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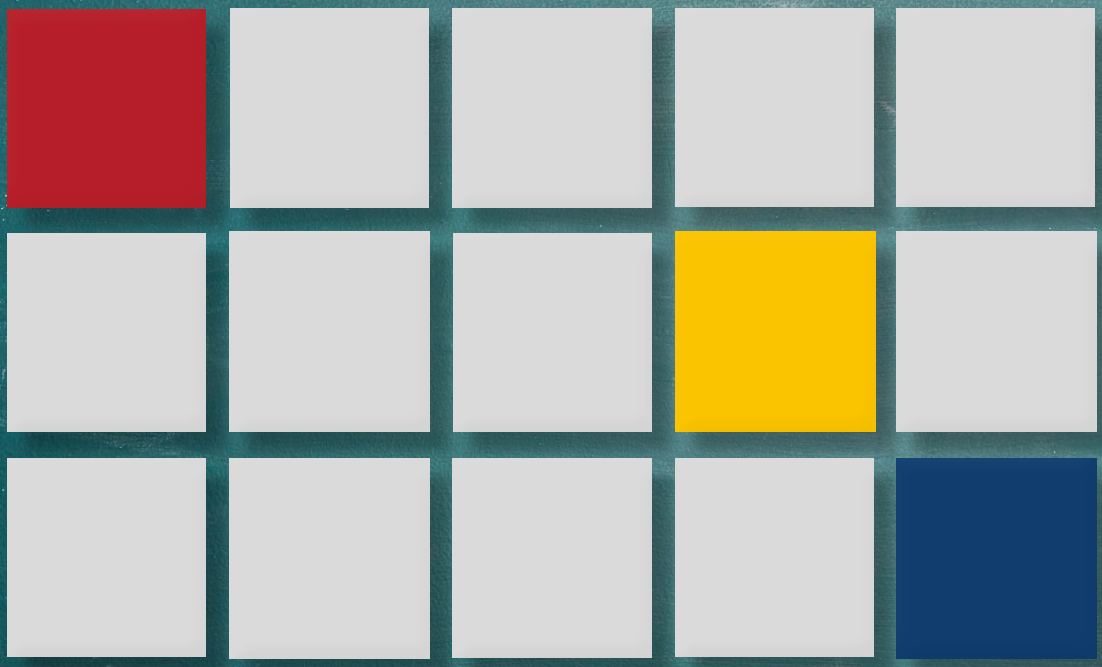

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Transculturality in (Teacher) Education

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Herausgegeben von
Lina Pranaitytė und
Christiane Wienand

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Editorial

Transculturality in Teacher Education

As collaborators and facilitators of the learning process, to which extent can (future) school teachers find meaning, inspiration and practical benefit in the notion of transculturality? This consideration was the programmatic starting point of the Digital Autumn and Winter Schools organised by the Heidelberg School of Education in 2020 and 2021 respectively. In the course of the virtual exchanges, which brought together numerous international students as well as scholarly participants from seven time zones and a broad range of disciplines, the guiding question was answered in the affirmative.[1] The present ninth issue of the *heiEDUCATION JOURNAL* is a direct result of the 2020/2021 events. As such it aims to record key contributions from the virtual exchange and make them available to a broader public in the hope that the discussion on the significance of transculturality in (teacher) education may continue.

Transculturality has developed as an antithesis to the perception that 'culture' can be defined by (geographical) borders, national divisions or a center-periphery dichotomy, and has rather emphasized processes of exchange, interaction, complexity and translation in the past and present. A transcultural approach, thus, goes beyond the ideas of inter- or multi-culturalism and offers a recalibration of perspectives, a self-reflexive shift and a reconsideration of global entanglements (cf. Abu-Er-Rub et al. 2019; Ortiz 1995; Welsch 1992 and 1999; Epstein 2009; Juneja, Kravagna 2013).

The importance of transculturality as a productive concept for future teachers becomes particularly apparent when considering e. g. the work by Mary Louise Pratt, who defined classrooms as "contact zones", i. e. "social spaces where disparate cultures meet, clash, and grapple with each other, often in highly asymmetrical relation of domination and subordination" (Pratt 1991, p. 34). To be ready for such situations of "different agendas and power relations cutting

1 Several students' contributions were published in the Heidelberg School of Education's blog Fokus Lehrerbildung; cf. https://hse.hypotheses.org/category/transkulturalitaet.

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across classroom, at national, institutional and everyday levels" (Collins 2019, p. 16) and to be able to critically approach them, has been an aim of teacher education particularly since the 1990s. As dialogical spaces, classrooms foster "reciprocal learning" and "mutual and respectful exchange of ideas rather than the simple integration of knowledge from one culture into another" (Ryan 2013, p. 287). This corresponds to Paulo Freire's notion that teachers and learners simultaneously occupy both roles (cf. 1970, 1998). Learning with and from each other may therefore pose a certain challenge to the more traditional power relations that govern hierarchical classroom settings.

The understanding of educational spaces as culturally diverse suggests that developing "transcultural competence in dealing with the other" (Wulf 2010, p. 46) should form an integral part of teacher education programs. Relevant to such a transcultural competence-driven "learning community" (hooks 1994, p. 8) are also theories of positionality and intersectionality, which draw attention to the dynamic ways in which gender, race, class, age, (dis)ability and other factors constitute various discriminatory as well as privileging situations (cf. Crenshaw 1991, 2017; Martin, Van Gunten 2002; Roth 2020). These approaches should be applied individually as well as on a collective level as part of a critical transcultural reflexion. To embrace the notion of transcultural educational spaces then means to facilitate learning to happen without harm to people, place or time and involving both students and educators on an equitable journey together (cf. Smith 2020; Manathunga 2015; Cadman, Song 2012; Gabb 2006).

With this in mind, a focus on transculturality in teacher education should rest on a critical apprehension of inherited historical entanglements, present-day power disparities and an attempted future which hopefully will be more just. "Today, education can no longer be understood as national education only", as Wulf (2010, p. 46) rightly argued. Applying a transcultural perspective to teacher education may help us in constructively re-examining discourses on race/ethnicity, gender, class, age and (dis)ability, challenging concepts such as 'normal' and 'other', recognizing global interconnectedness and recommending a relational approach to the linguistic, social, economic, political and environmental aspects of our everyday and professional lives (see Pranaitytė 2021). Moreover, it may affirm pre- as well as in-service school teachers on their way to become and remain reflective, culturally sensitive and open-minded educators, who fulfil a highly demanding task for our society and its future, namely to empower school children to competently address the major societal challenges of their times.

The contributions gathered here address various ways in which a transcultural approach can enrich teaching and learning practices. The authors differ considerably in their styles as well as in their perspectives, yet we as editors con-

sider this diversity a suitable reflection of the main concept of this special issue: In a truly transcultural manner it aims at bringing together university lecturers, in-service as well as pre-service teachers, teacher educators and students in a debate which strives to apply the notion of transculturality to learning spaces and to think of ways how it can foster teacher education.

While acknowledging that the reproduction of inequality is part of a social practice of boundary making in everyday life, including educational systems, Carola Mantel and Tamina Kappeler focus on the actions to be considered to counter it and to offer tools for teachers to apply a 'transcultural lens'. They argue for the concept of transculturality to be helpful in shedding more light to such social dynamics. The authors suggest to shift the perspective from a "first sight" to a "second look" which moves beyond initial judgements into a state of doubt and questions. Since Mantel and Kappeler are well aware of the highly complex nature of the situation in which teachers find themselves, they do not expect them to change social structures of inequality that have been re-established over centuries. Instead the authors offer concrete steps and support in daily interactions, not least by admitting that "we are in this together." Or as in the words of the quoted Persian poet Rumi: "Out beyond ideas of wrongdoing and rightdoing there is a field. I'll meet you there."

English language and literature classes often delve into aspects of British (popular) culture and its migratory and post-colonial issues, thus a transcultural approach is indeed a crucial one in such contexts. Hence the contribution by Corinna Assmann deals with a truly significant but often neglected aspect of transcultural competence learning – comedy and its potential to be employed in educational settings. The portrayal of cultural diversity, especially in the context of laughter, can easily become a gesture of degradation. As Assmann shows the comedy sketch series *Goodness Gracious Me* is a direct response to this exclusionary practice, in that it subverts established roles and meanings and offers ways of 'laughing back' to counteract hostility and aggression caused by misrepresentations of South Asians in Britain. Applying a predominantly white comedy tradition and re-inscribing difference into the idea of Englishness fits not only the changing demographics in Britain, but also emphasizes its transcultural dimension of learning. In this way, as the author argues, new alliances of laughter may be created that do not run strictly along cultural lines, when similarities can be found within differences and laughter can create a common ground for understanding.

The contribution by Chinyere Harris, Rozena Raja and Minerva Francis is a refreshing attempt to reveal the notion of transculturality through a conversation between educators and thus to offer an intra-view. Printed in an as-it-happened conversation manner, this text offers a unique opportunity for the reader to follow the discussion between three female scholars of col-

our in their attempt to diffract transcultural entanglements. The intra-view is punctuated by live conversations and silent discussions in which they independently write and comment on each other's comments. Filled with theoretical deconstructions, (re)considerations and 're-turnings' as processes that prolong engagement of collaboration in teaching and learning experiences (as offered by Karen Barad 2014), this contribution also offers meaningful ways to use transculturality in the contact zones.

Britta Klopsch and Renata T. Rivkin Haag in their contribution suggest to use the challenges of the COVID-19 pandemic as an incentive to rethink the 'grammar of schooling', i. e. the structure and rules that organize school life. Rather than going back to old patterns of schooling, the pandemic could initiate a joint international development of a 'new normal' that corresponds to the current life of a digital and entangled knowledge society. Four areas of change are identified by the authors: teacher collaboration in professional learning communities; formative over summative performance feedback; partnerships between teachers, parents and communities; and the switch to hybrid learning environments, in which learning within and beyond school buildings is merged into a coherent whole. The transcultural approach comes in precisely as an underlying premise to reconsider schooling on a global scale, to re-evaluate collaborative learning, and to encompass the (cultural) entanglements of post-COVID-digitized societies.

Carsten Wergin's contribution starts with the 'Western' differentiation between nature and culture and offers ethnographic cases and tools for both of these notions to be taught on more equitable terms. The author also discusses the challenges this division could pose to teacher education. To illustrate the hypothesis of human interdependence with the environment, Wergin uses collected ethnographic data from Northwest Australia and Southern Germany. Central to the approach of 'transecological thinking' is a more inclusive understanding of people and place and a more convivial approach towards being in the world. Wergin argues for a new way of learning which is based on individual as well as collective experiences of conviviality and mankind reconnecting with their natural environment. As the author points out, transecological teaching through such immersive engagements in turn could be an asset in the context of education for sustainable development.

As an educator with 'on the ground' experiences of the educational everyday life in Indonesia and the United States, **Jonthon Coulson** was particularly interested in the notion of transecology as presented by Carsten Wergin during the 2020 Autumn School. Therefore we asked Coulson to provide a comparative view of the differing educational systems and how they would 'respond' to Wergin's proposed opportunities for learning transecologically. Introducing the concept of nature as teacher, Coulson argues that the approach of learn-

ing from the 'living country' is all too often ignored in classrooms as well as in post-colonial theory. Pointing out that nature's teaching is not of the intellectual type, but utilizing bodily senses, the author explains that learners "receive nature's teachings and recognize themselves as inter-connected". Drawing on transcultural notions of mobility and entanglement, Coulson states that learning from nature is most successful outside the classroom, in extra-curricular spaces such as parks, botanical gardens or nature reserves.

Beyond the thematic focus, the 'forum' section offers two complementary contributions: While **Constanze Bartsch and Marion Bönnighausen** explore the potentials and limitations of Homi Bhabha's Third Space concept for teacher education, **Marcus Callies, Erik Hanke, Andreas Klee, Christine Knipping, Nils Quentel, Daniela Schansker and Hendrik Schröder** examine discipline-specific aspects in the interlocking of teaching methodologies and subject sciences.

We hope that the selection of texts gathered in this issue meets with your approval and wish you a stimulating and insightful read.

December 2022 Lina Pranaitytė and Christiane Wienand

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Carola Mantel and Tamina Kappeler

On Second Look

Shifting from a Perception at First Sight to a Different Point of View

Abstract. Social structures of inequality including discrimination, devaluation and racism are not only constantly reproduced by processes of social boundary making in daily life, they are also part of educational systems and teaching practices. We suggest to regard concepts of transculturality as a means to shed light on these social dynamics and to question any kind of simplistic black-and-white constructions of 'cultural groups', particularly if they are interwoven into the questions of who legitimately belongs and who does not. Teachers are challenged to deal with these dynamics on a daily basis. Many aspects of them have been socially established, cannot be changed easily and probably need to be humbly acknowledged. However, at the same time, teachers do have a certain scope of action in this regard. We offer a simple tool and invite to shift from a perspective 'at first sight' to what we call a second look, basically moving from first, judgmental and fear-driven reactions to a more trustful perspective which allows for a more appropriate and also a more professional response.

Keywords. Equal opportunities, social belonging, teacher education, transculturality, professionalisation

Auf den zweiten Blick

Von einer Wahrnehmung auf den ersten Blick zu erweiterten Perspektiven

Zusammenfassung. Im Zuge sozialer Grenzziehungsprozesse werden oft diskriminierende, abwertende oder auch kulturalisierende Argumente eingebracht oder reproduziert, um zu definieren, wer in welcher Weise dazugehören kann, nicht nur in den gesellschaftlichen Diskursen im Allgemeinen, sondern

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auch im Rahmen von Bildungssystemen und im alltäglichen pädagogischen Handeln im Besonderen. Wir schlagen vor, Konzepte der Transkulturalität zu nutzen, um zuschreibende und bewertende Schwarz-Weiß-Konstruktionen von ‚kulturellen Gruppen' zu hinterfragen, insbesondere wenn sie mit der Frage verwoben sind, wer legitimerweise Zugehörigkeit und Teilhabe beanspruchen kann und wer nicht. Lehrkräfte sind herausgefordert, diesen sozialen Dynamiken professionell zu begegnen und ihnen auch entgegenzuwirken. Obwohl es sich dabei oftmals um historisch gewachsene Strukturen handelt, die nicht leicht verändert werden können, haben Lehrkräfte doch einen gewissen Handlungsspielraum. Wir regen an, die pädagogischen Handlungsmöglichkeiten zu erweitern und Situationen nach einem ‚ersten Blick' erneut mit einem ‚zweiten Blick' zu betrachten. Während die Wahrnehmung ‚auf den ersten Blick' oft von einem Gefühl der Angst und Abwehr geprägt ist, lädt der ‚zweite Blick' dazu ein, die Situation aus einer Perspektive eines grundsätzlichen Vertrauens neu zu sehen und auf diese Weise angemesseneres und auch professionelleres Handeln zu ermöglichen.

Schlüsselwörter. Chancengerechtigkeit, soziale Zugehörigkeiten, Lehrerinnen- und Lehrerbildung, Transkulturalität, Professionalisierung

1 Introduction

Never have we met a single teacher who deliberately wanted his or her students to feel excluded, devalued or hindered in their educational success. And yet: Research shows that some students are not given equal educational opportunities, do not feel safe in their social belonging and make bitter experiences of discrimination and racism in their educational careers (cf. OECD 2018, p. 24–39). While the causes are multidimensional and complex, there is also evidence that teachers may indeed be involved in the (re-)production of social inequalities and precarised belongings, which in turn means that teachers do have some influence and a certain scope of action in this regard (cf. Hattie, Zierer 2019; Weitkämper 2019).

This scope of action can be focused around two main objectives which are both grounded in the fundamental conviction that all students are bearers of equal rights (cf. Honneth 1995, p. 107–121; Helsper, Lingkost 2002, p. 133–134; Mantel 2022): *Firstly*, there is the objective to enable equal educational opportunities. Ideally, these opportunities are provided for all learners irrespective of differences such as those of national, ethnic, religious or socioeconomic origin, while

at the same time taking the different learning conditions and resources of the students into account. This of course is not an easy task, as the teachers' striving to address learners with their individual conditions and circumstances while attempting to orient themselves in all the complexity (cf. Mantel et al. 2019, p. 16–35) easily leads to teachers ascribing common stereotypes or assumed learning deficits related to social and/or migration-related origin. This again can have the consequence of (re-)producing inequalities by being biased in assessments and by causing expectancy effects and stereotype threat (cf. Rosenthal, Jacobsen 1968) among students (see overview e. g. in Weitkämper 2019).

Secondly, there is the objective of contributing to social cohesion and enabling equal rights for social belonging of all students. In the case of Switzerland, for instance, the curriculum for compulsory education in public schools highlights values such as promoting "mutual respect […] particularly regarding cultures, religions and ways of living", learning for "social justice", "democracy" and a "pluralistic society" and "taking a stand against all kinds of discrimination" (D-EDK 2016, p. 20–21). This second main objective has its emphasis in the area of social learning and is also highly demanding, as it challenges teachers not only in finding their own way of how to live and express these values, but also in facilitating and supporting the respective learning processes among all of their students. The need for this kind of learning can hardly be overestimated as there are countless reports and studies about precarised social belongings as well as experiences of subtle devaluation, exclusion and violence among school children (cf. e. g. Korperschoek et al. 2020).

Given that the task is demanding and the need to meet these demands is high, the question arises of how teachers can be supported and professionalised for their teaching in schools of diverse societies. As many of these challenges have to do with common underlying social mechanisms that are often hidden, unrecognised and at the same time subtly effective, we suggest to pay attention to these basic driving forces in a first step and then experiment with some tools to find pedagogical orientation and to go beyond limiting perceptions at first sight and move to a 'second look'.

2 The Concept of Transculturality as an Invitation to Move Beyond

Many of the above-mentioned challenges are closely entangled in social mechanisms that define who legitimately belongs to what group and who holds what position along power hierarchies, while economic benefit as well as power, pres-

tige and identity from belonging to a certain group may be motives for the social dynamics and "struggles over who legitimately should occupy which seat in the theatre of society" (Wimmer 2013, p. 5, referring to Weber 1921–1922, Bourdieu 1983 and Barth 1969). According to Wimmer (2013), such processes of boundary making can be observed all across different societies in the world. While they can be found on the macro-level and on the level of institutions, they also structure lives by processes on the micro-level in daily interactions among individuals.

These processes on the individual level have been described by Neckel (2000, p. 23–30) as social distinctions that are being made in order to gain or defend social advantages. These distinctions however only have the desired effect if they are linked to a comparative difference in value. Typically, the self-image of what is constructed as the 'own group' is idealised, while the value of the constructed 'other' is downplayed (see also Elias, Scotson 1965). Anhut and Heitmeyer (2000, p. 32–34) stress the fact that these mechanisms particularly come into play when individuals try to compensate for their own feeling of insecurity.

As a means to devalue or stigmatise others, it is particularly effective to choose those aspects that cannot be changed or taken away (cf. Anhut, Heitmeyer 2000, p. 32–34) such as those of gender, national, ethnic or socioeconomic origin, also in their intertwining (cf. Crenshaw 1991). The argumentations that are needed to create and reproduce boundaries are often readily available and have been established over centuries by continuously referring to (implicit) dichotomies such as superior versus inferior, modern versus traditional or developed versus underdeveloped. The way these black and white images are often being drawn and reproduced in politically motivated discourses seems so obviously inappropriate, undercomplex, one-sided and violently denigrating that it can be difficult to understand what makes them so persistently attractive except for the above-mentioned reasons. Huntington's book *Clash of Civilizations* (1996) may be a good example for the amount of resonance these polarised constructions are able to create.

Interestingly, his book has been translated into German as 'fight between cultures' (*Kampf der Kulturen*) which seems symptomatic in the context of discourses that are often operating with the argument of 'culture'. In these discourses 'cultural difference' is often claimed to be the cause for friction and conflict with those who are constructed and demarcated as 'migrants' or 'foreigners' (cf. Dahinden 2014). Consequently, their 'cultural assimilation' is argued to be the prerequisite for successful social approximation and integration. Within this kind of logic, 'cultural assimilation' appears as a quasi-natural process, while the underlying mechanisms of boundary making often remain invisible (cf. Mecheril 2003,

p. 120). However, 'cultures' and 'cultural difference' are in fact often being constructed – one might even say, they are secretly being kidnapped – for the very purpose of defining who is allowed to belong and who is not. From this point of view, the groups of 'us' and 'them' are not naturally given, but constructed by and emerging from the process of distinction and boundary making. Accordingly, 'cultural difference' in this case is not something that is being objectively observed, but something that is powerfully claimed and ascribed by culturalising, stereotyping or stigmatising those who are unwanted and either positioned beyond group boundaries or situated in a kind of grey zone that turns the question of belonging into a chronically precarised state and into a subject of constant struggle, justification and defence (cf. Mantel 2017, p. 54–55).

These processes do not necessarily have to be loud and violent, they can also be very subtle and implicit. Those being addressed by them may have little influence on them, as the influence largely depends on the relative power position of the respective group or person (cf. Wimmer 2013, p. 93–95). If they try to influence the processes from this defensive state of justification, they can hardly avoid referring to the very categorisations they are trying to challenge, so that by referring to them, these categorisations often end up being reinforced rather than questioned or weakened (cf. Dümmler 2015, p. 398–400; Mecheril 2003, p. 51).

In sum, what is being discussed as 'culture' and 'cultural difference' is easily being entangled into the question of who should be regarded as superior and who as inferior, which also powerfully defines who can legitimately claim what position in society. Consequently, 'culture' is often simplistically constructed as being characteristic for a certain ethnic or national 'group'.

In contrast, concepts of transculturality have been brought into the debate for the last two decades as an attempt to overcome these kinds of simplistic, reductionistic, essentialist, static and container-like notions of 'culture'. From our point of view, concepts of transculturality can be an invitation to question these notions and can function as an eye-opener in order not to fall prey to those polarised and polarising ascriptions within boundary making processes.

Welsch (1999) was one of the first to bring forward a concept of transculturality by making a clear point that notions of separate cultural groups with clear boundaries were highly inappropriate concepts, since there was often more cultural commonality between and within groups than is being argued in discourses and ways of thinking about 'culture'. He states that the concept of transculturality is "not one of isolation and conflict, but one of entanglement, intermixing and

commonness" and suggests that it does not promote "separation, but exchange and interaction" (ibid., p. 205). One might also question the use of the term 'cultures' in the plural form altogether and replace it with the singular, acknowledging that 'culture' with all its different coloration and its dynamic heterogeneity is something that is commonly shared (cf. e. g. Maran 2019).

Similarly, Abu-Er-Rub et al. (2019) discuss how transcultural approaches can be made beneficial. They propose to practice a 'transcultural turn' and to critically pay attention when binary oppositions are supposed and when practices of boundary making come into play. They stress that cultural practice needs to be investigated with a processual and multi-sited view in which different perspectives are considered, including the question of who is involved and who is excluded.

Concepts of transculturality therefore offer a wide range of angles from which cultural practice can be looked at, and they may serve as helpful frameworks and reminders not to be deceived by a common rhetoric with a simplistic and powerful way of dividing the social world into 'us' and 'them'.

3 Moving Beyond First Judgements

In the role and responsibility of a teacher and being faced with the aforementioned challenges, the question arises of how a 'transcultural lens' can be made fruitful for educators and how the dynamics of boundary making can be dealt with in a professional way. Unfortunately, being entangled in these processes is often unavoidable and trying to step out of spontaneous reactions based on prejudice, bias or subtle devaluation can seem overly ambitious and simply unrealistic. We are in this together, in all these established social structures, with our habitual thinking patterns, our particular habitus, backgrounds and life stories, including all our insecurities and fears as well as our desire to be heard, seen, respected and recognised. Presumably, this is just a matter of being human. And yet: We almost always have a second chance, especially when we leave that place of perception at first sight und give room for a 'second look'. Such a second look is not a small matter: Research has repeatedly shown that the teaching practice can change considerably depending on the underlying beliefs and points of view that a teacher chooses and learns to act from (cf. Leutwyler et al. 2014; Leutwyler, Mantel 2015).

In the following, we would like to provide inspiration on how to move from a perception at first sight to what we call a second look. These suggestions are based

on our own teaching practice, our experience in accompanying pre-service and in-service teachers, our own research as well as drawing from experienced teachers' and scholars' wisdom. By perception 'at first sight' we are referring to the reactions that happen quickly and intuitively. While these reactions can sometimes be very adequate, we are going to focus on those that are limiting to ourselves and others as they are influenced by all the social structures and boundary makings outlined above. They often entail reproductions of stereotypical ideas and social inequalities and at the same time often remain hidden to us, at least if we do not pay attention.

If a 'second look' is to be found, firstly, the spontaneous, emotional and sometimes unsatisfying reactions that often happen 'at first sight' need to be acknowledged. The more we become sensitive to these issues and aware of all our biases and entangledness in powerplays and subtle devaluing practices, the more we rely on our self-compassion. Only after having acknowledged what happened, including emotions like fear, anger or shame that might have been involved, do we find enough inner room for further steps.

A teacher once told us that her students' parents, who had migrated from Turkey to Switzerland constantly ignored her invitations for a meeting. She was convinced that they did not come because education did not mean anything to them, as they had not really been educated themselves in their country of origin. Besides, if they did not put energy into learning German, they were themselves to blame for not receiving all the necessary school information. When she overheard herself formulate this explanation, she realised that she had just reconstructed a common stereotype without really trying to understand what was going on. She had been tangled up in her reaction at first sight that had been flooded by her disappointment about them ignoring her invitation, her fear of not being respected as a teacher and her uncertainty of not knowing how to communicate with them effectively.

In order to move beyond her first interpretation, this teacher firstly needed to come to a halt with it. For this, acknowledging her disappointment and underlying fear and uncertainty was important. Coming to a halt with a first interpretation and judgment has been pointed out by Dewey (1910) to be highly significant for any kind of reflection. He states that "reflective thinking, in short, means judgement suspended during further inquiry". Dewey also acknowledges that this kind of suspense is "likely to be somewhat painful" as it "involves willingness to endure a condition of mental unrest and disturbance". At the same time, he stresses how significant it is to have this willingness to defer judgment and suspend conclusion: "The most important factor in the training of good mental

habits consists in acquiring the attitude of suspended conclusion […]. To maintain the state of doubt and to carry on systematic and protracted inquiry – these are the essentials of thinking." (ibid., p. 13).

Suspending first and spontaneous judgment and maintaining "a state of doubt" – as Dewey calls it – is therefore highly significant and particularly so in a field of action that is so prone and vulnerable to being overlaid and overridden by inherited ideas that we may have about ourselves and one another. The way we are influenced for this kind of perceiving 'at first sight' seems to a large extent to be fear-driven. Accordingly, it is most crucial to truly acknowledge this fear, consciously suspend spontaneous judgments and then move to a place of trust. Moving from fear to trust is the core of what is meant by moving from a perception 'at first sight' to a 'second look'. "Where am I looking from? From a place of fear or from a place of trust?" is the inviting question to take this courageous step and risk another point of view (see also table 1).

4 Shifting Perspective and Making Room for a Second Look

When working with student teachers, the proposed shift of perception usually raises two questions: The first question is whether choosing a perspective from 'trust' leads to a naïve acceptance of any kind of behaviour, even if it is problematic or harmful, which is a very significant question that absolutely needs to be dealt with and cannot be satisfied by any kind of easy answer. In our view, deciding not to be so fear-driven, but rather to find that trustful place in oneself, does not mean to naïvely approve of everything. Rather, it is a perspective that is less fogged and clouded by stressful thoughts, inherited thinking habits and reactive patterns, but instead allows for a more realistic, clear and differentiated perspective that can lead to a much more appropriate response.

The second question is how to shift. Interestingly, this is a question that student teachers usually do not expect anyone else to answer for them, rather, they often enjoy sharing and exchanging their own personal strategies they have discovered for themselves. And they all have such strategies, for instance:

- Relax.
- Breathe and feel my feet right down to my toes.
- Talk to a trusted friend or colleague and ask for constructive input, a different way of looking at the situation or to show me my blind spots.
- Pause and make room for a second look.
- Sleep it over.

Table 1: "Where are you looking from?" (inspired by Dethmer, Chapman, Warner Klemp 2014).

At first sight	On second look
Statements	
That's right, that's wrong. That's not normal! If it's not done in a certain way, it's disrespectful/rude. They should … These people are living backwards. They can't understand. I know how these people function. Are you Swiss or are you Turkish/Chinese/xy?	What can I learn from this? At first I thought…and now I see… Things are sometimes not as they seem. I'm cautious about judging, there is so much I don't know. In what ways does the irritation have to do with myself? Will you tell me about your point of view? I'd like to understand that better. How could we solve this together? Ambivalence is part of life. There are many ways of being.
Behaviours	
Reproducing stereotypes Seeing the familiar as the 'normal' Quick, spontaneous judgement Standing by the judgement Taking irritations personally Seeing others per se as in need of help Avoiding conflict Wanting to be right	Genuine interest, enabling resonance for individuality True listening, considering other perspectives Sensitive to questions of belonging and (subtle) degradations Recognising and questioning stereotypes Knowledge of one's own limited knowledge Finding creative solutions Getting acquainted with one's own notions of 'normal', social belonging and power dynamics Being as respectful to oneself as to others Holding ambivalence
Beliefs	
There is 'us' on the one side and 'the others' on the other side. The 'us' group represents the 'normal'. 'The others' deviate from the 'normal'.	Everyone belongs. Diversity is the norm (and: rules are necessary to live together).
Point of View	
From a state of defence and fear	From trust

- Feel my feelings. Be frustrated. Be in contact with my anger. Do sports.
- Ask myself: If I took out the fear, what would this look like? And what would I do?
- Ask myself: What would my more mature self do?
- Remind myself of what I know about stereotypes, prejudice and social boundary making.

Whether we choose to look from a place of fear or from a place of trust often makes an astonishingly huge difference (cf. Mantel et al. 2019). In the above-mentioned case of the teacher being disappointed about the parents not coming to meetings, she found out that her suggested time slots were very difficult for these parents to organise, as they both worked in the evenings and feared to jeopardise their jobs if they asked their bosses for a change of schedule. Having realised this obstacle, the teacher offered different time slots and the parents were able to accept her invitation.

Not long ago, we pursued a project in which we gathered a mixed group of teachers and researchers and discussed irritating moments around migration-related diversity in daily school life. One of the teachers recalled a situation in which three of her fifth-grade-students talked in Portuguese during the lesson. At first sight, there was a spontaneous disagreement within the group about talking in foreign languages in the classroom. It was argued that talking in Portuguese, while everyone else was not able to understand, was unfriendly, impolite and disrespectful, creating separate groups, being used as secret language to talk badly about others, and hindering the students in acquiring the school language of German. Besides, it felt awkward as a teacher, not being able to understand their conversation and not being able to fully control the situation. And additionally: Some teachers were used to having a rule that only the German language was allowed on the school premises as they had experienced this rule during their own primary schooling. We took a break, did not push the conversation any further, but gave room to acknowledge the reality as it was.

However, after a while, some new perspectives appeared. One of the teachers talked about her experience of using the different language competences in her class for language reflection. Counting numbers in different languages and discovering all the interesting similarities provided insight into how languages were related to each other. Another teacher said that she sometimes invited parents with other languages into her lessons to teach the class phrases and short songs. She also stressed that the students' language resources were often underestimated and a great source for learning and reflection. But what if students used their foreign language competences to secretly talk about private issues during

lessons or for gossiping? – After a while, we agreed that it was an important learning objective for students to be able to distinguish between situations in which speaking other languages is welcome and appropriate and situations in which it is socially inappropriate, as it excludes others. We also agreed that developing this kind of sensitivity should be an integral part of social learning processes and – for instance – be discussed with the whole class. Finally, one of the teachers emphasised that she actually enjoyed and loved it when the different language resources in her class became increasingly audible and visible, as she had always hoped to create a class atmosphere that allowed and encouraged everyone to feel comfortable, to be proud of their languages and not to feel ashamed of them, particularly those who spoke languages which were not necessarily positively connoted in the societal discourses. From her point of view, feeling comfortable with and enjoying the richness of different languages was a great way of broadening the students' horizons while practicing the different language resources was highly significant for their identity development as well as for their personal growth.

