to hold on to the name given to him by his parents he is getting 're-named' by the principal. The scene ends with a clear indication of physical violence carried out by the nun against the boy.

The warm-up creates a connection to students' lived realities. It is very likely that what they see is relatable to them on different levels. The experience of being punished for something one has no influence of is a situation everyone has found themselves in at least once; especially when being young. Being at the mercy of authorities and experiencing injustice might, to some

extent, be relatable to students as well. In the scene, they younger boy takes on the role of the translator for his friend. This as well is an authentic situation for many learners who speak several languages; and a role they may have had to adopt, whether for their parents or their teachers. Overall, it is to be expected that students immediately express solidarity with both of the boys.

When focusing on something intentionally, images arise in our minds in the form of primary sensory impressions and often, we are not explicitly aware of these associations (cf. Bergedick et al 2011, 27). Writing down these impressions thus serves to classify what students have just seen and is important precisely because the material is colloquially referred to as 'heavy stuff', students should not be left to deal with its reception on their own. Therefore, after watching the video, the students' task is to share their associations and impressions to the video material on an ZUMpad; an interactive and collaborative tool, to gather information anonymously on one document. The ZUMpad is pre-structured in four sections to sort the students' contributions (see figure 9). Teachers can follow the documents development in real time on their screen.
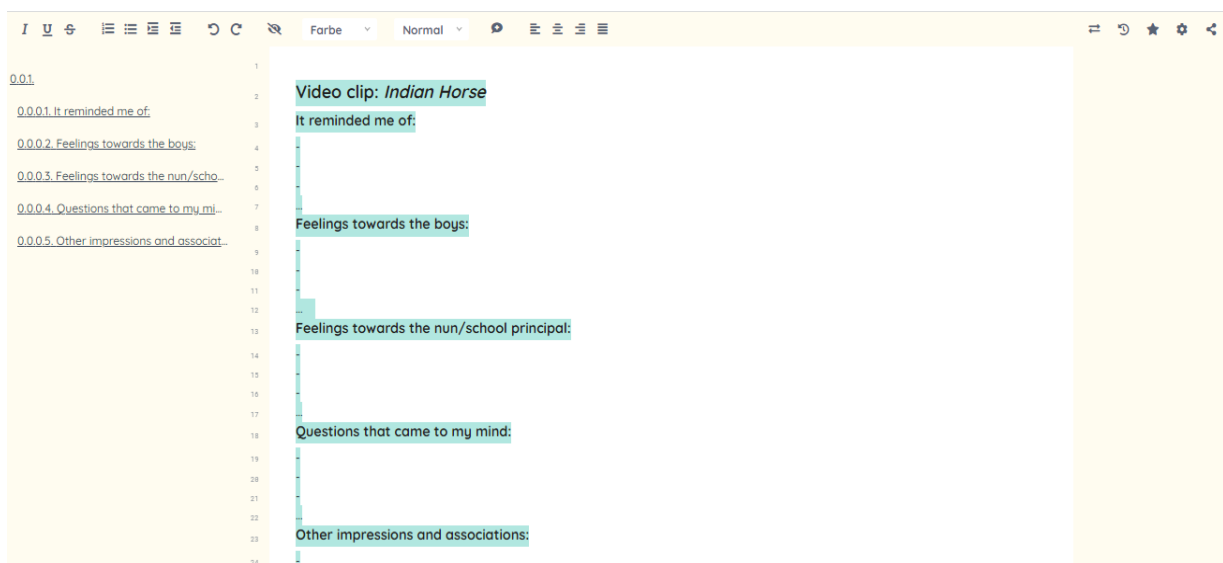
Figure 9: Structured ZUMPad

The ZUMpad is not only used to activate learners and sort their impressions, but it is also be seen as a pre-task to the WebQuest's main task. Students can come back to it any time and take a second look at their and their classmates first impressions on the subject matter. As contributions are anonymous, this shall make it easier for learners to write down their feelings and pose questions they might not dare to ask in a face-to-face plenary discussion. The questions students come up with can be answered by the teacher individually or answered in a class discussion by the end of the teaching unit. Roughly ten minutes are calculated for the completion of the first part of the introduction. Following the warm-up task, learners receive

factual information about the residential school system in Canada. Clicking on an embedded link will lead them to a digital text about the history of residential schools. Students receive language support in form of a linkage to a learner friendly online dictionary. After reading the text, they complete an exercise to check their reading comprehension situated underneath the task description. Depending on their skills, the teacher has the opportunity to assign one of two
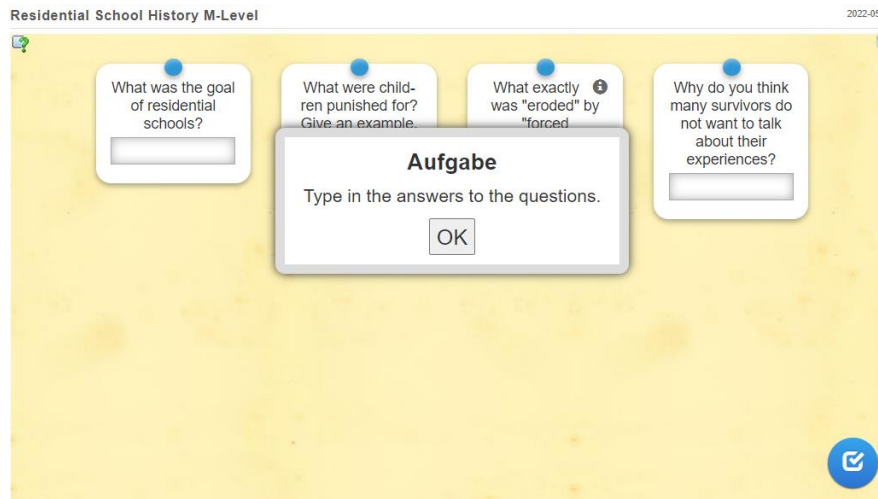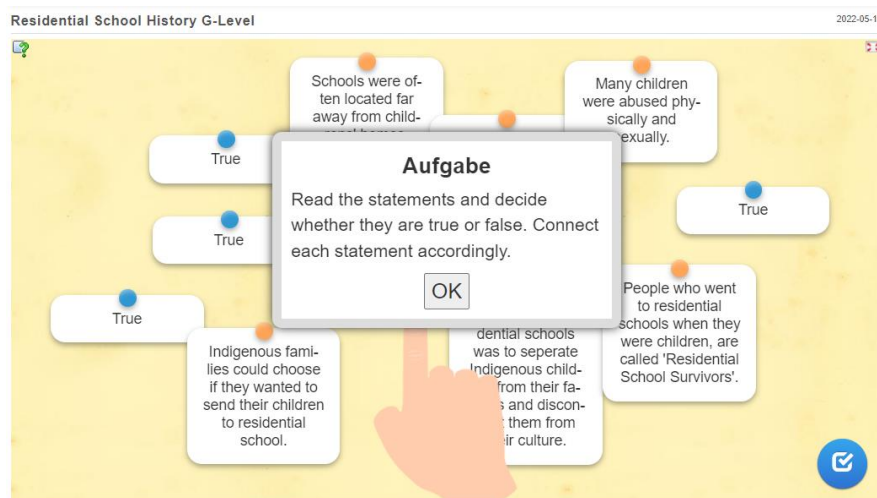

Figure 10: Reading comprehension, M-Level

Figure 11: Reading comprehension, G-Level

tasks to his/her students, both of which are aimed to check learners' reading comprehension skills but place different levels of requirement to the students. Exercises are based on the demands placed on students who are taught at the M or G level (see figure 10 and 11).

The exercise follows a self-assessment structure, so that learners receive immediate feedback to their answers. This can be supervised by the teacher. In order to guarantee that all students complete the task properly, a screenshot can be requested from the learners showing that they

have answered all of the comprehension questions. This could then be sent to the teacher via E-mail, for example. This step takes about 15 minutes.

As soon as students completed the WebQuest's introductory part, they start working in their groups on the main task. Therefore, they click on *Task* on the menu bar and read through the short description. The completion of the task contains a pre-step, in which they read or listen to the story of a residential school survivor. Groups find their assigned material under *Resources* on the website's menu bar. Generally, WebQuests would provide more than one resource to work with for the learner to highlight its research-character. However, a conscious decision was made not to do so within this task, in an effort not to generalize the very personal and individual biographies and pay respect to the residential school survivors. Thus, learners shall be enabled to fully commit to and engage with the story assigned to them. Once they are familiar with their text, they answer three questions about the survivor they just got to know:

   1) What is the survivor's name?

   2) How long has he/she been at residential school?

   3) What stood out for you the most in his/her story?

Learners write down the answers to these questions on a Padlet linked in the task description. It holds a column separately for each group. Depending on their type of text, they are given 15 to 25 minutes time for this. After the group has gathered basic information about 'their' survivor, they start with the main task which is to create a mood board that represents their impressions, associations and feelings regarding the residential school survivor's story. To help learners get started, they will find examples of mood boards and information on how to create them linked under *Resources*. In the task description, they will also learn about the requirements their mood board has to fulfill. Making transparent the demands posed asked of the students is important; especially if the teacher decides to grade their results afterwards.

The task at hand aligns with the common understandings of what a task is and should contain: a structured plan for providing opportunities to refine language skills that focus on meaning rather than form with an element of communicative activity (cf. Ellis 2021, 43). The creation of the mood boards requires students to deal with the texts they have been provided with in a creative way, therefore offering an opportunity to express themselves and what they have learned without the fear of making mistakes. The subject matter of this teaching unit is complex and emotional which can pose a challenge for young adults as this demands them to think

critically. Since putting these thought processes into words can be challenging to more experienced users of English as well, this task gives students a chance to visualize their words. The mood boards also serve as elements of support and as a scaffold they can use when speaking about the topic in the follow-up context of the teaching unit. For the creation of the mood boards, roughly 30 minutes are calculated.

During their group work, students are allowed to speak in a language other than English. This *translanguaging* strategy – the integration of bilingual acts in a learner's language that goes beyond "having to acquire and learn new language structures" (Garcia and Wei 2014, 80) – is to ensure that language does not restrain them in their workflow, but also to encourage them to communicate more freely about the subject matter. The didactic motivation for this is that the focus in this phase of the unit is not on improving speaking skills, but on dealing with the subject matter and the associated creative process. According to Garcia and Wei (2014, 113) such translanguaging strategies help students to contextualize key words and concepts, support the development of their metalinguistic awareness and support them to create affective bonds with their peers.

Once the groups have finished working on their mood board, they take a picture of it and upload it to a second Padlet, creating a kind of digital art gallery. They are allowed to use their phone to take the picture. After they handed in their results, they give feedback to the work of other groups. As a group, they now take a look at the different mood boards and leave feedback in form of a comment underneath their classmates' post on the Padlet. In order to ensure that learners give feedback in a constructive manner, they have to read through a guideline first which summarizes the most important aspects of giving constructive feedback. The guideline is embedded in the task description with a link.

To assess whether a WebQuests has succeeded in achieving the associated learning goal, it should be evaluated (cf. Moser 2008, 182). Since the format's goal is that learners learn to work autonomously, the evaluation takes place as self-evaluation. Thus, students evaluate their learning process individually in a second to last step. For this purpose, they click on *Evaluation* on the menu bar and take part in an online survey which collects information about a) how learners liked working with the WebQuest in general, b) what part they liked best, c) what, for them, was the most important thing they have learned and d) what could have improved their learning experience.

If students have completed the task and have finished the evaluation part prior to the scheduled timeframe, the *Early Bird* section provides additional material to work with. Here, they have the opportunity to choose if they want to work individually or with a partner who is finished as well. The Early Bird subpage contains another research task in which students learn about different charity organizations that support residential school survivors and raise awareness for the topic. Learners' task is to find out how they differ from each other and write down questions they might have for the organizations. The Early Bird task emphasizes the WebQuest's research character and serves as an additional and adds to the subject matter's tangibility and puts it into a real context. They write down their results on another ZUMpad embedded in the WebQuest. Their work can also be integrated in the follow-up process later on.

