

2 Deconstructing postcolonial ambivalence: Clarifying the Expert Perspective

This chapter aims to clarify the expert perspective as an investigative task suggested in step II of the framework of educational reconstruction modified by Lutter and Lange (section 1.4). To do this, it discusses the main concepts and problems analyzed within postcolonial theory from an educational critical perspective with the aim to draw on this analysis in subsequent chapters in order to post-colonial connect learners ‘conceptions and scientific ideas in designing context embedded and sustainable post-colonial learning environments (ibid.).

To foster multidisciplinary and the construction of postcoloniality as analytical category, this chapter provides a conceptual template for integrating post-colonial theories, Lange’s political consciousness, feminist epistemologies of gender and indigenous knowledges. The chapter posits the question, how can political didactic structuring and educational research in general draw on multidisciplinary analysis of meta scientific discourses and postcolonial learners’ life worlds to design postcolonial sensitive learning environments and construct postcoloniality as analytical category? As such, it also attempts to unveil the contexts in which the foundations for decolonization and sustainable development of postcolonial Africa will have to be developed.

In many ways, this chapter aims to scientifically unveil the main obstacles which post-colonial categories have to acknowledge and address in order to develop critical micro subjective theories and liberative action competencies.

The social theoretical basis of the chapter aims to provide a framework for integrating the post-colonial dimension in the international scientific approach.

2.1 Theoretical Concepts

Knowledge abstraction inhibits the postcolonial South from developing adaptive strategies to complex problems and historical transitions. Sub-Saharan Africa unlike many regions of the world has been structured by a history of complex power relations that has ambivalently and drastically transformed the configurations of the societal and personal dimensions as well as their interlockings⁵².

Postcolonial scholars and critical pedagogists have critiqued this in terms of the abstract and contradictory relationship established between science and society through post-colonialism. Accordingly, postcolonial developmental challenges could be interpreted as surfacing the constructed nature of postcolonial consciousness and its configuration in the interplay with North-South knowledge generation and the hegemonic power relations that are manifested within them and due to their interaction⁵³.

In other words, the claim is that postcoloniality constitutes an abstract epistemic category and that due to this, the postcolonial developmental challenges surface an abstract social crisis⁵⁴ while also manifesting the postcolonial South as an embodied North-South epistemic inequality.

Postcoloniality – conceptualized in this study as a knowledge and power category and a core feature of discursive vulnerability – articulates the structured nature of consciousness and action competences through which the postcolonial South lives an epistemic crisis and five decades of sociological blindness to it.

Against this backdrop, this study makes the argument that postcoloniality configures the gender dimension (section 2.3). To assess the scope of the epistemic crisis and the respective impacts on consciousness and social development in theoretical terms, it is necessary here to examine together the various descriptive concepts coined by different scholars.

Double ontology is used to describe the complex discursive conjunctures, and the opposed and contradictory means of representation and orientation to

52 For further reading and references see especially (chapter V - IX)

53 This summary of the critical perspectives of postcolonial scholars and critical pedagogics is accentuated by Foucault's emphasis on the analysis of power in terms of how it impacts social action (Foucault, section 2.3).

54 I develop this argument further in subsequent discussions.

meaning within the ambivalence of double time and space⁵⁵. Alienation is applied by Freire to describe the abstraction of cognitions and action skills from respective environments. According to him, external orientation and prescription of learning contents produced nostalgic consciousness and effectively grounded a rejection of local environments and a simultaneous irresistible attraction to the environment and lifestyle of the director society. Therefore, according to him, sustainable transformation requires changing national curriculum⁵⁶. Educational reconstruction – in political didactic perspective is therefore crucial for decolonisation (chapter IV).

Fanon helps us to further understand the concept of alienation through his description of the colonisation of the mind. Fanon in his account of *Black skin and White masks* critiques the colonisation of consciousness through the alienation of interpretative repertoires. According to Fanon, the colonized subject has two dimensions which are the self world and the world of the colonizer whereby the colonizer's world and culture are standard, superior and norm. For Fanon, the consciousness of the colonized is framed within an hierarchical view of the world.

Within this view, the colonized culture and lifestyles are devalued and hence the colonized is socially constructed as an inadequate subject. Achieving adequacy through adapting the European culture⁵⁷, can be understood as the major learning and developmental goal. For both Freire and Fanon, language constitutes a central instrument of alienation⁵⁸. Because this top-down process generates alienation from one's own environment, it contradictory produces a vicious cycle of under-development.