5 Pathways to Professionalisation

Shifting perspective and making room for a second look can be seen as genuine processes of teacher professionalisation, as it entails what Helsper (2018) has described as a *de-centering* of one's orientations and a *relativising* of one's perspectives while being interested – and even *seeking* – to be challenged and to discover new horizons of perceiving, thinking and gaining knowledge (ibid., p. 128–132). The following six "commitments for true encounters" are a collection of aspects that have appeared to be particularly relevant for professionalisation in the realm of dealing with diversity and social inequalities. Hopefully, they can serve as interesting impulses for each teacher's own way of creating pedagogical orientation and of finding out what supports them in their professionalisation and in their way of shifting to a 'second look':

Sincere interest is the first crucial step for a real encounter, particularly if there is an awkward feeling of irritation, strangeness or not-knowing. With sincere interest, this feeling can turn into a fascinated curiosity about the unfamiliar.

Cheerful equanimity is a real source of relief when prejudices and unsatisfying reactions are being uncovered. Feelings of paralysing guilt and shame are not helpful over the long run while being kind to oneself can help being kind to others.

Openness to others is a doorway to a colourful landscape of human diversity. This attitude includes a willingness to be okay with not-knowing and not-labelling and it releases the burden of wanting to control it all. Instead, it can hold ambivalence, does not rely on judgmental polarisations, but enjoys making attempts to understand the other from within their own perspective.

Openness to self-awareness can be sobering and enlightening at the same time, as it continuously allows for evernew insights into one's own ways of constructing 'normality' and one's position in society. "When I try to be successful in education and vocational career, I can be quite certain that my socioeconomic and national origin do not work against me" is a sentence that not everyone can agree with. "At the place where I'm at home, I'm never being asked where I come from" does not occur to everyone. To many teachers it does, as many teachers have not necessarily made a lot of experiences of racial or ethnic discrimination themselves. It is good to be reminded sometimes and to consider the different social positions among students and their parents (see also McIntosh 1989).

Self-regulation is probably more important than we might think. When we are stressed, it is difficult to calm fear and to acknowledge the so often experienced inner anxiety of not being good enough. Recognising others needs to go hand in hand with recognising ourselves. Acknowledging the reality of others does not mean losing ourselves. Both can equally be valued and appreciated.

Expansion of knowledge is a constant adventure into new ways of understanding the world, the way we live together and the different living conditions and privileges we have. It can be a crucial prerequisite to try and be appropriate in our response and to become increasingly sensitive to diversity.

6 Concluding Remarks

Shifting one's perspective and moving from a place of fear to a place of trust can support teachers in finding orientation within the social dynamics of transculturality and in seeing through the processes of social boundary making with all their devaluing, excluding, discriminatory and racist effects that are often reproduced unconsciously and unintentionally. However, this invitation to deliberately choose a trustful point of view shall not imply that individual teachers are made responsible to change social structures of inequality that have been established over centuries. It is not our attempt to increase teachers' stress level, but – quite to the contrary – invite them to enjoy the fascination of getting to know and accompanying their diverse students on their unique journeys. Moving beyond a

Table 2: "The six commitments for true encounters" (inspired by Dethmer, Chapman, Warner Klemp 2014).

1. Sincere interest	2. Cheerful equanimity	3. Openness to others
I'm looking for **real encounters** and I'm genuinely interested in people who irritate me or who seem strange or unfamiliar to me.	I'm aware of the fact that I have prejudices and when I uncover them, I'm **kind to myself** or I laugh a bit at myself.	I practice an **open-minded attitude** by deferring judgements about others as much as possible. I strive to understand the perspective of the other person and I'm aware that there is a lot I don't know. In particular, I humbly acknowledge experiences of discrimination, especially if I do not know them from my own personal experience.
(Versus: I already know enough about different people.)	*(Versus: I assume that I have no prejudices and when I happen to uncover some, I feel deeply ashamed.)*	*(Versus: I'm quick to judge situations and people and I assume that my judgements are right.)*

4. Openness to self-awareness	5. Self-regulation	6. Expansion of knowledge
I'm open-minded towards myself and I'm interested in my own influences and the inherited notions of 'normal'. I make sure to consider these influences in a neutral and fair manner and not hastily judge them.	I make sure to find inner balance on an ongoing basis. The more I can myself source self-acceptance, the less I have a need to compare myself with others. If people don't behave in the way I'd expect them to, I don't take it personally. Sometimes I can simply accept things just the way they are.	I'm aware that there is a lot I don't know. Again and again, I access new horizons to learn more about the living conditions of others and to discover my own 'blind spots'.
(Versus: I'm totally normal. There are lots of not normal people in this world. That's all I need to know about this topic.)	*(Versus: If I'm not feeling good, it's the fault of others. I can neither accept nor influence that.)*	*(Versus: I know enough about the life circumstances of others. I can judge concrete situations from my own life experience.)*

first sight and letting go of first judgments can be a relief and a door-opener for new ways of meeting each other. The Persian poet Rumi is told to have said: "Out beyond ideas of wrongdoing and rightdoing there is a field. I'll meet you there."

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Transculturality in British Comedy

Changing Perspectives on Race and Culture[1]

Abstract. Intercultural competencies are often called on in educational programmes and in the construction of school curricula. Given the new mainstream success of British Asian TV and film comedy productions at the turn of the millennium, this article explores the question of whether such formats of 'intercultural comedy' can be fruitfully employed in teaching transculturality. Through a close reading of selected sketches from the BBC comedy series *Goodness Gracious Me* (1998–1999), the paper analyses the jokes' humoristic strategies of meaning creation in order to determine their educational and transcultural potential. The educational potential of comedy in a transcultural classroom is shown to lie in the possibilities for changing perspectives, the breaking down of old logics and relations, and the dynamic reshuffling of meanings.

Keywords. Humour, postcolonial theory, politics of representation, transculturality

Transkulturalität in britischen Komödien

Wechselnde Perspektiven auf ‚Rasse' und Kultur

Zusammenfassung. Bildungspläne und Kommissionen für die Curriculumsentwicklung in Schulen betonen routinemäßig die Bedeutung von interkulturellen Kompetenzen als ein Hauptbildungsziel. Vor dem Hintergrund des durchschlagenden Erfolgs von Film- und Fernsehkomödien britisch-asiatischer Kulturschaffender um die Jahrhundertwende untersucht dieser Artikel

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die Frage, ob solche ‚interkulturelle Komödien' auf fruchtbare Weise im Unterricht eingesetzt werden können, um Transkulturalität zu lehren. Auf der Basis eines *close readings* ausgewählter Sketche der BBC Comedy Serie *Goodness Gracious Me* (1998–1999) analysiert der Beitrag die humoristischen Strategien der Bedeutungskonstruktion in den Witzen, um deren transkulturelles und Bildungspotenzial zu bestimmen. Dabei wird gezeigt, dass das Bildungspotenzial von Humor im transkulturellen Klassenzimmer darin liegt, Perspektivwechsel zu fördern, alte Logiken und Beziehungen aufzubrechen und Bedeutungsstrukturen neu zu mischen.

Schlüsselwörter. Humor, Postkoloniale Theorie, Repräsentation, Transkulturalität

1 'Laughing Back': The Changing Face of British Television in the 1980s and 1990s

Topics surrounding transculturalism in Britain have taken centre stage in English classes in German schools, with the Chicken-Tikka-Massala speech a staple in English textbooks and core curricular topics such as 'Post-colonialism and migration: Ethnic communities in 21st century Britain'. Given the important role of comedy in raising visibility of minority ethnic communities in British popular culture and beyond, this article asks whether and how transculturality in British comedy can be used to convey changing perspectives on race and culture in Britain in the late 20th and early 21st century. Can comedy be a useful tool in the transcultural classroom, or even in establishing a transcultural educational space, as outlined in the editorial of this issue (see Pranaitytė, Wienand 2023)? What are the gains and pitfalls of discussing comedy in educational settings? In order to approach this question, the article outlines the politics of representation surrounding the popular British comedy sketch series *Goodness Gracious Me* (1998–1999) (section 1), and provides an analysis of its most famous sketches (section 2) as a basis for determining their educational and transcultural potential (section 3).

One important step towards a transcultural educational space is visibility and representation. If we understand the classroom as a 'contact zone' that reflects the diversity of today's societies and engages with its entangled histories and present, then it is vital that this diversity is also represented in the teaching material, be it in the textbooks that are used, or, in subjects like English, in the texts that students engage with. Changing demographics in many European countries after WW II did not find immediate representation in cultural production (film, TV,

music industries or literature, etc.). In her debut novel *Anita and Me*, Meera Syal describes what this meant when growing up in the only non-white family in a small Northern-English town in the 1960s. When the book came out in 1996, Syal was already well established as an actor and writer, having been a cast member of the Hanif Kureishi-written film *Sammi and Rosi Get Laid* (1987, dir. Stephen Frears) and the BBC Television sketch comedy *The Real McCoy* (1991–1996), as well as having written the screenplay of Ghurinder Chadha's debut film *Bhaji on the Beach* (1993). In *Anita and Me*, she looks back at a time with less opportunities for Black and Asian British creatives to leave their stamp in the entertainment industry or on the literary scene:

> According to the newspapers and television, we simply did not exist. If a brown or black face ever did appear on TV, it stopped us all in our tracks. '[…] Quick!' papa would call, and we would crowd round and coo over the walk-on in some detective series, some long-suffering actor in a gaudy costume with a goodness-gracious-me accent […] and welcome him into our home like a long-lost relative. But these occasional minor celebrities never struck me as real; they were someone else's version of Indian, far too exaggerated and exotic to be believable. (Syal [1996] 2004, p. 165)

This passage shows the importance of representation for marginalized groups to feel recognized, the potential for identification that lies in representation, but also the dangers of misrepresentation and their harmful effects. In such an imbalanced condition of underrepresentation, the few faces that do enter the public field are quickly perceived as representative of a whole group or community, they are made to carry what Kobena Mercer famously called 'the burden of representation' (Mercer 1990). Moreover, if such exotizising and othering representations are the only images that are out there, then they have all the power over shaping people's views and cementing racist perceptions.

The "goodness-gracious-me accent" mentioned in the passage is a nod to Peter Sellers, one of the most famous British actors and comedians of the 1960s and 70s, who appeared in two popular brownface roles, where he portrayed Indian characters in the West. The phrase "Goodness Gracious Me" originates from a comedy duet that he sings with Sophia Loren in the film *The Millionairess* (1960). Like his famous role of Hrundi V. Bakshi in Edward Blake's *The Party* (1968), Sellers's role of Dr. Ahmed el Kabir in *The Millionairess* is, in itself, not a malicious or injurious portrayal, but rather a rare instance of an unlikely lead who nevertheless, in the end, 'gets the girl' (see e. g. Kureishi's overall positive appraisal of both roles, Kureishi 2017).

The title of the BBC sketch series *Goodness Gracious Me* (*GGM*) is thus an instantly recognizable reference to Sellers' "racial performance" (Davé 2013) in these two films, a performance which is memorable to a broad and culturally diverse British audience, albeit in different ways. On the one hand, these famous brownface roles point to the long tradition of othering 'ethnic' characters, written and played by white writers and actors for a white audience, in which laughter becomes a gesture of degradation that creates distance (cf. Wirth 2019, p. 27). In the postcolonial sense of 'writing back',[2] the sketch series is clearly an answer to this exclusionary practice, subverting its roles and meanings. Comedy can offer ways of 'laughing back' (cf. Knopp 2009, p. 65), and "ethnic joking and role-play [are effective …] survival strategies of 'speaking back' to counteract hostility and aggression" (Göktürk 2004, p. 102). On the other hand, these specific representations nevertheless played a significant role for people from the Indian subcontinent and for South Asian British families, who, despite the exaggerations and stereotypical nature of the roles, were able to identify with the characters and their representation on some level, much like Syal describes in her novel (see also Kureishi 2017). With this reference, the new sketch series thus lays claim to an existing comedy tradition and emphasizes its transcultural dimension; in re-inscribing difference into the idea of Englishness as national culture, it dissolves any 'contained' notion of such a culture. The show can be seen as an appropriation of a predominantly white tradition which is being made to accommodate a more diverse crowd, both on-screen and in the audience, and thereby fitted to the existing reality of late 20th-century demographics in Britain. The title melody of the show perfectly exemplifies this: a remix of the original song with bhangra and other Indian and Pakistani-style infused musical elements, it brings together different strands of tradition and styles in a truly transcultural fashion with the effect of creating something new.

The transcultural outlook of the series can be located in an atmosphere of political and cultural change in the 1990s in Britain, when we see a transformation of Englishness in terms of its permeation by migrant groups. The presence of migrant

2 The 'writing-back paradigm' was first expounded by Bill Ashcroft, Gareth Griffiths and Helen Tiffin in their 1989 book *The Empire Writes Back*, which reads postcolonial literature as a radical critique of and answer to the worldview, knowledge, norms and values disseminated by the colonial powers during the age of colonialism. The title of a stage show on which the later sketch series was based, *Peter Sellers Is Dead*, drives home the message of the show that "the days of white men blacking up and putting on a funny voice to play Indians were over. Asians were doing it for themselves" (Channing 1999). In addition, the phrase "goodness gracious me" conveys a sense of quaint Englishness that attains a comic touch in the mouth of an Indian foreigner. As Marie Gillespie (2003, p. 95) writes, the makers of *GGM* "demonstrated how the programmes [of the 1960s and 70s] could be read 'against the grain' by Asians, and used as a source of inspiration and something to react against". See also Emig (2010).

communities, particularly in their diversification over different generations, challenges the closedness of national cultures as they create new ways of re-telling history from its margins (cf. Göktürk 1998, p. 101). Starting in the 1980s, we see more artists of colour, Black and Asian British actors, screenwriters, directors, gaining screen time on British screens, resulting in a diverse and rich movement of Black British film[3] gaining momentum. While most of the productions from the early phase of Black British film can be categorized as 'cinema of duty', the 1980s saw a greater proliferation and diversification of forms, styles, and narratives. The formation of Channel 4 in 1982, the new BBC outlet for minority-based and independent filmmaking, paved the way for much of these developments (cf. Malik 1996, p. 205). In his 1987 article *New Ethnicities*, Stuart Hall ([1987] 1996, p. 171) hailed in a new moment in cultural production, marked by a "refusal to represent the black experience in Britain as monolithic, self-contained, sexually stabilized, and always 'right-on' – in a word, always and only 'positive'".

As this new era of representation was less determined by fixed meanings and more open for ambiguities and ambivalences, it also enabled comedy formats which, in turn, tapped new and broader audiences. With sitcoms and series such as *Desmond's* (1989–1994) or *The Real McCoy* (1991–1996) paving the way, the sketch series *Goodness Gracious Me* became a huge success at the turn of the millennium, along with films like *East Is East* (1999) and *Bend It like Beckham* (2002) or also Zadie Smith's bestselling debut novel *White Teeth* (2000), which was a major success even beyond Britain. All of these films, TV shows and novels have in common that they, successfully, use the format of comedy as a means of gaining access to 'mainstream' audiences and as a way of tackling sensitive themes of cultural/ethnic difference in a lighter way (cf. Korte, Sternberg 2004). Their success and mainstream appeal has to be seen in the light of politics at the time, and with the New Labour party's rebranding of Britain as 'Cool Britannia' and as a 'multicultural' state. Under these auspices, the multi-ethnic and diverse make-up of the nation were embraced as an important aspect of its creativity and vibrancy, rather than fought against, as previous conservative governments had done, particularly in the 1980s under Margaret Thatcher's rule. As part of this rebranding, which was not merely symbolical but also brought about actual political and social changes, we also see the commemorations of the 50-year

3 This terminology that uses 'Black' as an umbrella term for a diverse group subjected to experiences of difference and racialization is widespread in the British context and includes film-makers from the Asian, African and Caribbean diaspora likewise. "This collective category came into usage not only to trample on a history of negation, but also to find a cohesive voice in order to fight collectively for greater political rights and better representation." (Malik 1996, p. 204) Specifications such as British-Asians or British Muslim increasingly surface in the 1990s due to more visibility and broader recognition of difference within diasporic groups.

anniversary of the arrival of the Empire Windrush, the first ship to bring hundreds of immigrants from the Caribbean to Britain in 1948. In 1998, this event was celebrated as the starting point of post-WW II immigration and as moment of origin for post-Imperial multicultural Britain. The late 1990s also saw the climax of the 'Asian Cool' trend, when South Asian influences shaped British pop culture, particularly in the realms of fashion, music and food. In this cultural and political atmosphere, *GGM* marks an important milestone in the visibility and representation of migrant communities in British mainstream culture beyond the spheres of sport and music (cf. Channing 1999).[4] After its move from BBC Radio to television, the series "quickly became to be seen as a flagship for British Asian comedy, garnering enthusiastic reviews and media awards and attracting a large audience across ethnic groups" (Schlote 2005, p. 180).

2 *Goodness Gracious Me*: Inversions, Role Reversals and Playing with Stereotypes

As arguably the most famous ethnic comedy programme in Britain, the sketch series *Goodness Gracious Me* offers a good point of departure for discussing the potentials and pitfalls of laughter in tackling issues surrounding ethnic and cultural identity. Employing several staples of ethnic humour, *GGM* is in many ways representative of the format, and a closer analysis of the sketches' joke structure can help to detect similar patterns in other shows. This means that, for example in a school setting, a discussion of *GGM* can easily be linked to comedy shows that the students might be more familiar with.

The jokes in the series are often structured along recurring comedy formulas, such as role reversals, intertextuality (i. e. intermedial references and parodies), exaggerations and the play on cultural stereotypes. A central element of humour in the series is inversion. Through the comic reversal of roles and power relations, incongruities appear with an alienating effect that makes discriminatory practices visible and, ideally, takes off their edge by offering them up for ridicule. Famous examples for this kind of sketch are *The New Employee*, *Rough Guide to the UK*, or *Going for an English*. In these cases, typical situations are transferred

4 Hesse (2000) shows that the presence of Black and Asian British people in the media was limited for a long time to music and professional sports. The beginning of the impactful 1998 BBC documentary *Windrush* is a very strong case in point, showing popular Black British celebrities from exactly these two fields in order to illustrate the changed face of the English nation since WW II, along with the narrator's claim: "Britain without these faces would today be hard to imagine" (Windrush, minutes 0:00–0:35).

from their English context to India, or vice versa. In the first case, a person from England joins the staff of a Delhi newspaper, but his name Jonathan proves to be an obstacle for his colleagues. At the end, his boss kindly suggests him to take on an Indian name if he wants to get ahead in his career. The second example shows a group of young students from India backpacking through England, complaining about rip-off "tourist prices" and looking both for an "exotic experience" and "the real England" in the South-East English county Surrey and the "village" Guildford in particular, where they meet "people […] who had never even seen a brown face". The third example transforms the "quintessential British experience" (Gillespie 2003, p. 101) of *Going for an Indian* after a night of Pub-drinking into "Going for an English" and presents a group of friends in Mumbai "tanked up on Lassis" ending up in an English restaurant, where they order "the blandest thing on the menu" and harass the waiter in drunken misbehaviour. The reversal of roles not only exposes clichés and the power structures inscribed in them, it takes them *ad absurdum*. While the reversed gaze on England in the 'rough guide' sketch actually reveals aspects about the country that the audience will recognize, the reversed racial stereotypes directed at the waiter in the restaurant sketch produce no such recognition: "for the audience the scenario is as funny as it is surreal. They are faced with a reversal of binaries, yet the poles that are now exposed in the sketch are blanks for them" (Emig 2010, p. 178). The comic effect comes from the original stereotypes that the audience can detect in their inversion and that they have to keep in mind in order to make sense of the reversal. By thus framing the stereotype as a stereotype, the joke activates a meta-level that plays the decisive role in the process of reception: the stereotype itself, rather than the ethnic group, becomes the object of laughter (cf. Kotthoff 2004, p. 194).

A large part of the series consists of a sequence of sketches with recurring characters, in which the comedy to a large degree derives from the repetition, variation, and exaggeration of an initial joke. Such self-referential sketches serve to strengthen the in-group of an audience who is in on the joke, by creating a code of humour and a pattern that the audience can learn to recognize and appreciate. In this way, new alliances of laughter may be created that do not run strictly along cultural lines. Exemplary of the transcultural nature of such a code of humour and common language created through comedy is the phrase "kiss my chuddies", which is used by the Bhangra Muffins, two Hip Hop-style teenagers. The *Oxford English Dictionary* identifies the word 'chuddies' as partly a borrowing from Hindi and Panjabi, and lists uses of the word in Indian English dating back to the late 19th century and states that it is "now also frequently [used] in British

Indian contexts", a geographical transferral that can be traced to the sketch series (cf. OED, 'chuddies', n.).[5]

Among such recurring characters, named after their catchphrases, are the "I can make it at home for nothing" Indian mom, the "Competitive Mothers", whose competitiveness takes a wrong turn when it is directed at their sons' sexual prowess, the "I can give you cheaper" uncle, who appears out of nowhere in increasingly absurd transactional situations, or the "Mr Everything Comes from India".[6] The last of these characters originates in a scene where he teaches his son some English words derived from Hindi, such as 'veranda' and 'shampoo', which, as he points out, originally "come from India" and thus attest to the long history of transcultural exchange between the two countries. What makes sense initially is taken to extremes in the following scenes, which construct relations between increasingly disparate elements. The character will take anything that crosses his path in England and relate it back to an Indian origin, so that, for example, the Queen quite naturally appears Indian, along with the whole royal family, since her ancestor, Queen Victoria, was Empress of India, all marriages in the family are arranged, all family members work in the family business and live with their parents until they marry, etc. The humour in these sketches lies in the surprising connection between heterogeneous elements. The parallels that are drawn are based on cultural stereotypes which usually signify difference and are employed in practices of othering. Here, in contrast, they serve as points of similarity. Showing that similarities can be found within differences, these sketches can be read to prise open and undermine with laughter the concept of cultural otherness.

Another recurring set of sketches revolves around two couples who try to outdo each other in their over-performance of cultural assimilation. The complete identification with English culture is staged along traditional lines of ethnic humour that can be observed in the early Marx Brothers' films (Göktürk 2004) or other film comedies that play with the "*mise en scène* of the exaggerated identification with stereotypes" (Wirth 2019, p. 36; my translation). Some of these strategies of humour that appear in these early films and can also be found in *GGM* are defamiliarization, exaggeration, reversal, role play, masquerade, and mimicry. Much like

5 See also Asthana (2004) on the influence of *GGM* and *The Kumars at No 42* (the follow-up comedy programme by the same group of comedians) and these shows' take on second-generation immigrants' language use on English. Asthana lists a whole range of new dictionary entries modelled on "the Queen's Hinglish", but 'chuddies' is probably the most famous and widely received example, as the media attention that accompanied this new entry attests.

6 The object of laughter in these sketches are the peculiarities and antics of the older generation of British Asians which, despite the use of cultural specificities and stereotypes, also speak to a more universal theme of intergenerational difference.

their anglicized names (Dinesh and Shashik Kapoor become Dennis and Charlotte Cooper, Sarjeet and Veena Rabindranath St John and Vanessa Robinson), the two couples appropriate English identity mainly via performance in language and clothing. Their exaggerated imitation appears as a comical play in which especially Dennis Cooper constantly runs the risk of stepping out of character. He keeps misunderstanding idiomatic expressions or fails to align his act with what is in these sketches established as Englishness. His catch phrase 'I knew that', the retroactive attempt to cover up his mistake, "makes the implicit frames and rules palpable and thereby in their effectiveness identifiable" (Wirth 2019, p. 26; my translation). However, this failed performance is no more a failure than the others' performance of Englishness, which "is an adaptation that fails because it chooses as its object not a realist idea of Britain, but a cliché" (Emig 2010, p. 179). The two couples' appropriation of Englishness becomes visible as 'mimicry' in Homi Bhabha's sense, in which "the discourse of mimicry is constructed around an ambivalence; in order to be effective, mimicry must continually produce its slippage, its excess, its difference" (Bhabha 1996, p. 86). As this clichéd Englishness takes on absurd forms, it illustrates the discrepancy between the majority society's expectations of immigrants to socially integrate on the one hand, and its (un)willingness to accept them on the other. The Robinsons and Coopers themselves embody this contradiction: their 'acquired' Englishness seems to represent an open and constructivist concept of cultural identity, while, as part of that Englishness, they have adopted an exclusionary essentialist understanding of culture that finds expression in a racist attitude towards people of colour. When, in one of the sketches, a brick comes flying through the window with the message "P* Go Home" written on it, the two hyper-adapted couples wholeheartedly approve. They do so in other sketches as well in which their assimilation fails due to the racist rejection from the group into which they attempt to integrate, as represented, for example, by a particularly exclusive tennis club.[7]

7 As the message on the brick refers to one of the most commonly used racist slurs directed against people of perceived South-Asian heritage in Britain, it is in this case unlikely to express, from an Indian perspective, rejection of another immigrant group. The couples' disdain, in another sketch, of tonic water that turns out to be *Indian* tonic water as they want to share a Gin and tonic, the British colonial drink par excellence, would seem to affirm that their rejection is directed towards their own cultural heritage that appears foreign from the adopted perspective of the British.

3 'Transcultural Comedy'? Breaking Up Fixed Relations through Comedy

Although credited as having "created its own genre – Asian Comedy – which was previously unheard of in British television" (Channing 1999), *GGM* uses a sketch format that has been popularized in Western television by shows such as *The Monty Python* in Britain or *Saturday Night Live* in the US – a comedy format that is, given the success of these two shows and others that have followed in their wake, familiar to an international audience. With its 'all-Asian' cast and team of writers and its focus on themes relating to cultural and ethnic identities, role expectations and intercultural communication, however, *GGM* can be said to give the genre a transcultural twist, thereby making it its own, much in the style of the title song's fusion of different musical cultures.

The concept of transculturality seeks to "account for the complexity of culture in a world increasingly characterized by globalization, transnationalization, and interdependence; […] transnational connections and the blurring of cultural boundaries" (Schulze-Engler 2009, p. ix). These phenomena in their current shape often have their roots, if not exclusively then to a great part, in colonialism and imperialism. The English context, in particular, highlights the paradigm of postcoloniality in conjuncture with transculturality. The question of power-relations, which is so key to postcolonial theory, is also at the heart of Fernando Ortiz's concept of transculturation developed in the 1940s (cf. ibid., p. x). On the basis of Wolfgang Welsch's more recent concept of transculturality, however, some of the tenets of tranculturation and postcolonialism alike have come under question, namely the tendency, firstly, to retain a thinking in terms of 'national cultures', and, secondly, classical dichotomies related to their hierarchization, "such as colonizer vs. colonized or centres vs. peripheries" (ibid., p. xi). In this light, the concept of transculturality functions as an alternative to postcoloniality that opens up new ways of understanding and conceptualizing cultural relations outside of such fixed and confining notions. With regard to comedy, we have to ask, then, whether humour and the structure of the joke can be aligned with this idea of transculturality, or whether they only *follow* in the lines of postcolonial thinking. Does *Goodness Gracious Me* promote the tenets of transculturality, and if so, how?

With its great potential for subversion, comedy has a long history as a postcolonial genre. As Susanne Reichl and Mark Stein show in their edited volume *Cheeky Fictions*, there are many ways in which the postcolonial is intricately bound up with humour as a key tactic of unsettling existing power structures: "laughter is a central element, humour a key feature, disrespect a vital textual strategy of

postcolonial cultural practice" (2005, p. 1). The "commensurability of postcolonial approaches with theories of laughter" lies in their shared focus on "some kind of incompatibility or some incongruity" (ibid., p. 9). Laughter is, moreover, intimately concerned with boundaries; it can be transgressive and has the power of dissolving boundaries and clear delineations. It may also, however, strengthen existing boundaries or have the effect of drawing new ones. Freud has described the social dynamic of the joke as involving three parties: the maker of the joke, the object of the joke, and its addressee (cf. Göktürk 2019, p. 43–44). According to this tripartite model, the joke creates a communion of laughter between maker and addressee, but does so at the cost of another instance that is excluded. Hybrid humour in post-migrant or postcolonial societies is hyperaware of this social dynamic, having partly grown out of this culture of exclusion. In an essay on her career as a comedian, Syal emphasizes how the social dynamic of laughter is interwoven with power dynamics: "Laughter was no longer a weapon used to keep out the foreigners; the foreigners, the odd balls, the women, the Irish, they were reclaiming it, grabbing it and turning it back onto its makers." (Syal 2003, p. 30) Consistent with this is the fact that, with regard to *GGM*, the makers' concerns about "humorous appeasement" were focused on being "accommodating to white sensitivities" (rather than those of their own or other minority groups), as producer Anil Gupta stated in an interview (Channing 1999).

The question in which cases laughter successfully manages to break up fixed categorisations and patterns, and in which it cements these through perpetuating racial or ethnic stereotypes is both complex and at the heart of transcultural comedy. It is also one that is impossible to find definitive and final answers to. First, the ambiguities inscribed into the code of humour itself serve to destabilize boundaries and clear definitions. Second, the diversity of the audience plays an important role in this context, as it entails shifting alliances rather than reinforcing stable groups in fixed roles. The format of the sketch comedy, thirdly, constantly creates new humorous constellations and thus keeps reshuffling relations, references and codes of meaning. With this essentially open format that covers a wide range of different comedy and narrative genres (cf. Emig 2010, p. 177), specific transgressions that function in an exclusionary way can be balanced out in the greater frame through changes of perspective or diversity of types. The boundaries of inclusion and exclusion are thus generally in flux and dynamic, as the object of the joke constantly changes between different migrant groups or the white majority population in a sequence of partly very short sketches. The effect can be a "recalibration of perspectives" in the form that Lina Pranaitytė and Christiane Wienand (2023, p. 5) call for in their introduction to this volume.

Even within a single sketch, techniques of comedy are used that lead to cultural boundaries being crossed or blurred. This can be observed especially when intercultural relations are brought into view. For example, when watching the Robinsons and Coopers outdo each other in imitating Englishness, one can laugh heartily both at their grotesque overfulfilment of the standard and at the cliché of Englishness evoked in the process. Mimicry as a strategy of humour gains an additional dimension here through Homi Bhabha's postcolonial interpretation of this procedure as the imitation of the colonial master by the colonized subject. At the core of the concept is, in Bhabha's words,

> an indeterminacy: mimicry emerges as the representation of a difference that is itself a process of disavowal. Mimicry is, thus the sign of a double articulation; a complex strategy of reform, regulation and discipline, which 'appropriates' the Other as it visualizes power. […] It is from this area between mimicry and mockery, where the reforming, civilizing mission is threatened by the displacing gaze of its disciplinary double, that my instances of colonial imitation come. What they all share is a discursive process by which the excess or slippage produced by the *ambivalence* of mimicry (almost the same, *but not quite*) does not merely 'rupture' the discourse, but becomes transformed into an uncertainty which fixes the colonial subject as a 'partial' presence. (Bhabha 1994, p. 86)

In the performative mirroring of the Other, there always remains an alienating element in mimicry that opens up an interstice of ambivalence, making reinterpretation and re-evaluation possible.[8] As is typical of ethnic humour, much of *GGM*'s jokes are based on cultural stereotypes; however, these are often subverted in the caricature, which diverts the laughter to the stereotypes themselves so that they lose their discriminatory effect, and the process of stereotyping itself is exposed (cf. Leveen 1996, p. 43). In this way, the audience's expectations are constantly subverted in an anarchic and silly way, incongruities are highlighted and clear attributions of meaning are denied. As Graeme Dunphy and Rainer Emig (2010, p. 25) have shown, the play with difference and similarity is inherent in the nature of comedy: while "difference (of positions, assumptions,

8 See also Bhabha 1996, p. 91: "What I have called its 'identity-effects' are always crucially *split*. Under cover of camouflage, mimicry, like the fetish, is a part-object that radically revalues the normative knowledges of the priority of race, writing, history. For the fetish mimes the forms of authority at the point at which it deauthorizes them."

and expectations)" is an important prerequisite for humour, surprising similarity creates the common ground for understanding.[9]

Playing with stereotypes, however, always bears the risk of confirming them in repetition, because the subversive potential does not reach every viewer, as can be seen in the comments section of individual sketches on YouTube.[10] Whether a joke has a hurtful effect or hits the mark in an amusing way is one of the uncontrollable contingencies of humour. Through these contingencies, comedy can shed light on how questions of cultural identity are always relational, grounded in social processes and interaction.