Figure 12 shall visualize the learning-teaching-arrangement presented. As can be observed, the unit's result produced by the students – the mood boards – is intended to serve as a starting point for subsequent discussions which ultimately serve to decolonize the EFL classroom.
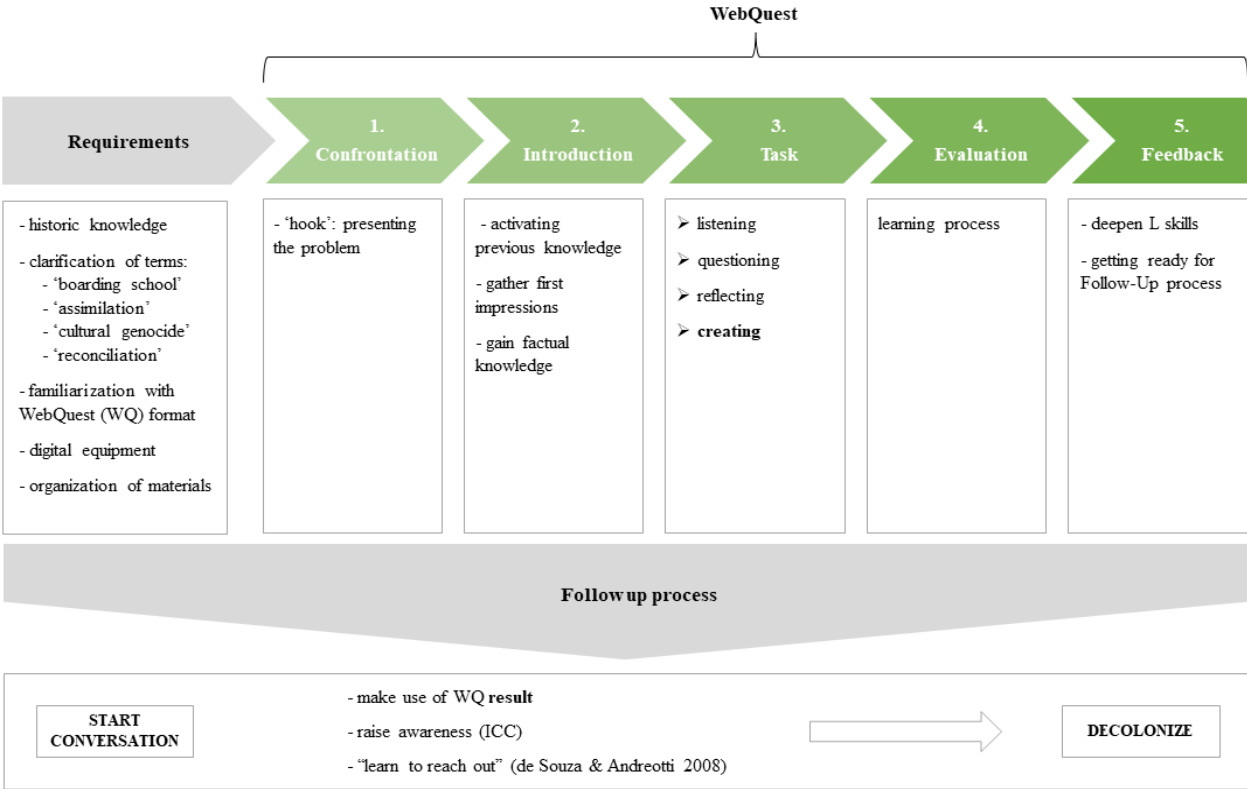
Figure 12: Teaching Unit "Residential Schools in Canada"

8.5.1   Further reading

As already mentioned in chapter 7.1, it is important for teachers to become aware of colonial ways of thinking in order to transform the EFL classroom. Material for *Further Reading* is collected in an additional tab on the WebQuest. Here, educators are provided with a pool of materials to educate themselves about Canadian residential schools and their survivors, but also how this can be implemented in their EFL classroom. As it is often difficult to prepare complex and critical topics like these in the sometimes-stressful everyday school life, or because there simply is no time to come up with materials different to the textbooks' contents, the collected material shall be an easement and support educators in "decolonizing [their] mind" (Ngũgĩ 1986).

8.6   Follow-Up process: ideas for further development

As students have completed their work on the WebQuest, (in-class) reflective and follow up communication is necessary. The subject matter they have dealt with is a complex issue which requires the ability to critically reflect not only one's own way of living but also the structure of the society we live in. Keeping in mind that it is very likely many teachers as well as whole educational systems have not yet finished this process of reflection and learning, it is of great importance for young adults not to be left alone in this endeavor.

To start this conversation, one might draw on the collection of impressions gathered in the introduction's ZUMPad about the *"Indian Horse"* clip. Questions raised from the reception of the clip might be answered now. In order to value students' artistic outcomes and create a speaking prompt, presentations of their mood boards can follow. At this point, also grading can take place. However, the focus should be exclusively on their presentation skills and not on their posters. This should be communicated in advance to provide transparency. Learners have had a look at all of them already while working on the WebQuest, yet the groups now get an opportunity to share their thoughts about the creative process such as why they chose certain elements, their layout and arrangement on the poster or why they focused on a specific one.

As proposed by Dodge (1997) and outlined in chapter 8.1, Long Term WebQuests may aim at creating something, others can respond to in an online or offline context. The WebQuest at hand holds the potential for both options – although the mood boards have been the object of a plenary in-class discussion already, this conversation can easily be extended to a wider

context. One possibility would be to arrange the students' mood boards in the school's hallway so that a gallery is created which can be visited by other classes and their teachers. This could happen in the framework of a school internal project about Canada for example or simply in the course of other classes' English lessons. To provide the background information on the artwork, QR codes could be printed out and attached underneath the mood boards. Viewers who can then scan the code, would get directed to the report of the residential school survivor whose story inspired this poster. In order to keep the conversation about residential schools, First Nations and colonization going, 'visitors' can get asked to share their thoughts on the 'exhibition' in a guest book.

This procedure is feasible in a digital setting as well; making (inter)national discourse on the topic possible. For this, teachers can draw on their connections to one another and other schools and share links to the Padlet with other groups of learners and their teacher. If they work through the WebQuest themselves, there would also be a chance to expand the virtual gallery with more mood boards. One of the advantages of the WebQuest format is that its results cannot be considered as 'right' or 'wrong' since there is no closed task format. Thus, there are myriad ways to complete its task and therefore, various possibilities to respond to the residential school survivors' reports on individual mood boards.

The subject matter focused in this teaching unit offers great potential for cross curricula activities. It is closely intertwined with history as well as art and therefore has not to be limited to the EFL classroom exclusively. Team-teaching practices which involve educators of the History department, could contribute to students learning success and to the unit's scope in a positive way. Historical backgrounds and their impact on today's status quo can get investigated in more depth and make a contribution to the decolonization of the EFL classroom. By not only addressing Britain's role in the residential school system but also Germany's colonial past, learners would gain a broader understanding of what our society was built up on and works in the present. This division of tasks can also serve as a great relief for the subject teacher, especially in the context of the preparation of the teaching unit in which historical backgrounds should be discussed.

Since the WebQuest's final product clearly follows an artistic approach, this part of the task's implementation could also be transferred to the students' arts class. In this setting, the respective teacher could set a specific focus on the learners' mood boards and how to visualize their associations and impressions best; thereby providing them with a set of skills needed for

the confrontation with one's own emotional spheres. In addition, the inclusion of other subjects in the learning unit would not only contribute to the deepening of the individual elements, but also clarify the far-reaching significance of the subject matter. The interdisciplinarity and attention the topic receives through this, suggests to learners that the issue about residential schooling goes beyond the content of their regular English language class and is therefore of particular importance. This could ultimately help to further decolonize EFL teaching.

Exchange with the other is a crucial part of De Souza and Andreotti's (2008) conceptional framework ultimately leading to learning to reach out, as well as in Ngũgĩ wa Thiong'o's "decolonize your mind" (1989) approach. However, in many classrooms, financial resources and other obstacles like the recent COVID19 pandemic, limit the possibilities for true international exchange and make it hard to experience interaction with other cultures (cf. Roarty & Hagley 2021, np). Virtual Exchange (VE) can serve as an inexpensive and simple tool to have students make these experiences in an authentic way. In the context of its further development, the teaching unit at hand can also be used for this purpose. In doing so, there is a wide variety of skills which can get fostered through a VE experience: learners enhance their knowledge of their and the other culture, confidence in interacting with others is increased and "students generally believe that using the exchange improves their English skills" (ibid.). Digital literacies and learner autonomy get strengthened along the way.

A VE experience connected to the developed material can get implemented in different ways. The WebQuest's Early Bird task can be considered as a first step in creating exchange between the students and Canadian culture. One possibility here would be to extend this section of the WebQuest into a task for all students. Since conversations in real time via videocall might get difficult to arrange due to the time difference, one might consider collecting questions to ask the charity organizations in an E-Mail or video created by the class and then send it to the organization. Taking this task one step further could mean to get in touch with a residential school survivor. Also here, time differences may make it hard to set up a video call but not impossible since the time shift between German classrooms and Canada's East Coast is only six hours. However, such a conversation must be planned thoroughly. Students work with the WebQuest can get used to prepare them for this encounter in terms of background knowledge and familiarization. Their mood-board projects might be

presented to the guest speaker as well. Prior to the talk, students and their teacher might develop a questionnaire for their guest.

8.7   Challenges and limitations of the unit presented

As in every learning-teaching setting, there are challenges to be considered ahead of its actual implementation and while the WebQuest format brings a variety of advantages, there also are issues with this teaching method which shall not go unmentioned here.

WebQuest's appeal to autonomous learning of the students and a learning process less restricted by teachers' involvement and interference 54 aim of the WebQuest method, however, runs the risk of being missed in everyday classroom settings since students often need more guidance than the format offers in its theory. Especially when there is a language barrier involved, learners need additional instructions to achieve the teaching goal. This is the case for dealing with complex subject matters in particular.

Even though educators are living and teaching in the 21st century, there still are huge gaps when it comes to the digitalization of German classrooms in general (Neumeier 2021). Complications and struggles organizing the digital equipment necessary for the teaching unit presented may lie at hand for teachers who want to use this method and unfortunately, for many, the realization of the unit would already fail here. Yet, also if this can be taken care of, it is likely that the learner group that is not familiar with digital learning environments, will not profit from it as much as learners, who are used to work with a tablet and the reading of digital texts which can pose a challenge for itself.

As Roarty and Hagley (2021, np.) note, the simple engagement of students in VE settings does not necessarily guarantee the successful implementation of intercultural learning skills. Virtual cultural encounters are criticized because they do not engage students in cultural, social, religious, or political areas and often stay on a predominately superficial level (cf. Kramsch 2015, …). Proactive approaches by the teacher such as "integrating students' use of the exchange into class activities and reflecting on the experience may lead to deeper understanding of [culture]" (Roarty & Hagley 2021, np.) than the actual digital encounter.

Probably the most challenging part lies within the aim of the subject matter itself: in order to enable young adults to critically reflect their thinking and start a process of questioning one's own socialization, educators need to be prepared to undergo this process themselves and be

ready to re-frame their thinking outside of colonial concepts (see chapter 7.1). Decolonizing the EFL classroom requires teachers who are willing to engage in a process of lifelong unlearning and learning. Only then they can pass on the skills to do so and be a role model to their students who will shape future societies. The teaching unit presented in the course of this thesis will only achieve its goal of starting a conversation about the 'uncomfortable truth' if this conversation is initiated accordingly.

9. Conclusion

The opening part of this paper reviewed the colonial project of Great Britain and highlighted the ruthlessness and inhumanity of this undertaking. An investigation on the development of the Canadian residential school system once again showed how colonial rule in Canada has had a profound negative impact on its indigenous population. Thus, it was made evident how the era of the British Empire is still affecting the present day, thereby justifying the need for the idea of postcolonialism. The influence of the English language on education was then discussed; in particular, the teaching of the concept of culture in the context of EFL teaching was addressed. This indicated a clear link to the British colonial era.

It was then shown how the cultures and indigenous peoples of former British colonies are portrayed in English textbooks for German EFL instruction at secondary schools. The comparison of the competencies aimed at in the 2016 curriculum of Baden-Württemberg regarding education for tolerance and acceptance of diversity with the analyzed teaching material showed the need for a reformation of this content. Once the current approach to teaching intercultural competence was examined critically, Kumaravadivelu's postmethod approach was presented as an alternative. Following this approach, a teaching unit for secondary level 1 was outlined, which includes the use of a WebQuest. The aim of this unit was to raise awareness towards the residential school system as well as to develop empathic skills towards the other. After presenting the WebQuest and relevant pre-conditions for its implementation, suggestions for the continuation of the unit were outlined that would ultimately contribute to the realization of the learning goal and the decolonization of the EFL classroom.

In June 2008 Canada's former Prime Minister Stephen Harper followed suit to his Australian colleague Kevin Rudd who, in February of that same year, made a formal apology to the country's Aboriginal peoples for the assimilation of their children. The apology in the name

of the Canadian Government was delivered in the House of Commons and included the following:

> "The government [of Canada] recognizes that the absence of an apology has been an impediment to healing and reconciliation. Therefore, on behalf of the government of Canada and all Canadians, I stand before you, in this chamber so central to our life as a country, to apologize to aboriginal peoples for Canada's role in the Indian residential schools system. […] We now recognize that it was wrong to separate children from rich and vibrant cultures and traditions, that it created a void in many lives and communities, and we apologize for having done this. We now recognize that, in separating children from their families, we undermined the ability of many to adequately parent their own children and sowed the seeds for generations to follow, and we apologize for having done this. […] The burden is properly ours as a government, and as a country. […] We are sorry" (CBC 2008).

Not long after the Truth and Reconciliation Commission of Canada got its work under way, Prime Minster Harper spoke at the G20 summit in Pittsburgh, Pennsylvania and stated: "We are one of the most stable regimes in history. […] *We also have no history of colonialism*. So we have all of the things that many people admire about the great powers but none of the things that threaten or bother" (Ljunggern 2009, emphasis added). With his address, Harper delivered the very reason why the mission of the TRC is so utterly important.

In March 2022, the Duchess and the Duke of Cambridge departed on a tour to visit Jamaica, Belize and the Bahamas. It is unclear whether the purpose of their visit was to commemorate the Queen's 70th year on the throne or to persuade the former colonies to hold on to the Queen as their head of state, unlike Barbados, transitioning to a republic in November 2021 (cf. Barry 2022). A day before the couple arrived in Jamaica, an open letter to the royal family called for the British government to apologize and pay reparations for subduing their population to slavery and colonial rule:

> "We are of the view an apology for British crimes against humanity, including but not limited to the exploitation of the indigenous people of Jamaica, the transatlantic trafficking of Africans, the enslavement of Africans, indentureship and colonialization is necessary to begin a process of healing, forgiveness, reconciliation and compensation. […] We see no reason to celebrate 70 years of the ascension of your grandmother to the British throne because her leadership, and that of her predecessors, has perpetuated the greatest human rights tragedy in the history of humankind" (Barry 2022).