The notion of subalternism as applied by Spivak depicts the relationality of postcolonial consciousness within power and subordinate asymmetries that systematically suppress and delegitimize the voice and social worlds' representation of postcolonial categories within dominant discourses. Accordingly, Spivak links

55 For further reading on double ontology, see especially the works of Fanon (1969); Foucault (1969 & 1980); Homi Bhabha (2000); see also the ambivalences of time and space by Stuart Hall (1996).

56 Freire (1993).

57 On the superiorization and devaluation of Black Culture see, critically Fanon (1969).

58 See critically the works of Freire (1996) and Fanon (1969).

epistemic violence to the dominant construction and imposition of Western ways of seeing the world via the systematic devaluation and displacement of non-Western ways of perceiving the world⁵⁹.

Similarly whilst drawing on the Orient as an example, Said critiques cultural colonialism in relation to how it constructs oppositional binaries in which the Western culture is represented as superior while the Oriental culture is represented as inferior. Accordingly, the world became constructed through a cultural asymmetry deriving from the othering of the Oriental by the Occident whereby the Oriental became the negated other within the eyes of the Occident's superior and positive self⁶⁰.

Departing from a similar critique, Homi Bhabha traces the complexity of postcolonial consciousness in terms of its self-reinforcing contradictory constitution in the asymmetry of ambivalence and desire⁶¹. Cultural hybridity is a central theme applied to reflect the notion of temporality and third spaces. Cultural hybridity also enables conceptualization of identities as non-coherent, less unified and less directed. Advocated is an approach to 'postcolonial' identities as constituted within the third space described as the ambivalent space of cultural representation in between sameness and otherness.⁶²

Since ambivalence and alienation appear to centrally define postcolonial consciousness, this means that they can also be understood as the central normative starting points for integrating Dirk Lange's political consciousness as a decolonization approach (section 4.1).

Dualism of the oppressed is articulated by Freire to describe the configuration of subordinated groups as divided categories⁶³. Post-colonial scholars have extensively documented this in terms of how colonialism bipolarizes and periously situates categories into gender, ethnic, social and religious differences⁶⁴.

Against this background, it is significant that postcoloniality is often overlooked in feminist epistemologies of gender, as disciplines devoted to the study

59 Spivak (1988).

60 With further reading on othering the Orient See the works of Said (1995).

61 Homi Bhabha (2000).

62 See, for example, the works of Homi Bhabha (1990).

63 On dualism, see (Freire, 1970 & 1974).

64 See Freire (1974); Nuscheler (1995).

of difference and oppression. Where postcoloniality is integrated, only a lineal understanding of how this impacts the western hegemonic thought is pursued whilst the impacts on the South's everyday orientation and action competencies are ignored (section 1.3). Never the less, as this study demonstrates, genderization and the social construction of categories is inseparable from the postcolonial dimension⁶⁵. Taken together, the above discussed concepts have been interpreted here as suggesting the fact that *exogenousization*⁶⁶ is a major cause and effect of colonization.

Arbitrariness is another central feature that defines colonialism. Impacts on consciousness and action competencies are best demonstrated through factors such as the arbitral: (a) construction of national boundaries; (b) post-colonial policy making; (c) post-colonial configuration of ethnicity and Western oriented gender roles. Of principle importance, arbitrary implemented approaches have ignored context and generated tensions that continue not be acknowledged or addressed (see, for example, chapter VI). Apart from the above described concepts, *external dependency* defines postcoloniality. Nyerere laments the asymmetry articulated in the separation of schooling from local environmental contexts and the subsequent effects on the intensification of external orientation and the erosion of self-reliance as a concept of education⁶⁷.

Within Dirk Lange's political consciousness, the abstraction, alienation, external dependency and erosion of self-reliance can be drawn on to conceptualize the postcolonial epistemic crisis in terms of undermining the normative goal of citizenship education which relates to the configuration of politically self-determined citizens⁶⁸.