4 Conclusion: Teaching Transcultural Comedy as In-Between Space of Ambiguity

Whether comedy shows such as *GGM* can be fruitfully employed in the transcultural classroom is a question that largely depends on implementation and the educational setting. Given the way such comedy shows build on cultural stereotypes for laughter, it is all-important to establish a safe learning environment in which not only the potentials but also the dangers of comedy are acknowledged.[11] One key step here is to establish the classroom community in advance in order to get to know the different elements that constitute the shared space of learning. If sensibilities are raised and acknowledged, this may constitute respectful dialogue and an exchange of experience and knowledge that is substantial for recognizing difference (rather than obliterating it). It is necessary to allow enough time for discussing the complex meanings and relations created in the sketches, and to understand the discourses that they allude to, their historical roots and social consequences.

If these prerequisites are considered, comedy can be a useful tool and source of material in teaching transculturality, as it may offer up ways of seeing things

9 See Assmann (2015) for more on the role of similarity in relation to difference for the cultivation of empathy and creating a sense of affinity between the audience and the characters on screen in British Asian film. The concept of similarity in relation to cultural difference is elaborated by Bhatti et al. (2011).

10 The series' success was, from the beginning, also accompanied by criticism from the British Asian community itself, who felt attacked by the show's humour, as well as by the fear that the jokes could cement existing prejudices among the English audience (cf. Channing 1999).

11 The following points for establishing a framework for the discussion of comedy in educational settings were collected in a workshop on *Transcultural Comedy*, conducted by Bernd Hirsch and me as part of the 2020 Digital Autumn School *Transculturality in Teacher Education*.

differently and open up new perspectives by subverting and reversing established social positions, categories, and meanings. What is key here is comedy's potential to change perspectives and to incite new ways of understanding. This learning effect is closely tied up with the ability to cope with ambiguities – the idea of 'Ambiguitätstoleranz' that is increasingly cited as a main developmental achievement for people navigating transcultural societies. The persistence of unresolved ambiguities lies in the nature of comedy itself, which plays with polysemy and ambivalences that often cannot be completely narrowed down to one meaning but appeal to different levels of understanding. Ambiguity, sliding signifiers and other games of confusion are the element of comedy and they also characterize to a great extent the transcultural situation of a post-migrant society. Establishing an analogy between these two realms is the successful recipe of 'transcultural comedy' in the British Asian comedy series. In *Anita and Me*, the narrator describes her first memory in the prologue:

> My earliest memory, in fact, is of the first time I understood the punchline to a joke. […] I've always been a sucker for a good double entendre; the gap between what is said and what is thought, what is stated and what is implied, is a place in which I have always found myself. (Syal [1996] 2004, p. 10)

This position between different meanings and understandings is evoked again in the novel when Meena speaks of the "grey area between all the categories" (p. 149) she inhabits: an in-between space of cultures with their respective systems of values, norms and meanings. The ambiguity of the *double entendre* that lies at the origin of comedy creates possibilities for new interpretations and ascriptions of meaning: "Meaning is inverted or doubled, and identities are challenged, distorted, or even abandoned" (Emig 2010, p. 172). Thus comedy has a transformative potential and can subvert old references and logics. These ambiguities and different levels of understanding require an active reception from the audience, which gets involved in thinking and rethinking. In this way, comedy can help to break down old logics and create new constellations and relationships outside of a rigid hierarchical thinking and fixed notions of dependencies or continuities. It is in this potential for understanding relations as dynamic, constantly in flux and in reshuffling formation, that we can find the transcultural possibilities of a comedy such as *Goodness Gracious Me*.

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Chinyere Harris, Minerva Francis and Rozena Raja

Diffracting Transcultural Entanglements and Teacher Education

Abstract. In this intra-view three women of color scholars attempt to diffract transcultural entanglements and teacher education through the framework of transculturality. We have attempted to model our discussion after the work of Michalinos Zembylas and his colleagues who explore education, posthumanism, and colonialism through a reflective discussion. Our intra-view is enacted through silent discussions in which we all independently write about specific events and respond to each other's comments and by engaging in live Zoom discussions. We share our transcripts in this paper. As educators we recognize the need to learn "how to live with cultural difference in a world in which mobilities are both valued and also characterized by their uneven and unequal consequences" (Rizvi, Beech 2017, p. 126). We explore transcultural events that have been discussed through online news outlets and social media and discuss the significance of those events and how to use transculturality in meaningful ways. We do not make any 'conclusions'. Because we find the concept of transculturality so generative, we offer readers a snapshot of our diffractive conversations. There is significantly more to our discussion than we are sharing, however the materiality of the print world that we take up space enforces us to share only a portion of our ponderings.

Keywords. Diffraction, transculturality, teacher education, community health, affect theory

Transkulturelle Verflechtungen und Lehrer:innenbildung neu in den Blick nehmen

Zusammenfassung. In diesem Intra-View versuchen drei farbige Wissenschaftlerinnen, transkulturelle Verstrickungen und Lehrer:innenbildung aus transkultureller Perspektive neu in den Blick zu nehmen. Wir haben versucht, unsere

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Diskussion nach dem Vorbild der Arbeit von Michalinos Zembylas und seinen Kollegen zu gestalten, die Bildung, Posthumanismus und Kolonialismus durch eine reflektierende Diskussion untersuchen. Unsere interne Sichtweise wird durch stille Diskussionen umgesetzt, in denen wir alle unabhängig voneinander über bestimmte Ereignisse schreiben und auf die Kommentare der anderen reagieren, sowie durch die Teilnahme an Live-Zoom-Diskussionen. Die daraus hervorgegangenen Transkripte sind Grundlage dieses Beitrags. Als Pädagoginnen ist uns bewusst, dass wir lernen müssen, „to live with cultural difference in a world in which mobilities are both valued and also characterized by their uneven and unequal consequences" (Rizvi, Beech 2017, p. 126). Wir untersuchen transkulturelle Ereignisse, die in Online-Nachrichten und sozialen Medien diskutiert wurden und erörtern die Bedeutung dieser Ereignisse und wie man Transkulturalität sinnvoll nutzbar machen kann. Wir ziehen keinerlei ‚Schlussfolgerungen'. Da wir das Konzept der Transkulturalität für ungemein generativ halten, bieten wir den Leser:innen eine Momentaufnahme unserer diffraktiven Unterhaltungen. Es gibt wesentlich mehr zu diskutieren, als wir hier mitteilen, aber die Materialität der Druckwelt, in der wir uns bewegen, macht es erforderlich, dass wir uns darauf beschränken, nur einen Teil unserer Überlegungen zu teilen.

Schlüsselwörter. Diffraktion, Transkulturalität, Lehrer:innenbildung, Gesundheitswesen, Affekttheorie

1 Introduction

Juneja and Kravagna (2013) remind us that transculturality is a multidirectional process. It is a process of transformation that occurs when cultures come into contact with each other for extended periods. It can be used to understand concrete objects and as an analytical tool (cf. Juneja, Kravagna 2013, p. 24). Transcultural spaces are contact zones; they are spaces where cultures interact, clash, and grapple with each other. There is often an imbalance of power which results in colonization and enslavement (cf. Pratt 1991). Contact zones are also defined by Stewart (2007) as space "where the over determinations of circulations, events, conditions, technologies, and flows of power literally take place" (p. 3). For this intra-view the three of us have come together to discuss specific transcultural events that have occurred in contact zones located in the United States, recognizing this space as an extension of European colonization. We employ the concept of transculturality as an analytical tool to understand social, racial, and political events that relate to teacher education, education, and community across local

and global spaces. We come together to explore the circulations and imbalances of power that are carried, dragged, and welded together within contact zones.

Our grappling with these issues has occurred through the form of an intra-view. We have attempted to model our discussion after the work of Michalinos Zembylas and his colleagues who explore education, posthumanism, and colonialism through a diffractive discussion. We engaged in recorded conversations and silent discussions over the course of eight weeks. During these eight weeks we met multiple times; each time we met for approximately two to three hours on Zoom where we discussed events that centered on teachers, children, and the communities. These conversations made up our recorded discussions. We also took time to engage in silent discussions where we were able to write independently and respond to each other about the transcultural nature of the specific events discussed in our paper. We found ourselves questioning what was happening transculturally and the implications of each event, and we shared a pondering of Juneja and Kravagna (2013) by considering this challenge:

> Moreover the challenge now is to find a language to theorize the complex morphology of flows, to supplement macro-perspectives by descending into the thicket of localities – urban and rural, past and present, central and at the margins – in which the dynamics of actual encounters involving a host of actors become more clearly evident and meaningful. (Juneja, Kravagna 2013, p. 26)

The events we discussed appeared in multiple media spaces such as Facebook, Instagram, and online news platforms. These events also carried with them the affects of contact zones. Perhaps the flows of power that carry them can be found in technology, thus responding to Juneja's challenge.

Massumi reminds us that "affect comes flush with the event, in the immediacy of its occurring. But the registering wouldn't be of a transformation if there were not, wrapped in the affect, a sense of the state just left, as well as a sense of the shift in potential left for subsequent events to come" (Massumi 2019, p. 3). We experienced a flood of affects that occurred after each discussed event. We felt hope at times, but also disgust and anger. We were often left still wondering about the complex happenings of each event. Our work grappling with the transculturality of the events discussed in this paper was and continues to be messy. Because the concept of transculturality was so generative, we offer readers a snapshot of our conversation. There is significantly more to our discussion than we are sharing, however, the materiality of the print world that we take up space in forces us to share only a portion of our ponderings. We hope to share the remainder of our

ponderings in another publication. In the next several paragraphs we diffract on how transculturality is entangled in different situations involving schools, teachers, and communities in the US with implications for larger Europe.

2 Intra-view

2.1 Diffraction

Chinyere Harris (CH): Hi everyone. I am really glad that we were all able to spend the past several weeks diffracting on the topic of transculturality, teacher education, and the global community. The concept of diffraction was introduced by Karen Barad. Barad (2014) describes diffraction as

> re-turning as in turning it over and over again – iteratively intra-acting, re-diffracting, diffracting anew, in the making of new temporalities (spacetimematterings), new diffraction patterns. We might imagine re-turning as a multiplicity of processes, such as the kinds earthworms revel in while helping to make compost or otherwise being busy at work and at play: turning the soil over and over – ingesting and excreting it, tunneling through it, burrowing, all means of aerating the soil, allowing oxygen in, opening it up and breathing new life into it. (p. 2)

I am thankful to Rozena for introducing this concept to our space. I feel as if we have been diffracting over the past several weeks about the topic of transculturality and what it means for education both here in the United States and larger Europe.

Rozena Raja (RR): Hi, glad to be here! Yes, I especially appreciate how diffraction offers a tool for engaging in Juneja's call for transdisciplinary approaches. It is in the *dynamics* of transdisciplinarity that brings about the potency of transculturality's analytic power (cf. Juneja, Kravagna 2013, p. 27). Also, Juneja's call for disciplinary expertise across specializations – really knowing the language and 'culture' across fields (cf. Juneja, Kravagna 2013, p. 26) seems to point to the need for deep, prolonged and engaged transdisciplinary collaborations for attending to teaching and learning experiences as the complex and entangled phenomenon that they are.

Minerva Francis (MF): I am equally thrilled to share this space with you. As a public health educator diffraction is not a theory known to public health promotion practice, however the concept reminds me about the biopsychosocial model.

Engel (1977) posited the biopsychosocial model offers a more holistic approach to examining health compared to the biomedical model, which he suggests is too reductive to explain "the social, psychological and behavioral dimensions of illness" (p. 379). The biopsychosocial framework, like diffraction, is conceived to account for a variety of perspectives. Some researchers have also suggested that the biopsychosocial model be expanded to include spiritual considerations to truly be comprehensive and all-encompassing of the multiplicity of factors that contribute to health outcomes (cf. Sulmasy 2002). The biopsychosocial approach incorporates a transdisciplinary method to diffract personhood.

CH: Transculturality as a heuristic tool suggests to me that we should be examining how teacher education prepares teachers to engage children in an increasingly diverse world where individual citizens are more vocal about their beliefs, cultural values, and expectations for interaction. This is exactly what is happening in our current world. It feels as if we have more protests, more movements, and people are demanding to be heard.

RR: Chinyere, perhaps what is prompting the rise in movement building is the parallel rise in nationalism, militarism and repression – globally. Appadurai (2006) as paraphrased in Rizvi and Beech (2017) argues that "the capacity of people, images and objects to move rapidly across local and global geographical space has given rise to high levels of anxiety, creating a space in which xenophobic and nativist politics potentially thrive" (p. 126).

CH: Rozena, I agree movement can be a cause, but I think it is one cause of many complex causes. There are so many flows of action occurring in our contact zones. It is important that we consider the cultural, social, and political experiences we create for students and what type of student and *global* citizenry we want to cultivate in classrooms. We can begin this examination by asking pre-service, beginning, and more experienced teachers as well as teacher education programs, communities and families to consider the cultural experiences they will cultivate in their classrooms. James Baldwin (1963) reminds us that

> The purpose of education, finally, is to create in a person the ability to look at the world for himself, to make his own decisions, to say to himself this is black or this is white, to decide for himself whether there is a God in heaven or not. To ask questions of the universe, and then learn to live with those questions, is the way he achieves his own identity. (p. 1)

We need teachers who engage students in transcultural thinking across disciplines and spaces. We need teachers who can facilitate the development of cul-

tural competencies in students to be able to interact with individuals with contrasting views. We need students who can contemplate about the state of our transcultural spaces and make informed decisions with the collective in mind. This is not an easy task to accomplish with teachers nor is it something that can be achieved in one conversation or professional development session. I think our response to the question of how to implement transculturality as a heuristic tool will require a "re-turning as a multiplicity of processes" (Barad 2014, p. 2). In other words, diffraction.

I can say that Minerva's consideration of the biopsychosocial is important too. The application of diffraction and the consideration of the transcultural spaces should also include the biopsychosocial. There is an entanglement of the biological and psychological with the social and pedagogical factors of the classroom. I think that these factors combine to make up the whole student. I think teachers and teacher educators should openly consider the biopsychosocial in the transcultural space.

3 Recorded Discussion

3.1 Video Conversations

– YouTube: Utah Lehi High School Teacher Leah Kinyon 8 17 21 – "Chemistry" teacher

RR: I like how this recording allows us to diffract the question "Is this good teaching?" while illustrating that multiple subcultures can exist within a culture (Lehi, the town in which this incident takes place, is middle class and is 92 % white). Here, we see, for example, a subgroup of people within white American culture that deviate from a 'belief' in climate change, highly correlated with disbelief in legally mandating masks during the Covid-19 pandemic as well as 'disbelief' in the full humanity of LGBTQ+ people. It offers a good example of white culture itself as dynamic, this video being a transcultural 'object' (cf. Juneja, Kravagna 2013, p. 5–6). For example, when Kinyon declares: "You can believe whatever you want to believe, but keep it quiet in here because I'm probably going to make fun of you!", it makes me wonder: Is this expanding ways of knowing, being and understanding? Is it generating criticality, diversity and clarity of thinking, or does it foreclose where it shouldn't?

CH: Some questions and things that stood out to me centered on the content of her talk and her pedagogy. I think that diffraction enables us to turn and to return

to her pedagogy and what it is that she's trying to say. It opens up a space for us to consider transculturality and her classroom as a contact zone which influences other spaces beyond the classroom. And even though she's dominating the contact zone created in her classroom, I think there are differing opinions. There are her opinions and she's clearly someone who is not conservative. Then there are students, and some of them are conservative and some are not– I feel. I think there is some consideration of the different perspectives and things that people are feeling. However, in this classroom space and with this particular teacher, we mostly see her 'attempting' to dominate the space. I agree that this does bring up the question of is this good teaching? Or does this expand our way of knowing, understanding, criticality and clarity of thinking?

MF: What appealed to me was the number of times the room went silent despite multiple simultaneous conversations. The initial silence occurred when the teacher told her class, "I would be super proud of you if you chose to get the vaccine." After that, however, she adamantly voiced safety concerns about her exposure risk level to COVID-19 but needing to be in the classroom. Although Kinyon did not wear a mask, which may be indicative of the Centers for Disease Control and Prevention (CDC) initially advising that vaccinated people did not have to wear masks, and presuming she was vaccinated. Kinyon told her students, "This is my classroom, and if you guys are going to put me at-risk you are going to hear about it because I have to be here!"

Thinking about contact zones and what Kinyon said about having to be in the classroom, her comment suggested she did not have the luxury of choice to stay home. As a result of Kinyon having to be in-person for work, she wanted to ensure she could preserve her personhood and the health of her family against COVID-19 variants. Thus, Kinyon encouraged her students to vaccinate and turn off Fox News, a media outlet with a reputation for appealing to right-leaning ideological audiences. Being cognizant of the political perspectives of her student's parents, she aimed to assert her autonomy by describing her beliefs. Ultimately, she declared that her students needed to hear the truth and begin to think for themselves instead of listening to and believing their parents. Her personal comments and professional role as a chemistry teacher made me reflect on her pedagogical approach as indicative of her method of communicating with youth.

RR: I recall Kinyon telling her students that "most likely your parents are dumber than you." You know, that's similar to the messaging church and state-sanctioned teachers gave Indigenous American children in the residential schools of the 19th and 20th centuries. "Kill the Indian, spare the man" was an explicitly stated purpose of these boarding schools based on a mission of the 'aggressive civilization'

of more than 150,000 Indigenous children taken away from their families and communities. Recently come to light are the pedagogical practices employed in these schools across North America: Students would be punished for speaking their native language; their long hair, carrying spiritual significance, would be cut, and they were subjected to rampant mental, physical and sexual abuse.

And though I amusedly appreciate Kinyon stating: "I hate Donald Trump. He's a sexual predator. He's a literal moron," I wonder how her choice of words facilitates or stifles the development of critical *political* thinking. It raises, for example, a question about the degree to which we can hold *accountable* Trump and his followers, which we can assume could represent at least some of the "dumb parents" Kinyon refers to. Is she implying that Trump supporters are literal morons, too? Does calling someone a moron too easily remove responsibility (and complicity!) for failing to employ critical, conscientious, and *compassionate* reasoning in their decisions?

CH: I think that that's a huge question – what is our responsibility? I think a part of the response is the criticality that you just mentioned. As I think about this question, I'm thinking specifically about James Baldwin. He states that it's about helping students get to the point of where they can think for themselves and live with the answers to their own questions.

Minerva you said that you noticed where there were silences. I didn't think about the silences initially, but listening to you brings silence to the forefront of my thoughts. I think that the silences bring an affect to the space and allow us to see moments where there is an eruption of noise or some other type of response. Airton (2020) would likely say that this is a way to use one's "affective barometer of rises and falls in intensity, coupled with an attention to speech and silence" (p. 99). And I am wondering what is in those moments of silence. What do those moments mean? What are students thinking in those moments and how are they responding? Are they responding to what's being said or are they responding to how it's being said? I wonder what kind of potentialities the teacher and students are opening in the space as well what type of foreclosures and closures she is creating?

MF: I am also reminded of the work of Lanas et al. (2017) that aimed to express the difficulty in teaching theoretical reflectivity in teacher education, but inadvertently discovered the presence of theoretical diffraction. Taguchi (2005), as cited by Lanas et al. (2017), states there is "the mismatch between what is taught and what is taken up" (p. 530). Theoretical diffraction surfaced during course discussions that influenced Lanas et al. (2017) to redirect the focus from instinctively

asking what is absent to what is being presented. Through fostering a discursive environment with Finnish students about the meaning of education Lanas et al. (2017) identified three themes in student responses: (1) Teachers are expected to maintain an ethos of control for the safety of students; (2) Students see the teacher as a representative of the school, and (3) Prioritizing practice over theory. Although Lanas et al. (2017) article is about students diffracting, we can consider the first and third points. Applying these two points to the Utah chemistry teacher, what example does she set in practice or theory by giving her students an ultimatum to exit her classroom? Additionally, she did not discipline her emotions, control her approach or censure her responses to be politically sensitive or in practice with the conventional norms of an educator.

CH: I think it is difficult to determine with certainty if she prioritizes practice or theory. If I had to guess what assumptions underlie her diatribe, I would say that she is displeased that she has to teach under her current conditions; she is displeased with the general conservative stance. I think her feelings about all of these things fuel her theory. To me this could be a demonstration of theory over practice and not practice over theory. But then again, maybe her practice is to allow theory to dominate. We also see that she is pulled back to reality by 'something'. And we see this when she says that she could continue to speak about politics, but she does not think students really want her to.

RR: You know, Chinyere, you are right. I was struck by Kinyon's warning to students that "politics" is on top of the list of "topics to avoid in this class". I wonder if this outburst could be somehow a recognition that politics is always and forever very much *present* in the classroom *all* the time and is not something that can be left at the door. Once a teacher realizes this, what changes does their teaching demand? How does such a realization (mis)align with the hidden curriculum? Does the teacher become viewed as dangerous?

CH: The teacher straddles two opposing roles between liberation and control. One which allows her to uphold her own identity which may or may not be accepted. And the second which forces her to act within a prescribed regime of knowledge. What are her pedagogical practices enabling her to do and not do? What questions does it raise for teacher education?

Minerva I appreciate your mentioning of the first point of the article which discusses disciplining emotions and focusing on control of the classroom space. I think she was in control for a little bit and then she lost control when she began talking about her family and what being in the physical classroom space meant to her. Maybe she just never had control.

RR: I think it is important to consider that we are looking at just a moment, and not this teacher's entire career, which unfortunately was eventually terminated. To your earlier point, Minerva, about how teachers are positioned as 'frontline workers' during COVID. Teachers are leaving the field in record numbers all across America. The ones that stay report tremendous amounts of stress and even symptoms of PTSD. The term 'teacher burnout' no longer holds weight as locating the brokenness in the teacher. COVID has highlighted and exacerbated the failure of the system to provide its teachers with the resources and supports needed to do their jobs.

Regarding the primacy of theory or practice, I would argue that the two can never be separated. Practice always is informed by theory, or assumptions, we make and carry – whether our own or someone else's (dogma?). And theory or assumptions we make and hold always show up in how we respond to the world around us. We can act without being aware of the assumptions or theories that shape how we're acting. Sometimes we act just to obey and the assumptions and theories are someone else's. Sometimes we hold particular assumptions but for some reason (coercion, fear, etc.) we fail to embody those assumptions in our actions. Human action is always laden with assumptions, theories, commitments and purposes. To teach mindfully calls us to constantly examine the alignment between our assumptions, values, purposes and our practice.

MF: It is possible the teacher was terminated from her position instead of being placed on administrative leave because of the number and class of people that she offended. She offended many groups, including students, parents, and administrators and everyone who loves the 45th President of the United States. There is something called negative reinforcement, and telling students that they are smarter than their parents may have been her method to encourage them to make better decisions. We know her comments positively landed with some of her students as someone is heard saying, "I think I love you even more now!" However, those who may be deemed a privileged class and felt offended by her commentary, is presumably what got her terminated.

RR: I think students *should* be taught to think critically about the ideas of older generations, but this doesn't have to come at the cost of respecting them. As a matter of fact, by calling her students' parents dumber than them, Kinyon is taking away from the humanity of the parents who, like all humans, are likely right about some things and wrong about others. It is a type of dogmatic othering that leads to dehumanizing people wholesale – and encourages a hubristic self-righteousness. I mean, European history is rife with examples of labeling

entire groups of people "dumb" as pretext for exploitation and/or theft of human and natural resources.

I also hear a similar argument in my teacher education classroom: "We are waiting for the older generation of teachers to retire out. Then things will get better." This belief in our own rightness can be a dangerous thing because when we fail to think critically about our own beliefs and practices we can end up (re)producing inequity. This stance also reminds me of the white supremacist notion often found in, surprisingly, white liberalism of the inevitability of the progress of the white race. This is based on an assumption through which whiteness sees itself as the most evolved/evolving. This line of thought also undergirds white internalized dominance (e.g. Karen) that is explored by Gerth van den Berg et al. (2021).

CH: The idea that knowledge lies in the present and young generation or that certain groups of people are just inherently right, brings many questions to surface for me. Such as is there really enough time for young people to develop the knowledge that is required to construct or improve the world or can they account for the benefit of discarded knowledge held by previous generations? What do we consider old, and what is young? I also wonder at what age we begin to demarcate knowledge. Is it between the ages of 20 and 30? Is oldness something that happens at 30 and up? Or do we disregard knowledge that comes from certain age groups such as 30 to 50? Is that the theory from which we want to base our knowledge and information?

I agree that a lot of what Kinyon says will resonate with many people, but her pedagogy leaves me wondering what her goal is. And is she really achieving it? The quick answer would be no because she's been fired. She won't be able to enact her pedagogy again. I'm just curious what she sees as her purpose. Is this really, to her, what it means to be a teacher and what is the experience like with those students today? What happens now?

MF: Well, it depends on where she is at now both literally and figuratively. Scientific discovery is ever evolving. Although the evidence and CDC guidance that she had at the time of the recording regarding COVID-19 has changed her pedagogical approach and conversational boundaries may have also changed.

CH: Perhaps. Finally there's also this larger question of what is acceptable for teachers to do and to say. This question emerges because this teacher, as we said, has been fired. I personally don't believe that she should have been fired. I think she was just acting out of her frustration. I think there was a point where she lost control. She started talking about what COVID personally meant to her.

I would ask now, what does the conclusion of her career or disposition mean for teacher education and how our bodies as teachers are governed? And what does this mean for classrooms as transcultural spaces? This woman was in the US; she was in Utah. But what would happen if a teacher or teacher educator in France or Canada decides to speak out and make statements that go against COVID regulations that govern schools, teachers, and teacher education?

4 Silent Discussion

4.1 Transculturality

CH: Juneja and Kravagna (2013) offer a definition of transculturality that allows us to explore what happens when individuals and cultures come together for extended periods of time. Juneja's definition of transculturality also provides us with a framework for understanding transculturality as a multidirectional process.

RR: Yes, transculturality's potency for helping educators to move away from binaries (like identity vs alterity, absorption vs resistance (cf. Juneja, Kravagna 2013, p. 26) reminds me of Braidotti's call to "the end of the self-reverential arrogance of a dominant Eurocentric notion of the human, to open up new perspectives" (Braidotti, Hlavajova 2018, p. 3). As transcultural entanglements become increasingly ubiquitous, there is an ethical imperative (for teachers, teacher education programs, policymakers) to consider, engage, take seriously historically suppressed indigenous ontologies – not through 'cognitive colonialism' – but with ethical intentionality, hesitation and humility (cf. Wu et al. 2018). What does this mean for teaching? What does it mean to end European arrogance and engage 'indigenous ontologies' in the classroom? What kind of instructional standards could be constructed from such aims? And how would they (mis)align with the hidden curriculum of schooling?

MF: Transculturality is all encompassing. The *analytical mode* provides a global holistic view that considers boundaries and surrounding territories (cf. Juneja, Kravagna 2013, p. 27). Transculturality seeks to understand the cultures relegated to the margins in relation to those spotlighted in the mainstream media. Transculturality seeks to explain how variations came before, during and after redistricting voting boundaries, for example. As more people interact or integrate there will be a melding of cultures so nation-states that seek *cultural purity* will have to contend with heterogeneity. Transculturality seeks to develop questions

and answers what is unasked. Transculturality nearly reminds me of the Danish fairy tale *The Ugly Duckling* which destigmatizes perceived difference within a population. In society difference either gets upheld, spotlighted, and promoted or difference leads to subjugation, diminishment, and punishment. Transculturality is like examining a puzzle piece, a piece doesn't make up the whole picture but the puzzle is the sum of its parts. How did that puzzle come to be? Who is interpreting the puzzle? What is the context of that particular puzzle piece? How does that puzzle piece integrate and fit in with its adjoining components? Transculturality is an invigorating concept to analyze and apply across disciplines.

CH: Juneja and Kravagna's conception of transculturality creates a space for us to consider our relations of being and the interactions that occur in our contact zones. Contact zones are comprised of circulating flows of power (cf. Stewart 2007, p. 3). Pratt (1991) also explains that contact zones refer "to social spaces where cultures meet, clash, and grapple with each other, often in contexts of highly asymmetrical relations of power, such as colonialism, slavery, or their aftermaths as they are lived out in many parts of the world today" (p. 34). The circulations and flows of power are facilitating the clash of cultures and unequal power distributions that occur in transcultural spaces. I would add that the clashes seen in our contact zones are also the result of our difference in thought about general mental health and physical well-being. There should be space in our contact zones to consider how teachers engage students in discussion around social and political issues that are currently dividing our world. Schools as a transcultural space offer a unique opportunity for teachers, students, and families to engage in a conversation about economic, political, and biopsychosocial issues. One thing we must do is to find a way through and negotiate our differences. Transculturality contextualizes our interactions. It calls attention to the idea that all of humanity is in one shared space and forces us to reckon with each other and our different positionalities.

5 Recorded Discussions

5.1 Media Conversations

- YouTube: Father sues Michigan school district for $1M after teacher cuts daughter's hair
- YouTube: Father of girl whose hair was cut at Mt. Pleasant school files $1M lawsuit
- Video: Family says daughter's 2nd grade teacher ripped hijab off her head in NJ school

CH: We have not taken a traditional approach to writing which would point us to a strict outline that we execute in our discussion. Our process of writing this paper has been messy, affective, and involved. We are coming together, right now, in the section to talk about topics that we have not yet discussed. So, we enter this section with some observations of actions that have been inflicted on the bodies of children.

We have seen two videos focused on two little girls of color: one girl named Sumayyah Wyatt, who had her hijab pulled off by a teacher and another student, named Jurnee Hoffmeyer who, against her will, had her hair cut by two teachers and a student. When I try to understand these situations and think about Minerva's question, made off the record, that asks how we can provide safety and protection to ourselves in a meaningful way. I wonder: what does this look like? Seeing these two videos, I began to consider the affects of the body and how in both of these situations the bodies of two young children were attacked and assaulted. People have been talking about and speaking out against these incidents. These incidents have been discussed both locally and globally through different news media outlets online, on broadcast, and on platforms such as Instagram. For me, I think the fundamental issue comes down to who is seen as being worthy of protection. Minerva and Rozena, what are your thoughts about these two situations?

MF: In both cases where the hijab was taken off the head of the second grader Sumayyah Wyatt and in the case of Jurnee Hoffmeyer, whose hair was cut. I cannot help but to think how central our heads are to our bodies. The head is where our brain, a major sensory organ, is located. Reflecting on the anatomical and the physiological considerations I am also thinking about Rozena's off the record comment about the perpetrators' anonymity. I heard the mom of Sumayyah asking, "*Who* took your hijab off?" as if she almost didn't believe her daughter, but then she went on to talk about the significance of the hijab as not just a religious symbol but as part of a larger lifestyle. The teachers in both incidents got to remain anonymous, whereas the second grader and Jurnee Hoffmeyer didn't receive anonymity but were subjected to a public gaze.

RR: Yes, the anonymity of the offending parties in both of these stories reminds of Zeus Leonardo's analysis of how "whites set up a system that benefits the group, mystify the system, remove the agents of actions from discourse and when interrogated about it, stifle the discussion with inane comments about the 'reality' of the charges being made" (2004, p. 148).