The following day Prince William expressed "profound sorrow" for the "appalling atrocity of slavery", that "it never should have happened" and that it "forever stains [British] history" (Gentlemen et al 2022). Indications of a formal apology had not been given.

This thesis focused on Canada's colonial history, however, as for colonialism, it is not just Britain having to come to terms with their past but equally every other country that was involved. Harper's words at the G20 summit and the lack of a profound apology to Britain's former colonies are proof that decolonization is a much-needed endeavor for whole cultures

and one that has to be dealt with individually as well. The establishment of a commemorative culture is important not only because it is owed to the suffering to process collective trauma but also to point out what must not be repeated. In Germany, this is all the more important in view of this country's past. The Holocaust or the genocide of Herero and Nama in Namibia under German colonial rule should be sufficient justification for this.

The past cannot be undone, ever. Yet, with history comes the responsibility to repay. The educational value of English as a foreign language is reflected, among other things, in the fact that learners are confronted with initially unfamiliar linguistic but also cultural orders of the world (cf. Ministerium für Kultus, Jugend & Sport 2016, 3). These new orders are encountered as alternative interpretations of the world; the task of teachers is now to make learners understand that mere tolerance and acceptance is not sufficient. The added value associated with these interpretations is to be discovered as well. Therein lies the responsibility for teachers to make the young aware of the past and re-tell it if necessary. Decolonized classroom practices equip them with the skills needed for peaceful communities.

The Canadian residential school system has shown what great of an impact education can have on a culture. It has also shown the potential effects of interpersonal relationships – if one wants to refer to the teacher/student interactions in residential schools as 'relationships' at all – between teachers and their students. The well-being of society rests with the relationships built with our children today. The experiences of residential school survivors are an unparalleled negative example. However, their stories also teach the importance of passing on values like acceptance, respect, empathy and esteem; so essential to the growth of young adults' personalities – as it is in the interest of both the present and future generation that no one ever again must use the words 'graves' and 'school' within the same context.

List of references

Primary literature

Biederstädt, W. & Donoghue, F. (eds.) (2017). „English G Lighthouse 6. Lehrerfassung". Berlin: Cornelsen.

Caridia, C. et al. (2017). In : Haß, F. (ed.). "Red Line 4". Stuttgart: Klett.

Caridia, C. et al.(2019). In : Haß, F. (ed.). "Red Line 6". Stuttgart: Klett.

Donoghue, F. (2013) (ed.). "New Highlight 5". Berlin: Cornelsen.

Secondary literature

Alvardo, A. & Lozada, G. (2015). "Decolonizing Language Teachers' Teaching Practices through a Postmethod Pedagogy". *Enletawa Journal,* 9 (1): 69-85.

Avalos, N. (2021). "Decolonizing the Classroom: Settler Colonialism, Knowledge Production, and Antiracism". In: Desai, A. & Nguyen, H. (eds.) *Global Perspectives on Dialogue in the Classroom. Creating Inclusive, Intersectional, ans Authentic Conversations*, 23-32. New York: Palgrave Macmillan.

Bascheck, E. et al (2021). "WebQuests als digitale Lernumgebung". In: Graf, D. et al (eds.) *Digitale Bildung für Lehramtsstudierende. TE@M – Teacher Education and Media,* 91-96. Wiesbaden: Springer VS.

Bergedick, A.; Rohr, D & Wegener, A. (2011) "Bilden mit Bildern. Visualisieren in der Weiterbildung". Bielefeld: Bertelsmann Verlag GmbH & Co. KG.

Bhambra, G. (2014). „Postcolonial and decolonial dialogues". *Postcolonial Studies*, 17 (2) https://doi.org/10.1080/13688790.2014.966414 (accessed May 31, 2022).

Brown, C. & Habegger-Conti, J. (2017). "Visual Representations of Indigenous Cultures in Norwegian EFL Textbooks", *Nordic Journal of Language Methodology*, 5 (1) https://doi.org/10.46364/njmlm.v5i1.369 (accessed May 31, 2022).

Brumfit, C. (2006). "What, then, must we do? Or who gets hurt when we speak, write and teach?" In: Edge, J. (ed.) *(Re)locating TESOL in an age of empire*, 27-48. New York: Palgrave and Macmillan.

Busch, D. (2014). „Was, wenn es die Anderen gar nicht interessiert? Überlegungen zu einer Suche nach nicht westlichen Konzepten von Interkulturalität und kultureller Diversität". In: Moosmüller, A,; Möller Kiero, J. (eds.) *Interkulturelle und kulturelle Diversität*, 61-82. Münster: Waxmann Verlag GmbH.

Byram, M.; Nichols, A. & Stevens, D. (2001). "Developing Intercultural Competence in Practice". Bristol, Blue Ridge Summit: Multilingual Matters.

Cobb Hoffmann, E. (2000). "All You Need Is Love. The Peace Corps and the Spirit of the 1960s". Cambridge, MA, London: Harvard University Press.

De Souza, L. & Andreotti, V. (2008). "Translating Theory into Practice and Walking Minefields: Lessons from the project 'Through Other Eyes'", *International Journal of Development Education and Global Learning* 1 (1) DOI:10.18546/IJDEGL.01.1.03 (accessed May 31, 2022).

Doff, S. (2006). "'The First Nation of Hockey' and 'the Best Part of North America' – Introducing Canada to the EFL Classroom". In: Delanoy, W. & Volkmann, L. (eds.) *Cultural Studies in the EFL classroom,* 119 130. Heidelberg: Universitätsverlag Winter GmbH.

Elliot, J. (1993). "Reconstructing teacher education: Teacher development". London: Falmer Press.

Eisner, E. (2001). "The Educational Imagination: On the Design and Evaluation of School Programs". New York: Macmillan.

Ellis, R. (2021). "Task-Based Language Teaching: Early Days, Now, and into the Future". In: Sudharshana, N.P. & Mukhopadhyay (eds.) *Task-Based Language Teaching and Assessment. Contemporary Assessment from across the World,* 39-62. Singapore: Springer Nature.

Fairweather, J. (2006). "A common hunger: land rights in Canada and South Africa". Calgary: University of Calgary Press.

Fournier, S. & Crey, E. (1998). "Stolen from our embrace: the abduction of First Nations children and the restoration of aboriginal communities". Vancouver/Toronto: Douglas & McIntyre.

Garcia, O. & Wei, L. (2014). "Translanguaging: Language, Bilingualism and Education". Basingstoke: Palgrave Pivot.

Giroux, H. (1988). "Teachers as Intellectuals: Toward a critical pedagogy of learning". Westport, CT/ London: Bergin & Garvin.

Guilherme, M. & Sawyer, M. (2021). "How Critical has Intercultural Learning and Teaching become? A Dyachronic and Synchronic View of 'Critical Cultural Awareness' in Language Education". In: Lopéz Jimenéz, M. & Sanchéz-Torres, J. (eds.), *Intercultural Competence Past, Present and Future. Respecting the Past, Problems ion the Present and Forging the Future*, 185-208. Singapore: Springer Nature.

Hoff, H. (2014). "A critical discussion of Byram's model of Intercultural Communicative Competence in the Light of Bildung theories". In: *Intercultural Education*, 25 (6) https://doi.org/10.1080/14675986.2014.992112 (accessed May 31, 2022).

hooks, b. (1992). "Black looks: Race and representation". Boston: South End Press.

Hsu, F. (2017). "Resisting the Coloniality of English: A Research Review of Strategies". In: *The CATESOL Journal*, 29 (1), 111-132.

Kachru, B. B. (1986). "The alchemy of English: The spread functions and models of non-native Englishes". Oxford: Pergamon.

Keles, U. & Yazan, B. (2020). "Representation of cultures and communities in a global ELT textbook: A diachronic content analysis". In: *Language Teaching Research* 1 (22) https://doi.org/10.1177/1362168820976922 (accessed May 31, 2022).

Kramsch, C. & Zhu, H. (2016). "Language and Culture in ELT". In: Hall, G. (ed.): *Routledge Handbook of English Language Teaching*, 38-50. London: Routledge.

Kumaravadivelu, B. (2001). "Toward a Postmethod Pedagogy". In: *TESOL Quarterly*, 35 (4), 537-560.

Laub, D. & Felman, S. (1991). "Testimony; Crises of Witnessing in Literature, Psychoanalysis and History". London: Routledge.

Loomba, A. (2015). "Colonialism/Postcolonialism". New York/London: Routledge.

Lorde, A. (2017). "Your Silence will not protect You". London: Silver Press.

Malando-Torres, N. (2016). "Outline of ten theses on coloniality and decoloniality". http://caribbeanstudiesassociation.org/docs/Maldonado-Torres_Outline_Ten_Theses-10.23.16.pdf (accessed May 31, 2022).

Martinez, H. (2021). "WebQuests als Lern- und Lehrangebot", In: In: Graf, D. et al (eds.) *Digitale Bildung für Lehramtsstudierende. TE@M – Teacher Education and Media,* 97-104. Wiesbaden: Springer VS.

Matsuo, C. (2015). "A Dialogic Critique of Michael Byram's Intercultural Communicative Competence Model: Proposal for a Dialogic Pedagogy". In: Tomimori, N. (ed.), *Comprehensive study on language education methods and cross-linguistic proficiency evaluation methods for Asian languages: Final report 2014*, 3-22. Tokyo: Tokyo University of Foreign Studies.

McLeod, J. (2007). "The Routledge Companion to Postcolonial Studies". London/ New York: Routledge.

Medina, N. & Whitla, B. (2019). "(An)Other Canada is Possible: Rethinking Canada's Colonial Legacy". In: *Horizontes Decoloniales / Decolonial Horizons* 5 (2019), https://doi.org/10.13169/decohori.5.1.0013 (accessed May 31, 2022).

Merkl, M. (2005). "Introduction. Images of Canada: From a Eurocentric Perspective to Multiperspectiveness". In: *Revue LISA/LISA e-journal* [En ligne], 3 (2), http://journals.openedition.org/lisa/2675 (accessed May 31, 2022).

Moser, H. (2008). "Einführung in die Netzdidaktik. Lehren und Lernen in der Wissenschaftsgesellschaft". Baltmannsweiler: Schneider Verlag.

Moser, H. (2008). "Abenteuer im Internet. Lernen mit WebQuests". Zürich: Verlag Pestalozzianum.

Mullen, C. (2020). "Contemporary Canadian Indigenous Peoples on Tribal Justice as Decolonization: Not all Narratives begin in 1867". In: Papa, R. (eds) *Handbook on Promoting Social Justice in Education*, 2041-2067, Cham: Springer.

Ngũgĩ, w. T. (1986). "Decolonising the mind. The Politics of Language in African Literature." Nairobi: East African Educational Publishers Ltd.

Ocheni, S. & Nwanko, B. C. (2012). "Analysis of Colonialism and its Impact in Africa". In: *Cross-cultural Communication,* 8 (3), 46-54.

Osterhammel, J. (2017). "Kolonialismus. Geschichte, Formen, Folgen". München: C.H. Beck.

Pennycook, A. (1998). "English and the discourses of Colonialism". London: Routledge.

Pennycook, A. (1999). "Introduction: Critical approaches to TESOL". In: *TESOL Quarterly*, 33 (3), 329-348.

Phyak, P. (2020). "Epistemicide, deficit language ideology, and (de)coloniality in language education policy". In: *International Journal of the Sociology of Language,* 267-268 (2021) https://doi.org/10.1515/ijsl 2020-0104 (accessed June 1, 2022).

Pishghadam, Z. & Zabihi, R. (2012). "Crossing the threshold of Iranian TEFL". In: *Applied Research in English*, 1 (1), 57-71.

Rashidi, N. & Meihami, H. (2016). "Hidden Curriculum: An analysis of cultural content of the ELT textbooks in inner, outer, and expanding circle countries". In: *Cogent Education*, 3 (1) https://doi.org/10.1080/2331186X.2016.1212455 (accessed June 1, 2022).

Roarty, A. & Hagley, E. (2021). "Using Virtual Exchange to Develop Intercultual Understanding in EFL Students". The Electronic Journal for English as a Second Language, 25 (3), https://www.tesl ej.org/wordpress/issues/volume25/ej99/ej99a14/ (accessed June 1, 2022).

Santos, B. S. (2014). "Epistemologies of the South: Justice against epistemicide". New York: Routledge.

Sedehi, K. T. (2019). "Witnessing the Unspoken Truth: On Residential School Survivors' Testimonies in Canada". In: Theory and Practice in Language Studies, 9 (7), 755-761.

Shin, H. (2006). "Rethinking TESOL From a SOL's Perspective: Indigenous Epistemology and Decolonizing Praxis in TESOL". In: *Critical Inquiry in Language Studies: An International Journal*, 3 (2&3), 147 167.

Street, B. (1993). "Culture is a verb: Anthropological aspects of language and cultural process". In: Graddol, D.; Thompson, L. & Byram, M. (eds.) *Language and Culture*, 23-43. Clevedon: British Association of Applied Linguistics.

Tajeddin, Z. & Pakzadian, M. (2020). "Representation of inner, outer and expanding circle varieties and cultures in global ELT textbooks". In: *Asian-Pacific Journal of Second Language and Foreign Language Education*, 5 (10), 1-15.

Troniak, S. (2011). "Addressing the Legacy of Residential Schools", 2011 (76-E), https://publications.gc.ca/collections/collection_2011/bdp-lop/bp/2011-76-eng.pdf (accessed June 1, 2022).

Woolford, A. & Hounslow, W. (2018). "Criminology's Time: Settler Colonialism and the Temporality of Harm at the Assiniboia Residential School in Winnipeg, Canada, 1958-1973". In: *State Crime Journal*, 7 (2), 199-221.