Domestication is applied by Freire to describe the inability for architecting self-destiny or transforming one's own environment⁶⁹. Domestication is socially constructed by power elites and their hierarchical knowledge transfer. Power

65 On genderization & categories in postcolonial perspective see especially (sections, 2.3 & 6.4 & chapter III & VII)

66 To review a more comprehensive analysis of exogenousization see (chapter III).

67 With further reading on the separation of the postcolonial school from postcolonial environments see Nyerere (1967).

68 On the normative goal of education see Dirk Lange (2006 & Chapter IV).

69 Freire (1970 & 1972)

elites apply the banking concept of education through which the structures of subordination and oppression are reproduced. Within this framework, Freire also critiques the narrow conceptualization of literacy through the lineal transmission of technical contents⁷⁰. Lange establishes the scientific relevance of investigating technical contents along the structures of citizenship awareness. In leaning on Lange's political consciousness, this study poses the question, what mental models are drawn on in the design of post-colonial curriculum, policy making and broad knowledge generation⁷¹?

Marx looks at the emergence and interplay of false consciousness, social class and the social reproduction of inequality as functions of social embeddedness. False consciousness inherently ties into the material conflict between privileged and subordinate categories. However, dominant social relations are systematically misrepresented and misrecognized in the consciousness of subordinate classes: The misaligning of consciousness is a structural product of society and individuals as part of society whereby false consciousness is rooted in economic structures and therefore also the ideas of the ruling class. False consciousness serves the purpose of obscuring the realities of subordination, exploitation and domination. It therefore conceals social justice.

Social mechanisms operating within class society systematically generate distortions, errors and blind spots in the consciousness of the subordinate class.

Mystification, ideology and fetishism constitute the key metaphors in the social construction of false consciousness. Thus, the materiality of consciousness and the dialectics of consciousness and materiality are conditioned by the material relations of existence rather than determined by consciousness.

However, the transformation of social injustices, fundamentally requires the realignment of consciousness – through the social critique of ideology and liberative praxis⁷². The decolonisation approach of this book is informed by the perspective that the re-alignment of post-colonial consciousness has not taken place or integrated in postcolonial curriculum and societal learning processes.

70 Freire (1970).

71 For fur reading on Lange's political consciousness and discussion on mental models, see Lange (2008 and chapter IV).

72 See critically Marx and Angels [1845-49] (1970).

The above expert discourses on postcolonial consciousness are disconnected from the micro-subjective theories and life-worlds of postcolonial categories (see, for example, chapter VI & chapter IX).

Foucault has suggested that the analysis of power necessitates identification of the location of power⁷³. This study identifies the dominant force of colonialism. It is understood as simultaneously constituting the nucleus of dislocation and the location of power. In leaning on Lange's concept of political consciousness, this dual process is seen as nested in the suppression of citizenship awareness, its configuration as a scientific blind spot and erosion of its bedrock institutions. The premise is that the concepts of pre-colonial citizenship awareness have been contradictorily inverted and sociologically invisibilized (chapter VI).

In other words, and as already mentioned in the conceptual framework (section 1.3), this study identifies the dominant force of colonialism in the inversion of the conceptual space in which citizenship awareness is configured⁷⁴.

Accordingly, the dominant force of colonialism is also linked to the subsequent emergence of a new struggle for citizenship⁷⁵ which has not been critically reflected.⁷⁶

In Bourdieu's sociological terms, it is possible to postulate that the main impact of colonialism was to profoundly transform the postcolonial South's habitus. The habitus is a complex concept but in basic terms, the habitus is described as a structuring structure that organises practices, and perceptions of practices⁷⁷. Postcoloniality could hence be approached in terms of the interaction of different habitus in which one habitus dominates and transforms the subordinated one through conditioning consciousness and action competencies⁷⁸.

As already mentioned above, Spivak uses epistemic violence as a term for critiquing the dominant construction and imposition of Western ways of seeing

73 See Foucault (1982).

74 For a similar perspective compare Nordensvärd (2009).

75 Transformation of the citizenship struggle is a conceptual interpretation drawn from Dirk Lange (2006); compare also Nordensvärd's application of Lange (Nordensvärd 2009).

76 See for example (chapter VI).

77 Bourdieu (1986).

78 The findings of my analysis of postcolonial consciousness during my doctoral dissertation demonstrate that postcolonial ambivalences is not critically reflected see Barongo-Muweke (2010).

the world via the systematic destruction and displacement of non-Western ways of perceiving the world⁷⁹. It is significant that, past scientific approaches have been cautious not to reproduce epistemic violence or cultural deficit paradigms that portray the postcolonial in negative light – as uncivilized.⁸⁰ In the process, they have idealized identities of minority categories⁸¹ through dominant application of positive cultural difference paradigms and exoticization paradigms⁸². The complex consequences for consciousness are not scientifically investigated.