The Muslim mother's statement "She doesn't want to wear her hijab anymore. Being Muslim is not just a religion for us. This is our lifestyle" reminds me of the cultural genocide inflicted on the Indigenous American communities through the residential schools. One of the things that would be done was the cutting of the children's hair, considered sacred. Furthermore, the father of Jurnee Hoffmeyer says that he went through public school and experienced racism and the PTA representative refers to "protected classes". These are all historical realities that haunt our schools. Resisting anonymity of the perpetrators is one way to disrupt the mystification. Furthermore, the President of the School Board Boyd's reference to the haircutting incident as a "distraction" from the "real work of giving these students a world class education to prepare them for college and career readiness" points to the complicity of white supremacy and capitalism.

CH: It's like business as usual.

MF: My curiosity with Sumayyah Wyatt's and Jurnee Hoffmeyer's cases is, how does one determine whether something is motivated by religious or racial bias in the absence of pejoratives? We know implicit bias exists.

CH: I think that's a good question. In both the videos, to me there seems to be a shift. In the first video, the father didn't know if this was about race. In the second video we see he has an attorney and it's very clearly defined that this is an issue of race. And we now have the acknowledgement of protected classes of people. We also have the president of the school board of education who appears to want to move things along. This is something that Rozena brings up. We hear the president of the school board of education state that, "we will aggressively defend against these baseless allegations in court and will not allow this to distract us from our mission to provide every child a world class education that prepares them for college and careers". Now there are a few emerging questions which ask if this is really about race, is this an example of implicit bias, or is this a way to keep white supremacy as business as usual. I agree with both of you. As I watched these videos, it felt that we were on a moving trajectory, where we can see all of these events play out over time. Hopefully as these events continue to play out, we will receive answers to our questions. And we will continue to diffract on new emerging questions.

6 Intermission

Our call to action is to consider taking up transculturality and diffraction as heuristics to attend to the health of our society and teacher education. Thus far, we

have shared our ponderings and wanderings on a few transcultural entanglements that helped us to think more deeply about education broadly, and teacher education specifically. In this intermission between timespacemattering, we are left with the following question: How can transculturality make teacher education a more dynamic field and break the boundaries of what it means to be in the world with difference?

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Britta Klopsch and Renata Rivkin Haag

Does the "Grammar of Schooling" Need to Change?

Transcultural Innovation after the Pandemic

Abstract. The current "grammar" of schooling is in many ways still based on an industrial model of schooling going back to the 19th century. In the 21st century and especially during the pandemic, this way of organizing schools is massively challenged and reveals its limitation. Interestingly the challenges are not country-specific. Many countries around the world face similar issues. This article points out four aspects of schooling that are the main areas of change to support students in their learning processes: (1) teacher collaboration in professional learning communities; (2) formative over summative feedback (3) close and trusting partnerships between teachers and parents and (4) the switch to hybrid learning environments. The text argues that these innovations provide a historic opportunity for sustainable change, not only for one school system but for all systems to learn from each other. If the pandemic is perceived as an opportunity to change the current situation rather than a problem that needs to be overcome to go 'back to normal', we can abandon the industrial model of schooling in favor of a 'school without walls' suitable for the digital knowledge society.

Keywords. Collaboration, feedback, grammar of schooling, learning environment, parents, transforming education

Muss sich die „Grammatik der Schulbildung" ändern?

Transkulturelle Innovation nach der Pandemie

Zusammenfassung. Die derzeitige „Grammatik" des Schulwesens basiert in vielerlei Hinsicht immer noch auf einem industriellen Schulmodell, das auf das 19. Jahrhundert zurückgeht. Im 21. Jahrhundert und insbesondere während der

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Pandemie wird diese Art der Organisation von Schulen massiv in Frage gestellt und zeigt ihre Grenzen auf. Interessanterweise sind die Herausforderungen nicht länderspezifisch. Viele Länder auf der ganzen Welt stehen vor ähnlichen Problemen. In diesem Artikel werden vier Aspekte der Schulbildung hervorgehoben, die die wichtigsten Bereiche für Veränderungen sind, um Schülerinnen und Schüler in ihren Lernprozessen zu unterstützen: (1) Zusammenarbeit der Lehrkräfte in professionellen Lerngemeinschaften, (2) formatives statt summatives Feedback, (3) enge und vertrauensvolle Partnerschaften zwischen Lehrer:innen und Eltern und (4) der Wechsel zu hybriden Lernumgebungen. Im Text wird argumentiert, dass diese Innovationen eine historische Chance für nachhaltige Veränderungen bieten, und zwar nicht nur für ein Schulsystem, sondern für alle Systeme, um voneinander zu lernen. Wenn die Pandemie als Chance zur Veränderung der gegenwärtigen Situation wahrgenommen wird und nicht als Problem, das überwunden werden muss, um ‚zurück zur Normalität' zu gelangen, können wir das industrielle Schulmodell zugunsten einer ‚Schule ohne Wände' aufgeben, die für die digitale Wissensgesellschaft geeignet ist.

Schlüsselwörter. Eltern, Feedback, Grammatik der Schule, Lernumgebung, Transformation der Bildung, Zusammenarbeit

1 Introduction

Reimagining the foundation and rules of education systems, the so-called grammar of schooling, i. e., "the regular structure and rules that organize the work of instruction" (cf. Tyack, Tobin 1994, p. 454) is not a new idea. However, the coronavirus (COVID-19) pandemic in early 2020 has maliciously disrupted societies worldwide, especially in terms of education, forcing schools to immediately take stock of how they are structured and run. To slow the spread of COVID-19, schools worldwide at the primary, secondary, and tertiary levels of schooling had to close their doors to students and teachers and needed to find alternatives to face-to-face classes and implement online or hybrid learning instruction. This incision in school life could be the chance to rethink the 'grammar of schooling'.

The starting point of lockdown as a cause for change is not rooted in viewing emergency digital instruction as a basis for appropriate contemporary education (cf. Döbeli Honegger 2020). Rather, the pandemic situation of homeschooling is perceived as a break in everyday school life, after which there is the possibility to go back to old patterns of schooling or to jointly develop a 'new normal' that cor-

responds to life in the knowledge society. In this context, changing the grammar of school for the knowledge society is not a call for a particular school system, but can be perceived as an international appeal. In many countries, teaching often still consists of teacher-centered classrooms where the teacher disseminates knowledge in the front of the classroom while students passively learn; students being grouped into fixed classrooms, standardized grading systems that emphasize standardized testing, fixed times for one subject that start and end with a bell, and so on. Even the way teachers communicate with parents about their child's learning has not changed much over the past decades. Communication typically occurs in person, such as in parent-teacher conferences, with teachers giving parents knowledge.

On the other hand, there is a world that changes fast, by some described as 'vuca' (cf. Mack, Kahre 2016), i. e., volatile, uncertain, complex, and ambiguous. The volatility and uncertainty of our students' (future) professional world can be seen, for example, in the fact that manual and cognitive routine activities are becoming increasingly automated and digitized, as a result of which certain occupational groups are gradually disappearing. In turn, interactive creative designing and cognitive-analytical activities are becoming increasingly important (cf. Levy, Murnane 2005). A wide variety of working tasks, therefore, require an actively acting, collaborative engagement with knowledge as well as the creative solving of tasks that go beyond the capabilities of machines (Chen, McDonald 2015). To provide students with the skills, competencies, and self-confidence to live economically independent and personally fulfilling lives as adults, individualized, personalized, and collaborative learning opportunities must be created to help each individual reach their full potential (cf. Sliwka, Klopsch 2022).

Preparing students to succeed in this world should not be a national endeavour, but a transcultural one. Transculturality means here that schools and school systems can involve, encompass or combine elements of more than one culture. Boarders of single cultures are dissolved and perspectives on teaching are seen beyond cultures. A transcultural view on schooling allows us in the search of connections to recalibrate perspectives, enhance self-reflection, and reconsider global entanglements (cf. Juneja, Kravanga 2013; Ryan 2013).

When looking at schools and school systems around the world, we can see, that there are four main areas that schools are working on to change routines into a new grammar (cf. Sliwka, Klopsch 2020b, 225). In a transcultural sense, it might be worthwhile to have a closer look at them, to find out how a school or a whole school system could reflect on them and add it in an appropriate way to their 'new normal'.

- From coexistence to collaboration of teachers (collaborative professionalism) – fostering a close and trusting cooperation and collaboration between the teachers in professional learning communities,
- from summative to formative performance feedback – developing a systematic implementation of formative feedback accompanying the learning process,
- from coexistence to a partnership between school and family and even community – building a trusting educational partnership between schools and parents, manifested in process standards and the school culture, and
- from closed to hybrid learning environment – understanding the school learning environment as a hybrid space, i. e., a 'school without walls,' in which learning in the school building, learning at home, and learning outside of school are merged into a coherent whole with and without digital networking.

Looking at these four dimensions of the 'grammar of schooling' can help educators to better reimage an education system in a post-COVID-digitalized world – scrutinizing where and to what extent opportunities can be taken to move education into a new digital knowledge society (cf. OECD 2018).

2 Transforming from Coexistence to Collaborative Professionalism

Many teachers – especially in Germany – often still teach autonomously in schools in an isolated way and rarely or very rarely talk about teaching with their colleagues (cf. Klopsch et al. 2020) throughout their whole professional career. Nevertheless, it seems desirable to establish cooperation in everyday school life. Empirically, the benefit from collaboration can be shown concerning all three levels of school development: At the organizational level, joint work leads to a common achievement of goals (cf. Fussangel, Gräsel 2014). At the staff level, collaboration increases job satisfaction (OECD 2013), jointly made decisions are of higher quality (cf. Dalin et al. 1996), and collaboration triggers mutual learning (cf. Chen, Hong 2016). Effects can be seen on the classroom level as well. Cooperating teachers teach with more variation, more effectively, and more creatively than their colleagues who work in isolation. Collaborative work also includes a stronger focus on students' learning outcomes (cf. Vangrieken et al. 2015), which can help increase student achievement (Ihme et al. 2012).

The underlying deep form of collaboration leads to "collaborative professionalism" (Hargreaves, O'Connor 2018). It describes "how teachers and other educators transform teaching and learning together to work with all students

to develop fulfilling lives of meaning, purpose, and success" (ibid., p. 3). It is a foundation of the school culture where teachers as professionals collaborate in response to caring for students, have solidarity with one another, and actively care for each other. Teachers bring their interests, backgrounds, and strengths into a project when they collaborate thus diversifying best practices.

However, not only teachers gain from working together. Collective teacher efficacy, which develops when teachers collectively believe they have a stronger ability to promote successful student outcomes within their school is repeatedly shown to be the greatest factor in improving student achievement (cf. Hattie 2018). Collective efficacy is high when most teachers believe they can help students master complex content, foster creativity, and get students to believe that they can do well in school (cf. Denohoo, Velasco 2016). Teachers must therefore collaborate more deeply with other teachers, their students, the parents of their students, and the learning environment (stakeholder community). With the increased use of educational technology (EdTech), communication and collaboration can take place almost anywhere at any time outside of the school walls.

3 Transforming from Summative to Formative Performance Feedback

Feedback is crucial for motivating students and enabling them to realize what they understand, thus develop their individual learning further. Feedback at the end of a topic, final project, research report, or course in the form of a grade, is called summative feedback (cf. Black, Wiliam 1998) and constitutes a stronghold of the old grammar of schooling. 21st-century learning involves additional feedback that is frequent, motivational, informative, and corrective (cf. Buczynski 2009) to improve learning within the learning process. This is called formative feedback (cf. Black, Wiliam 1998). It is empirically proven that students receiving feedback about a task and how to do it more effectively has the highest effect sizes (cf. Hattie, Timperley 2007, p. 84). Formative Feedback engages learners constantly. It provides scaffolding to support learning improvements and signals to students when there is a gap in their learning. With the aid of digital technology, teachers can give students formative feedback easily during class time but also beyond.

Formative feedback gives students more autonomy over their learning and enables learners to develop themselves in a targeted way. When students have more control over what they are learning, how, and why, intrinsic motivation increases (cf. Ryan, Deci 2000; Pink 2009). Pink (2009) argues the desire to do something

because it is interesting, challenging, and absorbing is one of the most powerful drivers of self-learning. Students who have voice and choice in their learning processes exceed expectations by finding ways to help themselves and collaborate with others (cf. Fullan et al. 2020). Formative feedback thus helps to develop a dynamic self-concept (cf. Dweck 2006), i. e., to believe in oneself and to go to work with greater confidence to succeed. It is about learners not being demotivated by challenges in the learning process, persevering through dry spells, and seeking creative ways of solving problems to successfully master learning processes individually or with others (cf. Nottingham 2017).

4 Transforming from Coexistence to Partnership between School and Family (School Community Partnerships)

Through the COVID-19 school closings, the world has experienced first-hand just how important ongoing communication is between teachers, students, parents, and teacher colleagues. Research has consistently shown that the communication between parents, teachers, and learner stakeholders (other family members, caretakers, supporting teachers, social workers, etc.) plays a significant role in the ease of socialization and educational achievement of students in primary as well as secondary school (cf. Palts, Kalmus 2015). When parents are informed and involved in their child's school, students show a more positive attitude towards homework and school in general and have better academic performance and higher attendance rates (cf. Epstein 2001; American Federation of Teachers 2013).

When communication takes place regularly between teachers and parents, it builds a social system and network which helps support the student. Parents can feel more knowledgeable, better prepared, and supported and therefore play a healthier role in their children's education (American Federation of Teachers 2013). Teachers benefit from better communication in that they learn more about their students and their individual needs, their home environments, and how to better personalize their students' learning. Parents who experience more effective teacher communication also have a more positive view of teachers, which results in teachers having improved morale.

The community is also a valuable resource for schools to partner with. Holloway (2004) argues that to improve student performance we must focus on the community as a whole not just on the school. Strong school-community partnerships help improve student behavior, increase school attendance, and add quality to school programs (cf. Zyngier 2011). Communities also can help reduce non-academic hurdles to learning including family conflicts, poor peer relations, disor-

ganization, and mentoring (cf. Anderson-Butcher et al. 2006). School-community partnerships build collective commitments by students, families, teachers, and leaner stakeholders. When there is collective commitment, learners stay and perform better in school (cf. Israel, Beaulieu 2004). Furthermore, these partnerships provide schools with a broader range of resources they can access.

5 Transforming from a Closed to a Hybrid Learning Environment

Traditionally, school is a closed learning environment. Learners are divided into classrooms where they learn with a teacher. The knowledge they are taught comes mainly from the teacher or books. The school as a learning space is largely separated from the world outside the school. The basic idea of developing a hybrid learning environment is to perceive all areas of life, work, and learning of the students as well as of the teachers as an opportunity for the holistic design of learning processes. This includes thinking not only about the concrete environment of the participants but also about digital transformation (cf. Vial 2019).

A hybrid learning environment then emerges through the systematic use of digital opportunities as well as the involvement of extracurricular educational venues and experts. Teachers and learners expand the traditional learning space and create a "school without walls" (Sliwka, Klopsch 2020b, p. 225) by thinking about and incorporating multiple digital and extracurricular opportunities as needed. Developing a "school without walls" means framing the learning environment more broadly beyond the classroom. This extended framing affects two options of action (cf. Sliwka, Klopsch 2022, p. 323):

- The expansion of physical space, which can range from changing the pedagogical use of space in the school to working with educational partners on site, as well as
- the digital expansion of the classroom by taking advantage of the many opportunities offered by digitization.

When both approaches are linked, learners perceive school as a place where learning and living spaces are like one single thing with different areas, that influence each other. Educational partners may or may not now be on-site. Digital offerings from other parts of the country or even from another country are now also actively used as learning occasions.

6 Living a 'New Grammar'

When having a closer look at other school systems, i. e., taking transcultural learning on the structural and systemic level seriously, it is important to see what is lived elsewhere but also to figure out how these things could fit into the own school system, or even own school, depending on what level change agents are working. A change is implemented best when working from both sides, bottom-up as well as top-down (cf. Hargreaves et al. 2018). The merging of innovations from both directions requires horizontal and vertical alignment. In horizontal terms, this means that innovations do not just remain in individual schools. When different schools join in together to form professional learning communities learning takes place from and with each other. Vertical alignment occurs when schools, school boards, and ministries work together on change (cf. Klopsch, Sliwka 2020). In a transcultural sense, changes in a system would be possible if alignment is not only thought of in national terms but if teachers from different countries constantly develop and apply impulses together. Just as representatives of different system levels could do. In this way, a closely-meshed network could be created that helps to develop innovations not only in one country but to implement them transculturally for the benefit of all children in the world.

The following international examples briefly give ideas of how a change in the four main areas mentioned above, i. e., working together, enabling formative feedback, working with parents and the community, and designing hybrid learning environments can look like on the system level and single school level. The examples show how change could be implemented from both perspectives, top-down and bottom-up – individually or even interconnected.

6.1 Establishing Cooperation Structures

Close cooperation between teachers is evident on the systemic side in Japan, for example. Teachers work there with "Lesson Study" (Klopsch 2022; Kuno 2017). It is an established procedure that enhances the development of teachers as well as classroom learning. All teachers involved plan lessons together, teach the lessons, and analyze them according to student learning. Within this process, teachers not only learn about teaching and student learning but also learn from each other. Systemic penetration is evident in the fact that Lesson Study has taken hold not only in individual schools but as a common professional development format throughout the country (cf. Kuno 2017).

An example of how cooperation can be triggered in schools is shown by Project Schools 80-10 in Germany. Here, teacher work time models have been rethought and modified to introduce mandatory collaboration time. Time slots for a lesson are reduced from 90 to 80 minutes and all 10 minutes left are summed up for collaboration. The students take these times to work individually or in groups online (cf. Klopsch, Sliwka forthcoming).

6.2 Enabling Formative Feedback

A new way of dealing with feedback in schools is practiced on a systemic level in Finland. There, the Wilma communication platform was introduced in 2000, where teachers structure learning, teach digitally supported lessons, conduct assessments, and provide feedback to learners (cf. Alanko, Alasuutari 2021). Decoupling this from classroom time has the advantage of allowing teachers to spend their time there on individualized support, while also providing feedback to all learners at a flexible time that advances their learning. Another benefit of learning online is, that parents can see what their children are doing and what kind of feedback they are getting.

In New Zealand and Australia several schools use the SOLO (structure of observed learning outcomes) taxonomy for feedback discussions on the content side. The learners know the taxonomy with its levels and can thus specifically describe their learning developments and formatively discuss with the teachers how their learning processes can be improved (Dudley, Baxter 2008). Schools in Germany that are implementing Deeper Learning in their curriculum are currently starting to give feedback in a systematic and targeted way (cf. Sliwka, Klopsch 2022).

6.3 Working with Parents and the Community

Partnering with parents and specific community agencies to help improve student learning can be viewed on a systemic level in Alberta, Canada. There, schools are perceived as hubs, which means that the school perceives itself to be at the center of the local community; this community is, in turn, actively included in school life. This does not only mean that extracurricular activities are added. Different support systems are also located directly in the school building to create short pathways that help support all learners in the best possible way (cf. Klopsch 2019a).

In Ontario, Canada, individual schools regularly host subject-specific nights, such as Math Night (cf. Sliwka, Klopsch 2020a). The focus of each 'Family Math Night' is a shared engagement with mathematics. Parents are given insights into what their children are learning in math at school and why they are doing it. Parents are thus involved in their children's school life, which helps them understand how important their interest in school content is to their children's learning (cf. Furner 2018). In particular, schools with an enormous mix of heterogeneous students benefit greatly from joint 'Family Nights.' This is in part because parents who have struggled with learning – learning in general or learning subjects such as maths – themselves gain positive access to their children's learning (cf. Knowles, Harris, Van 2017). Families share positive experiences in school, open up about learning, and gain insights into school work that would otherwise elude them.

6.4 Developing Hybrid Learning Environments

The idea of opening a learning environment to the community to make learning processes more holistic dates back to the days of reformist education. It has been spreading to mainstream schools over the past decade. The focus here is often on engaging in learning processes in a holistic way, and in doing so, experiencing interdisciplinary competencies in addition to the subject-specific competencies. One form of such learning is service learning, which originated in the USA but is now also widely used in Germany (Seifert, Zentner 2010). It describes a project-oriented form of teaching and learning that combines subject-specific and interdisciplinary learning with community service. Central to this is the balance between students' subject-specific and transdisciplinary learning and their related engagement in and for the community (cf. Klopsch, Sliwka 2019b).

On a systemic level, a large-scale expansion of the school learning environment is evident in Boston's Campus without walls schools (Campus without Walls 2022). Teachers in these schools offer content courses in a variety of subjects, all delivered in online courses. Students can decide where to take the subjects now by independently prioritizing them according to their interests and then taking the courses online at different schools. The spatial restriction to their school is thus eliminated.

7 Conclusion

In the title we raised the question of whether schools need a new grammar and what transcultural innovations could be introduced. Every school system in this world has its grammar, which has grown historically and corresponds to the respective society. Globalization made the world smaller and the needs of schools are converging. A new, perhaps more similar grammar of schooling becomes necessary to tackle the challenges together. To work on such grammar teachers, school leaders and school administration should develop "transcultural competence" (Wulf 2010, p. 46) to successfully go through joint developments and projects. However, such competence can only develop if framework conditions prevail that are supportive. Alignment within the school system and the willingness of teachers, principals, and administrators to identify and actively use points of contact is essential for serious transcultural work.

It might be helpful to start working on the main areas before handling specific subthemes. These main areas of change seem to be necessary for how holistic learning environments can arise, that support students and teachers. A core part of this could be the challenge to constantly enhance and accompany the learning processes of students as well as their teachers.

If we want to prepare students for a successful life after school, we need to communicate, uncover great common lines, and support each other. This text aimed to contribute to thinking about what a contemporary grammar might look like and what elements we can work on together – in transcultural connectedness. Innovative change for better teaching and learning is needed in all systems around the world. As the world changes school systems need to change to adapt to it. It does not matter whether we are system leaders or teachers. All of us can contribute together to change the way we learn if we dare to think outside the box and immerse ourselves in unknown cultures to learn from them.

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Carsten Wergin

From Transculture to Transecology

Coming to Terms with Multispecies Conviviality in the Education for Sustainable Development

Abstract. The global climate crisis demands of international politics to make planetary health and well-being an utmost priority. This essay introduces the concept of 'transecology' as a means to acknowledge this demand in teacher education. Severe biodiversity loss and environmental degradation profoundly challenge ethical and pedagogical standards. The text proposes a closer engagement with multispecies conviviality through which to make protection and preservation of a shared heritage, culture and ecology part of the curriculum.

Keywords. Anthropology, conviviality, education, Indigenous philosophy, sustainable development, transecology

Von der Transkulturalität zur Transökologie.

Artenvielfalt und Konvivialität als Themen der Bildung für nachhaltige Entwicklung

Zusammenfassung. Die globale Klimakrise verlangt von der internationalen Politik, der Gesundheit und dem Wohlergehen des Planeten oberste Priorität zu geben. In diesem Beitrag wird das Konzept der ‚Transökologie' vorgestellt, um dieser Forderung in der Lehrer:innenbildung Rechnung zu tragen. Fortschreitende Umweltzerstörung und Verluste an biologischer Vielfalt stellen ethische und pädagogische Standards in Frage. Der Text schlägt vor, in Lehrplänen die Konvivialität verschiedener Arten stärker zu thematisieren, um dem Bedürfnis nach Erhalt und Schutz eines gemeinsamen Erbes, einer gemeinsamen Kultur und Ökologie gerechter zu werden.

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Schlüsselwörter. Anthropologie, Konvivialität, Bildung, Indigene Philosophie, nachhaltige Entwicklung, Transökologie

1 Beyond Nature and Culture

The decolonial shift in academic theory and practice puts into question the very foundations of what both motivates and justifies a differentiation between nature and culture. Meanwhile, the latter has for a long time governed Modernist perceptions of the world (cf. Escobar 2018; Fischer 2014; Lear 2006; Robbins, Moore 2013). This essay explores some of the challenges this shift poses for teacher education, and it offers a tool for both, nature and culture, to be taught on more equitable terms. Both spheres are strongly intertwined and recognized as such by a growing number of people. Protestors against the devastating effects of the Modernist rational that span from large-scale animal and plant extinction up to a global climate crisis, demand of international politics to make planetary health and well-being an utmost priority. This essay proposes the concept of 'transecology' as both theory machine and methodological approach to acknowledge these concerns in teacher education.

The text sets out with an ethnographic vignette that describes how the concept of transecology came about during fieldwork in Northwest Australia. This is followed by two examples, one from an Indigenous tourism venture and one from the field of vocational training and education, of how the engagement with transecological experiences motivates students to rethink their place in the world. The hypothesis put forward is that an acknowledgement of our interdependence with the environment can activate within people a desire to confront biodiversity loss and environmental degradation not as phenomena that are separate from but integral to their own existence. This convivial approach to the environment is equally transmitted by orchard educators in Southern Germany. After a brief excursion into the challenges and potentials that the engagement with orchard meadows offers for school children, the text closes with suggestions on how (teacher) education for sustainable development can benefit from transecological thinking to foster a world(view) grounded in conviviality.

2 From Transculture to Transecology

Central to what I term transecological thinking is a more inclusive understanding of people and place. The Indigenous group I have been most associated with

during long-term fieldwork in Northwest Australia, the Goolarabooloo, call this relationship 'living country' (cf. Roe, Hoogland 1999). The notion emphasises the land as nurturing for people, fauna and flora, while their 'care-full' engagement with it nurtures the land itself (cf. Wergin 2016, 2021). Their concept of 'living country' for me became a "theory machine" (Helmreich 2011, p. 132), as it offers a convivial approach towards being in the world that includes both natural and cultural components. Along these lines, crises in the realms of nature, culture, health and economics that have come to define the new global epoch of the Anthropocene (cf. Crutzen, Stoermer 2000), must be understood as an existential threat to all planetary life, including the human.

The more I engaged in questions of care and concern as environmental anthropologist and transcultural studies scholar, and parallel to those with 'living country', the more I felt the need to reassess the very concept of transculturality. Transculturality emphasises processuality as the very foundation of cultural expression (cf. Burke 2009; Coronil 1997; Ortiz 1995; Welsch 1999). Meanwhile, transculturality with its focus on culture also runs a risk to promote the very dualism between nature and culture that has been scrutinized by the decolonial shift. The notion of transecology is to overcome this dualism that persists in transcultural thinking to the extent that 'nature' is woven into cultural expression not only as that which can be discovered and described but, more importantly, as that which makes the discovery and description possible in the first place (cf. Neimanis 2015). This recognition of 'nature' as that which precedes cultural inscription enables an affirmative engagement with more-than-human actors that anthropologist Donna Haraway sums up in the formulation to "make kin" (Haraway 2015, p. 161). With this she emphasises a need for, "stories (and theories) that are just big enough to gather up the complexities and keep the edges open and greedy for surprising new and old connections" (Haraway 2015, p. 160). Related scholarship, notably that of eco-feminists, fosters the search for more "mutualistic forms of rationality" (Plumwood 2009, p. 116). As environmental philosopher Val Plumwood explains,

> [w]hen we hyperseparate ourselves from nature and reduce it conceptually, we not only lose the ability to empathise and to see the non-human sphere in ethical terms, but also get a false sense of our own character and location that includes an illusory sense of agency and autonomy. (ibid., p. 117)

In line with Plumwood's critique of the 'hyperseparation' of humans from nature, the transecological approach shifts the conventional focus on the consequences of human interventionism in the environment towards the multifaceted (and often unintended) consequences such interventionism has as it is impacted on

by diverse ecological forces. In this sense, transecology does away with hyper-separations on the level of ascribed cultural and ecological difference and adds to the transcultural project a means to include those spheres in which the term 'culture' departs from human-centeredness. The following illustrates this in an ethnographic vignette.

3 Case Studies: Thinking the World in Transecological Terms

It was in May 2012 that I sat with Elisabeth F.[1] at her recently opened 5-star hotel in the tourist town of Broome, at the Indian Ocean coast of Northwest Australia. We spoke about how important it has been for her to incorporate the particularities of the local environment in the design of her hotel, she explained:

> It was very important to me that I built something that reflected Broome. I didn't want to be Bali. I didn't want to be Melbourne […] I wanted this to reflect Broome, and so I built it to actually recognize the climate. So, from now on [i. e. early May], you don't need air conditioners in this property, really. All the doors are open in the restaurant even right through November, December. The only time we close them is, in fact, because of the rain. So, everything is built so that you get this amazing breeze […]. The spa is not little, closed-in rooms that have no light. They all have louvers. So, this time of the year, you lie there, and you can hear the birds, and you can hear the rustling of the wind and the breeze in the leaves. And you feel the breeze across your body, and it's beautiful. I mean it's beautiful! To me, that's celebrating where we are […] And then also recognizing that this is not a tropical climate. This is actually a semiarid climate. We have a very shallow water table that turns to salinity very quickly. So, our landscaping was very much based on understanding that and using, incorporating plants that had low water usage, but also that were a reflection of this area […] Now, a lot of these things cost an enormous amount of money. And one would say, "Why the hell did you do it?" It's a very good question because it's very hard to recover in hospitality. But, to me, it was a sense of responsibility to a community and to a place. (Wergin, Transcript 120504)

Elisabeth F. describes the importance of living with the particularities of a place. This has proven valuable for the design of her hotel but also valuable in its own right. Her acknowledgment goes beyond monetary advantages that deem

1 All names have been anonymized.

air-conditioning unnecessary. She takes a transecological approach to the world that is founded in a *care-full* consideration of the interrelationship of people with their environment. In (teacher) education this view can be fostered by asking to *compare* worlds; that is, "to weigh them, on a more equitable basis" (Latour 2013, p. 21). In another interview, a former employee of the Kimberley Training Institute, the largest provider of training and vocational services in the north of Western Australia, illustrates this comparative approach by drawing on his long-term work experience with Indigenous communities:

> Former Employee: People were here minding their own business and then non-Aboriginal people came in and said, "Okay, you mob, you're all going into missions" […] and then they go, "Oh well, blackfella's hopeless, […] they're unreliable, they can't get organized." I said to people, "You ever been to the football field on a Saturday, you ever seen the Peninsula Bombers [i. e. an Aboriginal Football Team on the Dampier Peninsula, NW Australia]?" They all get in a bus and they all come down, and if the game starts at 2:00, they're all there dressed and ready to go at 2:00.
>
> Wergin: That's a good example, because what I hear a lot when I talk to people in tourism is, "One of the problems is, we want to organize a tour but then they're not there."
>
> Former Employee : Sure, sure. Because people don't have the same commitment to a job that we have to a job, because it's a different culture, it's a different idea of what's important […] I get out [to the community] and I go […], "We're going to give this training today, okay?" And they go, "Look, grandma's sick. She needs to go into the hospital." […] So we get grandma, we put her in a car and we take her to the clinic. So while we're waiting at the clinic, the fuckin' tire on the car goes down […]. So then we go, "Where's the spare?" And they go, "Well, we haven't got a spare. We'll have to get this one fixed." "Okay, where's the jack?" "We don't have a jack either." So we need to get a car to get a jack, to jack it up, to take the tire off, to get the tire to get it fixed. So […] we got the tire off and we go, "Where can we get the tire fixed?" And they go, "At the garage over there." "Cool, let's go there." "Oh, it's closed for lunch now. It's not open until one." "When's grandma going to get out of the clinic?" "Grandma gets out of the clinic at two." "Okay, well …Then we may as well go have lunch." So we go have lunch and do something. "Why don't we go fishing?" Because someone comes past in a car and they go, "Well, let's go fishing and then we'll come back and then we'll fix the tire and pick up grandma." So all of a sudden, the day is done. And that's one day! (Wergin, Transcript 121122)

To reconcile the different world(view)s that this interview excerpt portrays marks a substantial challenge within the wider project of decolonization (cf. Wergin 2017). However, being faced with such a challenge also provides strong means to foster transecological thinking. It asks students to engage with world(view)s that are ontologically different to the one they are familiar with. This confrontation provokes a reassessment of one's own place in the world.

In what follows, I turn to the Lurujarri Heritage Trail as an example for how this can be achieved. This nine-day walk follows an Aboriginal Song Cycle along the Indian Ocean coast. It is run annually by the aforementioned Indigenous group, the Goolarabooloo, as an Indigenous tourism venture that brings people and place together through active participation in and experience of what it means to care for the environment.