Young, R. J. C. (2003). "Postcolonialism. A Very Short Introduction". New York: Oxford University Press.

Other references

Barry, E. **"**Prince William and Kate's Tour Was Meant to Secure the Monarchy in the Caribbean. Instead It's Raising New Questions About Its Future" https://time.com/6160376/prince-william-kate-royal-tour controversy-caribbean/ (accessed June 3, 2022).

BBC. "Mau Mau Uprising: The bloody history of Kenya conflict". https://www.bbc.com/news/uk-12997138 (accessed June 3, 2022)

BBC. "The schools that had cemeteries instead of playgrounds". https://www.bbc.com/news/magazine 33099511 (accessed June 3, 2022).

BBC. "Canada: 751 unmarked graves found at residential school" https://www.bbc.com/news/world-us-canada 57592243 (accessed June 3, 2022)

BBC. "Dozens more graves found 2022 at former residential school site". https://www.bbc.com/news/world-us canada-60395242 (accessed June 3, 2022).

Berry, D. "Canadian Multiculturalism Act". https://www.thecanadianencyclopedia.ca/en/article/canadian multiculturalism-act (accessed June 3, 2022).

Blakemore, E. "The story of New France: the cradle of modern Canada". https://www.nationalgeographic.com/history/article/story-new-france-cradle-modern-canada (accessed June 4, 2022).

Black History Month. "Taíno: Indigenous Caribbeans". https://www.blackhistorymonth.org.uk/article/section/pre-colonial-history/taino-indigenous-caribbeans/ (accessed June 3, 2022).

British Pathé featuring Reuters historical collection. "'Empire Windrush' shio arrives in UK carrying Jamaican Immigrants 1948". https://www.britishpathe.com/video/VLVA5SCTVWYR70THHJ8JXYZCF6T37 EMPIRE-WINDRUSH-SHIP-ARRIVES-IN-UK-CARRYING-JAMAICAN-IMMIGRANTS (accessed June 4, 2022).

CBC. "Prime Minister Stephen Harper's statement of apology". https://www.cbc.ca/news/canada/prime minister-stephen-harper-s-statement-of-apology-1.734250 (accessed June 4, 2022).

Chan, A. "Chinese Immigration Act". https://www.thecanadianencyclopedia.ca/en/article/chinese-immigration act (accessed June 4, 2022).

Dalrymple, W. "The East India Company: The original corporate raiders".
https://www.theguardian.com/world/2015/mar/04/east-india-company-original-corporate-raiders
(accessed June 3, 2022).

Darwin, J. "Britain, the Commonwealth and the End of Empire".
https://www.bbc.co.uk/history/british/modern/endofempire_overview_01.shtml (accessed June 4,
2022).

Dodge, B. "What is a WebQuest?". https://webquest.org/(accessed June 4, 2022).

Dodge, B. "Some Thoughts about WebQuests". https://webquest.org/sdsu/about_webquests.html (accessed June
4, 2022).

E-International Relations. "Interview: Walter Mignolo/Part 2: Key Concepts". https://www.e
ir.info/2017/01/21/interview-walter-mignolopart-2-key-concepts/ (accessed June 4, 2022).

Gerber, S. "Rollenverständnis in WebQuests". https://lehrerfortbildung
bw.de/u_gestaltlehrlern/projekte/webquest/rollen.html (accessed June 3, 2022).

Gentlemen, A. et al. "Prince William speaks of 'profound sorrow' for slavery in address to Jamaican PM".
https://www.theguardian.com/uk-news/2022/mar/23/jamaicas-pm-tells-kate-and   william-his-country-is-
moving-on (accessed June, 3 2022).

Hanson, E. "The Residential School System".
https://indigenousfoundations.arts.ubc.ca/the_residential_school_system/ (accessed June 3, 2022).

Hunter, V. "The Windrush Generation (1948-)". https://www.blackpast.org/global-african
history/concepts/the-windrush-generation-1948/ (accessed June 4, 2022).

Indigenous Foundations.arts.ubc.ca. "Terminology". https://indigenousfoundations.arts.ubc.ca/terminology/
(accessed June 3, 2022).

Lemay, J. "Shingwauk Narratives: Sharing Residential School History"
https://ecampusontario.pressbooks.pub/shingwauknarratives/chapter/the-myth-of-indifferent-parents/
(accessed June 3, 2022).

Ljunggern, D. "Every G20 Nation wants to be Canada, insists PM". https://www.reuters.com/article/columns-us
g20-canada-advantages-idUSTRE58P05Z20090926 (accessed June 3, 2022).

Marshall, T- & Gallant, D. "Residential Schools in Canada".
https://www.thecanadianencyclopedia.ca/en/article/residential-schools (accessed June 4, 2022).

McDougall, R. L. "Duncan Campbell Scott". https://www.thecanadianencyclopedia.ca/en/article/duncan
campbellscott#:~:text=Writer%20Mark%20Abley%20argues%20that,to%20an%20American%20milit
ry%20officer. (accessed June 3, 2022).

McKeever, A. "How the Commonwealth arose from a crumbling British Empire".
https://www.nationalgeographic.com/history/article/how-the-commonwealth-of-nations-arose-from-a
crumbling-british-empire (accessed June 3, 2022).

Ministerium für Kultus Jugend und Sport. "Gemeinsamer Bildungsplan für die Sekundarstufe 1. Bildungsplan
2016. Englisch als erste Fremdsprache". http://www.bildungsplaene
bw.de/site/bildungsplan/get/documents/lsbw/export-pdf/depot
pdf/ALLG/BP2016BW_ALLG_SEK1_E1.pdf (accessed June 4, 2022).

National Museums of Liverpool. "Slavery in the Caribbean".
https://www.liverpoolmuseums.org.uk/archaeologyofslavery/slavery-caribbean (accessed June 3, 2022).

Neumeier, E. "GEW Studie: Kluft bei Digitalisierung an Schulen". https://www.tagesschau.de/inland/schulen
digitalisierung-studie-101.html (accessed June 3, 2022).

Parrott, C. "Indian Act". https://thecanadianencyclopedia.ca/en/article/indian-act (accessed June 4, 2022).

Pogerth, M. "Residential Schools in Canada". https://mariepogerth.wixsite.com/wbresidentialschools (accessed June 6, 2022).

Ray, A. J. "Hudson's Bay Company". https://www.thecanadianencyclopedia.ca/en/article/hudsons-bay company#:~:text=The%20%E2%80%9CGovernor%20and%20Company%20of,region%20was%20na ed%20Rupert's%20Land. (accessed June 4, 2022).

Royal Museums Greenwich. "The Story of the Windrush". https://www.rmg.co.uk/stories/windrush histories/story-of-windrush-ship (accessed June 4, 2022).

Schaetzl, R. J. "Geography of Michigan and the Great Lakes region". https://project.geo.msu.edu/geogmich/ (accessed June 4, 2022).

Schmidtke, O. "Einwanderungsland Kanada – ein Vorbild für Deutschland?" https://www.bpb.de/shop/zeitschriften/apuz/31674/einwanderungsland-kanada-ein-vorbild-fuer deutschland/ (accessed June 3, 2022).

Shaw, C. "Liverpool's Slave Trade Legacy". https://www.historytoday.com/history matters/liverpool%E2%80%99s-slave-trade-legacy (accessed June 4, 2022).

The Canadian Encyclopedia. "Seven Year's War (Plain-Language Summary)". https://www.thecanadianencyclopedia.ca/en/article/the-seven-years-war-plain-language-summary (accessed June 3, 2022).

The Commonwealth. "The Commonwealth Charter" https://thecommonwealth.org/charter (accessed June 3, 2022).

The Government of Canada. "The Human Face of Mental Health and Mental Illness in Canada 2006". https://www.phac-aspc.gc.ca/publicat/human-humain06/pdf/human_face_e.pdf (accessed June 3, 2022).

The Newfoundland and Labrador Heritage Website. "Patent Granted by King Henry VII to John Cabot and his Sons, March 1496". https://www.heritage.nf.ca/articles/exploration/1496-cabot patent.php (accessed June 3, 2022).

Truth and Reconciliation Commission of Canada. "The Survivors Speak. A report of the Truth and Reconciliation Commission of Canada". https://ehprnh2mwo3.exactdn.com/wp content/uploads/2021/01/Survivors_Speak_English_Web.pdf (accessed June 4, 2022).