This has perpetuated false consciousness and constructed scientific blind spots by hindering the discursivity of the postcolonial or the indigenous. Together, these factors have involuntarily weakened the social science concepts of postcolonial categories whilst strengthening the social science concepts of dominant categories. Accordingly, I have argued that epistemic difference has resulted and has articulated inequality and relative vulnerability.

Whilst postcolonial critiques such as Said's notion of othering have developed lineally as a counter hegemonic narrative, they have involuntarily reproduced but not overcome oppositional binaries (see chapter VII).

I have further argued that decolonisation will require exposing and subjecting both the discourses of the South and the North to discursive analysis in a context of democratisation and in light of how these discourses inherently reproduce or oppress a positive humanistic image⁸³ and liberative action skills. In particular, for decolonising knowledge generation to be effective in its aims, it ought to integrate Lange's principles of citizenship awareness which relate to the normative research tasks and normative goal of political education.

Respectively these tasks lie in the legitimation of consciousness and the enablement of political self-determination. This double pronged approach refers to the enablement of a moral capacity for judgment that is based on the foundation of the generally valid principles of fundamental human rights coupled with the

79 Spivak (1988).

80 For a critique on cultural deficit paradigms see especially the works of Steinhilber (1994:17); Guemen (1996) and Çağlar (1990).

81 Compare Barongo-Muweke (2010).

82 For a critique on positive cultural difference paradigms see Geisen (2007). On exoticization, see Guemen and Çağlar (qtd. In: Barongo-Muweke 2010).

83 For further reading on a positive human image, see Christa Händle (2010).

ability to construct a self-determined lifestyle in an increasingly complex world by producing the sense that allows an individual to evaluate phenomena and influence encountered phenomena (see Lange, chapter IV)⁸⁴.

Deconstruction also demands a structural approach to consciousness that integrates analysis of power relations and the materiality of consciousness.

Such a structural approach is opposed to the deformation and pathologization⁸⁵ or idealization and uncritical examination of the postcolonial condition of consciousness (see section 2.3).

For Bourdieu, a structural approach must acknowledge the complex cultural configurations of class within the inequalities of economic and social capital in which the meta systems of domination are manifested and socially reproduced through symbolic interaction. In other words, cultural fields and fields of power interact and configure social action:

Actors as performative agents produce works within the trajectories, possibilities and constraints of individual and class positioning in historically situated social contexts. Strengthening the critical reflexivity of actors is necessary and it prerequisites the conceptualisation of dominant social norms, social practices, hierarchical structures and their implications for the discursive constructions of identities and social action⁸⁶.

One of the points I am trying to make is that, certainly agency cannot be idealized, abstracted or ahistoricized as the case of feminist epistemologies of gender. At the same time and as already mentioned above, where the problematic of consciousness as a social construct is scientifically acknowledged, it is often lineally debated in terms of a counter hegemonic narrative grounded in oppositional power binaries⁸⁷. Critical pedagogics and political educationists commonly advocate a focus on historical contexts of consciousness⁸⁸. Poststructuralists like

84 See also Dirk Lange (2008 & 2014ab).

85 For Foucault, transformation entails analysis of power because of its impact on actions. Deformation and pathology must be interpreted within this framework, see (Foucault 1980).

86 See Bourdieu (1984 & 1990).

87 See critically Young's analysis of the postcolonial cultural construction (section 4.1). The documentation of Ugandan history widely demonstrates that this entanglement operates not only in the North-South but also in the South-South local dimensions. This entanglement is also well demonstrated in concepts articulated within indigenous performative drama (Chapter IX).

88 On historicity of consciousness, see for example the works of Freire (1972) & Lange (2008).

Stuart Hall advocate an investigative analysis of the historicity of texts and the textuality of history⁸⁹.. Of great relevance to decolonization, Dirk Lange presents a comprehensive framework and a methodological approach with didactic instruments and respective research questions for the political didactic structuring of consciousness (see Lange chapter IV).