4 From Transecological Thought to Experience

On my first Lurujarri Heritage Trail, in 2012, I met a lecturer from the Royal Melbourne Institute of Technology (RMIT). Since the early 1990s, participation in the trail has been part of the RMIT curriculum that is offered to students of landscape architecture. On the third night in, we sat at the campfire and I asked the lecturer about how he prepared his students for this experience. He responded that this was his fifth trail but that he never told his students much in advance about what would be happening during the nine-day walk. "It's an experience that is difficult to put into words," he tried to explain and added that usually, around the third or fourth night, a student comes up to him and exclaims in frustration, "I'm not learning anything." This is after three days of walking, following Indigenous guides through the land, accompanying them through mangroves to catch mud crabs or over the extensive dune system along the Indian Ocean coast, listening to them telling stories and pointing out middens and artefacts. I asked how this was possible, and he explained that the way things are presented to the students is different from what they are used to. Some students do not identify the experiences offered to them as learning until they are presented in an itinerary – until someone or something tells them when to switch into learning mode. This, however, was not how the Goolarabooloo would engage with trail participants.

The uncertainty the lecturer generated by not explaining much to his students in advance was the most valuable methodological preposition he could offer them. The frustration with presumably "not learning anything" marks a decisive moment because it sensitizes students for their approach to the Indigenous world(view) they engage in. This shock-experience allows them to leave Modern-

ist expectations behind and to turn to the experience of the world of the Goolarabooloo of which they had already been a part since they set out on 'living country'.

Admitting to 'not learning anything' means for students to open up to the possibility of learning transecologically. They no longer try to note down the take-home-message of a university course. Instead, they are red-dirty from the pindan sand and soaked in sweat from the sun. They have learnt to seek the shade when sitting down with the Goolarabooloo to hear a story about the land and their community. Slowly, learning routines make way for the lived experience of conviviality – the people and the land. "This is very real," one student says. "This is living country," the Goolarabooloo explain (Wergin, personal fieldnotes).

As teachers and students are confronted with both, their vulnerability when conventional learning habits fail, and the creative energy that stems from living country itself, it paves the way towards reconnecting with the environment and learning through experience. The potential of transecological teaching stems from such learning through experience, especially in the context of education for sustainable development. The United Nations has announced the *Decade of Eco-Restoration* (UN, 2021) and immersive engagements assist in putting this call into action. As a participant in the 2015 trail, a non-Indigenous woman in her mid-forties from Sydney, explained to me,

> For years, we would look at people who are Indigenous as those who had lived simpler lives, less socially evolved or whatever. But over time, I think a lot of people are realizing that they are closer to the truth or closer to living in harmony with the world than we are. (Wergin, Transcript 150901)

UNESCO supports education for sustainable development (ESD) as part of its internationally oriented environmental policy that finds its origins in the 1972 United Nations World Environment Conference (cf. UNESCO). ESD offers a global platform for transecological questions to foster more than mere awareness of the co-dependence of life as part of (teacher) education. As a final example for this, and to extend the geographical scope, I take my observations made during fieldwork in Australia to Germany and apply them to environmental education about orchard meadows.

5 Fostering Multispecies Conviviality in the Orchard Meadow

In Germany, there are an estimated 300,000 hectares of orchard meadows nationwide that provide for around 5,000 animal and plant species. In Europe, however, a decline in orchard meadows of 70–80 % has been recorded since the 1950s. With dwindling areas, the possibilities of passing on knowledge about plant varieties, traditional agricultural techniques, but also cultural festivals and customs are lessening, too. On 19 March 2021, orchard meadows were therefore included in the German Federal Register of Intangible Cultural Heritage. The corresponding application from 2019 had 1.3 million supporters (cf. German Commission for UNESCO; see also Wergin 2022).

Orchard meadows present a complementary example to the Lurujarri Heritage Trail. They equally serve to transmit values that are worth protecting in an intergenerational contract of care and concern (cf. Wergin 2022). In the past, orchard meadows were both vital food sources and providers for multispecies habitat. But labour facilitation and optimized land use have significantly impacted them. Most importantly, contemporary fruit trees are usually dead after 10 years of extensive harvesting, which stands in stark contrast to the survival of trees in traditional orchard meadows, where some continue to grow for more than 100 years. Today, orchards are a work-intensive luxury. The Rhine-Neckar region, located in south western Germany, is made up of alluvial land, which means the meadow has to be stripped and hay has to be cleared because fertilization would hinder herbs and flowers to grow. For the average consumer, this stands in stark contrast to the supermarket-availability of fruits, regardless of whether locally in season or not. However, the latter offer little variety, especially if compared to the many types of apples that grow in orchard meadows.

Since 2017, 21 orchard educators in the Rhine-Neckar-Odenwald-Kraichgau region work with numerous municipalities, kindergartens, schools, private individuals and orchard owners inspiring hundreds of children and adults for the habitat. They offer a variety of modules for children of different ages, from 6 to 14 years. These courses include: “The Apple Tree”, “The Meadow Orchard”, “Insect Excursion”, “Plants”, or “Pressing Apple Juice in the Meadow”. Under the experts’ guidance, children receive a hands-on experience of what grows, how animals live and also hibernate in a meadow. They equally learn about plant names like dandelion or buttercup, where those originate, or how they relate to the ways in which plants were traditionally put to use.

The most nearby orchard meadow in the city of Heidelberg is the municipal meadow in the district of Kirchheim. While this isolated meadow is well fre-

Figure 1: Old apple tree in the orchard meadow in Heidelberg-Kirchheim with nest set up to attract the little owl. The entrance to the nest faces the trunk so that during their first attempts to fly the young can climb back in (Photo: Carsten Wergin 2022).

quented by schools, its future is uncertain. New trees are not to be planted. They would enhance the meadow but this is not in the interest of the municipality. The meadow is located adjacent to large outdoor and indoor sports facilities that, in the long run, are to attract international events and guests in need of accommodation. One of the sites chosen by the city of Heidelberg to build such accommodation is the orchard meadow. If it is reduced to old, partly dying trees, compensation to be paid for destroying it will be significantly reduced as well. However, as I was told in a private conversation by one of the orchard educators, while trees are not to be planted a seed might 'accidentally, of course' fall to the ground. Or, a little owl (Athene noctua) might pass by and decide to nest, a bird that is not critically endangered but whose presence would generate additional pressure to preserve the orchard meadow (fig. 1).

In this sense, the orchard educators team up with seeds, microbes, and the little owl to protect this multispecies habitat. While their transecological thinking (convivial, entangled, equitable) challenges conventional norms, values, and aspirations held by the municipality by confronting them with a call for multispecies justice. If they will protect the meadow remains to be seen. Meanwhile, their initiative provides a strong case for multispecies conviviality as significant addition to the ESD curriculum as it offers students means to acknowledge and foster their shared presence in the world on more equitable terms.

6 Concluding Remarks

Severe biodiversity loss and environmental degradation profoundly challenge ethical and pedagogical standards. This has strong impetus on research and teaching. The above cases have shown how Indigenous ways of learning can open up new perspectives for (teacher) education. As the Indigenous custodians explain to trail participants from the top of a sand dune and with an overarching gesture, "You come from your university but this here is my university." Along these lines, the transecological approach, exemplified by Indigenous experiences like the Lurujarri Heritage Trail or transmitted by the orchard educators of the Rhine-Neckar-Odenwald region, provides (teacher) education with possibilities to incorporate experiences of multispecies conviviality in curricula that speak to the growing demand to help protect and preserve our shared heritage, culture and ecology.

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The Pedagogical Promises and Possibilities of Nature as Teacher

Abstract. This article extends Wergin's critique of transcultural and postcolonial scholarship, identifying in both a troublesome willingness to deagentify nature by interpolating people - often indigenous people - as its spokespeople, thus relegating nature to mere settings for human activity. Attention is given to examples of nature being allowed to teach, and to the pedagogical possibilities of learning from "living country." The article identifies several "tenets of transecological teaching" before concluding with four specific recommendations for teachers wishing to collaborate with nature-as-teacher and to invite nature to join their faculty.

Keywords. Experiential education, Indigenous wisdom, epistemology, nature as teacher, postcoloniality, sustainable development, transecology

Die pädagogischen Versprechen und Möglichkeiten der Natur als Lehrer

Zusammenfassung. Dieser Artikel erweitert Wergins Kritik an der transkulturellen und postkolonialen Wissenschaft, da er bei beiden eine problematische Bereitschaft feststellt, die Natur zu entmündigen, indem Menschen - oft indigene Völker - als ihre Sprecher eingesetzt werden, wodurch die Natur zu einem bloßen Schauplatz menschlicher Aktivitäten degradiert wird. Es wird auf Beispiele hingewiesen, in denen die Natur lehren kann, und auf die pädagogischen Möglichkeiten des Lernens vom „lebendigen Land". Der Artikel nennt mehrere „Grundsätze des transökologischen Unterrichts" und schließt mit vier spezifischen Empfehlungen für Lehrer:innen, die mit der Natur als Lehrerin zusammenarbeiten und die Natur in ihren Lehrkörper einladen wollen.

Schlüsselwörter. Erlebnispädagogik, indigene Weisheit, Erkenntnistheorie, Natur als Lehrerin, Postkolonialität, nachhaltige Entwicklung, Transökologie

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"And each of them torn from his native moorings, faced with the problems of disadjustment and readjustment, of deculturation and acculturation – in a word, of transculturation." (Ortiz 1995, p. 98)

1 Introduction

The transecological thinking proposed by Carsten Wergin in his contribution *From Transculture to Transecology. Coming to Terms with Multispecies Conviviality in the Education for Sustainable Development* seeks to overcome the dualism of transculturality arising from humans speaking for nature by providing an example of a pedagogical encounter in which learners leave the traditional classroom and their comfort zones so that nature can be heard, and can teach. In this article, I first consider transecology against a background of transcultural thinking to bring into relief the concept of nature as teacher. Subsequently, I consider the educational ramifications of learning from what the Goolarabooloo Wergin writes about call "living country." Finally, I conclude with a few thoughts on what teachers can do to let nature teach.

2 Nature Speaks

In 1940, Fernando Ortiz Fernández wrote about the influence of tobacco and sugar production on Cuban culture. As per the quote above, his writing delved into the adoption and deletion of cultures, and also their hybridization: "The result of every union of cultures is similar to that of the reproductive process between individuals: the offspring always has something of both parents but is always different from each of them" (ibid., p. 103).

The biological metaphor served to elucidate the point, honed by scholars over the decades that followed, that the meeting of cultures, be it via violent clash or copacetic dovetailing, inevitably produces a new epistemology, one that is not simply a sum of parts. As Welsch noted, "new forms of entanglement are a consequence of migratory processes, as well as of worldwide material and immaterial communication systems and economic interdependencies and dependencies" (1999, p. 68) and that "in meeting with other forms of life there are always not only divergences but opportunities to link up, and these can be developed and extended so that a common lifeform is fashioned which includes even reserves which hadn't earlier seemed capable of being linked in" (p. 72–73). The centrality of nature in transcultural thinking is evident in his use of terminology such as offspring, migration, and lifeform.

Both transcultural scholars speak directly to the sorts of processes – reproductive and migratory – that Wergin finds problematic in transcultural thinking, and which prompt him to consider the risk that such discourse might reify a false dichotomy between nature and culture. To this point, transcultural thinkers often do speak of nature, but even in the examples above, nature plays no role beyond serving as a setting for human activity – it is processes of human movement that determine the recombination of gametes, livelihoods, and more.

At this dis/juncture, which Wergin notes has been scrutinized by post-colonial scholars, he pushes for a shift from ego to eco, and questions our right to speak for nature. His move is reminiscent of Mignolo's for *border thinking*, which "engages the colonialism of Western epistemology from the perspective of epistemic forces that have been turned into subaltern (traditional, folkloric, religious, emotional, etc.) forms of knowledge" (2001, p. 11). But whereas Mignolo draws battle lines between ways of thinking, Wergin moves a bit beyond this, placing the borderline between people and culture, on one side, and nature on the other … and then removes the line completely, breaking down the nature/culture divide by noting that "people and culture are intrinsic to nature."

Whereas Wergin implies that decolonial thinking can offer an escape from the culture/nature dualism too often infecting transcultural thinking, in effect he moves also beyond the borderlines of post-colonial scholarship. For example, whereas Mignolo's statement above might suggest that university students from dominant cultures learn from indigenous teachers, in Wergin's example, both of these groups together learn from "living country" – the land itself.

This extension of the boundary follows naturally when looking back on the trajectory of postcolonial thinking. The assertion of Leff (2000) and Boff (2002) that logocentric thought has fueled the ecologically destructive practices of modernity is the basis for Escobar's (2007) claim that "modernity has failed to enable sustainable worlds" because projects of epistemic decolonization are too often "based on identifying an exclusive space of enunciation 'of one's own' that is blind to its own constructedness" (p. 197). In Escobar's estimation, Latin American political ecology efforts point us in the direction of sustainability:

> This ecology's ethical perspective on nature, life, and the planet entails the questioning of modernity and development, indeed an irrefutable indictment of the developmentalist fallacy. By privileging subaltern knowledges of the natural, this political ecology articulates in unique ways the questions of diversity, difference, and inter-culturality – with nature, of course, occupying a role as actor and agent. (Escobar, 2007, 198)

Wergin's critique can be aptly applied to this near-miss thinking in two ways. First, in considering the constructedness of spaces of exclusion, the purpose is enunciation, which presupposes a need for those who speak to exclude on the presumption of inability – as per the example of living country provided, the minds of modernity presuppose, or at least do not comprehend, that nature is capable of speaking. Second, and as an adjunct of the first critique, even when nature is bestowed by the post-colonial thinker with the ability to act agentively, subaltern knowledges of it are still interpolated as a go-between. The post-colonial focus on dominant epistemes leads to a privileging of the epistemes of the subaltern, but this "rescuing" effects to keep nature captured, quiet, distant. But nature is all around us – is us, as well.

This is not to imply that nature is equally accessible from subaltern and dominant positions, however. As apparent in Wergin's example, in which the professor's strategy is "never telling [the students] much in advance," realizing that nature is all around us and that we are nature is not as simple as being told this in a classroom. Escaping the Western episteme with the intellectual tools developed within that episteme is difficult if not impossible. Post-colonial scholars' focus on epistemic dominance is helpful, but their proposed remedy overprescribes subaltern epistemic thinking as guide, translator, and teacher. The assignment of all these roles to the subaltern leaves none for nature, and in this way makes clear an uncertainty, albeit slight, about the task at hand. As Welsch (1999) reminds us:

> According to Wittgenstein, culture is at hand whenever practices in life are shared. The basic task is not to be conceived of as an understanding of foreign cultures, but as an interaction with foreignness […] and there is always a good chance for such interactions, because there exist at least some entanglements, intersections, and transitions between the different ways of life. (p. 202–203)

Wittgenstein (cf. 1984) may not have been specifically centering nature, but he was clearly dispelling of the notion that the problem was merely one of cultures. Here again, the juxtaposition of transcultural and post-colonial thinking proves mutually beneficial.

Evident in the aforementioned examples is that much of transcultural thinking has, since its earliest iterations, assumed nature to encompass people and culture. However, many transcultural scholars have neutralized nature's role, ignoring it entirely or assigning it to mere setting. For example, although Ortiz (1995) included tobacco and sugar in the title of his book, he was not writing about the displacement of plants from their native soils – he was writing about the calam-

itous effects on local culture of colonial agriculture projects. Similarly, Welsch's (1999) focus on migratory processes as catalyst for creation leans heavily on sociologists' conceptions of movement throughout social worlds and identity realization (cf. Berger, Berger and Kellner 1973) and attachments and cross-cutting identities (cf. Bell 1980), but gives short shrift to nature as creator. Sharing Welsch's focus on movement, Juneja (2011) defines transculturality as a recognition of "forms of mobility and connectedness that have been characteristic of cultures over centuries" (p. 24) without recognizing nature even as terrain.

Wergin brings focus to this all too frequent de-emphasizing of nature in transcultural scholarship by drawing on the scrutiny of the decolonial shift. His efforts are effective because much of postcolonial scholarship, in focusing explicitly on borderlines between cultures, makes overtures to ecological and environmental concerns but subscribes subaltern bodies as intermediaries between modern man and nature. Without the benefit of such critical post-colonial scholarship, scholars in both fields fall into the trap of speaking on nature's behalf, interrupting the teaching occurring all around us in every moment. It is at this juncture Wergin's proposed transecology urges patience and offers compelling examples of how, if we listen, we can learn from "living country" – and about ourselves. It is to these examples we turn next.

3 The Pedagogical Possibilities of Learning from "Living Country"

Wergin provides two examples of transecological experiences motivating people to engage in preservative practices differently, with the second serving as an example for how nature can reconcile different worldviews. Both examples demonstrate how "stewardship supports transcultural justice and sustainable development beyond modernist constraints" and "the acknowledgment of our interdependence with the environment can activate within people a resilience against the pressing global challenges posed by unprecedented biodiversity loss and environmental degradation." By reading these examples closely, I identify key features of nature-as-teacher that can be used to evaluate or create additional pedagogical possibilities.

The first example is a hotel that recognizes and harmonizes with the environmental niche in which it was constructed, having been built so as not to require air conditioning for much of the year and in such a way as to allow guests to "hear the birds…the rustling of wind and the breeze in the trees. And you feel the breeze across your body …" The hotel manager also incorporated plants with

low water requirements that are more appropriate to the semi-arid climate due to "a sense of responsibility to a community and to a place."

The attention to sensation in this example is demonstrative of the fact that nature's teaching is not of the intellectual type typifying instruction in schools. Rather, nature's teaching can be accessed and enjoyed by utilizing the senses of the body with which we can learn. This learning fosters an ability to act as a steward of nature, which is a necessary step toward "a *care-full* consideration of the inter-relationship of people and land." Modernist projects that extract from the land without such "care-full" consideration of possible consequences, which prioritize short-term, quarterly profits over the long-term sustainability of our species, can be presumed thus to be mitigated by listening to nature, realizing our place in it, and learning to act as good stewards of the Earth – what we might call "tenets of transecological teaching."

The second example was of a nine-day walk by university students of landscape architecture along the Lurujarri Heritage Trail along the Indian Ocean coast following the song cycle of the Goolarabooloo. As noted above, the professor does not provide much information prior to departure, explaining that "it's an experience that is difficult to put into words." Typically, after the first few days some students complain that they are not learning anything, reflective of the fact that many students only recognize learning as the sort of activities they have previously experienced in school. This reifies the importance of one tenet of transcultural teaching - using one's senses to learn – and suggests that much of formal schooling today actively disables some students from learning from nature.

The professor's lack of instruction effectively removes himself as an obstacle to student learning, and positions students to learn from all that speaks but is all too often ignored. Nine days traversing "living country" allows students time to (re)engage their senses – of heat and their need for the shade provided by trees, or of red dirt and the cleansing power of streams and the ocean. The Goolarabooloo serve as guides and translate by way of story-telling but, as per the post-colonial interventions detailed in the previous section, they do not go as far as to teach. Like the professor, they allow students to engage directly with nature and, in doing so, allow nature to speak, and to teach. Wergin refers to what happens next as "learning through experience," pointing out that when conventional learning habits fail, students develop resilience and a creative energy stemming from living country. These can thus be considered outcomes of transecological teaching that will result from engagements with nature's teaching.

Using our senses to receive nature's teachings, recognizing ourselves as inter-connected with other natural systems, learning to serve as care-full custodians of what we too often disregard as setting, and drawing resilience and creative energy from our interactions with nature – this list seems only to enter the shallows of nature's teachings. And yet even this preliminary list serves as a cogent argument for including nature on our faculty, letting nature serve as our classrooms, and for letting nature change us instead of simply changing nature into textbooks about natural phenomena and the natural world. Wergin closes by citing severe biodiversity loss and environmental degradation as a cause for seeking new ways to engage with issues that "challenge ethical and pedagogical aspects of teaching," and rightfully so – by all accounts, our ways of teaching and learning have not proven capable of provoking behavioral change or averting the potential extinction of our and so many other species. We are currently experiencing a sixth mass extinction event, with little way of collective, sustained action to change our ways. With that having been said, I will close on a slightly more uplifting note, by considering practical steps teachers can take today to let nature teach.

4 Nature Teaches

While not all school-based learning is exclusive of nature as teacher, the post-colonial and transcultural theorists cited above heavily emphasize the importance of mobility and entanglement – both of which are difficult to achieve from within the confines of a classroom. While it is possible for teachers to bring nature into the classroom in the forms of recordings, specimen, or otherwise, this generally amounts to decontextualizing, or denaturing, nature. The learning that can be drawn from analyzing the composition of an oil pellet is a subset of the learning that can be done by finding an owl pellet on the forest floor. That which students can discover in analyzing pictures of environmental disasters is less likely to provoke long-term behavioral change than a field trip to clean up a local park or to plant trees around the school.

As such, teachers can help their student learn from nature by taking them out of the classroom. Sometimes referred to as outbound education or experiential education, enrolling students in conservation activities at city, state, and national parks and botanical gardens offers students time to engage their senses and learn to interact with their environments. As but one example, picking up trash involves olfactory and tactile learning, repurposing collected trash into art engages students' creative faculties, and organizing gallery exhibits for their collective collected creations empowers student voice, provides an opportunity

to realize their inter-connectedness with nature, and gain experience as stewards of the natural world.

In an effort to provide actionable practical steps to guide educators seeking to collaborate with nature in teaching, I offer four recommendations, all based on my analysis of Wergin's notion of transecological teaching:

1) *Get close to it*: Take students outside of the classroom to natural areas such as forests, beaches, mountains, and meadows. The natural areas within driving distance of the school more than suffice – this is the niche in which your students exist. Even better than public parks and other spaces frequently visited by people are natural spaces that are not manicured, curated, or often encountered by people. What can students find and what can they learn from the material items in the area?
2) *Find yourself in it*: Beyond the inferences that can be derived from objects, encourage students to smell, feel, hear, see and, where safely possible, taste. Which of these sensations have they experienced before, and which are new? What can they learn by experiencing the feelings and sensations that arise in their bodies in this natural setting?
3) *Take care of it*: Ask students to collect any trash they might find, and to observe the fauna for signs of damage from wind, rain, animals or otherwise. Instruct them to take note of any damage they encounter so that they can later research ways to help trees and plants recover from such damage. Remind them that in some instances, destruction is part of a life cycle that leads to regrowth, and that not all damage warrants intervention. How can they determine when to intervene or not? How have humans traditionally engaged with the animals found here, and what effect has such intervention had on the ecological balance of this area? What evidence can they gather to determine the health of the natural environment they are visiting?
4) *Let it take care of you*: Task students with documenting the types of flora and fauna present in the setting they are visiting for later identification, either via apps such as Seek, photography, drawings, or descriptions. What medicinal uses are ascribed to various plants in this setting? How are animals, including humans at higher levels of the trophic pyramid, interacting with, depending on, and being cared for by the plants here?

This article begins with a quote from a transcultural theorist which, read in the context of the previous pages, highlights how unnatural our conventional educational practices are, how they effect to denature us, and what additional learning is now requisite for our own survival. This article now ends by noting that nature stands ready to provide us with the resilience and creative energy we will need

to (re)engage our senses, find ourselves in the destruction we have caused, and assume roles of stewardship in our companies and communities. The pedagogical possibilities of centering nature as teacher extend beyond those identified in this article or that upon which it reflects, and future scholarship should seek to further explore this potential. But let us learn in the ways identified herein, and help others in our communities to do so at once, so that we may provoke behavioral change and begin in earnest to care for our environment and, in turn, be cared for by our resilient planet – our home, our playground, our classroom.

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Constanze Bartsch und Marion Bönnighausen

Third Space

Potenziale und Grenzen eines Konzepts im Kontext der Lehrpersonenbildung

Zusammenfassung. Nicht nur im Kontext von Heterogenität rückt das Thema der Kooperation gegenwärtig in das Zentrum bildungswissenschaftlicher und -politischer Debatten. Kooperationen, die sowohl Professionalisierungs-, als auch Schul- und Unterrichtsentwicklungsprozesse anstoßen und Synergien bei Arbeitsprozessen erzeugen sollen, werden auch zunehmend als Ansatzpunkt verstanden, um durch die interinstitutionelle Zusammenarbeit zwischen Studierenden und schulischen Lehrkräften das traditionell binär gedachte Verhältnis von Theorie und Praxis zu überwinden. Bisher liegen nur wenige einschlägige theoretische Konzeptualisierungen sowie operationalisierbare und transferfähige Begleitformate für hochschulisch-schulische Kooperationen vor, welche sowohl die Theorie-Praxis-Problematik als auch die Ziel- und Prozessebene der Kooperation gleichermaßen berücksichtigen. Das Konzept des *Third Space* nach dem Kulturtheoretiker Homi K. Bhabha ist in diesem Zusammenhang insbesondere in bildungs- bzw. professionswissenschaftlichen Kontexten zu einem vieldiskutierten zentralen Bezugspunkt geworden. Der vorliegende Beitrag setzt sich vor dem Hintergrund von Erfahrungen mit einem Kooperationsprojekt von Studierenden und schulischen Lehrpersonen mit vorliegenden Modellierungen des *Third Space* auseinander und zeigt sowohl Inkongruenzen als auch Chancen auf.

Schlüsselwörter. Kooperation, Lehrpersonenbildung, Lehrerbildung Lehrerprofessionalisierung, Professionalisierung, Theorie-Praxis-Dichotomie, Theorie-Praxis-Integration, Third Space, Hybrider Raum, schulische Praxisphasen

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Third Space

Potential and Limitations in the Context of Teacher Education

Abstract. Cooperation stands in the foreground of educational policies regarding teacher education and the aspect of diversity. Cooperative approaches which aim to initiate processes of professionalization, lesson and school development as well as synergy effects in work processes also serve as the starting point for new reflections on the interinstitutional collaboration between students and teachers and for rethinking the binary of theory and praxis. But with regard to cooperation between university and schools, it can be stated, that there are neither many pertinent theoretical conceptualizations nor do exist many operationalizable and transferable formats which take into account not only the theory-praxis-problem but also objectives and processes of cooperation. The concept of the *Third Space* by cultural theorist Homi K. Bhabha has been quite intensively discussed by some scholars in the context of cooperation, teacher education and professionalization. Against the background of a cooperative project for students and teachers, the present article deals with the reception and theoretical adaptations of the *Third Space* and reveals incongruences and chances.

Keywords. Cooperation, Teacher Education, Teacher professionalization, Professionalization, Theory-Practice Gab, Third Space, Hybrid Space, Practice Phase

1 Kooperation als Herausforderung in der Lehrpersonenbildung – Projekterfahrungen an der Schnittstelle von Universität und Schule

Die vielfältigen Herausforderungen im Schulsystem insbesondere im Kontext von schulischer Heterogenität rücken das Thema der Kooperation gegenwärtig in das Zentrum bildungspolitischer wie bildungswissenschaftlicher Debatten (vgl. etwa Lütje-Klose, Urban 2014a; Kreis et al. 2016). Damit Kooperation zu Bildungsteilhabe und -erfolg der beteiligten Akteure führen kann (vgl. Boller et al. 2018), sind theoretische Beschreibungsinstrumente zur Erfassung von Gelingensbedingungen bzw. vielfältige Formate zur operativen Gestaltung von Lehrerkooperation entwickelt worden, die auch zunehmend Kooperationen zwischen verschiedenen Berufsgruppen im Sinne multiprofessioneller Teams (vgl. Fabel-Lamla 2018; Richter, Pant 2016, S. 13) oder interinstitutioneller Kooperationen (vgl. Berkemeyer et al. 2011, S. 225) berücksichtigen. Im Vordergrund steht hierbei die Frage

nach Professionalisierungszielen, Wirkfaktoren und Gelingensbedingungen von Kooperationen im Rahmen des Lehramtsstudiums (vgl. Terhart 2012; Kleemann, Jennek, Vock 2019), deren Akteure aus unterschiedlichen Berufen oder Institutionen kommen.

Dieser Frage möchten wir vor dem Hintergrund der interinstitutionellen Kooperation zwischen Universität und Schule nachgehen, wie wir sie im Teilprojekt *Kooperative Praxisprojekte* im Rahmen der *Qualitätsoffensive Lehrerbildung* an der Westfälischen Wilhelms-Universität Münster (WWU) erproben. Ziel ist die Professionalisierung Studierender und Lehrkräfte im Bereich der Unterrichtsentwicklung in unterschiedlichen Fächern (vgl. Bönnighausen 2019; Bartsch, Bönnighausen 2018). An dem Forschungs- und Entwicklungsprojekt *Kooperative Praxisprojekte* sind die Fachdidaktiken Deutsch, Geschichte, Geographie, Mathematik, Französisch/Spanisch sowie Philosophie beteiligt, die interdisziplinär zum *Textverstehen im Fach* zusammenarbeiten.[1] Da Textverstehen eine zentrale Funktion für Bildungsteilhabe zukommt (vgl. Eikenbusch 2007), wird eine fachintegrale Leseförderung für angehende Fachlehrer:innen als elementare Professionalisierungsaufgabe der Fachdidaktiken verstanden (vgl. Bönnighausen et al. 2019). Im interdisziplinären Austausch werden daher Lehr-Lern-Konzepte zur Förderung des strategiebasierten und heterogenitätssensiblen Textverstehens im Fach entwickelt, die von Studierenden in universitären Projektseminaren didaktisch-methodisch modelliert und für den Einsatz im Unterricht vorbereitet werden. Kooperationsschulen ermöglichen anschließend den Studierenden in (unterschiedlich intensiver) Zusammenarbeit mit Lehrpersonen die Umsetzung der Unterrichtseinheiten zur Vermittlung fachspezifischer Lesestrategien in heterogenen Lerngruppen. Der Einsatz an den Kooperationsschulen bietet den Rahmen, in dem durch eine reflexive Verzahnung von wissenschaftlich-theoretischen und handlungspraktischen Wissensbeständen eine Professionalisierung der Studierenden angebahnt werden kann (zur Modellierung der Reflexion vgl. Krüger, Winter 2019). Für die Umsetzung von kooperativen Praxisprojekten und speziell für die zielbezogene Durchführung der Projektseminare mit integrierter

1 Das Teilprojekt ist in dem übergeordneten Projekt *Dealing with Diversity* (*DwD*) angesiedelt, das seit 2016 von der *Qualitätsoffensive Lehrerbildung* an der WWU Münster gefördert wird. Das Gesamtprojekt DwD verfolgt das Ziel einer quantitativen und qualitativen Steigerung von reflexiven Praxisanteilen im Lehramtsstudium mit dem Schwerpunkt der Kompetenzentwicklung im Bereich des professionellen Umgangs mit einer heterogenen Schülerschaft. Während die Praxisanteile in zwei anderen Teilprojekten so gestaltet sind, dass sie im Format von Videos in die universitäre Lehre gebracht werden oder im Format von Lehr-Lern-Laboren eine komplexitätsreduzierte Auseinandersetzung mit schulischer Praxis in der Universität erlauben, gehen im Teilprojekt *Kooperative Praxisprojekte* Studierende in die Schulen und unterrichten (gemeinsam mit schulischen Lehrpersonen) in authentischen Settings an Kooperationsschulen; vgl. https://www.uni-muenster.de/QLB-DwD/ [28.11.2022].

schulischer Praxisphase kommt der hochschulisch-schulischen Kooperation damit ein zentraler Stellenwert zu (vgl. Friker, Kilimann 2019). Die Lehrkräfte an den Kooperationsschulen wiederum profitieren durch die Auseinandersetzung mit innovativen didaktisch-methodischen Konzepten sowie durch die Möglichkeit des Team-Teachings in Zusammenarbeit mit Studierenden.