Movies

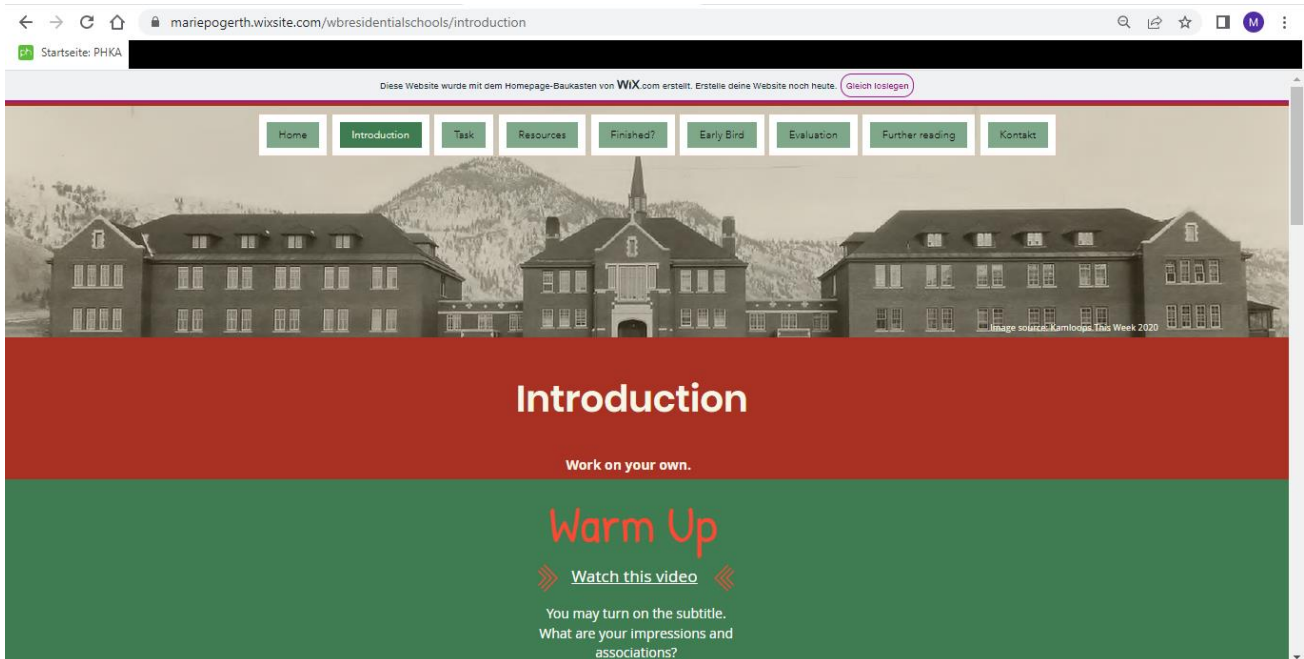Malik, A. 2002. *The British Empire in Colour*. Acron Media.
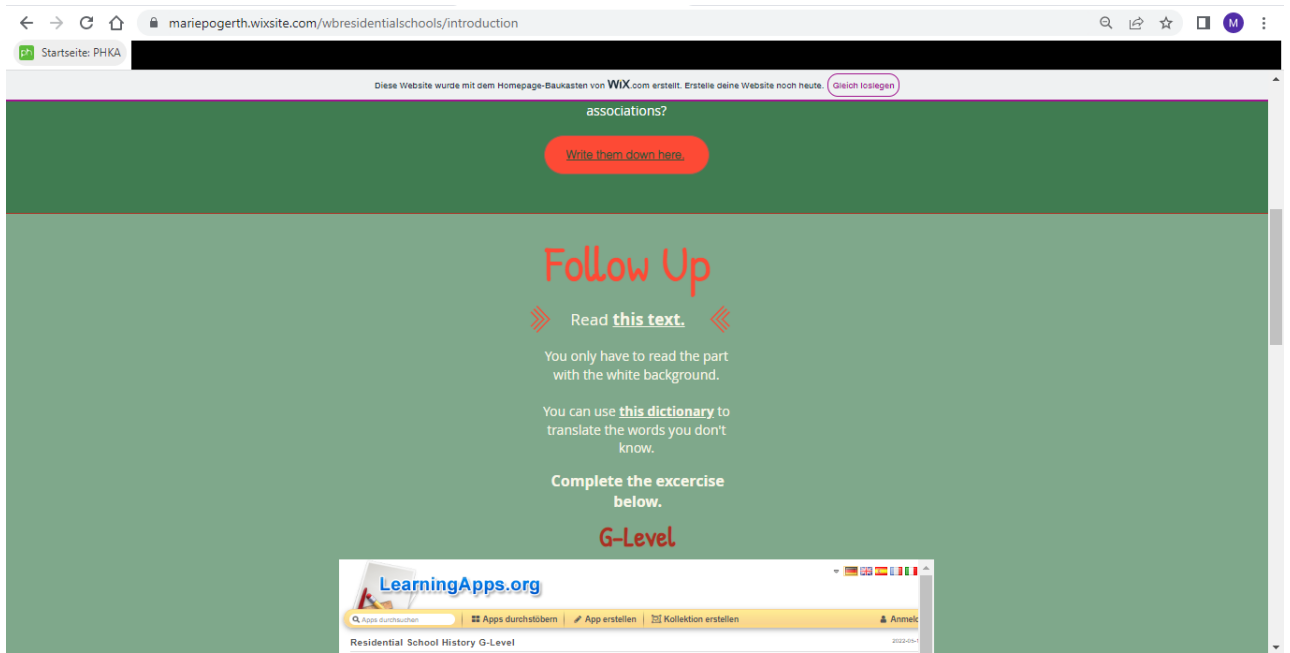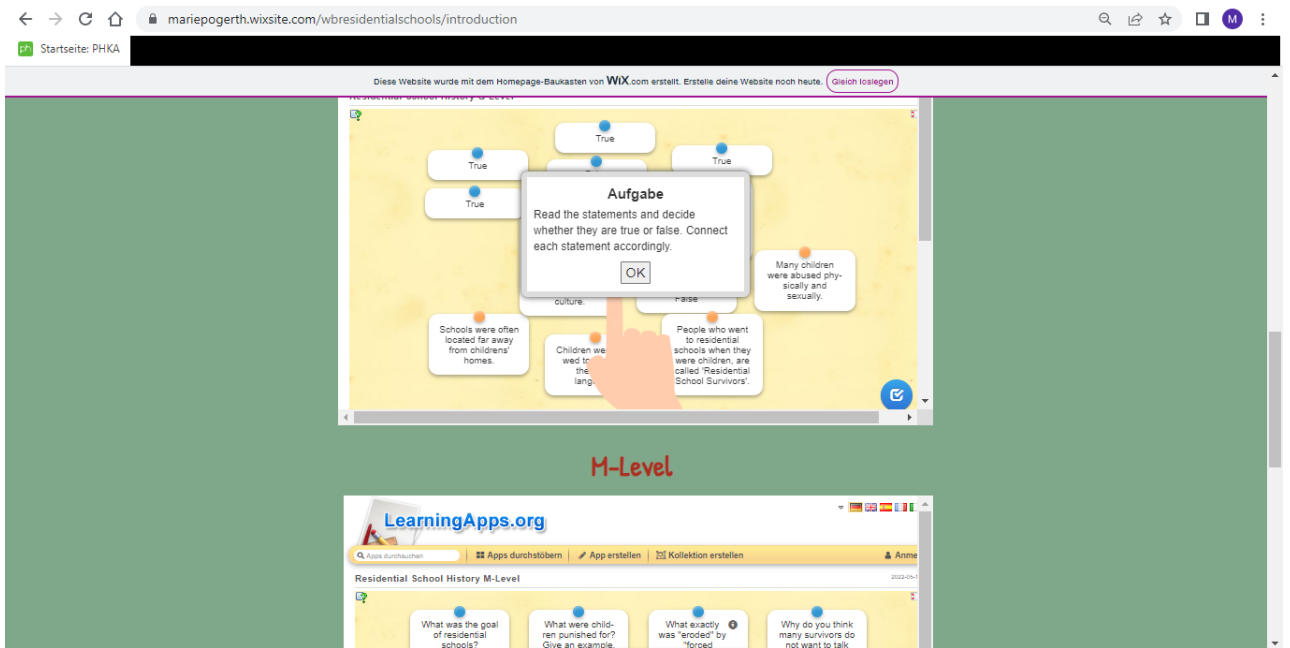
Appendix
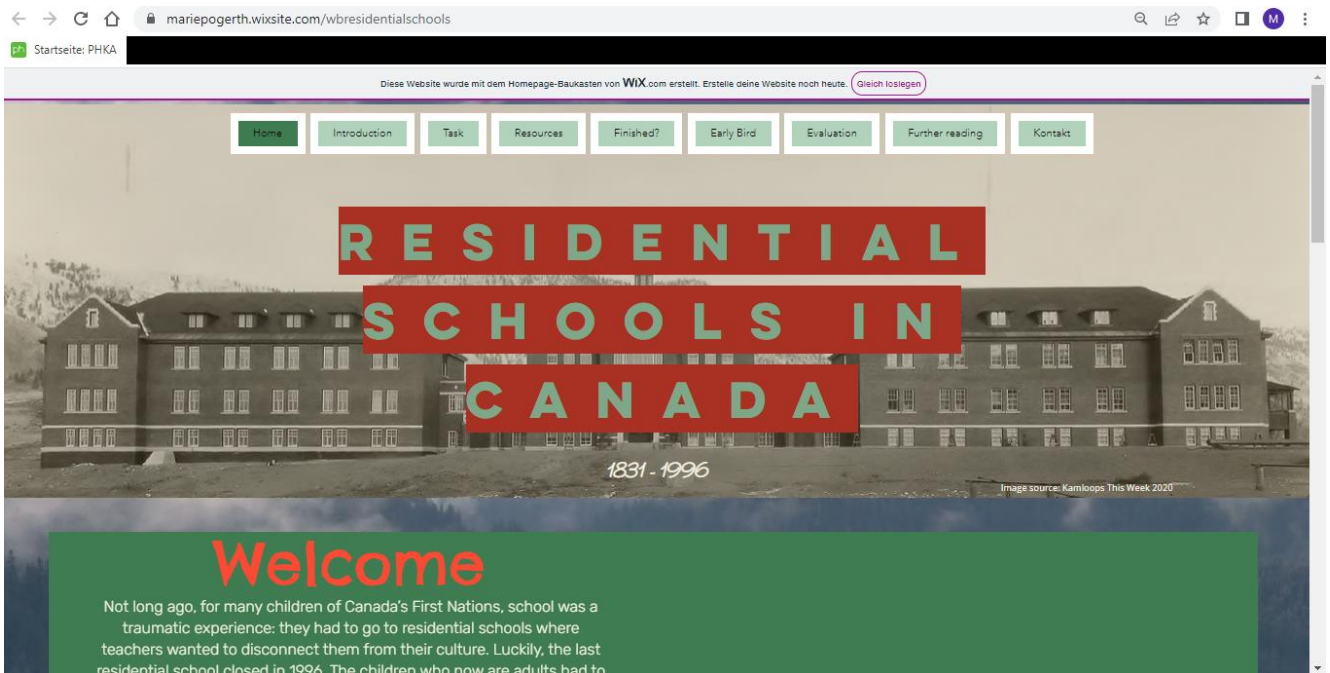
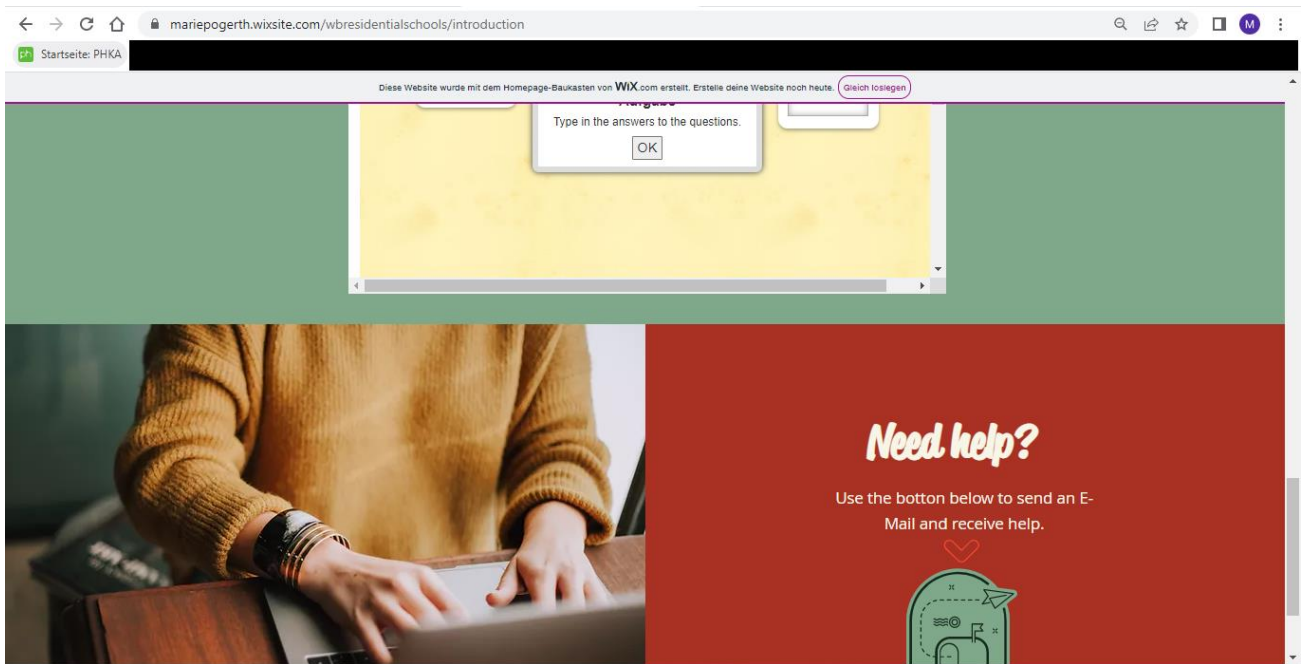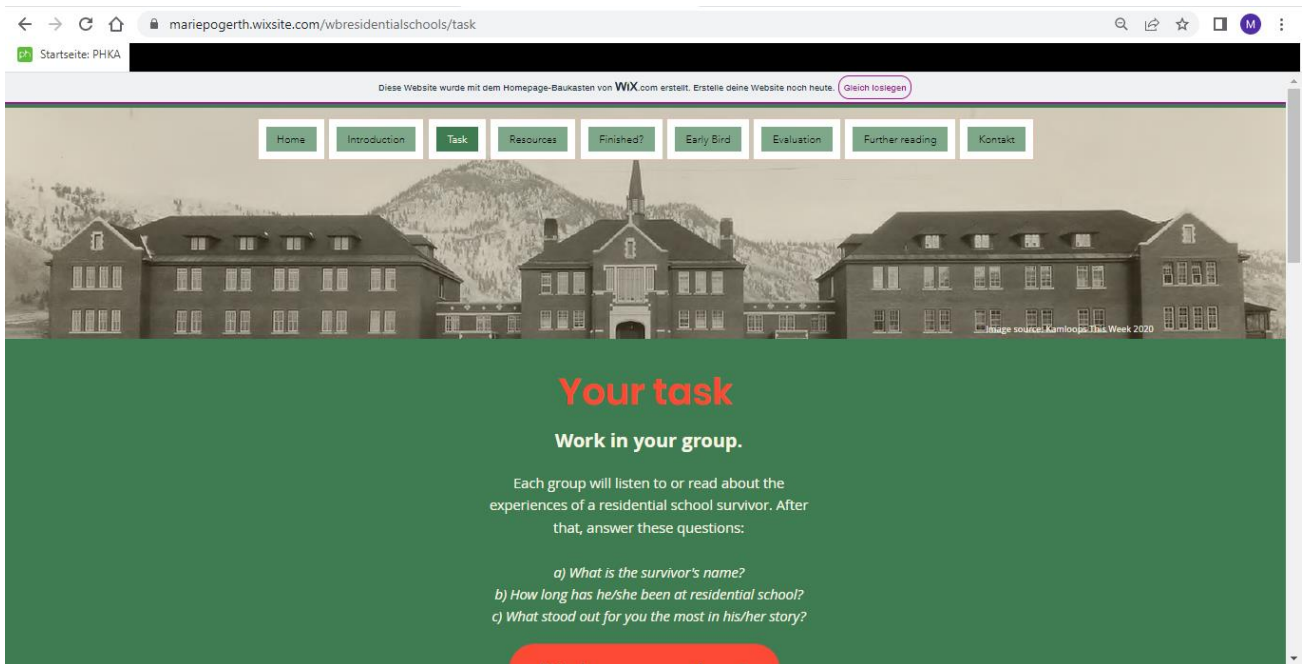Landing page a)
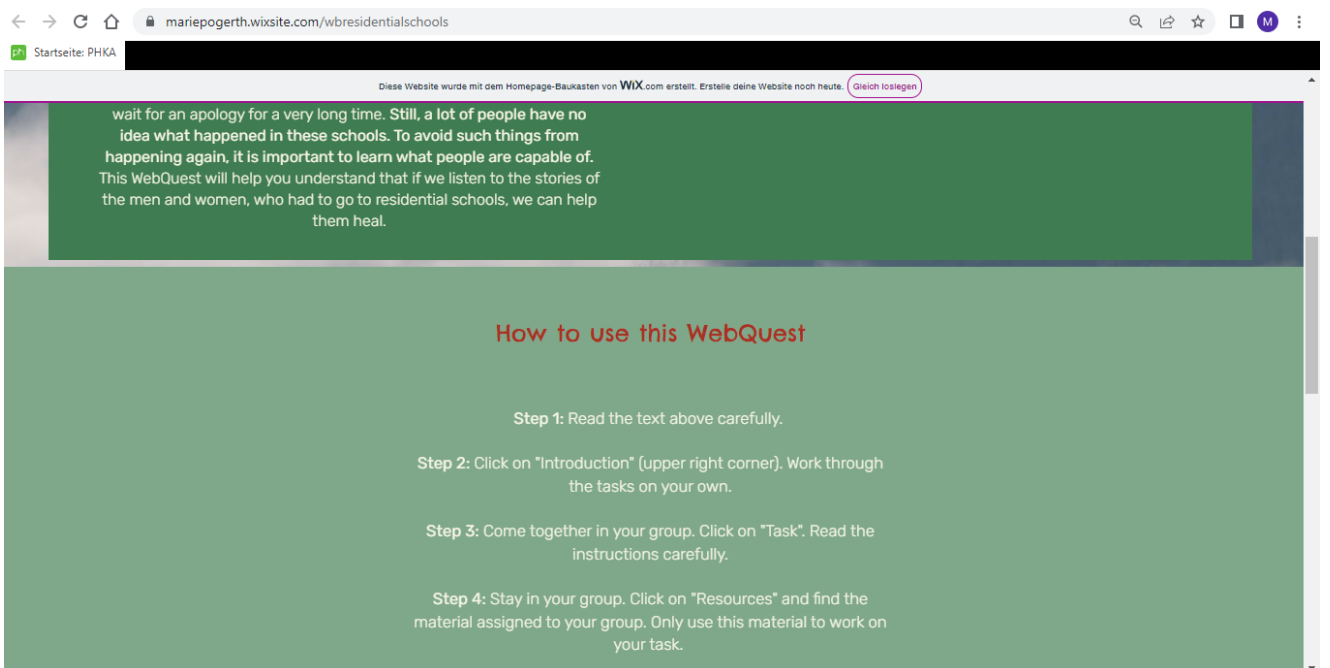
Landing page b)
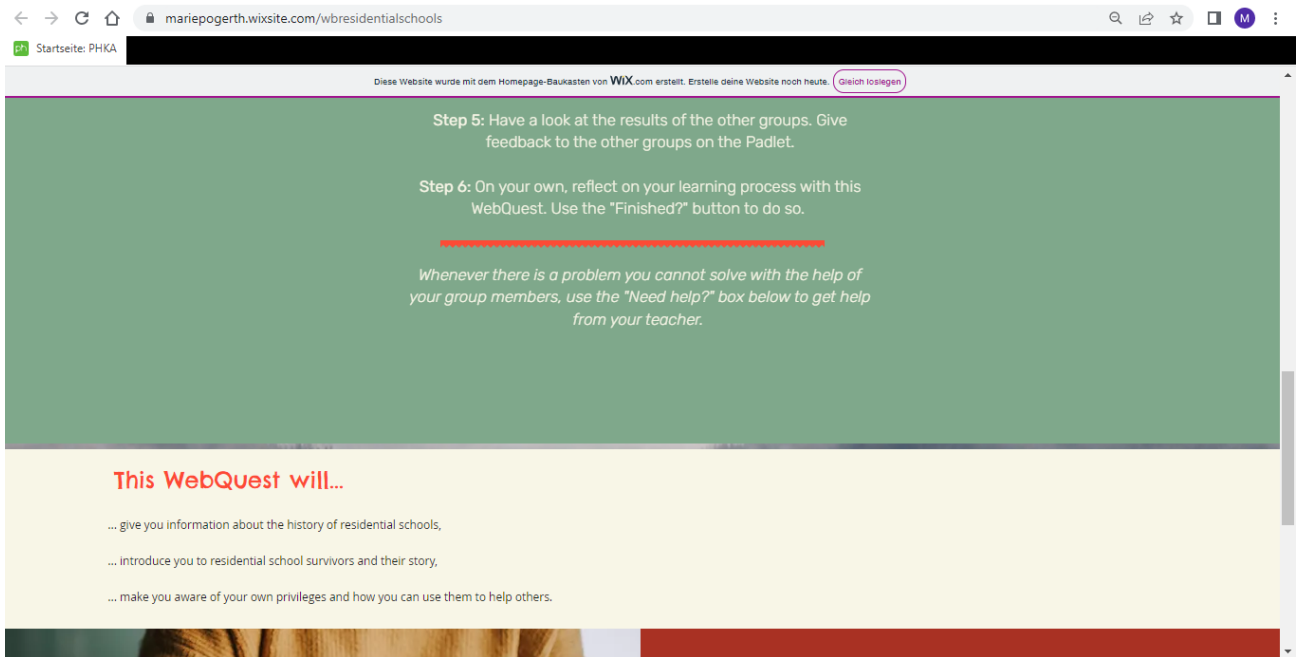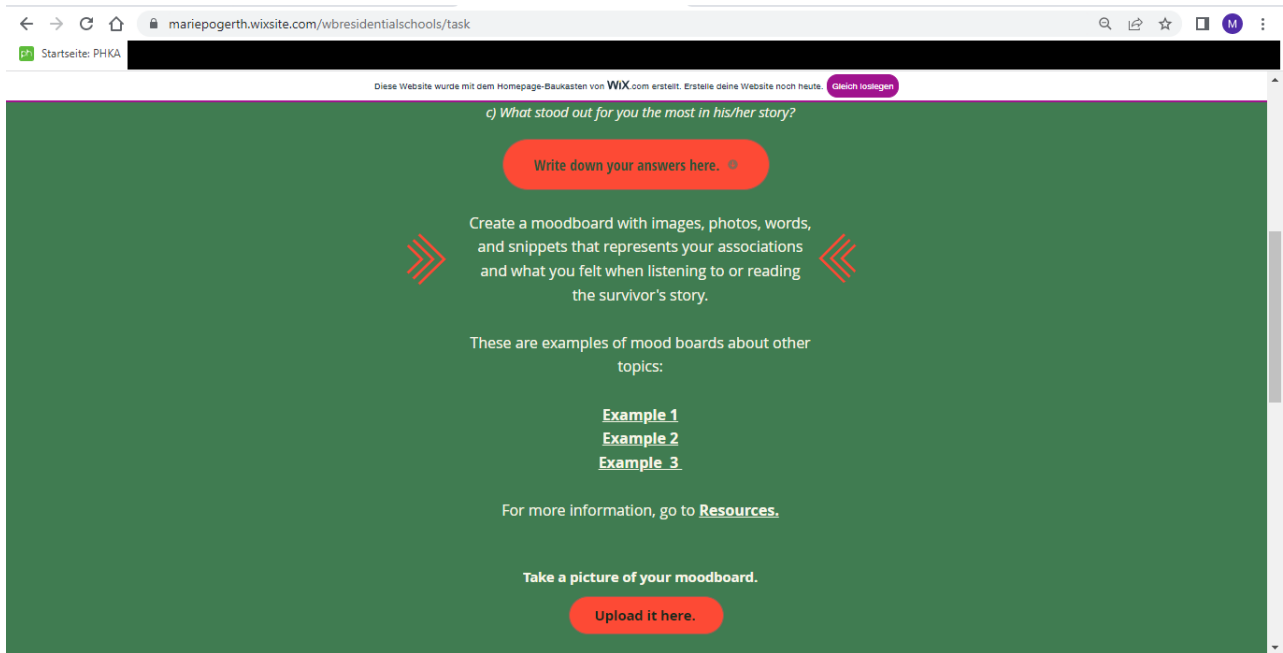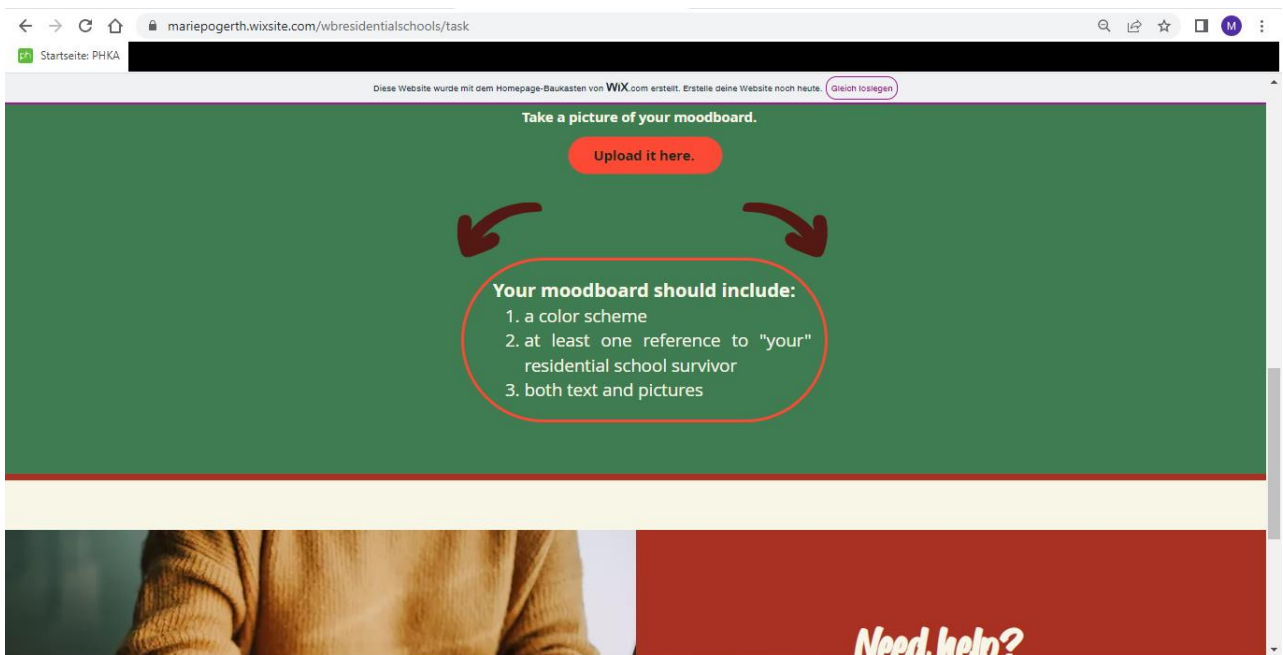
Landing page c)