Didactically, Lange introduces the notion political historical consciousness as a conceptual framework and substructure of consciousness in which conceptions about how societal change happens are built. Through the mental modelling of societal change and political didactic structuring of this substructure, the past, today and tomorrow are put together in meaningful interrelation for the anticipation of a better future.

Of principle relevance for learning outcomes, historical consciousness ought to be constructed in terms of how the causes and the dynamics of social change are explained, continuities substantiated and the past remembered in anticipation of the future (see Lange chapter IV).

A structural approach to consciousness and the importance of promoting critical historical political reflexivity gains even more meaning in the face of the current globalization of the ecological gap and tensions of economic growth theories in context of unexamined external dependence coupled with medialization of the postcolonial South which will likely intensify the above discussed alienating dynamics. It could hence be deconstructed within this framework. How does the internet and the current media technologies as dominant forms of knowledge production impact conceptions that configure political consciousness and political participation of postcolonial categories?

2.2 Postcolonial theory, feminist intersectional perspective and citizenship awareness (*Bürgerbewusstsein*) – Towards a common conceptual framework

The above described concepts are understood here as articulating different but co-existing and interlocking layers of postcolonial ambivalence which have been

89 With further reading on the historicity of texts see, Hall (1970).

thought separately by various authors. The first argument of this section is that a common conceptual framework is required for advancing an integrated analysis of postcoloniality that thinks together this multidimensionality and confluence. The second argument is that the lack of a gender perspective articulates the importance of theorising the interplay of gender and postcoloniality. The third argument is that, the expansion of postcolonial theory through feminist intersectional analysis would generate a double pronged framework that jointly addresses both objectives: In feminist intersectionality conceptual terms, the above analyzed concepts on postcoloniality can be reinterpreted as articulating the various combinations of socially abstracting mechanisms that have historically misaligned consciousness, postcolonial social science competencies and action skills. The structuring mechanisms and their effects should be seen jointly not only as a separate and additive but also as overlapping, simultaneous and invisibly interacting. Their sociological invisibilization within main stream science and feminist epistemologies of gender can be conceptualized in terms of the failure to articulate the social reality of postcoloniality as an intersectional category.

Sociological invisibilization effectively marginalizes postcolonial categories and denies them protection⁹⁰. Protection in this context is understood as epistemic protection. In general terms, it is constituted as a consciousness category. Due to scientific and societal relevance, epistemic protection has been conceptualized within Lange's political consciousness (see chapter IV).

It mainly refers to citizenship awareness which is conceptualized as a consciousness category. In other words, citizenship awareness as a category of consciousness, if defined within the framework of political consciousness⁹¹ configures epistemic protection. Meaning that, epistemic protection articulates the subjective dimensions of politic and society. It refers to the *multidimensional* social construction and embodiment of critical subjective theories that construct political self-determination. Critical subjective theories are understood as serving individual sociological orientation in politics, economy, and society. Critical

90 For a review of the feminist intersectionality framework and its principles which have been transposed here to the postcolonial, I see critically the works of Crenshaw (2000); see also Chege's application of Crenshaw (2007).

91 See Lange's definition of citizenship awareness (chapter IV); for a more detailed discussion on the contextual basis of epistemic protection, see (section 7.1).

subjective theories as epistemic protection relate to a specific type of citizenship awareness. The substantive focus of protective citizenship awareness is to produce the sense that enables the human being to evaluate and actively influence encountered phenomena. Without this individual sense-making, a society cannot develop, regenerate or transform itself sustainably since citizenship awareness constitutes the sense making engine that coordinates the manifold interdependencies of society, economy and politic,⁹².

This means that its suppression can be equated with the nucleus of dislocation or dominant force of colonialism (see Lange chapter VI). As will be argued below, Lange's political consciousness is vital for reconstructing epistemic protection – in multidimensional post-colonial and gender perspective.

Lange presents a theoretical, praxis and inquiry based conceptual framework of how to systematically create mature citizenship and self-determination (see critically, Lange chapter IV). The configuration of critical individual social sciences and subjective theories takes place in the five interdependent substructures of consciousness, and their corresponding mental models as interactive competence structures, which must be involved as dimensions of learning.

Accordingly he concretizes and organizes knowledge and action competencies that are to be acquired in the learning process in a conceptual framework which integrates five areas of learning with questions, research tasks and transfer strategies linked to them. Not only the societal scientific but also ethical dimensions are integrated (see critically, Lange chapter IV). The interdependent mental models and substructures of consciousness if matured are reinterpreted in this study as levers that constitute the invisible hand of development and self-activating regeneration.