2 Konzeptualisierung und Realisierung der hochschulisch-schulischen Kooperation

In der projektspezifischen Konzeptualisierung stehen auf der individuellen Ebene die theoriegeleitete Reflexion einer fachlichen Vermittlungssituation sowie der persönlichen Erwartung an die Kooperation und Einstellungen zur Kooperation im Mittelpunkt. Die *sachbezogene Ebene* umfasst die Klärung von Aufgaben- und Verantwortungsbereichen in Bezug auf die Planung und Durchführung der Unterrichtsreihe. Auf der *interaktionellen Ebene* wird im Projekt die Zusammenarbeit von Studierenden und Lehrkräften durch die Kooperationsformen nach Gräsel et al. (2006) – Austausch, gemeinsame Arbeitsteilung, Ko-Konstruktion – organisiert (vgl. Lütje-Klose 2014a).

Hierbei zeigen sich strukturelle Diskrepanzen, wie sie nicht untypisch für hochschulisch-schulische Kooperationsvorhaben sind: Zum einen sind Universität und Schule grundsätzlich unterschiedliche Bildungsinstitutionen bzw. unterschiedliche Systeme mit je eigenen Funktionsweisen und Zielsetzungen. Zum anderen kommt es im Zuge des sich wandelnden Verständnisses des Lehrpersonenberufs (vgl. Terhart 2011) bzw. von „pädagogischer Professionalität“ (Helsper, Tippelt 2011, S. 268) notwendigerweise zu einer „Intensivierung von Professionalisierungsbestrebungen“ (Helsper, Tippelt 2011, S. 275), die Reflexionen der universitären Lehrpersonenbildung bzgl. ihrer Funktion für die Berufspraxis zur Folge haben.

Im Hinblick auf die jeweiligen (Aus-)Bildungsphasen im Kontext von Lehrpersonenbildung ließe sich argumentieren, dass die in den einzelnen Phasen für den jeweiligen Kompetenzaufbau relevanten Wissensbereiche zwar stärker akzentuiert werden, aber nie in einer Ausschließlichkeit dominieren. So könnten beispielsweise Fachwissen, fachdidaktisches Wissen und pädagogisches Wissen als Bestandteile des Professionswissens (vgl. Terhart 2007, S. 47) als kontinuierlich und querliegend zu den Phasen aufzubauende Wissensbestände betrachtet werden. Was jedoch die universitäre erste Ausbildungsphase nicht in derselben Intensität wie die schulbasierte zweite Ausbildungszeit ermöglichen kann, ist vor allem der erfahrungsbasierte Aufbau unterrichtspraktischen Handlungswissens,

das einen grundsätzlich anderen Wissenstyp darstellt als das nach wissenschaftlichen Standards produzierte theoretisch-konzeptuelle oder wissenschaftlich-theoretische Wissen (vgl. Heid 2004).

Für die Studierenden im Projekt *Kooperative Praxisprojekte* ergibt sich durch die integrierte Praxisphase die Möglichkeit, situations- bzw. fallbezogene Elemente aus beiden Wissenstypen durch eine modellgeleitete Reflexion einer fachlichen Vermittlungssituation (vgl. Krüger, Winter 2019) miteinander zu verknüpfen und vertieft zu bearbeiten. Diese Art der Verzahnung von Theorie und Praxis lässt sich als eine zentrale Herausforderung der ersten Phase der Lehrpersonenbildung identifizieren. Hier ließe sich annehmen, dass die ko-konstruktive Zusammenarbeit von Studierenden und Lehrpersonen eine Chance darstellt, indem die jeweils unterschiedlich ausgestalteten Wissensbestände ko-konstruktiv aufeinander bezogen werden können.

2.1 Erste explorative Evaluationsergebnisse

Im WS 2016/17 wurden im Fachprojekt Deutsch explorative Erhebungen u. a. zur Zufriedenheit der Studierenden und Lehrkräfte mit der Kooperation durchgeführt. Als Erhebungsinstrumente dienten ein Fragebogen mit offenen und skalierten Fragestellungen, leitfadengestützte Interviews und Stundenprotokolle. Verglichen wurden die Erwartungen der Studierenden (N=26) und der Lehrkräfte (N=8) vor der kooperativen Praxisphase mit ihren Erfahrungen aus der konkreten Zusammenarbeit (N=19). Die Auswertung erfolgte gemäß den Kriterien der qualitativen Inhaltsanalyse (vgl. Kuckartz 2014). Das vorliegende Material wurde als ein textueller Korpus behandelt, durch dessen Analyse sich Aussageformationen des Theorie-Praxis-Diskurses aufzeigen lassen.

Wie sich anhand der Daten zeigt, nehmen sich die Studierenden auf der einen Seite als pädagogische Novizen wahr, was sich besonders in der Erwartung von Unterstützung und dem Wunsch nach Feedback in Bezug auf ihre Berufsrolle als zukünftige Lehrkräfte durch die Lehrperson ausdrückt. In dem Zusammenhang wünschen sie sich Anerkennung für ihren Einsatz („Für die meisten Studierenden ist es Neuland, Verläufe und Materialien zu erstellen. Dabei wird meist viel Mühe und Zeit investiert. Eine Wertschätzung dieser Arbeit mit der passenden Portion Kritik ermutigt für weitere Projekte.“) sowie Rückmeldungen zu ihrer beruflichen Eignung („Es wäre schön gewesen, Rückmeldung für den Beruf als Lehrerin zu bekommen.“). Obwohl sie sich selbst im Hinblick auf ihre pädagogische und unterrichtspraktische Expertise als lernende Novizen darstellen, möchten sie als gleichwertige Kooperationspartner ‚auf Augenhöhe‘ wahrgenommen

werden („Wir sollten ernst genommen werden."/„Sowohl Studierende als auch die Lehrer sollten sich möglichst auf Augenhöhe begegnen.") und wünschen sich einen gleichberechtigten Status als Lehrkraft während der unterrichtspraktischen Arbeit („dass Lehrer und Studierende als Team in der Klasse stehen, und der Lehrer nicht offensichtlich den Studenten als ungelernte Person darstellt."). Auf der anderen Seite verwiesen ausnahmslos alle Studierenden in Bezug auf die Frage, welchen Gewinn die Lehrkräfte aus der Kooperation ihrer Einschätzung zufolge ziehen, auf ihren besonderen Status als fachliche Experten („Wir waren Experten für den Inhalt"/„den Kindern wurde ein Themengebiet eröffnet, in dem sich die Lehrkraft nicht so sicher zu sein schien, sodass wir als Experten vor der Klasse auftraten"). Die Studierenden verstanden sich als Impulsgeber für Innovationen („Sie [die Lehrkräfte] haben neue Impulse bekommen, Lesestrategien zu vermitteln"/„Wir bringen einen anderen Blickwinkel auf Schule und Unterrichtsgestaltung mit.").

Die Ergebnisse, die an dieser Stelle nur ausschnittartig dargestellt werden können, legen die Hypothese nahe, dass die Studierenden über ein Selbstkonzept verfügen, das durch den Gegensatz (*pädagogische*) *Novizen* versus (*fachliche*) *Experten* bestimmt ist. Wie das Zitat „Die Lehrperson bringt das pädagogische Wissen und evtl. Fachwissen ein, die Studierenden bringen Fachwissen ein" pointiert verdeutlicht, werden offenbar Verantwortlichkeiten bzw. Zuständigkeiten zwischen Schule und Hochschule aufgeteilt, so dass eine institutionelle Trennung von fachlicher Theorie und pädagogischer Praxis vollzogen wird. Die Kooperation mit Lehrpersonen, so die Hypothese, trägt tendenziell zu einer Verfestigung der studentischen Selbstkonzepte bei, weil sich vermuten lässt, dass trotz interner Fortbildungsformate (vor der Praxisphase) die beteiligten Lehrpersonen während der Praxisphase entsprechend komplementäre Selbstbilder im Sinne eines Theorie-Praxis-Binarismus ausbilden und entlang diesen agieren. So verstanden sich die mitwirkenden Lehrpersonen als pädagogische Vorbilder für die Studierenden („Ist doch klar, dass sie als Studierende Anleitung benötigen.") und sahen bei den Studierenden vor allem einen Mangel an Erfahrungswissen gegeben („Aber ich denke immer, das ist die mangelnde Erfahrung, die die Studierenden hatten mit dem Erstellen von Arbeitsaufträgen."). In diesem Kontext konstatierten die Lehrkräfte zudem eine Diskrepanz zwischen akademischem Wissen und der Realität des Unterrichtsalltags („In der Schulpraxis konnte ich mein Wissen von der Uni nicht gebrauchen"), woraus sie indirekt einen Lerngewinn für die Studierenden durch die Konfrontation mit der Schulrealität ableiteten („Erfahrungsmöglichkeit Diskrepanz universitäre Reihenplanung und didaktischer Alltag"). Fachliche Expertise wiederum sprachen sich die Lehrpersonen selbst nicht gänzlich ab und schätzten durchaus den Zugewinn an Innovationen („Ich hatte einen Einblick in neue Erkenntnisse der didaktischen Forschung.").

Trotz der Einnahme und Zuweisung binärer Positionen war die Kooperation von dem gemeinsamen Wunsch nach einer gelingenden Zusammenarbeit bestimmt. Alle Beteiligten äußerten den Wunsch, dass „Lehrer und Studenten als Team in der Klasse stehen“ und insbesondere die Studierenden wollten als gleichwertige Kooperationspartner ‚auf Augenhöhe‘ wahrgenommen werden („Sowohl Studierende als auch die Lehrer sollten sich möglichst auf Augenhöhe begegnen.“).

Bisher liegen nur wenige einschlägige Theoriekonzepte speziell für hochschulisch-schulische Kooperationen im Rahmen von Praxisphasen vor (vgl. Schellenbach-Zell, Wittwer, Nückles 2019; vgl. Hascher 2011, S. 12–13), die sowohl die *Theorie-Praxis-Problematik* als auch die *Ziel- und Prozessebene der Kooperation* gleichermaßen berücksichtigen. In diesem Kontext stellt der sogenannte *Third Space* bzw. hybride oder auch dritte Raum eine viel beachtete Konzeptualisierung dar (vgl. Zeichner 2010; Reusser, Fraefel 2017; Pilypaityte, Siller 2018; Fraefel 2018), die darauf ausgerichtet ist, das binär gedachte Verhältnis von Theorie und Praxis zu hinterfragen sowie die Akteur:innen, wie etwa Studierende und schulische Lehrpersonen, in eine ko-konstruktive (vgl. Gräsel, Fussangel, Pröbstel 2006) bzw. ko-produktive (vgl. Reusser, Fraefel 2017) Zusammenarbeit zu bringen.

Wir möchten in unserem Beitrag der Frage nachgehen, ob sich das Konzept des *Third Space* dazu eignet, eine solche Kooperation „auf Augenhöhe“ (Pilypaityte, Siller 2018, S. 3), wie sie auch von unseren Studierenden als Wunschvorstellung formuliert wurde, zu ermöglichen. Dazu wird in einem ersten Schritt das Konzept des *Third Space* nach dem Kulturwissenschaftler Homi K. Bhabha vorgestellt. Da dieses (in stark verkürzter Form) die Grundlage für die aktuellen Modellierungen ko-konstruktiver Kooperation von Studierenden, Lehrkräften (und Dozierenden) bildet, werden diese in ihren Bezugnahmen auf das Bhabha’sche Konzept diskutiert. Den Beitrag schließen Überlegungen ab, wie sich das ursprüngliche, kulturwissenschaftlich akzentuierte Konzept des *Third Space* nach Bhabha für Kooperationen zwischen Studierenden und schulischen Lehrpersonen produktiv machen ließe.

3 Das Konzept des *Third Space* nach Homi K. Bhabha

Das insbesondere im Forschungskontext schulpraktischer Studien intensiv rezipierte Konzept des *Third Space* nach Homi K. Bhabha gehört ursprünglich der postkolonialen Theoriebildung an, die zu den kritischen Gesellschafts- und Kulturtheorien gezählt wird und von den im anglo-amerikanischen Raum verbreiteten sogenannten *Postcolonial Studies* und den *Cultural Studies* rezipiert wird.

Dabei steht die Analyse von (historisch spezifischen) Verschränkungen von Wissen und Macht, welche die koloniale Ordnung bedingen und strukturieren, im Zentrum (vgl. Castro Varela, Dhawan 2015, S. 22). Bhabha arbeitet an der interdisziplinären Schnittstelle von literaturwissenschaftlicher und postkolonialer Theoriebildung, die – zum Teil unter Rückgriff auf poststrukturalistische und dekonstruktivistische Theoriebildung – neben Diskursen auch die Analyse von textuellen Artefakten wie Literatur und Kunst umfasst. Die wesentlichen Unterschiede zwischen den gegenwärtigen Rezeptionsweisen seiner Theorie und dem originären kulturwissenschaftlichen Konzept zeigen sich anhand des jeweiligen Verständnisses von Kultur und Macht sowie Differenz und Hybridität, die grundlegende Pfeiler von Bhabhas Gedankengebäudes darstellen.

Zentral für den *Third Space* nach Bhabha ist eine spezifische Sicht auf das Zusammenspiel von Kultur und Macht. Kultur bezeichnet für ihn „a signifying or symbolic activity" (Bhabha, Rutherford 1990, S. 209), d. h., Kultur ist gegeben, wenn semiotische bzw. symbolische Prozesse der Bedeutungserzeugung und der Bedeutungsverschiebung stattfinden. Damit proklamiert Bhabha ein performatives (und kein dichotomes) Verständnis von Kultur und geht davon aus, dass „die Bedeutung und Symbole von Kultur nicht […] festgelegt sind und dass […] Zeichen neu belegt, übersetzt und rehistorisiert und gelesen werden können." (Bhabha 2000, S. 57). Kultur im Sinne Bhabhas entsteht ausschließlich im „differentiellen Modus der Äußerung" (Bonz, Struve 2006, S. 152). Um sich selbst (und seiner kulturellen Identität) im kulturellen Bedeutungsgeflecht Ausdruck zu verleihen bzw. diese zu repräsentieren, müssen Subjekte über symbolische Macht (*agency*) verfügen. „Die Macht", so heißt es bei dem Diskurstheoretiker Michel Foucault, auf den Bhabha sich grundlegend bezieht, ist jedoch „nicht etwas, was man erwirbt, wegnimmt, teilt, was man bewahrt oder verliert; die Macht ist etwas, was sich von unzähligen Punkten aus und im Spiel ungleicher und beweglicher Beziehungen vollzieht" (Foucault 1983, S. 115). Jede zwischenmenschliche Interaktion findet dementsprechend in einem Geflecht aus Diskursen (u. a. sprachförmige Ordnungsstrukturen) statt, das von Machtmechanismen geprägt ist. Diese bestimmen, welche Sinnkonstitutionen gefördert oder unterdrückt werden (vgl. Struve 2013, S. 67).

Für kulturelle Repräsentationen ist Differenzbildung notwendig. Sie ist laut Bhabha konstitutiv für kulturelle Sinn- und Identitätsbildung (vgl. Struve 2013, S. 67). Entsprechend schlägt er vor, „culture as difference" (Bhabha, Rutherford 1990, S. 209) zu konzeptualisieren. Bhabhas Differenzverständnis umfasst semiotische, aber auch performative Prozesse der Bedeutungserzeugung und der Bedeutungsverschiebung (vgl. Bonz, Struve 2011, S. 142). Der Begriff der Hybridität hängt unmittelbar mit dem der Differenz zusammen, denn dieser bezeichnet

eine (aus dem postkolonialen Kontext stammende) Strategie, die Verwendungsweise von Begriffen zu verändern. Bhabha greift dazu die einst pejorative Bedeutung von Hybridität der biologistischen Rassediskurse des 19. Jahrhunderts (vgl. Rath 2010, S. 19) auf und wendet sie positiv: Hybridität fungiert nun „als eine Denkfigur, die keine Synthese, keinen harmonischen Ausgleich zwischen zwei oppositionellen Kulturen beschreibt" (Struve 2013, S. 101). Sie ist vielmehr als eine subversive und kämpferische Strategie der sprachlichen Repräsentation aufzufassen (vgl. Struve 2013, S. 102), die Machtstrukturen destabilisieren kann. Hybridität ist damit nach Bhabha vor allem als „Sprach- und Diskursraum" (Struve 2013, S. 103) zu verstehen, in dem „andere ‚negierte' Kenntnissysteme vom dominanten Diskurs Besitz ergreifen und die Basis von Autorität – seine Erkenntnisregeln – verfremden" (Bhabha 2000, S. 168). Insbesondere durch die Ausbildung einer solchen Handlungsmacht eröffnen sich kulturelle Zwischenräume der Intervention (vgl. Bhabha 2000, S. 12), die Bhabha als *Third Spaces* bezeichnet. *Third Spaces* kommt daher das Potenzial zu, semiotische Nischen zwischen festgeschriebenen bzw. binären Positionen (z. B. schwarz | weiß; Kolonisierende | Kolonisierte; Orient | Okzident) zu eröffnen. Berühmt geworden ist in diesem Zusammenhang die bildliche Vergegenwärtigung des *Third Space* durch die „Konzeptmetapher" (Struve 2017, S. 227) des Treppenhauses.[2] In der Interpretation Bhabhas avanciert das Treppenhaus zu einem „Schwellenraum zwischen den Identitätsbestimmungen" (Bhabha 2000, S. 5) und symbolisiert – als Figuration des *Third Space* – den diskursiven und unabschließbaren Prozess der Selbstkonstruktion, der nur temporär stabile Selbstbilder hervorbringt.

4 Das Konzept des *Third Space* nach Homi K. Bhabha im Kontext kooperativer Zusammenarbeit

Der Rückgriff auf die Vorstellung eines Dritten Raums bietet sich im Kontext von (auch interinstitutionellen) Kooperationen als Lösung im Umgang mit Akteursgruppen an, die aus unterschiedlichen Zusammenhängen, mit unterschiedlichem Wissen und auch unterschiedlichen Erwartungen und Selbstkonzepten aufeinanderstoßen. Ziel ist es hierbei, ein produktives Teamergebnis durch eine Zusammenarbeit ‚auf Augenhöhe' zu erreichen. Die Adaption des Konzeptes des Dritten Raums bzw. *Third Space* in diesem Zusammenhang ist jedoch nicht unproblematisch, da gerade die gewünschte Auflösung von Binarismen mit den konstitutiven Pfeilern des Konzepts von Bhabha konfligiert.

2 Das Treppenhaus als Sinnbild eines Zwischenraums entstammt der Installation *Sites of Genealogy* der afro-amerikanischen Künstlerin Renée Green (Institute of Contemporary Art, New York 1990), die es „für eine Inszenierung identitätsstiftender Binärismen" (Struve 2013, S. 123) nutzte

4.1 Die Rezeption des *Third Space* in bildungs- bzw. professionswissenschaftlicher Perspektive

Aktuelle bildungs- bzw. professionswissenschaftlich akzentuierte Ausführungen zum *Third Space* beziehen sich zusammengefasst maßgeblich auf zwei Dimensionen: Erstens sollen in einem hybriden bzw. dritten Raum Akteur:innen aus Schule und Hochschule so zusammenarbeiten, dass distinkte Rollenzuschreibungen unterlaufen werden und auf die „Durchsetzungsmacht in Sach- und Verfahrensfragen" (Fraefel 2018, S. 21) verzichtet wird. Leonhard et al. (2016) betonen den „partnerschaftliche[n] Ansatz bei der Generierung von Berufswissen" (ebd., S. 19) und verstehen den Third Space als Ort, „in dem alle Akteure bereit sind, ihre Positionen in Frage stellen zu lassen, auf Augenhöhe zusammenzuarbeiten und ein dialektisches Verhältnis von akademischem und praxisbasiertem Wissen zuzulassen" (ebd., S. 91). Dies kann als *Dimension der sozialen Praktiken* bezeichnet werden. Diese Dimension regelt vor allem rollenbezogene Aspekte und umfasst normative Setzungen wie z. B. rollengebundene Handlungsweisen. Eng damit verknüpft ist die zweite Dimension: Im *Third Space* sollen „[t]raditionell vorhandene Grenzen und Binaritäten wie z. B. zwischen Theorie und Praxis" aufgehoben werden (Pilypaityte, Siller 2018, S. 3), und es soll „praxisfähige[s]" (Fraefel 2018, S. 13) und „flexible[s] Professionswissen" kollaborativ aufgebaut werden (ebd., 23). Dies lässt sich als die *epistemologische Dimension* des *Third Space* beschreiben. Sie umfasst dasjenige Wissen, das aus der Dimension der sozialen Praktiken emergieren soll.

Stellen Reusser und Fraefel (2017) den *Third Space* vor allem in den Dienst der Unterrichts- und Schulentwicklung (vgl. ebd. S. 19), so heben Pilypaityte und Siller (2018) das Potenzial des *Third Space* für Professionalisierungsprozesse hervor:

> Wendet man diesen Ansatz auf die Prozesse der Zusammenarbeit im Rahmen der Lehrerprofessionalisierung an, so geht es auch in diesem Zusammenhang um die Aufhebung von traditionell vorhandenen Grenzen und Binaritäten wie z. B. zwischen Theorie und Praxis, indem ein integrativer Ansatz zur Vernetzung einzelner Wissensbestandteile gewählt wird, und zwischen den Verantwortungsbereichen, indem die bisher in Phasen und Institutionen aufgeteilten Aufgaben gemeinsam angegangen werden. (Pilypaityte, Siller 2018, S. 3)

Die damit verbundenen basalen *Zielsetzungen* schließen hier an: Studierende, schulische Lehrkräfte sowie Hochschuldozierende sollen „auf Augenhöhe" (Fraefel 2018, S. 20) und losgelöst von institutionell bedingten Machtstrukturen

im Sinne eines „ko-produktive[n] Dialog[s]“ (Reusser, Fraefel 2017, S. 19.) zusammenarbeiten. Darauf aufbauend soll die Kluft zwischen universitärem und schulischem Wissen überwunden werden, wie bereits Ken Zeichner in seinem Referenztext zu hybriden Räumen in der Lehrpersonenbildung konstatiert: „Third spaces involve a rejection of binaries such as practitioner and academic knowledge and theory and practice and involve the integration of what are often seen as competing discourses in new ways“ (Zeichner 2010, S. 92). Für Reusser und Fraefel (2017) ist der hybride Raum dementsprechend der Ort, wo „zwei Kulturen zusammenkommen“ (ebd., S. 19–20.) und die Akteur:innen bereit sind, sich gedanklich von ihren Herkunftskontexten zu lösen und „im ko-produktiven Dialog etwas Neues zu schaffen“ (ebd., S. 19–20).

Die dargelegten konzeptuellen Vorstellungen eines *Third Space* als ein Raum des harmonisierenden Ausgleichs, der eine von Hierarchie, Macht und Rollenzuweisungen befreite und damit unbelastete und vertrauensvolle Zusammenarbeit ermöglicht, ist eine vielversprechende Option, um gerade hochschulisch-schulische Kooperationen produktiver zu gestalten. Die Berufung auf Bhabha bleibt jedoch strittig, verdeutlicht man sich die Unterschiede von Rezeption und originärer Theorie im Hinblick auf die mit dem *Third Space* verknüpften Zielsetzungen und verwendeten Begrifflichkeiten. So stehen die angestrebte Verwirklichung eines Machtverzichts der handelnden Personen (vgl. Fraefel 2018) und die damit einhergehende Vorstellung, dass berufliche Rollen mit dem Ziel einer „herrschaftsarmen Diskurskultur“ (Reusser, Fraefel 2017, S. 20) temporär abgelegt werden können, in diametralem Gegensatz zu dem (oben skizzierten) Verständnis Bhabhas von Kultur und Macht. Auch dass Differenzbildung vermieden werden soll und Akteur:innen Ziele teilen sollen (vgl. Siller, Pilypaityte 2018, S. 4–5), widerspricht nicht nur dem Differenzbegriff von Bhabha, sondern auch dessen Hybriditätsbegriff, denn dieser meint sprachlich-diskursive Strategien des Bedeutungskampfes und ist mit der Verhandlung von Sachfragen zwischen Akteuren mit divergierenden Wissensvoraussetzungen und Berufsrollen nicht gleichzusetzen.

Damit stellt sich die skizzierte Konzeption des *Third Space*, die einen ideellen Ort der Lehrpersonenbildung entwirft, als gerade dann problematisch dar, wenn die Theorie Bhabhas (vermeintlich) zu ihrer Grundlage gemacht wird. Denn auf der einen Seite steht das originäre Konzept des *Third Space* postkolonialer und kulturtheoretischer Provenienz mit *de-konstruktivistischen* Implikationen in Bezug auf den Zusammenhang von Macht und kultureller Identität; auf der anderen Seite steht ein pädagogisch profiliertes Konzept, das *konstruktivistisch* geprägt und nicht zuletzt im positivsten Wortsinne konstruktiv für die „Zusammenarbeit im Dienste der Unterrichtsentwicklung“ (Reusser, Fraefel 2017, S. 19) sein soll.

Grundsätzlicher gesagt, steht hier ein bildungswissenschaftliches ‚Konzept der Kooperation', das ein gemeinschaftliches Handeln ‚auf Augenhöhe' in inhaltlichen Fragen anstrebt, einem postkolonialen ‚Konzept der Subversion' gegenüber, das die Möglichkeit von identitätskritischen und differenzbildenden Akten als kultursemiotische Prozesse begründen will.

4.2 Die Rezeption des *Third Space* nach Homi K. Bhabha in diskurskritischer Perspektive

Inwieweit kann aber nun gerade die originäre Theorie Bhabhas einen Beitrag zur Unterstützung der Kooperationen zwischen Studierenden und Lehrpersonen leisten? Da Bhabhas theoretisches Denken an der grundlegenden Frage ausgerichtet ist, wie Subjekte sich mittels diskursiver und symbolischer Handlungsmacht selbst bilden und überdies das kulturelle Repräsentationsgefüge verändern können, zeigt sich die Anschlussfähigkeit dieser Theorie an Fragestellungen der Lehrpersonenbildung in der Ebene des Erkenntnisinteresses an Prozessen der Subjektkonstituierung und deren diskursiv-normativen Bedingungen (vgl. Leonhard 2018, S. 85–86). Unser Vorschlag ist, sowohl auf die subjekt- als auch auf die diskurskritischen Implikationen der Theorie Bhabhas abzuheben und diese als Instrumente der Analyse und Reflexion binärer Selbstkonzepte nutzbar zu machen.

Anhand der eingangs im Rahmen der Problemstellung dargelegten Äußerungen von Studierenden und Lehrpersonen in unserem Projekt lässt sich diskutieren, inwieweit die zum Ausdruck kommenden binär artikulierten Selbstkonzepte bzw. Subjektentwürfe Aushandlungspotenzial im Kontext des *Third Space* nach Bhabha bieten. Als diskursive Effekte eines Theorie-Praxis-Diskurses konstituieren sie sich entlang einer grundsätzlichen institutionellen Spaltung, deren Wissensordnungen sich gegenseitig ausschließen, und stellen sich, diskursanalytisch gesprochen, als diskursive Subjektivierungsstrategien dar. Denn das Subjekt formt sich selbst, indem es Wissen über sich im Rahmen von sogenannten wahren Diskursen bzw. „hochspezifische[n] Wahrheitsspiele[n]" (Foucault 2007, S. 189) produziert (vgl. Foucault 2009, S. 16–17). In den Aussagen der Studierenden und Lehrpersonen im Rahmen unserer Erhebungen werden diese Subjektivationsprozesse in Form von sprachlichen Äußerungen beobachtbar. In diesem Sinne geht auch Bhabha davon aus, dass Subjekte sich durch eine „Äußerungspraxis" (vgl. Bhabha 2000, S. 264) semiotisch-referentiell ‚manifestieren' und „sprachliche Momentaufnahmen" darstellen (Struve 2013, S. 44). Das bedeutet, dass Macht nicht äußerlich ist, sondern „die Dinge in ihrer Materialität als wirkliche und gesellschaftlich wirksame Sozialfaktoren" (vgl. Bublitz 2008, S. 274) pro-

duziert. Das individuelle Verständnis des eigenen Selbst bzw. des eigenen Status als Subjekt ist somit der Macht und den Subjektivierungsstrategien nicht vorgelagert, sondern wird erst durch diese hergestellt.[3]

Die Äußerungspraktiken der Studierenden vollziehen also einen Identifikationsprozess mittels einer Konstruktion ‚des Anderen' (die Lehrkräfte, die Unterrichtspraxis), die es für die eigene Subjektivation (‚fachliches Expertentum'/ ‚pädagogische Novizen') braucht. Nach Bhabha ist dies eine Abgrenzung durch Stereotypisierung. Das Stereotyp ist eine „Form der Erkenntnis und Identifizierung zwischen dem, was immer ‚gültig' und bereits bekannt ist, und etwas, was ängstlich immer von neuem wiederholt werden muß" (Bhabha 2000, S. 97). So ist das Verhältnis zum Stereotyp durch eine inhärente Ambivalenz von Faszination und Abwehr gekennzeichnet (vgl. Struve 2013, S. 73). Damit erklären sich die Abgrenzung der Studierenden von den Lehrkräften und komplementär dazu ihr Wunsch nach Anerkennung durch die Lehrkräfte. Problematisch an der Stereotypenbildung ist Bhabha zufolge, dass durch Vereinfachung und Wiederholung eindeutige und feststehende Subjektidentitäten entlang binärer Pole gebildet werden. Das Stereotyp untergräbt aufgrund seiner Simplifizierungsstrategie und der Bildung einer „arretierte[n], fixierte[n] Form der Repräsentation" die Differenzbildung, die für eine nicht hegemoniale Prägung von Diskursen grundlegend ist (Bhabha 2000, S. 110–111). Jede Form von binärer Identifizierung stellt in diesem Sinne für Bhabha immer einen „Ort sowohl der Festgestelltheit als auch der Phantasie" dar und ist somit immer „problematisch, prekär, arretiert" (Bhabha 2000, S. 11).