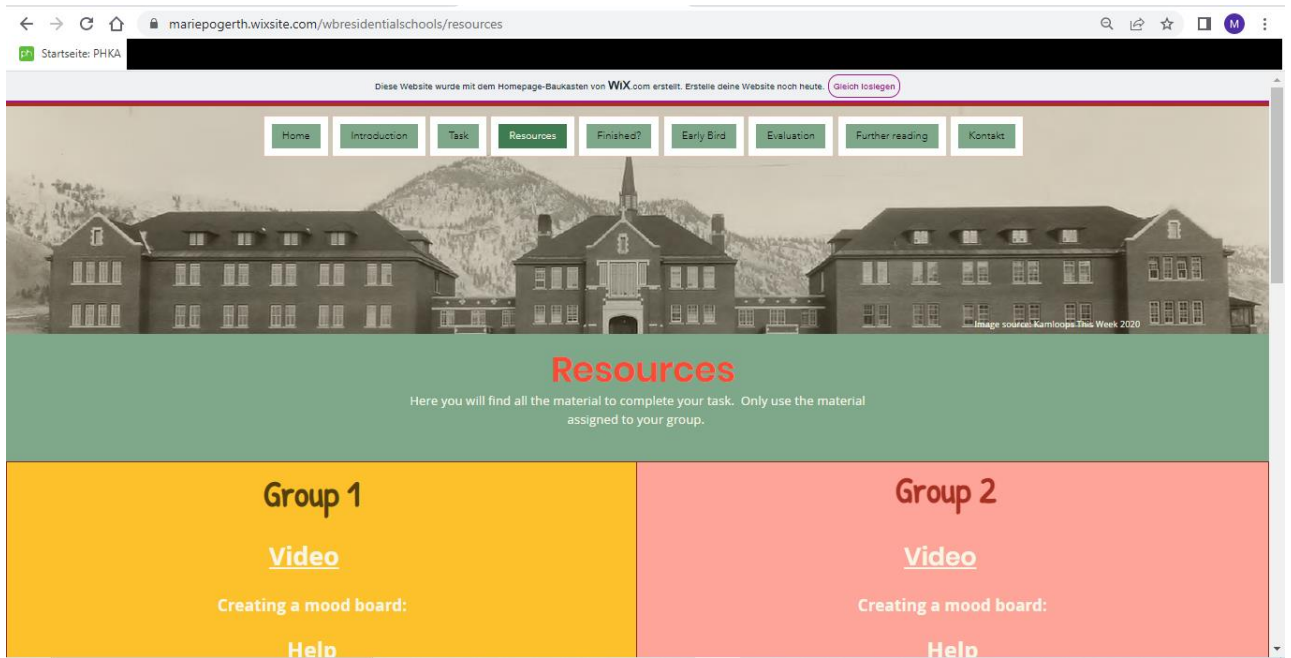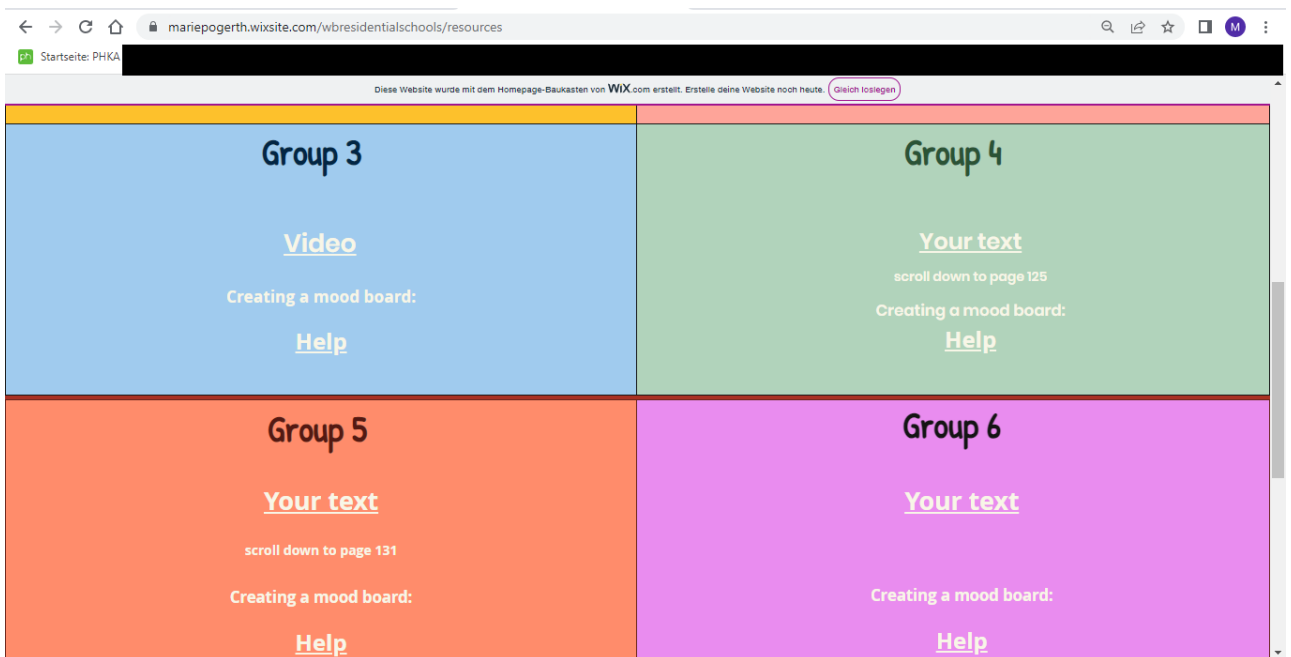Introduction a)

Introduction b)

Introduction c)

Introduction d)

Task a)

c) What stood out for you the most in his/her story?