This means that, if they are equally developed and maximized as primary source domains of consciousness and micro-subjective social sciences, this would produce critical scientifically guided problem identification and problem resolution skills as well as solid and multi-dimensional action competencies that to produce balanced societal transformation and post-development in the interdependent areas of the economy, societal and political (see also section 6.1).

92 See Lange's definition of citizenship awareness (chapter IV).

Any approach that ignores one of the mental models or addresses only a few aspects of the different competence structures in mental models, will undermine effective protection (see chapter V). The maturity of mental models and sub-structures of consciousness requires a specific mix of multidimensional and interactive epistemic bases.

The failure to articulate citizenship awareness in the postcolonial South, implies that epistemic difference as a category of power and discursive vulnerability involuntarily acts as a background undermining feature.

This means that, it perpetuates the postcolonial condition by invisibilizing the complex interaction of epistemic grounds. Epistemic difference must be denaturalized in order for effective decolonization to take place.

Post-coloniality can be conceived as manifesting the configuration of North-South epistemic inequality and intersectional disadvantage arising from the conditioning of consciousness. However, consciousness (*as a social construct and oppressive dimension*) is not articulated in the analysis of gender.

Gender and post-coloniality are dichotomously analyzed although the double ontology of postcolonial categories interacts with the double societalization of gender⁹³. This co-existence needs to be scientifically acknowledged. Accordingly, the concepts of multiply abstract orientations and multilayered structural ambivalence can usefully describe the unique epistemic situativity and structural locationality of postcolonial categories. Since it profoundly alters political meaning by abstracting the subjective theories and social science concepts of post-colonial categories, this means that the multi-dimensional abstract epistemic background constitutes a central variable in the current postcolonial social political crisis. Post-colonial teachers and learners can build on Lange's conceptual framework of political consciousness and political didactic structuring to transformatively reflect on the dimensions of their post-coloniality, critically address current globalization challenges such as the ecological gap and tensions between growth economies and furthermore, to integrate multidisciplinary insights.

93 To unveil the configuration of knowledge and power in life worlds and micro subjective theories see for example (sections 6.4); see also the interaction of gender and postcoloniality in theoretical and empirical perspectives (respectively section 2.3 & chapter IX).

2.3 Redefining gender as intersectional category of knowledge and power – postcoloniality

The above unified scientific concepts that postcolonial scientists have applied in the theorization of the postcolonial could be reinterpreted as articulating post-coloniality in terms of a manifestation of embodied power relations and an abstract category constituted in a context of complex ambivalence and alienation.

To integrate the gender dimension in decolonisation perspective, it is possible to argue that, postcoloniality as a knowledge and power category⁹⁴ and a core feature of discursive vulnerability constitutes the political and social basis of gender as it configures⁹⁵ the conceptual space in which dislocating cognitions and social actions are constructed, experienced and struggled over⁹⁶.

I argue that, analytical focus on abstract consciousness as a core category and reproducer of the social order in interaction and connection with gender is key to decolonization. It is also of principle importance to social transformation. Meaning that, gender cannot be effectively deconstructed without deconstructing postcoloniality and that failure to articulate the postcolonial dimension leads to a false analysis of gender.

It is not surprising therefore that, the North-South epistemic inequality has configured a specific epistemic vulnerability which has reinforced difference and gender inequality in the postcolonial South⁹⁷. The invisibilization of the postcolonial dimension in feminist epistemologies of gender articulates inequality and its reproduction in a gender epistemological context.

To be effective in their aims, decolonization methodologies and theories of learning are challenged to deconstruct the effects of post-colonialism on consciousness and the simultaneity of gender and post-colonialism. This study

94 On the dialectics of knowledge and power compare Foucault (1980).

95 Discursive vulnerability as applied in the context of this discussion refers to the constitution of postcoloniality as an epistemic category within relations of power contradicted with its sociological invisibility and subsequent failure to deconstruct it within current knowledge systems. In gender terms, discursive vulnerability is closely linked to epistemic inequality. It refers to the relative lack of theoretical conceptualization of consciousness as a dimension and analytical category that inflicts gender and the subsequent contradictory idealization of postcolonial agency that arises out of this sociological blindness. This aspect is re-discussed in chapter 13.