Um diese binären Identitäten als eine „Art narzißtischer Widerspiegelung des Einen im Anderen" (Bhabha 2000, S. 75) zu lösen, müssten sie in Aushandlungs- oder Übersetzungsprozesse in Form von Reflexion der eigenen diskursgeprägten Identifikationsstrategien überführt werden, die an „Praktiken der Repräsentation" (Reckwitz 2008, S. 203) ansetzen. Diese Fähigkeit, nämlich auf die Repräsentationspraktiken Einfluss zu nehmen, setzt Bhabha für Subjekte zentral: „In dem Prozeß, den ich als Rückkehr des Subjekts beschrieben habe, gibt es eine Handlungsmacht, die Revision und Neueinschreibung anstrebt: den Versuch, den dritten Ort, den intersubjektiven Bereich neu zu verhandeln." (Bhabha 2000, S. 285) Im Sinne Bhabhas wäre damit nicht der Versuch einer Einigung auf gemeinsame Annahmen und Vorstellungen zielführend, sondern angestrebt werden müsste eher die Bewusstwerdung und Reflexion der institutionell bedingten

3 Vgl. hierzu auch Judith Butler: „Die Macht wirkt nicht nur auf ein Subjekt ein, sondern bewirkt im transitiven Sinn auch die Entstehung des Subjekts. Als Bedingung geht die Macht dem Subjekt vorher" (Butler 2001, S 18).

diskursiven Konstruktion dichotomer Denkweisen von Theorie und Praxis sowie auch der mythologisierenden Implikationen des Theorie-Praxis-Bezugs selbst als maßgeblich prägende Faktoren des Diskurses.[4] Eine Reflexion der eigenen diskursgeprägten Identifikationsstrategien scheint uns daher ein maßgebliches Ziel im Kontext ko-konstruktiver Lehrpersonenbildung zu sein. Eine solche selbstreflexive Analyse lässt sich im Kontext der Theorie Bhabhas im Sinne einer diskursiven Gegensteuerung legitimieren, da Bhabha von einer „Textualität der Identität" (Struve 2013, S. 79) ausgeht, die durch Äußerungen, also durch semiotische Prozesse und diskursive Handlungen und damit sprachlich performativ geschaffen wird. Durch diese diskursiv-semiotische Praxis können Differenz und Zwischenräume erzeugt werden. Entsprechend wäre das Subjekt in Bhabhas Theorie „im Da-Zwischen zu suchen" (Struve 2013, S. 79) und müsste demzufolge „differentiell und strategisch statt originär; ambivalent anstatt akkumulativ, verdoppelnd anstatt dialektisch" ausgerichtet sein (Bhabha 2000, S. 82). Damit eine (Selbst-)Reflexivität des Subjekts hier ansetzen kann, ist es entscheidend, dass nicht inhaltlich ausgehandelt, sondern vor allem „der eigene (autoritäre) Ort des Sprechens" hinterfragt wird (vgl. Struve 2013, S 80). Denn dieser bildet sich – der Diskurstheorie von Michel Foucault zufolge, auf der die subjektpolitische Dimension des *Third Space* aufbaut (vgl. Bhabha 2000) – innerhalb von Formationssystemen, die ein Ensemble von Regeln bilden (vgl. Foucault 1981, S. 156). Diese wiederum dienen der Stiftung von Wissensordnungen und Errichtung von Grenzen des Sagbaren (vgl. Sarasin 2012, S. 100). Damit geht einher, dass kein individuelles ‚Sprechen' möglich ist, sondern jegliches ‚Sprechen' den ‚Ordnungen eines Diskurses' unterworfen ist (vgl. Foucault 2003, S. 22; 1981, S. 63). Institutionen, die an den „Prozeduren der Kontrolle" mitwirken, wie etwa auch Schulen und Universitäten, bewirken durch Verfahren wie „Kanalisierung von Wissen, Verarbeitung sowie […] Regelungen der Versprachlichung bzw. der Verschriftlichung und Medialisierung eine Verknappung" von Diskursen (Parr 2008, S. 235). Diskurse sind somit als „regulierte Praxis" (Foucault 1981, S. 116) und als „Bestandteil von sozialen Kräfteverhältnissen" (Winko 2003, S. 467–468) zu verstehen, die durch Strategien der Ausschließung und Reglementierung struktu-

4 Die generelle diskurs- und repräsentationskritische Haltung, die sich in den theoretischen Arbeiten Bhabhas ausdrückt und die mit der Dekonstruktion binären Denkens einhergeht, wurde bereits dargestellt. Auch Bhabha verfolgt explizit das Ziel, die Dichotomie von Theorie und Praxis aufzulösen. Hier geht es ihm vor allem um die Aufhebung der Grenzen von politischer Theorie und politischem Handeln (vgl. Bhabha 2000, S. 29–58). Zudem will Bhabha die Binarität von Theorie und Praxis bzw. von „theoretischem Text und Untersuchungsgegenstand" (Struve 2013, 45) hinsichtlich des eigenen wissenschaftlichen Arbeitens auflösen (vgl. Bhabha 2000, S. 29–58 und 255–295). Auch wenn seine Arbeiten explizit keine Reflexion vorsehen, zielen sie jedoch darauf ab, bestimmte diskursive Praktiken bzw. Äußerungspraktiken explizit zu machen und somit auch in das kollektive Bewusstsein zu tragen.

riert werden. Diskurskritisch bzw. diskursanalytisch fundierte Ansätze, wie auch derjenige Bhabhas, untersuchen dementsprechend in der Ebene der Sprache und der sozialen Praktiken (vgl. Struve 2013, S. 20) den Zusammenhang von Subjekt- und Machteffekten und fragen nach dem Rückbezug kollektiver und individueller Subjektivitäten auf die ihnen zugrundeliegenden wirksamen Reglementierungen (vgl. Link, Link-Heer 1990, S. 89).

Eine solche diskursiv-semiotische Praxis könnte für die Kooperation vor der Praxisphase wie folgt konzeptualisiert werden: Auf der *Ebene der Reflexion* schlagen wir vor, dass die Akteur:innen gemeinsam und diskursanalytisch informiert die Aussagen der vorliegenden und hier bereits besprochenen Interviews diskutieren. Auf diese Weise könnte eine angeleitete und reflexive Konfrontation mit den artikulierten Selbstkonzepten vorgenommen werden. Sowohl Studierende als auch Lehrkräfte sollten sich als Teil eines Diskurses begreifen können mit dem Ziel einer Distanzschaffung von der binären Identifikation, die auf einem nach Stereotypen gebildeten Verständnis von Praxis und Theorie basiert. Der angestrebte Modus der Distanznahme – und eben nicht der gemeinsamen Verständigung auf eine Annäherung – ist jedoch nur durch die Einlassung auf neues theoretisches Wissen zu erreichen (vgl. Neuweg 2011).

Daher könnte auf der *Ebene des Wissensaufbaus* den Akteur:innen vermittelt werden, dass die in textueller Form vorliegenden Selbstkonzepte Teil einer diskursiven, wiederkehrenden und über-individuellen Aussageformation sind und durch diskursive sowie institutionell bedingte Machtmechanismen geprägt werden und dass sie in dieser Hinsicht jedoch auch potenziell veränderbar sind.

Das theoretische Wissen könnte auf der *Ebene der diskursiven Strategiebildung* entfaltet und für meta-kognitive Prozesse genutzt werden. Es ließe sich konkret an der Sprache, den Redeweisen ansetzen, indem diskursive Strategien der Gegensteuerung mit den Akteur:innen im Sinne von Differenzbildung und Hybridisierung nach Bhabha entwickelt werden. Neue Handlungsspielräume (*agency*) könnten auf diese Weise durch die Akteure diskursiv ausgelotet und erprobt werden. In der konkreten Ausgestaltung bedeutet dies, dass die in den Interviews formulierten Aussagen sprachlich neu gewendet und einer Umformulierung unterzogen werden. Darüber hinaus könnten die für die Ko-Konstruktion relevanten Kommunikations- und Handlungsprozesse, d. h. alle diskursiven und nicht-diskursiven Praktiken daraufhin ausgerichtet sein, dass sie keine polaren Festschreibungen vornehmen, sondern stets einen Raum des Da-Zwischen im Sinne des *Third Space* nach Bhabha kreieren. Dies würde eine stetige selbstreflexive Vorbereitung und Nachbereitung erfordern. Erst durch eine prozessbegleitende Reflexion und rekonstruktiv vorgenommene neue Umdeutungen und

Re-Formulierungen von getätigten Äußerungen (oder anderen symbolischen Handlungen) könnte so der *Third Space* als Schwellenraum der Selbstkonzeption (und auch der Fremdzuschreibungen) offengehalten werden.[5]

5 Fazit

Der *Third Space* des Kultur- und Literaturtheoretikers Homi K. Bhabha symbolisiert in seiner originären Fassung die Möglichkeit der Bedeutungsverschiebung entgegen repressiver bzw. binär angelegter Repräsentationen von kultureller Identität. „Und indem wir diesen Dritten Raum erkunden", schreibt Bhabha, „können wir der Politik der Polarität entkommen und zu den anderen unserer selbst werden" (Bhabha 2000, S. 58). Der *Third Space* im Sinne Bhabhas fungiert damit als die räumliche Versinnbildlichung eines Prozesses der subversiven Bedeutungskonstruktion und der Aneignung von Repräsentationsmacht, indem vermeintlich festgeschriebene Zeichen umgedeutet und Diskurse verändert werden. *Third Spaces* bzw. dritte Räume bezeichnen also oftmals diskursive Prozesse neuer (und nur temporär festgelegter) Selbstkonstruktionen. Dementsprechend wird das ‚Subjekt' als sich stets im Prozess befindendes, also prozessual und veränderbares Konstrukt angesehen.

Speziell aufgrund seines damit zusammenhängenden, ihm inhärenten sprach- und repräsentationsreflexiven Potenzials könnte das originäre Konzept des dritten Raums zur grundsätzlichen Klärung von Prämissen und Zielen für die Zusammenarbeit von Studierenden und Lehrkräften im Rahmen schulischer Praxisphasen beitragen. Wenn Differenz in Bhabhas Konzept konstitutiv für bedeutungserzeugende Prozesse und Identitätsbildung ist, sollte das Ziel nicht ihre Überwindung, sondern vielmehr die Vergegenwärtigung der Verschränkung von Macht und Wissen sein, von der alle ‚Praktiken der Repräsentation' bestimmt sind. Bestandteil des zu vermittelnden Professionswissens könnten daher analytische Zugänge werden, die zur Reflexion darüber anregen, auf welche Weise die sprachförmigen Ordnungsstrukturen von Machtmechanismen geprägt sind und wie diese – in Bezug auf die Kooperation zwischen verschiedenen Bildungsinstitutionen – Sinnkonstitutionen und Selbstkonzepte fördern oder unterdrücken. Dabei muss jedoch berücksichtigt werden, dass dadurch nicht die Perspektive entstehen kann, berufliche Rollen mit dem Ziel einer ‚herrschaftsarmen Diskurs-

5 Andere bereits entwickelte und erprobte Subjektivierungskonzepte – wie das Konzept der Adressierung, das sich z. T. auf auch auf poststrukturalistische Theoriebildung durch Judith Butler bezieht – könnten hier ggf. anschlussfähig sein (vgl. Reh, Ricken 2012).

kultur‘ aufzugeben, da es dem Konzept Bhabhas zufolge nicht möglich ist, dass Macht abgelegt werden kann. Eine Kooperation „auf Augenhöhe“ (Pilypaityte, Siller 2018, S. 3) kann es demnach grundsätzlich nicht geben. Es kann lediglich ein ‚Modus der Distanznahme‘ (vgl. Neuweg 2011) angestrebt werden, eine (analytische und sprachlich-performativ umsetzbare) Distanzschaffung von der binären Identifikation, die auf einem nach Stereotypen gebildeten und einem simplifizierten Verständnis von Praxis und Theorie basiert (vgl. Leonhard 2018). Ein solcher Modus wäre jedoch nur durch die Einlassung auf den Theorierahmen von Bhabha zu erreichen. Hierzu müssten entsprechend theoretisch ausgearbeitete Begleitformate speziell für kooperative Praxisphasen, in denen Studierende und Lehrkräfte eng zusammenarbeiten, entwickelt werden. Darin könnte eine zukünftige Aufgabe auch der Professionsforschung liegen.

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Vier Seiten einer Medaille

Welche Rolle spielt das Fach bei der Verzahnung und Vernetzung von Fachdidaktik und Fachwissenschaft?

Zusammenfassung. Dieser Aufsatz basiert auf Ergebnissen aus dem Projekt *Digi-Spotlights*, in dem mittels der exemplarischen Entwicklung innovativer Lehrkonzepte fachwissenschaftliche und fachdidaktische Elemente in der universitären Lehrerbildung systematisch miteinander in Beziehung gesetzt und im Hinblick auf die Vernetzung der beiden Inhaltsbereiche bei Studierenden untersucht werden. Wesentlich ist dabei neben der Bezugnahme von Fachdidaktik und Fachwissenschaft auch der Austausch über Fachgrenzen hinweg. Im Vergleich der Modellprojekte in den Fächern Mathematik und Englisch und des später gestarteten Teilprojekts im Fach Politik zeigen sich sowohl Gemeinsamkeiten als auch fachliche Spezifika in den Zielsetzungen und Herausforderungen, Fachdidaktik und Fachwissenschaft zu verzahnen. Aus den Fachkulturen und institutionellen Rahmenbedingungen ergeben sich begünstigende Faktoren, aber auch Hindernisse bei der wechselseitigen Bezugnahme. In diesem Beitrag werden sowohl gemeinsame als auch fachspezifische didaktisch-methodische Konsequenzen für die Lehrformate der universitären Lehrer:innenbildung, die sich aus den projektspezifischen Sichtweisen und ihrer Umsetzung ergeben, abgeleitet und zur Diskussion gestellt.

Schlüsselwörter. Lehrer:innenbildung, Fachwissenschaft, Fachdidaktik, Vernetzung, Verzahnung

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Four sides of the same coin

What role does the subject discipline play in dovetailing and interlinking subject matter and subject matter didactics?

Abstract. This paper is based on results of the research and teaching project *Digi-Spotlights*. The aim of the project is to develop exemplary teaching concepts that systematically relate components of subject matter and subject matter didactics in university teacher education to one another and investigate the interlinking of the two content areas among students. Crossing disciplinary boundaries is an essential component in the project. A comparison of the model projects in mathematics and English and the later-launched project in political sciences reveals similarities but also discipline-specific differences in the objectives and challenges of linking subject matter and subject matter didactics. The different disciplinary cultures and institutional frameworks provide favourable factors, but also obstacles. This article highlights and discusses both the common but also the discipline-specific didactic-methodological consequences for teaching scenarios in university teacher education that result from the project.

Keywords. Teacher education, subject matter, subject matter didactics, interlinking, dovetailing

1 Einführung

Der folgende Aufsatz basiert auf den Ergebnissen aus dem Teilprojekt *Digi-Spotlights* des Forschungsvorhabens *Schnittstellen gestalten* im Rahmen der *Qualitätsoffensive Lehrerbildung* des Bundes und der Länder an der Universität Bremen (gefördert durch das BMBF). Ziel des Projekts ist es, mittels der exemplarischen Entwicklung innovativer Lehrkonzepte (‚Spotlights'), fachwissenschaftliche und fachdidaktische Elemente in der universitären Lehrer:innenbildung systematisch miteinander in Beziehung zu setzen und im Hinblick auf die Vernetzung der beiden Inhaltsbereiche bei Studierenden zu untersuchen. Wesentlich ist dabei neben der Bezugnahme von Fachdidaktik und Fachwissenschaft auch der Austausch über Fachgrenzen hinweg. Die dabei zunächst innerhalb eines Faches entwickelten Lehrkonzepte streben eine Stärkung der Wahrnehmung der Relevanz fachwissenschaftlicher Ausbildungsanteile bei Studierenden an und sollen Studierende dabei unterstützen, eine reflexive, Fachwissenschaft und Fachdidaktik vernetzende Handlungskompetenz zu entwickeln (vgl. Mehlmann, Bikner-Ahsbahs 2018).

Die angestrebte Verzahnung und Vernetzung von fachwissenschaftlichen und fachdidaktischen Studienanteilen leitet sich aus dem Professionsverständnis des „reflective practitioners“ (Schön 1983) ab, welches zentral für das Bremer Zukunftskonzept der Lehrer:innenbildung ist. Dort wird Reflexion, genauer „reflection-on-action“, als komplexer, sich von der Situation distanzierender Prozess verstanden, der Theorie- und Praxiswissen aufeinander bezieht (Schnittstellen gestalten 2018). Kern unseres Vorhabens ist es dementsprechend, das Leitbild des „reflective practitioners“ mittels konkreter Lehrveranstaltungen in die Ausbildung zu implementieren und die hohe Relevanz und Verknüpfung von Fachwissenschaft und fachdidaktischen Anteilen in praxisnahen Situationen zu verdeutlichen.

Neben zwei laufenden Entwicklungsprojekten in den Fächern Mathematik (*Spotlight-Y-Digimath*) und Englisch (*Varieties of English in Foreign Language Teacher Education*) startete ab Februar 2021 ein weiteres Projekt: *DataSprint Politik// Didaktik*. Die zeitliche Staffelung der Modellprojekte ermöglicht es, einen besonderen Blick auf die Spezifika, aber vor allem auch auf die möglichen Gemeinsamkeiten und Unterschiede der fachbezogenen Verzahnungs- und Vernetzungsabsichten in den verschiedenen Fächern zu werfen. Der vorliegende Aufsatz setzt sich daher zum Ziel, den Prozess der Übertragung der Erkenntnisse aus den Fächern Mathematik und Englisch in die Politik (vor allem auf der Grundlage des publizierten Transferpakets [vgl. Bikner-Ahsbahs 2020]) zu beschreiben.

Dafür wird der Transfer der Erkenntnisse aus den Modellprojekten in Mathematik und Englisch auf das später gestartete Politikprojekt anhand der nachstehenden dreiteiligen Transferheuristik (Problemdefinition, Diskurs, Praktiken) untersucht (vgl. Salas, Cannon-Bowers 2001; Saks, Belcourt 2006; Howaldt, Schwarz 2010). Leitfragen bezüglich möglicher Transferdynamiken zwischen den Fächern unseres Projekts sind:

- Problemdefinition:
  Welche Zielsetzungen und Herausforderungen liegen dem wechselseitigen Bezug zwischen Fachdidaktik und Fachwissenschaft in den jeweiligen Fächern zu Grunde? An welchen fachlichen Gegenständen konkretisieren sich Verzahnung und Vernetzung zwischen Fachdidaktik und Fachwissenschaft?
- Diskurs/Implementierung/Institutionalisierung:
  Welche Spezifika innerhalb der jeweiligen Fächer sind relevant für die Verzahnung und Vernetzung von Fachdidaktik und Fachwissenschaft?
  Aber auch:
  Welche begünstigenden Faktoren und Hindernisse liegen bei der wechselseitigen Bezugnahme von Fachdidaktik und Fachwissenschaft vor? Welche institu-

tionellen Rahmenbedingungen sind notwendig, um eine wechselseitige und produktive Bezugnahme von Fachdidaktik und Fachwissenschaft zu implementieren und nachhaltig zu ermöglichen?
- Praktiken:
  Welche didaktisch-methodischen Konsequenzen lassen sich für Lehrveranstaltungsformate in der universitären Lehrer:innenbildung aus der Verzahnung und Vernetzung von Fachdidaktik und Fachwissenschaft ableiten?

Dies geschieht in der Absicht, die wechselseitige Bezugnahme von Fachdidaktiken und Fachwissenschaften in der Hochschullehre über unterschiedlichste Fachdisziplinen hinweg zu illustrieren. Dadurch beleuchtet der Aufsatz sinnbildlich vier Seiten der Medaille Lehrer:innenbildung: Er skizziert fachspezifische Perspektiven der Fachdidaktik (1), der Fachwissenschaft (2), ihrer wechselseitigen Bezugnahme (3) sowie die Übertragung auf die beteiligten Fächer (4).

2 Fachspezifische Perspektiven auf die Verzahnung und Vernetzung von Fachwissenschaft und Fachdidaktik

Unter *Verzahnung* von Fachwissenschaft und Fachdidaktik in der Lehrer:innenbildung verstehen wir die institutionell und curricular organisierte Verschränkung der beteiligten und jeweils zu einem Schulfach gehörenden primären Fachwissenschaften und Fachdidaktiken (vgl. Mehlmann, Bikner-Ahsbahs 2018; Hanke, Bikner-Ahsbahs 2019). Diese Verzahnung ist entlang verschiedener Dimensionen organisiert und umfasst die curriculare Sequenzierung und curricular aufeinander abgestimmte wechselseitige Bezugnahme von fachwissenschaftlichen und fachdidaktischen Inhalten, sowie qualifiziertes Personal, um diese Bezüge herzustellen und in der Lehre umzusetzen. Das Schaffen von Verzahnung ist aber kein Garant dafür, dass Studierende ihr Studium als weniger fragmentiert wahrnehmen (vgl. Hellmann 2019). Im Hinblick auf die Verbindung von Fachwissenschaft und Fachdidaktik ist es daher nötig, die Handlungen von Studierenden stärker zu kontextualisieren. Mit *Vernetzung* bezeichnen wir daher die im Denken und Handeln Studierender angelegten Verbindungen zwischen Fachwissenschaft und Fachdidaktik. Mithin bietet der so verstandene Begriff der Vernetzung eine Mikroperspektive auf eine Facette der Professionalisierung zukünftiger Lehrer:innen, die durch Verzahnung in der universitären Lehrer:innenbildung angebahnt wird.

Wir beleuchten nun zunächst kurz die Sichtweisen der an *Digi-Spotlights* beteiligten Modellprojekte aus der Mathematik und der englischen Sprachwissenschaft auf Verzahnung und Vernetzung entlang der oben skizzierten Transferheuristik. Danach schließen sich die Ideen des in der zweiten Förderphase der *Qualitäts-*

offensive Lehrerbildung hinzugekommenen Modellprojekts in der Politik an, die einen Transfer der Konzepte und Ergebnisse aus den Modellprojekten in Mathematik und Englisch leisten. Im beschließenden Abschnitt werden Perspektiven der Verzahnung und Vernetzung über die Grenzen der Fächer hinweg diskutiert.

3 *Spotlight-Y-Digimath* – Verzahnung und Vernetzung von Fachdidaktik und Fachwissenschaft in der Mathematik

3.1 Problemdefinition: ‚Blinde Flecken' vermeiden

Die universitäre Fachwissenschaft der Mathematik ist sowohl aufgrund ihrer inhaltlichen Ausrichtung als auch aufgrund ihrer epistemologischen Praktiken (vgl. z. B. Vollstedt et al. 2014; Bauer, Müller-Hill, Weber 2020) in den Augen vieler Studierender von der Schulmathematik entfernt. Zum Beispiel nimmt das Beweisen mathematischer Aussagen in den universitären Lehrveranstaltungen einen sehr hohen Stellenwert ein. Studierende müssen daher am Anfang ihres Studiums lernen, wie rigoroses mathematisches Argumentieren aussieht, das im Schulkontext oft nicht oder nur heuristisch erfolgt. Nur zu leicht wird dadurch die Wahrnehmung vieler Studierender von der Fragmentierung der Studieninhalte bekräftigt. Dabei gehört es zu den fachwissenschaftlichen Zielen der universitären Lehrer:innenbildung in Mathematik, die angehenden Lehrkräfte in die Disziplin einzuführen, fachlich fundiertes Grundwissen aufzubauen und in die fachlichen Praktiken einzuarbeiten. An der Schnittstelle zur Fachwissenschaft gehört zu den fachdidaktischen Zielen in der Mathematiklehrer:innenbildung eben auch, eine epistemologische Bewusstheit auf Seiten der Studierenden anzulegen, mithilfe derer angehende Lehrkräfte in Unterrichtssituationen fachlich adäquat und flexibel reagieren können (vgl. Prediger, Hefendehl-Hebeker 2016). Im Hinblick auf das Fachstudium geht es somit darum, die Inhalte sowohl für die Schule als auch die Fachdidaktik anschlussfähig zu lehren. Einerseits soll dadurch die Relevanz in den Mathematikmodulen zu lernender Inhalte für den späteren Lehrberuf sichtbar werden. Andererseits soll den Studierenden gezielt ermöglicht werden, einzelne fachwissenschaftliche Inhalte auch fachdidaktisch zu reflektieren.

Am Ende des Mathematikstudiums in Bremen steht für die Lehramtsstudierenden die Funktionentheorie. Sie ist zwar relativ weit von den Themen der Schulmathematik entfernt, greift aber wichtige Fachinhalte des gesamten Mathematikstudiums (mit Ausnahme der Stochastik) noch einmal auf, und soll den Studierenden gleichsam einen Blick von einem ‚höheren Standpunkt' auf die Analysis ermöglichen (vgl. Weigand et al. 2019). Das letzte Drittel der Funktionen-

theorie-Veranstaltung wird explizit genutzt, um an einzelnen Beispielen Bezüge der Funktionentheorie zur Schulmathematik herzustellen. In diesem letzten Vorlesungsdrittel haben die Studierenden darüber hinaus die Aufgabe, zu ausgewählten Inhalten aus dem Bereich Funktionentheorie Lerngelegenheiten für Oberstufenschüler:innen zu erstellen. Die Verzahnung von Fachwissenschaft und Fachdidaktik wird einerseits in der Aufgabe realisiert, dass die Studierenden Lehr-Lern-Materialien inklusive konkreter digitaler und/oder auch haptischer Materialien herstellen, sowie andererseits durch Reflexion der dabei entstehenden Lernprozesse aus fachwissenschaftlicher und fachdidaktischer Sicht. Ganz explizit heißt das also: Die Gegenstände von Verzahnung und Vernetzung in der Mathematik und Mathematikdidaktik sind fachlich geprägt: Fachmathematische Gegenstände werden fachdidaktisch durchdrungen oder fachdidaktische Ideen werden an fachlichen Gegenständen konkretisiert.

3.2 Diskurs/Implementierung/Institutionalisierung: Fachliche Lerngegenstände nutzen und schaffen

Damit sind also Gegenstände der Mathematik- und Mathematikdidaktikveranstaltungen in mehrfacher Hinsicht Katalysatoren von Verzahnung und Vernetzung zwischen Fachwissenschaft und Fachdidaktik. Im Hinblick auf die Mathematik der Schule lassen sich die fachlichen Gegenstände epistemologisch durchdringen, z. B. durch Identifikation und Vertiefung von Themen in den Fachvorlesungen (insbesondere etwa Analysis, Lineare Algebra, Funktionentheorie und Stochastik). Allgemeine mathematikdidaktische Prinzipien, z. B. die Konstruktion von explorativen Aufgaben, epistemologische Bewusstheit (vgl. Prediger, Hefendehl-Hebeker 2016), Grunderfahrungen und Grundvorstellungen (vgl. vom Hofe 1995; Winter 1995; Neubrand 2015) lassen sich vielfach an den fachlichen Gegenständen illustrieren und auch auf die lehrpraktische Anwendung hin spezifizieren. Vernetzung bedeutet demnach unter anderem, eine ‚höhere', von der Fachdisziplin informierte Perspektive auf Schulmathematik herzustellen (vgl. Weigand et al. 2019). Der höhere Standpunkt wird z. B. benötigt, um den ‚Kern der Sache' zu erkennen. Durch explizite institutionelle, curriculare und diskursive Bezugnahmen von Fachwissenschaft und Fachdidaktik ist das Paar aus Verzahnung und Vernetzung aber nicht mit der Einnahme eines ‚höheren Standpunkts' gleichzusetzen. Zusätzlich beinhaltet es nämlich die reflexive Haltung, während des Studiums Elemente aus der Fachdidaktik explizit auf das Fachstudium zu beziehen und somit die mathematische Durchdringung der einzelnen Inhalte durch fachdidaktische Bezugspunkte gezielt zu erweitern und in einem praxisnahen Setting eigenes Lehr-Lern-Material zu erproben.

In dieser Hinsicht bietet es sich insbesondere am Anfang des Studiums an, wenn die Studierenden in die Fachkultur der universitären Mathematik eingeführt werden müssen, Differenzen und Kontinuitäten zwischen der Schulmathematik und der universitären Mathematik gezielt zu thematisieren. Da im ersten Studienjahr (zumindest in Bremen) noch keine Lehrveranstaltungen in der Fachdidaktik vorgesehen sind, kann zwar keine explizite Verzahnung zwischen Inhalten der Fachwissenschaft und Mathematikdidaktik stattfinden, dennoch lassen sich curriculare Bezüge (zwischen Fachinhalten sowie später im Hochschulcurriculum zu findenden fachdidaktischen Inhalten) anbahnen. So lernen die Studierenden im ersten Studienjahr in Vertiefungsveranstaltungen für das Lehramt mathematische Inhalte an der Schnittstelle Schule/Hochschule aus den Blickwinkeln beider mathematischer Kulturen zu durchdenken, indem sie Aufgaben für Schüler:innen aus den Perspektiven von Schule und Hochschule durchdenken und auch selbst erstellen, um fachkulturelle und diskursive Spezifika zwischen der Schul- und Universitätsmathematik nicht nur wahrzunehmen, sondern auch zu überschreiten.

Entscheidend für gelingende Verzahnung sind curriculare Rahmenbedingungen, die Verbindungen von fachwissenschaftlichen und fachdidaktischen Inhalten zulassen, sowie personelle Ressourcen, die sowohl in der Fachwissenschaft als auch der Fachdidaktik in Lehre oder Forschung ausgewiesen sind. Da fachwissenschaftliche und fachdidaktische Lehrveranstaltungen in der Regel von unterschiedlichem Personal gelehrt werden, kann eine Verzahnung, sofern sie die bloße curriculare Organisation überschreiten soll, erst dann gelingen, wenn das fachwissenschaftliche und fachdidaktische Kollegium die verzahnende Gestaltung der Lehre gemeinsam in die Hand nimmt.

Für die universitäre Lehramtsausbildung in Mathematik zeichnet sich als eine zentrale Idee für Verzahnung *und* Vernetzung die epistemologische Durchdringung fachlicher Inhalte ab. Sie kann zudem als Leitlinie fungieren, um Fachveranstaltungen ausschnittsweise oder im Ganzen professionsspezifisch zu gestalten und expliziten Raum in ebendiesen zu schaffen, um Verzahnung institutionell zu organisieren und Vernetzungserlebnisse auf Seiten der Studierenden anzubahnen. Mithilfe spezieller Lehrformate und in die Lehre eingebetteten Lehr-Lern-Situationen, die an die Bedingungen der Studienanfänger:innen einerseits (erste Diskontinuität, Übergang Schule → Hochschule) und die am Ende des Studiums stehenden Studierenden (zweite Diskontinuität, Übergang Hochschule → Referendariat) angepasst sind (vgl. Álvarez et al. 2020), lassen sich Verzahnung und Vernetzung beispielhaft realisieren. Damit sei nicht gesagt, dass nur die institutionellen Brüche für die Verzahnung und Vernetzung relevant seien; vielmehr

lassen sich an diesen die Herausforderungen in der Lehramtsausbildung Mathematik prägnant darstellen.

3.3 Praktiken: Das ‚Y-Modell' flexibel einsetzen

Die Verzahnung wird im Bremer Modell innerhalb der regulären Lehrveranstaltungen realisiert. Es handelt sich demnach nicht um Brücken- oder Ergänzungskurse. Das sogenannte Y-Modell, das in Bremen seit 2011 in den Veranstaltungen der Linearen Algebra und Analysis am Beginn des Bachelorstudiums erfolgreich implementiert und curricular verstetigt ist, wurde und wird im Teilprojekt *Spotlight-Y-Digimath* in weitere Mathematikvorlesungen integriert (vgl. Hanke, Schäfer 2020; Schäfer, Hanke 2022). In der ersten Projektphase der *Qualitätsoffensive Lehrerbildung* adressierte unser Mathematik-Spotlight zunächst die Fragmentierungserfahrungen von Lehramtsstudierenden (vgl. Mehlmann, Bikner-Ahsbahs 2018) sowie die zweite Diskontinuität. Die Vorlesung zur Funktionentheorie des Mathematikstudiums wird im letzten Drittel professionsspezifisch ‚entlang eines Y' aufgeteilt: Die Vollfach- und Technomathematikstudierenden setzen die jeweilige Veranstaltung fachlich vertiefend fort, während die Lehramtsstudierenden ein Thema aus der Vorlesung in eine für Schüler:innen der Oberstufe geeignete Lernumgebung überführen und an einem Tag für experimentelle Mathematik mit Schüler:innen an Bremer Gymnasien erproben (vgl. ausführlich dazu Hanke, Schäfer 2020; Schäfer, Hanke 2022; für exemplarische Arbeiten der Studierenden vgl. Hanke, Schäfer 2018). Parallel zur Funktionentheorie studieren die Lehramtskandidat:innen ein Fachdidaktikseminar, das sich u. a. der Konstruktion von explorativen Mathematikaufgaben widmet. Durch wechselseitige Bezüge zwischen dem lehramtsspezifischen Y-Teil der Funktionentheorie und dem Fachdidaktikseminar wird systematisch die Vernetzung von Fachwissenschaft und Fachdidaktik im Denken und Handeln der Studierenden angebahnt (vgl. Hanke, Schäfer 2020).

Neben dem ersten fachbereichsinternen Transfer des Veranstaltungskonzepts aus der Funktionentheorie in die Stochastik werden seit der zweiten Projektphase (d. h. seit dem WiSe 2019/20) mittlerweile auch Vertiefungsveranstaltungen zur Linearen Algebra und Analysis, die parallel zu den entsprechenden Fachvorlesungen stattfinden, ebenfalls systematisch im Hinblick auf die Anbahnung von Vernetzung gestaltet. In diesen Veranstaltungen erarbeiten die Lehramtskandidat:innen Themen aus Schulbüchern fachlich vertiefend auf. Damit soll ihnen der Wechsel von den diskursiven Praktiken der Schulmathematik in die Hochschulmathematik gerade zu Beginn des Studiums erleichtert werden (vgl.