Write down your answers here.

Create a moodboard with images, photos, words, and snippets that represents your associations and what you felt when listening to or reading the survivor's story.

These are examples of mood boards about other topics:

Example 1
Example 2
Example 3

For more information, go to **Resources.**

Take a picture of your moodboard.

Upload it here.

Task b)

Take a picture of your moodboard.

Upload it here.

Your moodboard should include:
1. a color scheme
2. at least one reference to "your" residential school survivor
3. both text and pictures

Need help?

Task c)

Resources a)

Resources b)
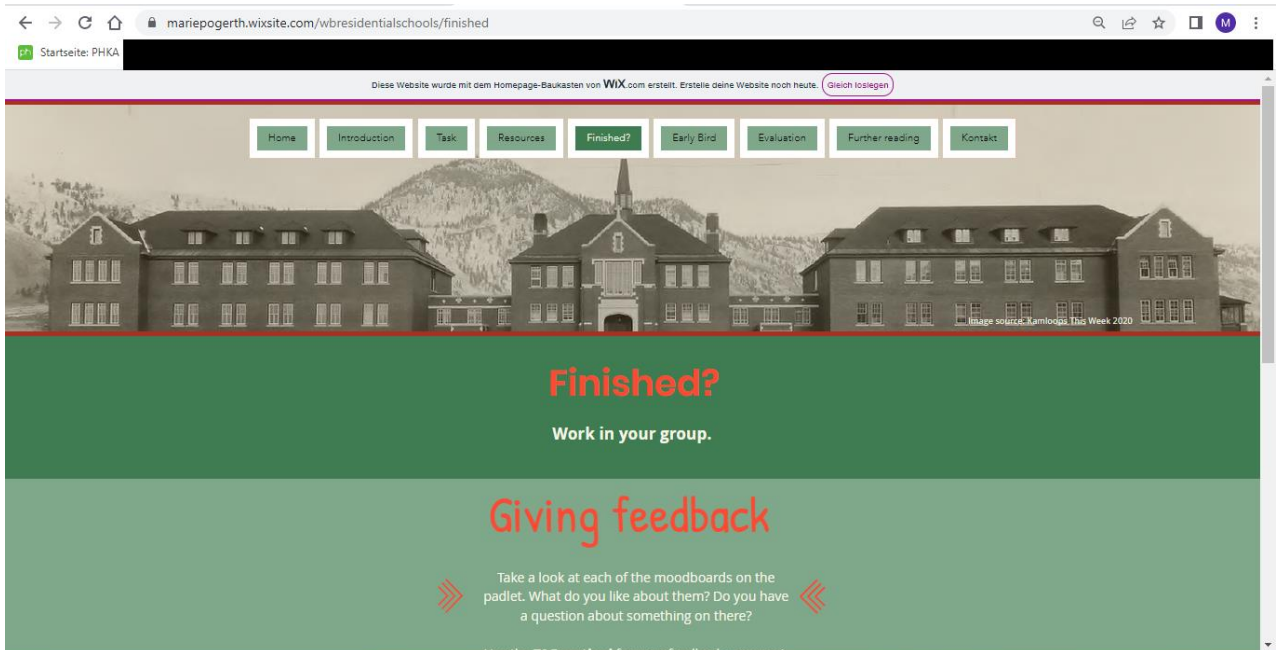
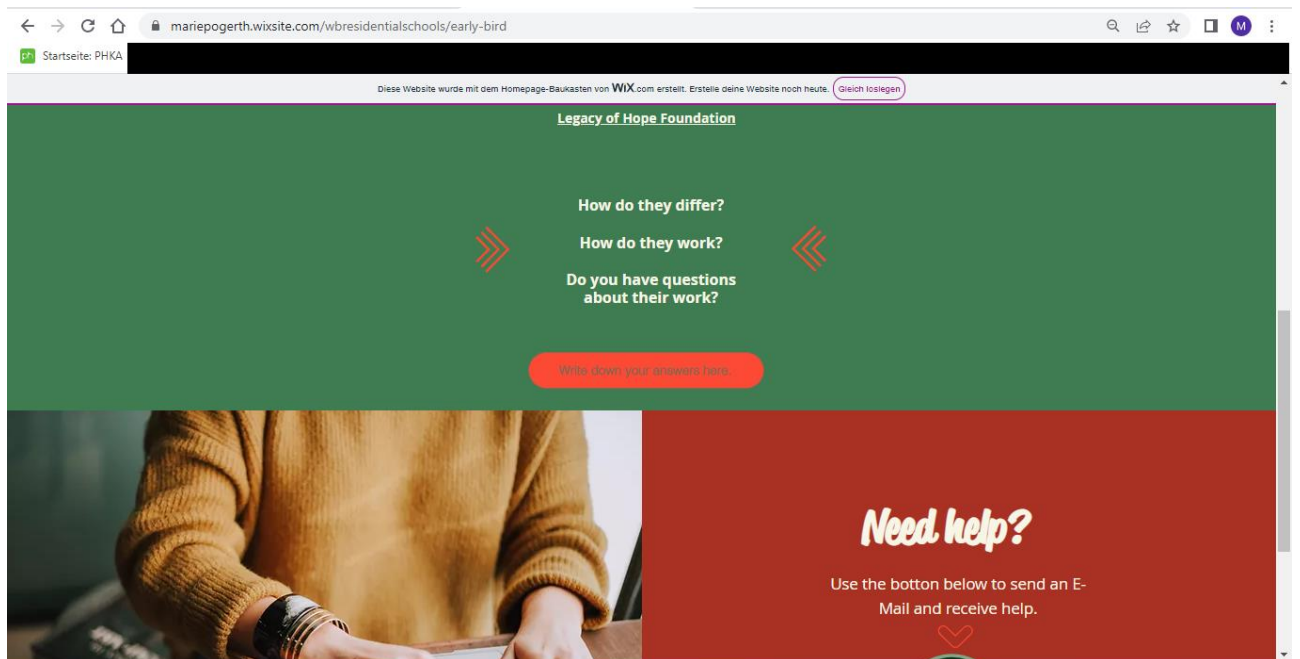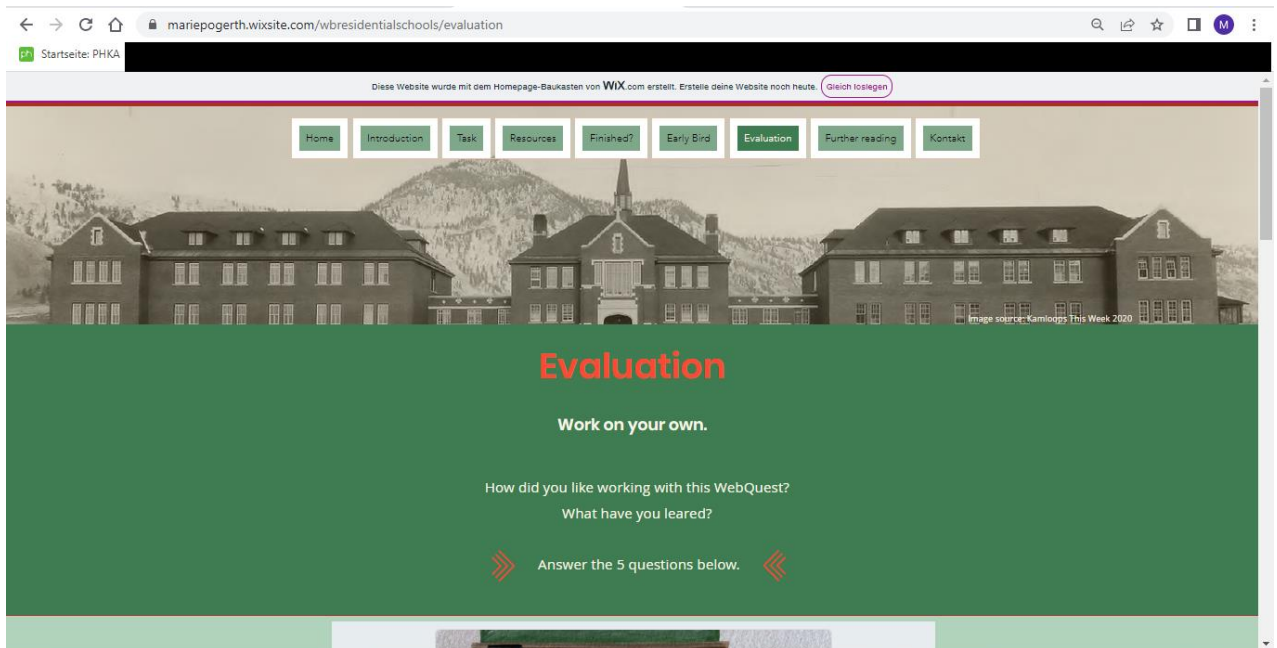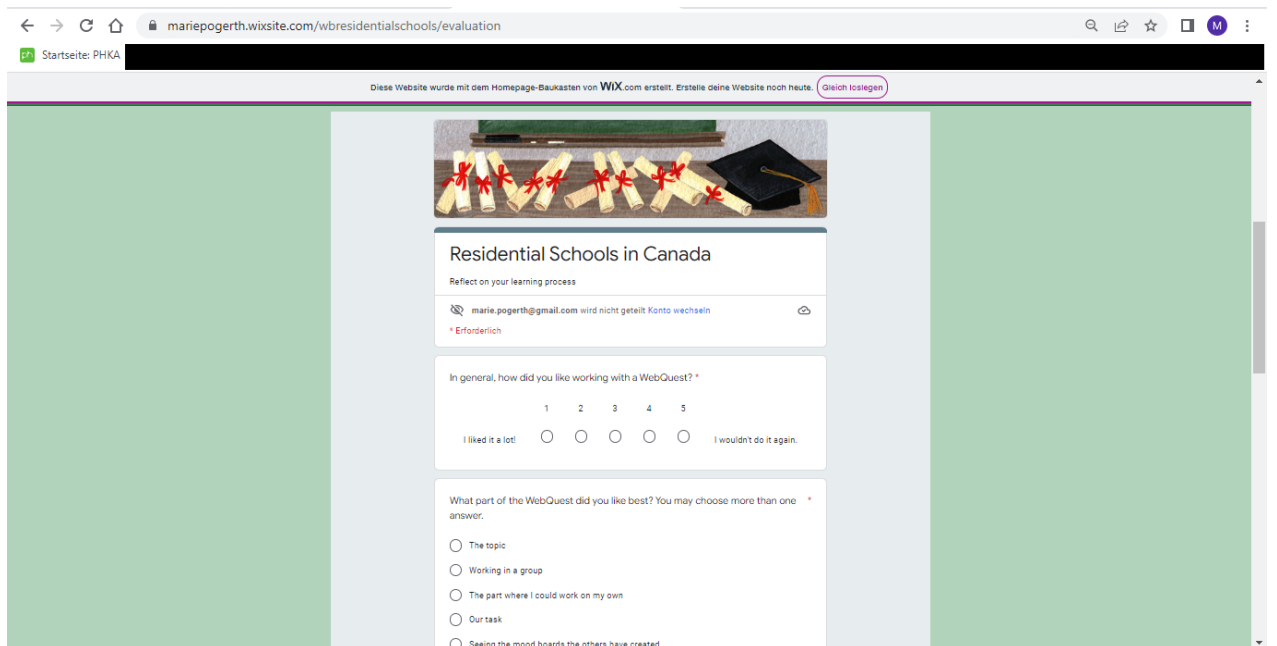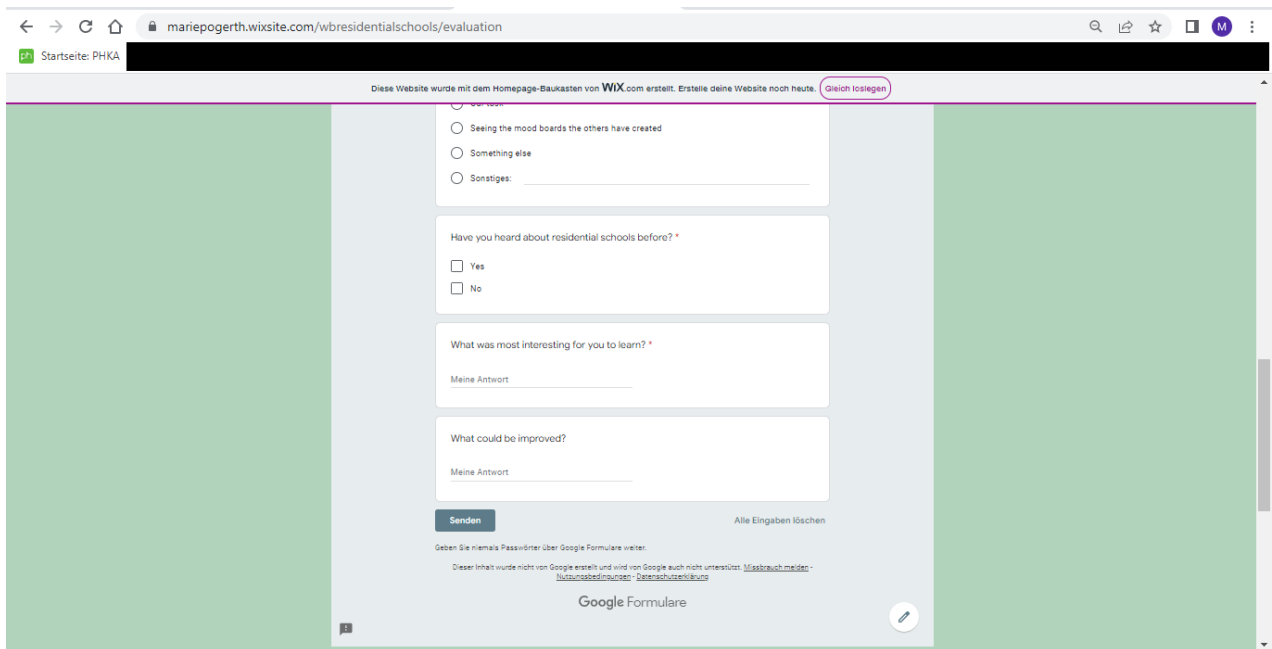Finished? a)
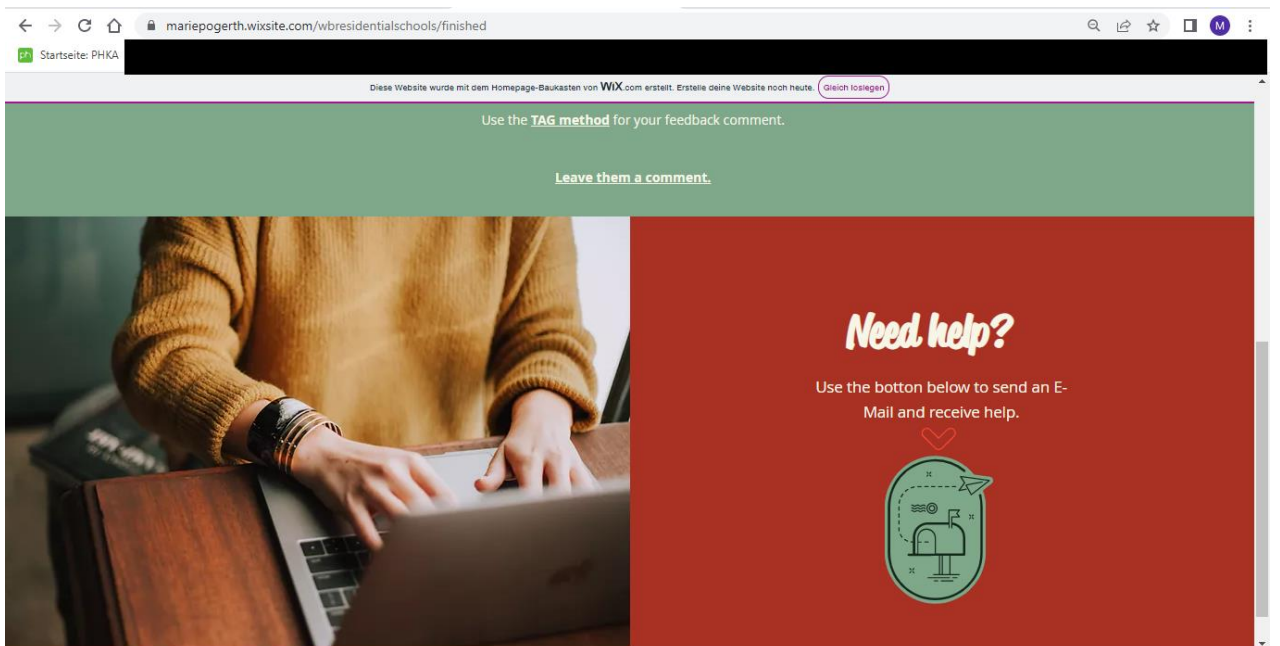
Finished b)
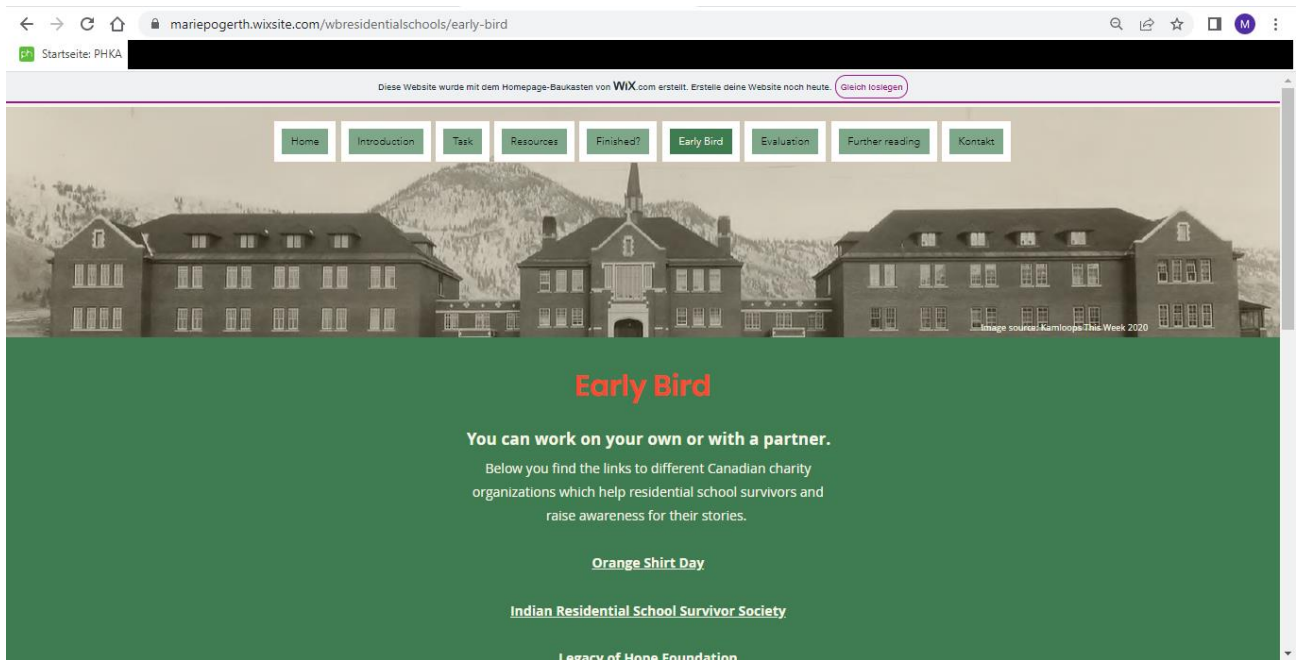
Early Bird a)