96 See Giroux (2000a:4).

97 On difference and gender inequality in the postcolonial South see especially (section 6.4).

makes the point that, awareness of power in terms of the social constructedness of consciousness and the complex bearings on gender through the central framing of perceptions and actions skills is essential for sustainable transformation.

Wetter and Beckerschmidt advocate a focus on the self in reflexivity as it relates to the ability of women to change structures of oppression⁹⁸. Morokvasic has lamented the absence of a coherent focus on consciousness in research on migrant women. Morokvasic has proposed a fourth dimension to the threefold model of oppression. Morokvasic makes the argument that migrant women bear the triple inequalities of gender, class, ethnicity not only due to their gender but also due to the interaction with subordinate socialisation⁹⁹.

Despite its scientific relevance, there is currently not much done to integrate consciousness or postcoloniality as analytical categories. The few scholars in the problem area have mainly studied Diaspora consciousness without a focus on the historical constitution of consciousness¹⁰⁰ and without integrating the social cultural backgrounds of minority women into analysis¹⁰¹.

Failure to integrate consciousness as analytical category implies that the reflexive goal of citizenship awareness research which lies in exploration of the can condition of consciousness has been undermined.¹⁰² In other words, this implies the failure to examine and strengthen the problem identification and problem resolution competencies of post-colonial women. This has major implications. Feminist epistemologies of gender while conceptualising categories have ignored the societal conditions and social contexts of consciousness. They have perpetuated but not deconstructed the post-colonial abstraction and alienation.

They have romanticized the agency of the intersectional groups through the human agency paradigms,¹⁰³ where conversely, critical pedagogists and post-colonial scholars have, argued that the critical consciousness and emancipatory

98 See Wetterer (1992); Beckerschmidt (1995).

99 See Morokvasic (1983).

100 To review a synthesis of studies on Diaspora consciousness, see for the works of Anthias (2001a).

101 See Morokvasic (1983).

102 The reflexive goal of citizenship awareness is identified in Lange's political consciousness. For further reading see, Lange (chapter IV).

103 Compare Barongo-Muweke's re-analysis of Morokvasic critique on the lack of a scientific focus on the cultural background of migrant women contradicted by Human agency paradigms (Barongo-Muweke 2010).

action skills of postcolonial categories have been historically suppressed (see critically together, sections 2.1 & 2.2).

Postcolonial scholars have analysed the interplay of consciousness and society, the power relations that are manifested within them and as a consequence of their interaction¹⁰⁴. A common theme in their discourses as discussed in the preceding sections is that postcoloniality constitutes a performative dimension. Of principle importance, the performative dimension is historically shaped and maintained within complex, simultaneously opposing, and contradictory means of representation and orientation to meaning.

The different layers of postcolonial ambivalence, which constitute it as an abstract consciousness category and their complex and invisible interaction complicate postcolonial situativity. Of principle importance, they disconnect subjective modes of knowing and action skills from their respective social political environments¹⁰⁵. This disconnect surfaces postcoloniality as the unexamined background feature of social precariousness¹⁰⁶. Not the reproduction of system adaptation but the attainment of autonomy and political self-determination has been described as the liberative goal of political education.¹⁰⁷ Hence, the prevalence of hegemonic epistemic interaction must be challenged.

Against this background, it is significant that due to their abstract education, postcolonial categories are not generating knowledge of their own to deconstruct their societal problems.

Moreover, postcolonial categories studying in the West have strengthened their social science competencies for deconstructing racial oppression. But students have not necessarily developed social science competencies for difference and power-critical self-reflection or deconstructing ethnocentrism, difference and inequality in the South.

104 This is my synthesis of the main concepts shaping the postcolonial discourse – as linkable to Foucault's analysis of power (Foucault, 1980).

105 See for example theoretical concepts (section 2.1); see also (chapters VI -IX).

106 This is my reconceptualization of postcoloniality inspired by the feminist intersectionality framework.

107 See (Lange, chapter IV).

Thus, the exogenusization of knowledge generation has been intensified but not deconstructed. The resulting avoidable but monumental social, economic and health gaps emphasize the relevance of mainstreaming the postcolonial dimension as analytical category. Gender is as integral to postcoloniality as consciousness is to citizenship awareness.

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