Thoma, Nardi 2018), damit sie sich bestenfalls anschließend sicher in der Hochschulmathematik bewegen können.

Insgesamt verfolgt *Spotlight-Y-Digimath* das Ziel, die Relevanz vernetzter Inhalte der fachlichen und fachdidaktischen Lehramtsausbildung im Hinblick auf das systematische Einordnen und Organisieren von Fachinhalten in einem curricularen und lernpsychologischen Zusammenhang aufzuzeigen. Dies soll den Studierenden erlauben, potenzielle epistemologische Hürden von Schüler:innen zu erschließen, um ihnen damit schließlich als Fernziel das situationsadäquate Reagieren während des Unterrichtens zu ermöglichen.

4 *Varieties of English in Foreign Language Teacher Education* – Verzahnung und Vernetzung von Fachdidaktik und Fachwissenschaft in der englischen Sprachwissenschaft

4.1 Problemdefinition: ‚Global Englishes' als Herausforderung und Bindeglied für die Fachdisziplinen

Das Teilprojekt *Varieties of English in Foreign Language Teacher Education* greift aus fachwissenschaftlicher Perspektive ein inhaltliches Desiderat in der Ausbildung von Englischlehrkräften an der Schnittstelle von Sprachwissenschaft und Fremdsprachendidaktik auf. Es setzt dabei zugleich an einer zentralen und umwälzenden Entwicklung an, die nicht nur alle Disziplinen des traditionell als Anglistik/Amerikanistik bezeichneten Fachs betrifft, sondern sich auch auf gesamtgesellschaftliche Diskurse und Wandlungsprozesse im Kontext der De- und Entkolonisierung auswirkt.

Das Englische hat sich im Laufe des 20. und als Folge der Globalisierung im 21. Jahrhundert als globale ‚*Lingua Franca*' etabliert und erfährt eine zunehmende weltweite Diversifizierung und Ausbildung überregionaler Verwendungsstandards über das britische und amerikanische Englisch hinaus. Die überwiegende Mehrheit der Sprecher:innen des Englischen weltweit besteht allerdings aus Nicht-Muttersprachler:innen, da Englisch auch außerhalb anglophoner Gesellschaften, vor allem in vielen Bereichen des beruflichen Alltagslebens, omnipräsent und zum Teil in ganzen kommunikativen Domänen institutionalisiert ist, so z. B. im Bereich der internationalen politischen Beziehungen, in internationalen Organisationen, in der Wirtschaft und in der Wissenschaft.

Für die universitäre Ausbildung von Englischlehrkräften, die überwiegend selbst keine Muttersprachler:innen des Englischen sind, sowie für den schulischen Eng-

lischunterricht stellt sich damit die Frage nach der zu verwendenden Standardvarietät bzw. -varietäten und wie diese Vielfalt in der Ausbildung sowie später im Unterricht angemessen thematisiert werden kann. „Global Englishes Language Teaching" (GELT; Rose, Galloway 2019) ist ein Sammelbegriff, der verschiedene Strömungen aus den Bereichen der Soziolinguistik und Varietätenforschung des Englischen, der angewandten Sprachwissenschaft und der Didaktik zusammenfasst. GELT und der stark verwandte Ansatz „Teaching English as an International Language" (TEIL; Callies et al. 2022) sind die sichtbarsten Ausprägungen eines derzeit zu beobachtenden Trends hin zu einem einsetzenden Paradigmenwechsel, der einige der klassischen Prinzipien des Englischunterrichts in Frage stellt, so z. B. das Festhalten an oft idealisierten britischen bzw. amerikanischen muttersprachlichen Standards und den dazugehörigen kulturellen Konventionen als alleinige Zielvarietäten. Hierzu zählt auch die verbreitete Anforderung an Lernende, die Varietäten in der Sprachproduktion nicht zu vermischen, was gerade vor dem Hintergrund des vielfältigen sprachlichen Inputs, dem sie im Alltag sowie im Verlauf ihrer Lernbiographien ausgesetzt sind, unrealistisch und nicht mehr zeitgemäß erscheint.

4.2 Diskurs/Implementierung/Institutionalisierung: Disziplinenvielfalt im Spannungsfeld von Präskription und Variation

Eine besondere Herausforderung für die Sprachwissenschaft, die im schulischen Englischunterricht praktisch nicht vorkommt, ist dabei die Bewusstmachung des Kontrasts zwischen einem präskriptiv geprägten Sprachverständnis, das regelhaft im Schulunterricht antrainiert wird, und einer deskriptiv orientierten Auffassung von Sprache und ihrer Verwendung in regionalen und sozialen Kontexten, die sprachliche Variation berücksichtigt und der modernen Sprachwissenschaft zugrunde liegt.

Dieses variationslinguistische Sprachverständnis hat weitreichende Implikationen für die Fremdsprachendidaktik, die sich an der Schnittstelle einer Vielzahl sog. Bezugswissenschaften befindet, zu denen sie fachwissenschaftliche und vermittlungswissenschaftliche Verbindungen hat (vgl. Haß 2016, Kapitel 1.1; Fäcke 2017). Diese in der Regel nebeneinander bestehende Disziplinenvielfalt wird von Lehramtsstudierenden oftmals als unzusammenhängend und wenig aufeinander bezogen erfahren, das Fach insgesamt als auf einen expandierenden Gegenstandsbereich bezogen, aber kompartmentalisiert, inkohärent und gering strukturiert wahrgenommen (vgl. Diehr 2018, S. 83). Seit einigen Jahren nehmen die Initiativen zu, die eine engere sowie systematischere Verzahnung von Sprachwissenschaft und Fachdidaktik anstreben und auf ausbildungsprak-

tischer Ebene diskutieren (vgl. z. B. Bürgel, Siepmann 2013, 2014, 2016; Bürgel, Gévaudan, Siepmann 2021; Rosen 2021). Dennoch werden in der universitären Ausbildung von Englischlehrkräften in Deutschland bislang kaum Lehrveranstaltungen angeboten, in denen sprachwissenschaftliche und fremdsprachendidaktische Inhalte und Fragestellungen systematisch curricular verbunden werden.

Vor diesem Hintergrund ergeben sich angesichts der globalen Ausbreitung und Diversifizierung des Englischen und der Frage nach zeitgemäßen Zielvarietäten im heutigen Englischunterricht zwei inhaltliche Desiderata:

1) Wie können angehende Englischlehrer:innen in der universitären Ausbildung auf die Implikationen, die sich aus der großen Variationsbreite der englischen Sprache für den Englischunterricht ergeben, vorbereitet werden?
2) Wie kann die Varietätenvielfalt der englischen Sprache im Englischunterricht im Rahmen geltender Bildungspläne angemessen behandelt werden?

Die aktuellen Bildungspläne berücksichtigen zwar die Bedeutung des Englischen als ‚*Lingua Franca*', die Thematisierung explizit sprachlicher Aspekte seiner Verwendung rücken dabei aber oft in den Hintergrund, wohingegen der inhaltliche Fokus fast ausschließlich auf sozio-kulturellen und landeskundlichen Aspekten Großbritanniens und der USA sowie einigen wenigen, ausgewählten englischsprachigen Ländern wie Irland, Australien oder Südafrika liegt, auch wenn die Abiturthemen im Fach Englisch in Bremen in den letzten Jahren durchaus die Thematisierung anderer Varietäten in der Qualifikationsphase nahelegten. Die Bildungsstandards für die fortgeführte Fremdsprache Englisch für die Allgemeine Hochschulreife (vgl. KMK 2012) geben im Bereich „funktionale kommunikative Kompetenz" für das Ende der gymnasialen Oberstufe „Standardsprache(n) sowie Register, Varietäten und Akzente, deren Färbung ein Verstehen nicht generell behindert" als sprachlichen Orientierungspunkt vor. Die Schüler:innen sollen zudem „authentische Hör- und Hörsehtexte verstehen, sofern repräsentative Varietäten der Zielsprache gesprochen werden" (KMK 2012, S. 14–15). Im Bereich „Sprachbewusstheit" werden zudem „regionale, soziale und kulturell geprägte Varietäten des Sprachgebrauchs erkennen" sowie „Varietäten des Sprachgebrauchs sprachvergleichend einordnen" (KMK 2012, S. 21) als Ziele benannt.

Wie diese Ziele in der Unterrichtspraxis erreicht werden sollen, bleibt hingegen offen und ist weitgehend davon abhängig, ob Englischlehrkräfte mit dieser Thematik fachlich vertraut sind und sie didaktisch umsetzen können. Es ergibt sich somit ein klares Desiderat für die universitäre Ausbildung von Englischlehrkräften an der Schnittstelle von Sprachwissenschaft und Sprachdidaktik. Obwohl sich die linguistische Forschung im Bereich der Varietäten des Englischen sowie

das daraus zu diesem Themenkomplex für die Hochschule entwickelte Lehrmaterial in den letzten zwei Jahrzehnten stark vermehrt haben, gibt es überraschenderweise immer noch relativ wenig praxisnahe Unterrichtsmaterialien bzw. Lehrbücher für den Sekundarschulbereich.

4.3 Praktiken: Ein Lehrkonzept an der Schnittstelle von Sprachwissenschaft, Fremdsprachendidaktik und Unterrichtspraxis

Die oben skizzierten inhaltlichen Desiderata greift das Projekt auf und nimmt damit auch explizit Bezug auf einige zentrale Fragen, die in den letzten Jahren sowohl in der Sprachwissenschaft als auch der Fremdsprachendidaktik kontrovers diskutiert worden sind, z. B. die Frage nach der Sinnhaftigkeit puristischer, oft monolingualer muttersprachlicher Normen, die Frage adäquater Referenzvarietäten und die sich daraus ergebenden Implikationen für die Vermittlung des Englischen.

Die Verzahnung fachwissenschaftlicher und fachdidaktischer Inhalte mit der Unterrichtspraxis erfolgt in drei Schritten in Form eines integrierten Konzepts, bestehend aus zwei inhaltlich aneinander gekoppelten Seminaren und einer anschließenden schulischen Praxisphase (vgl. Callies, Haase, Hehner 2022):

- Phase 1 (fachwissenschaftliches Seminar): fachwissenschaftliche Aufbereitung zentraler Konzepte und Modelle zum Themenkomplex *World Englishes*; eingehende Beschreibung der sprachlichen Besonderheiten und des soziolinguistischen Kontexts einiger exemplarisch ausgewählter Varietäten; Aufzeigen der Relevanz dieser für den Englischunterricht;
- Phase 2 (fachdidaktisches Seminar): didaktische Problematisierung und Reflexion; Möglichkeiten der Anbindung an die Curricula; Sichtung und kritische Evaluation existierender Lehr- und Lernmaterialien; Entwicklung von Unterrichtsentwürfen und neuer Lehr- und Lernmaterialien;
- Phase 3 (schulische Praxisphase): Durchführung von Unterrichtsprojekten und Erprobung von Lehr- und Lernmaterialien in Zusammenarbeit mit Partnerschulen; anschließende Evaluation und Begleitforschung.

Das Konzept beruht grundlegend auf der Verzahnung sprachwissenschaftlicher Inhalte, fremdsprachendidaktischer Reflexion und Aufbereitung sowie der Entwicklung und Erprobung von Unterrichtsprojekten in der Schulpraxis. Angehende Englischlehrkräfte entwickeln dabei ein Bewusstsein für die Relevanz der Thematik auch über Schulcurricula hinaus. Das Projekt trägt zusätzlich zur Stärkung der Identifizierung mit dem Studienfach durch Reflexion über die eigene

Sprachlernbiographie sowie eine Schärfung des Selbstverständnisses als fachliche Expert:in bei. Entscheidend für die Vernetzung und das nachhaltige Gelingen des Veranstaltungskonzepts ist dabei die echte inhaltliche und curricular-strukturelle Verknüpfung von Fachwissenschaft und Fachdidaktik sowie Theorie und Praxis an beiden Lernorten (Universität und Schule). Der unterrichtspraktischen Komponente kommt daher eine besondere Bedeutung zu, wenngleich dies für die Studierenden eine erhebliche Mehrarbeit bedeutet. Die Stärkung von Praxisbezügen im Studium hat sich dabei als entscheidender Katalysator für die Initiierung einer reflexiven Handlungspraxis erwiesen.

5 DataSprint Politik//Didaktik – Verzahnung und Vernetzung von Fachdidaktik und Fachwissenschaft in der Politik

Die nachfolgende Darstellung und Entwicklung des in der zweiten Förderphase gestarteten Modellprojektes (2021) orientiert sich neben der vorgestellten Transferheuristik (Problem/Diskurs/Praktiken) zusätzlich an den zuvor dargestellten Projekten und den bereits formulierten Erkenntnissen aus der ersten Förderphase (vgl. Bikner-Ahsbahs 2020). Es wird im Folgenden aufgezeigt, wie sich die Methode ‚DataSprint' an die bisherigen Erkenntnisse anlehnt und diese fachspezifisch interpretiert (vgl. Bikner-Ahsbahs 2020, S. 11–12)[1]:

I. Verbindungen zwischen Fachwissen und fachdidaktischem Wissen explizit aufzeigen, wo es sinnvoll ist.
II. Vernetzung braucht Übung und Wiederholung, um nachhaltig zu sein, aber auch eine einzelne Umsetzung kann Studierenden dabei helfen, eigene Vernetzungsstrategien zu entwickeln, indem sie gelungene Beispiele von Vernetzung erleben können.
III. Spezialisiertes Fachwissen bereitstellen, d. h. gerade den Teil des Fachwissens, der für den Unterricht relevant ist und bei der Erstellung der Lernarrangements hilft.
IV. Konzentration auf ein Phänomen in der Planung der Stunde/Lernumgebung, das man auch ohne große Fachkenntnis als Schüler:in erleben und in Anfängen verstehen kann.
V. Studierendengruppen möglichst selbstständig an den Phänomenen arbeiten lassen, jedoch stets für fachinhaltliche und fachdidaktische Beratung zur Seite stehen.

1 Die nachfolgenden sogenannten Transferheuristiken aus dem Transferpaket der ersten Projektphase *Spotlights Lehre* (Bikner-Ahsbahs 2020) werden im Rahmen dieses Abschnitts mittels ihrer römischer Nummerierungen zitiert.

VI. Reflexion anleiten und Gelegenheiten zur Entwicklung einer reflexiven Handlungskompetenz bieten.
VII. Verzahnung braucht personelle und curriculare Passung.

5.1 Problemdefinition: Bildungsansprüche, Anwendungsbezug und Praxisorientierung anhand sozialwissenschaftlicher Daten sinnhaft verbinden

Die Politikwissenschaft als universitäre Fachdisziplin unterscheidet sich wesentlich von dem schulischen Unterricht, der ‚die Politik' als Gegenstand hat. Zumal es ‚den Politikunterricht' gar nicht gibt, sondern länderspezifische Varianten (z. B. Gemeinschaftskunde, Sozialkunde, Politik und Wirtschaft) vorliegen, die sich nicht nur von der Politikwissenschaft unterscheiden, sondern überdies auch noch weitere universitäre Bezugsdisziplinen (z. B. Wirtschaft, Jura, Geschichte, Soziologie) aufweisen. Folgerichtig werden Studierende der schulischen BA- und MA-Studiengänge mit politikwissenschaftlichen Inhalten konfrontiert, die sich diametral von ihrer erlebten Bildungspraxis im ‚(Sammel)Fach Politik' unterscheiden. Dies führt, analog zu den Darstellungen der Mathematik (s. o.), zu erheblichen Anpassungsschwierigkeiten seitens der Studierenden. Stehen in der Schule noch sozialwissenschaftliche Urteils-, Handlungs- und Methodenkompetenzen im Vordergrund, die zu einer teilhabenden Bürger:innenrolle befähigen sollen, hat die universitäre Fachausbildung das Erlernen von Konzepten, Theorien und Methoden zum Gegenstand, das auf die politikwissenschaftliche Analyse gesellschaftlicher Phänomene abzielt. Aus dem weichen, diskursiv ausgerichteten Schulfach wird mit der Immatrikulation quasi über Nacht ein hartes, an wissenschaftlichen Kriterien ausgerichtetes Studienfach. Besonders offensichtlich wird diese Diskrepanz anhand der politikwissenschaftlichen Methodenausbildung, die im nachstehenden Projekt den beispielhaften fachlichen Kern der Begegnung von Politikdidaktik und Politikwissenschaft bildet.

Im Mittelpunkt des hier dargestellten Projekts steht daher die Frage, welche fachlichen Orientierungen (III) im Umgang mit sozialwissenschaftlichen Datensätzen im schulischen Kontext geboten sind, um die Eigenständigkeit und Mündigkeit von Lernenden in Hinblick auf einen validen Umgang mit Daten zu fördern. Besondere Aktualität erlangt dieser Zugang, da die digitale Transformation sowie der zunehmende Bedeutungsgewinn digitaler Datenquellen, verbunden mit sich wandelnden Fachkulturen in Bezug auf ein nachhaltiges und verantwortungsvolles Datenmanagement, eine gemeinsame Herausforderung für die Politikwissenschaft und die Politikdidaktik darstellt (I). Hinzu kommt, dass die gesamtgesellschaftliche Digitalisierung die Art und Weise, wie und aus welchen informellen

Datenquellen (IV) Lernende politische Informationen (= non-formales politisches Lernen) aufnehmen, entscheidend mitprägt (Tillmann 2017). ‚Politik'unterricht, Politikdidaktik und Politikwissenschaft können sich daher nicht länger auf eine qua Institution legitimierte Wissensautorität berufen, sondern sind in ihrer jeweiligen Praxis mit divergierenden Wissensbeständen konfrontiert, die zu Widersprüchlichkeiten führen können und die eine Neujustierung von fachlichen Wissensbeständen und -kulturen im jeweiligen Kontext notwendig machen. Nicht zuletzt stellt der Einsatz digitaler Tools und Praktiken in formalen (hier verstanden als didaktisch-methodisch planvoll inszenierten) Bildungssettings Lernende und Lehrende vor ‚neue' didaktische und pädagogische Herausforderungen (vgl. z. B. Oberle 2017).

5. 2 Diskurs/Implementierung/Institutionalisierung: Der forschungsorientierte Umgang mit sozialwissenschaftlichen Daten als Bindeglied zwischen Fachwissenschaft, -didaktik und Praxis

Das nachfolgend vorgestellte Modellprojekt versucht hierauf eine Antwort zu finden, indem es methodisch geleitet an einem zwischen Fachwissenschaft und Fachdidaktik gemeinsam definierten Problemfeld ansetzt: Wie kann im Rahmen von digital gerahmten Lernprozessen ein zeitgemäßer Umgang mit sozialwissenschaftlichen Daten erlernt werden? Dies berührt die Frage nach einem grundsätzlichen sozialwissenschaftlichen Habitus, wie gleichermaßen spezifische Herausforderungen aus der Fachwissenschaft (= Erkenntnisgewinn durch die Analyse von/Produktion von Daten) und der Fachdidaktik (= das Analysieren und Beurteilen gesellschaftlicher Problemstellungen unter Bezugnahme auf sozialwissenschaftliche Daten) und bietet daher einen ganzheitlichen Rahmen, der als Ausgangspunkt der Kooperation zwischen Fachdidaktik und Fachwissenschaft unerlässlich scheint. Die an der Universität Bremen vorhandene Modulstruktur in der Lehramtsausbildung offeriert ab dem 3. Semester des BA und ab dem 2. Semester im MA durchgängig die Möglichkeit, fachdidaktische und fachwissenschaftliche Lehrveranstaltungen in enger Bezugnahme zueinander innerhalb einer Vorlesungszeit anzubieten. Angelehnt an das in der Mathematik entwickelte ‚Y-Modell' werden auch hier Phasen der individuellen und kooperativen Arbeit systematisch aufeinander bezogen. Anforderung daran ist – wie bereits in *Spotlight-Y-Digimath* angemerkt wurde – eine personelle und curriculare Verankerung bzw. Passung, die auch fernab von persönlichen Kontakten der Dozierenden eine verbindliche Verzahnung sicherstellt (VII). Der im nachfolgenden dargestellte *DataSprint* bietet einen methodischen Rahmen, unterschiedliche Fachgegenstände in den Blick zu nehmen und diese innovativ, digital gestützt

und mit einem unmittelbaren fachdidaktischen Vermittlungszusammenhang samt Praxisbezug zu bearbeiten.

5.3 Praktiken: Das Politik-Modellprojekt Data Sprint

Das Politik-Modellprojekt versucht, anhand des Umgangs mit sozialwissenschaftlichen Daten, eine Verzahnung und Vernetzung von fachwissenschaftlichen und fachdidaktischen Inhalten im Politik-Lehramtsstudium zu realisieren. Dafür wird mittels der Methode *Data Sprint* zusammen mit Studierenden eine Forschungserfahrung mit sozialwissenschaftlichen Datensätzen realisiert.

Das innovative Format zielt darauf ab, ein Forschungsthema gemeinsam innerhalb eines vorgegebenen Zeitraums aus verschiedenen Blickwinkeln intensiv zu erforschen. Im deutschsprachigen Raum bislang noch nicht verbreitet, wurde das Konzept aus Dänemark übertragen und erstmalig als Modellprojekt für Lehramts- und Fachstudierende der Politikwissenschaft in Bremen adaptiert. Die Royal Danish Libary in Kopenhagen führt dort jährliche *Data Sprints* zu einem festgelegten Oberthema durch.[2] Auf der Homepage des dänischen *Data Sprints* zum Mauerfall heißt es zu deren Ziel: „The Datasprint is designed to introduce curious students and scholars in the humanities and social sciences to digital tools and methods“ (https://datasprint2019.kb.dk/more-about-the-datasprint/ [13.12.2022]). Diese Forschungsorientierung, kombiniert mit den strukturellen Rahmenbedingungen eines zeitlich begrenzten Sprints mit Veranstaltungscharakter, gilt es, im Rahmen dieses Projektes für die universitäre Lehrer:innenbildung und mittelbar die schulische Unterrichtspraxis weiter fruchtbar zu machen.

Ein Merkmal des *Data Sprints* stellt die Datengrundlage für die selbsttätige Forschungserfahrung dar, die als wesentlich für das Gelingen der Vernetzung aus dem Transferpaket abgeleitet werden konnte (V). Ein umfassendes, digitales Datenkorpus wird zu jedem Sprint zur Verfügung gestellt. Der Datenbegriff ist dabei weit gefasst: Neben qualitativ wie quantitativ erhobenen sozialwissenschaftlichen Forschungsdaten können Studierenden nach dänischem Vorbild auch zeithistorische Fragmente, Publikationen und Erzeugnisse wie Parlamentsprotokolle, journalistische Berichterstattungen und weitere Sekundärdaten bzw. aufbereitete Daten bereitgestellt werden. Wichtig ist dabei, eine in sich geschlossene, teils überfordernde und durchsuchbare Datenmenge zu schaffen.

2 Institutsangehörige des Modellprojektes haben 2019 bei einem solchen *Data Sprint* teilgenommen und bei der didaktischen Übersetzung tatkräftig unterstützt.

Die Teilnehmenden – im Projektkontext Studierende – sollen während eines solchen *Data Sprints* (1) zur Reflexion über das Entstehen von sozialwissenschaftlichen Erkenntnissen angeregt werden, (2) Gemeinsamkeiten und Unterschiede in politikdidaktischen und -wissenschaftlichen Zugängen und Paradigmen wahrnehmen und reflektieren, (3) die Grenzen der Perspektiven erweitern und wo möglich überwinden (sogenannte *boundary crossing*; vgl. Akkerman, Bakker 2011) und (4) die Vorzüge inter- und transdisziplinärer Verfahrensweisen in der Lehrer:innenbildung unmittelbar erfahren. Dies geschieht immer in enger Bezugnahme auf fachdidaktische und fachwissenschaftliche Fragestellungen (VI). Die Methode Data Sprint lässt sich sowohl für Fachwissenschaftler:innen als auch Fachdidaktiker:innen aus ihrer Forschungsorientierung und gemeinsamen, fachlichen Problemgegenständen frucht- und nutzbar machen. Nicht zuletzt werden, basierend auf den Erkenntnissen des Transferpakets, sich wiederholende ‚Vernetzungsschleifen' in das didaktisch-methodische Konzept der Lehrveranstaltung eingebaut, die reflektierend auf die Bedeutung sozialwissenschaftlicher Daten sowohl für das eigene Verstehen (Urteilen und Handeln) als auch für die Vermittlung von Analyse-, Urteils- und Handlungskompetenzen eingehen (II). Gerahmt durch das den Modellprojekten übergeordnete Teilprojekt *Digi-Spotlights* ergaben sich durch das nachträglich gestartete Politikprojekt spannende Synergieeffekte. Welche Erkenntnisse dahingehend bereits zum jetzigen Stand der Projektphase gewonnen werden konnten, soll der folgende Abschnitt skizzieren.

6 Fachdidaktiken und Fachwissenschaften in der Hochschullehre über unterschiedliche Fachdisziplinen hinweg

Im Vergleich der Modellprojekte Mathematik und Englisch und des später gestarteten Politikprojekts zeigen sich sowohl Gemeinsamkeiten als auch fachliche Spezifika in den Zielsetzungen und Herausforderungen, Fachdidaktik und Fachwissenschaft zu verzahnen. Aus den Fachkulturen und institutionellen Rahmenbedingungen ergeben sich begünstigende Faktoren, aber auch Hindernisse bei der wechselseitigen Bezugnahme. Daraus lassen sich sowohl gemeinsame als auch fachspezifische didaktisch-methodische Konsequenzen für die Lehrformate der universitären Lehrer:innenbildung ableiten, die sich aus den projektspezifischen Sichtweisen und ihrer Umsetzung ergeben. Diese sollen abschließend zusammengefasst und zur Diskussion gestellt werden.

Im wechselseitigen Bezug von Fachwissenschaft und Fachdidaktik sind in der Mathematik zwei Elemente zentral. Zum einen stellen tradierte und kanonisierte fachwissenschaftliche Inhalte die Grundlage dar, von der aus eine Elementarisie-

rung oder ‚zum Kern der Sache' dringenden Bearbeitung von fachlichen Inhalten möglich ist. Diese zu erkennen und fachwissenschaftliche Inhalte nicht als schulfremd zu erfahren, ist eine große Herausforderung universitärer Mathematiklehrer:innenbildung. Um im schulischen Mathematikunterricht auf das Wesentliche fokussieren zu können, ist es oftmals nötig, zunächst vom ‚höheren Standpunkt' aus den Kern eines fachlichen Gegenstandes zu erkennen und diesen zu benennen. Dies erfordert zum anderen konkrete Erfahrungen mit typischen fachlichen Herangehensweisen und eine epistemologische Bewusstheit gegenüber der Fachdisziplin. So können prozessbezogene mathematische Kompetenzen wie Beweisen und fachliches Argumentieren, die für (angehende) Lehrkräfte oft eine Herausforderung darstellen, bewusst erfahren und mit Blick auf schulischen Unterricht reflektiert werden.

In Englisch sind es weniger die tradierten und kanonisierten wissenschaftlichen Inhalte, sondern eher die zunehmende weltweite Ausbreitung und Diversifizierung englischsprachiger Kulturen, Literaturen und Sprachräume sowie die Ausbildung überregionaler Verwendungsstandards über das britische und amerikanische Englisch hinaus, welche für den schulischen Kontext eine große Herausforderung darstellen. Während die englische Sprachwissenschaft diesen Wandel längst fachlich aufgreift und intensiv beforscht und auch die Literaturwissenschaft Werke postkolonialer, auf Englisch schreibender Autor:innen z. B. aus Asien und Afrika einschließt, stellt diese veränderte Ausgangssituation noch eine große Hürde für die universitäre Ausbildung von angehenden Lehrkräften dar, die in der Regel selbst keine Muttersprachler:innen sind. Einem meist im schulischen Englischunterricht antrainierten präskriptiven Sprachverständnis von Lehramtsstudierenden stellt die moderne Sprachwissenschaft eine deskriptiv orientierte Auffassung von Sprache gegenüber, die sprachliche Variation und ihre (inter-)kulturellen Verwendungskontexte berücksichtigt. Das sich daraus ergebende Spannungsfeld von Präskription, Innovation und Variation stellt für die Ausbildung von Englischlehrkräften und den schulischen Englischunterricht, der sich in Curriculum, Unterrichtsmaterial und Richtlinien zur Leistungsbewertung ganz überwiegend an den standardisierten muttersprachlichen Referenzvarietäten des britischen und amerikanischen Englisch orientiert, eine besondere Herausforderung dar.

Auch im Fach Politik stellt sich die Herausforderung, wie Lehramtsstudierende in ihrer universitären Ausbildung darauf vorbereitet werden können, dass sich heute nicht nur Gesellschaften sehr dynamisch und global verändern, sondern damit gleichzeitig auch die inhaltlichen Gegenstände der Politikwissenschaft. Wie in der Mathematik besteht zugleich die Herausforderung, die für das Fach

typischen Herangehensweisen und Fragestellungen erfahrbar und sichtbar zu machen. Nur so wird für Lehramtsstudierende ein spezifischer fachlicher Blick und sein Mehrwert erkennbar und erfahrbar.

Im Vergleich dieser drei Projekte zeigt sich, dass die Motivation zur Verzahnung und Vernetzung von fachwissenschaftlichen und fachdidaktischen Inhalten in der universitären Lehrer:innenbildung ihren Ausgangspunkt nicht nur in der Fachdidaktik hat (hier: Mathematik), sondern ebenso von den Fachwissenschaften ausgehen kann (hier: Englisch), oder sich ein Desiderat in Fachwissenschaft und -didaktik zeigt, das beide Bereiche verbindet und die diese gemeinsam bearbeiten (hier: Politik). In der Umsetzung kann sich diese Direktionalität dann auch in der Zusammensetzung der Studierenden in den jeweiligen Veranstaltungen widerspiegeln, indem Fach- und Lehramtsstudierende nach einem gemeinsamen Teil der Fachveranstaltung aufgeteilt werden (hier: Mathematik), der Entwicklung einer Kombination aus fachwissenschaftlichem und fachdidaktischem Seminar, das spezifisch für Lehramtsstudierende ausgerichtet wird (hier: Englisch) bzw. einer Lehrveranstaltung, die Fachwissenschafts- und Lehramtsstudierende zusammenbringt (hier: Politik).

Der wechselseitige Austausch zwischen Fach und Fachdidaktik über diese Spezifika, ihre Bedeutung für angehende Lehrkräfte und die damit verbundenen Herausforderungen, stellt einen wichtigen begünstigenden Faktor für eine erfolgreiche, integrierende Implementierung in der Lehramtsausbildung dar. Auch die curriculare und im Studienverlauf zeitgleiche oder zeitnahe Verankerung von fachwissenschaftlichen und fachdidaktischen Lehrveranstaltungen zu inhaltlich verzahnten Angeboten stellen eine Gelingensbedingung dar. Bewährt hat sich dabei insbesondere auch die Integration von praxisorientierten Elementen in die Lehrveranstaltungen (Planung und Durchführung einer Unterrichtseinheit z. B. zu einer sprachlichen Varietät des Englischen oder einem anschaulich erfahrbaren Phänomen der Funktionentheorie), die eine Umsetzung von fachlichen Inhalten im schulischen Kontext ganz im Sinne eines „reflective practitioner“ (Schön 1983) möglich machen. Diese Praxiselemente zeigen nicht nur den Studierenden und Lehrkräften in den Schulen die Relevanz fachwissenschaftlicher Inhalte auf, sie geben zugleich durch ihre unterrichtliche Planung ein Ziel für die Auseinandersetzung mit fachwissenschaftlichen Inhalten vor. Die Integration von Praxiselementen bringt damit didaktisch-methodische Konsequenzen mit sich, die sich günstig auf die Vernetzung von Fachdidaktik und Fachwissenschaft auswirken. Diese Praxiserfahrungen verdeutlichen für alle Beteiligten, welche Relevanz fachwissenschaftliche und fachdidaktische Inhalte für die schulische Praxis haben und wie diese im schulischen Unterricht gewinnbringend eingebracht werden können.

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