Early Bird b)
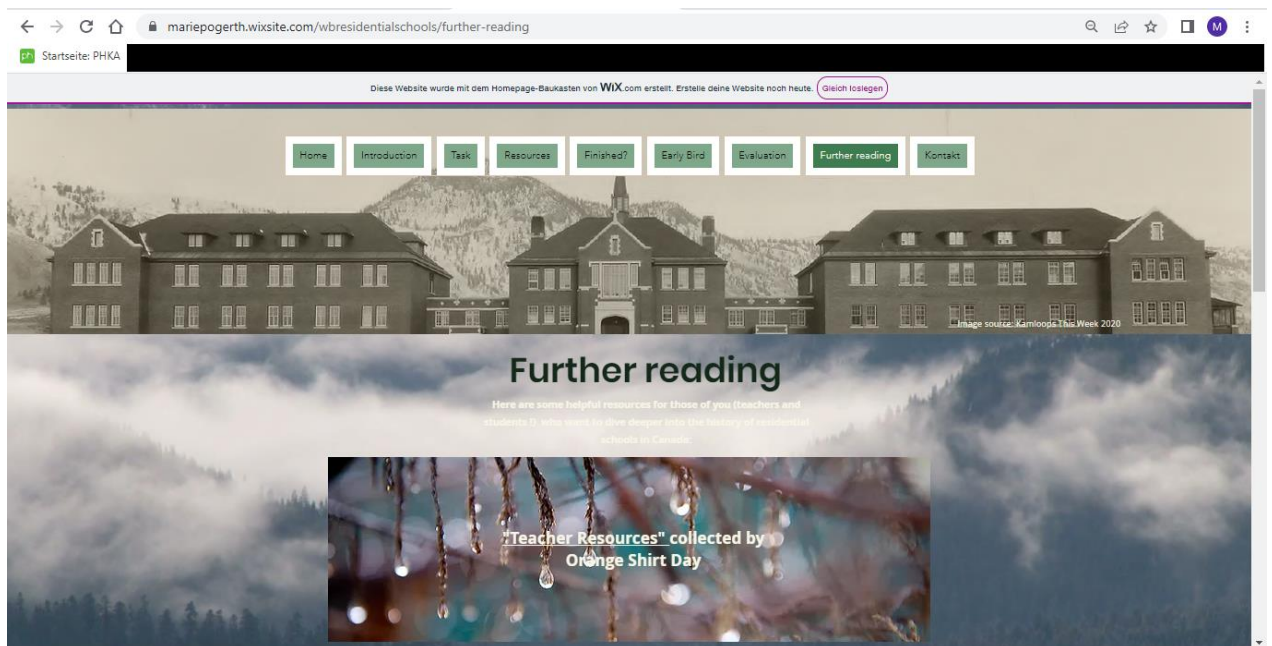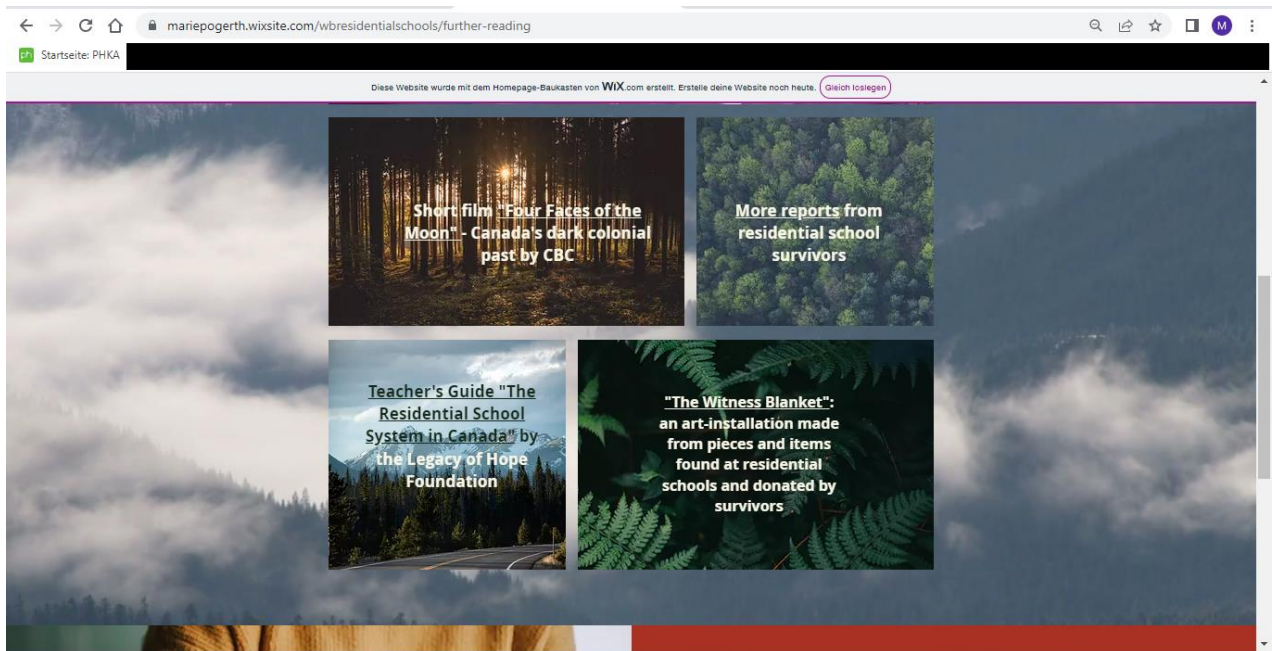
Evaluation a)

Evaluation b)

Evaluation c)

Further Reading a)

Short film "Four Faces of the Moon" - Canada's dark colonial past by CBC

More reports from residential school survivors

Teacher's Guide "The Residential School System in Canada" by the Legacy of Hope Foundation

"The Witness Blanket": an art-installation made from pieces and items found at residential schools and donated by survivors

Further reading b)

Statement of Authorship

I certify that the attached material is my original work. No other person's work has been used without due acknowledgement. Except where I have clearly stated that I have used some of this material elsewhere, it has not been presented by me for examination in any other course or unit at this or any other institution. I understand that the work submitted may be reproduced and/or communicated for the purpose of detecting plagiarism. I am aware that I will fail the entire course should I include passages and ideas from other sources and present them as if they were my own.

_____   _____

Date   Signature