CHAPTER 11

Supporting Graduate Students of Color in German Studies: A Syllabus

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As a white feminist linguist and German Studies scholar writing a chapter on how to best support graduate students of color, I am taking to heart Beverly Weber's warnings for other white feminist scholars looking to enter the conversation of making German Studies more *inclusive*. Weber calls out the term "inclusivity" as "paternalistic language of benevolent tolerance as a gift extended by those who have power: somebody includes, somebody is included" (2016, p. 190). Instead of asking how better to include underrepresented students, Weber suggests that feminist German scholars should focus on examining and challenging their (our) own privilege and engage more in the research and activism of scholars of color. She echoes Sarah Ahmed's work in *On Being Included* (2012), pointing out that often work on anti-racism "can easily tip to white narcissism" when the sole reason for the work is to feel good about one's identity as an ally (Weber 2016, pp. 193–94). The focus of anti-racist work in academia should thus not be on those in power graciously making space for others, and congratulating themselves on that effort but in

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critically examining why they (we) are taking up that space to begin with. Therefore, the task of this chapter is to outline how faculty, particularly those charged with mentoring graduate students, must shift their narrative from one of inclusion to one of supporting scholars of color as they navigate the hostile waters of academia, while actively working to create an anti-racist space within one's own department and field.

I refer to this chapter as a *syllabus*, because in this type of framework I decenter myself as the expert. Instead of claiming the knowledge and opinions presented here as my own, I position myself as mediator in order to call attention to important scholarship on these issues. Throughout this piece I will present research on the psychological threats that undermine the success of graduate students of color at every turn, such as marginalization, microaggressions, and stereotype threat, and how these threats are compounded in predominantly white fields such as German Studies. Additionally, I will outline the suggestions put together by experts on how best to support these students through anti-racist work in our classrooms and on our campuses, but most importantly, by listening to and believing the experiences of graduate students of color. This is, however, more than a literature review. I call this a syllabus because this is the *required* reading that we all must complete if we hope to maintain our relevance as a discipline.

1 The Whiteness of German Studies

Before we discuss *how* to support our graduate students, we must first make it explicitly clear that German Studies as it currently exists is a white space that upholds a conception of Germanness that is fundamentally white. The whiteness of German Studies is bound up in the nationalist mythologies prescribing what it means to be *Deutsch*, an attempt at shaping a pure ethnonational identity that has been (violently) constructed and defended over the course of centuries. Obtuseness against attempts to widen the definition of what it means to be German have led to erasure of non-white voices in the cultural and social historiography of Germany and German-speaking regions (Madley 2005; Sammartino 2009). This erasure is also perpetuated by our own field through the dearth of writers of color on our syllabi and the othering terms used to describe the literature and art of people for many generations. Moreover, the erasure takes on a particularly nefarious shape through whitewashing: e.g., establishing a historic figure as German in light of more complex,

intersectional identity background. This whitewashing is driven by a desire to claim a homogenous German *Leitkultur* that one wishes to trace back in a linear thread through time, despite evidence to the contrary. Asoka Esuruoso (2014) demonstrates the erasure of Black German history using the figure of St. Maurice:

> Many early depictions of Saint Maurice dating from the 15th century or even earlier often depict him with a noble dark face in rich shades of brown and ebony. But as time passed these depictions shifted. The color of his skin faded. What was once a rich deep brown whitened; by the 16th century, St. Maurice was no longer Black and no longer African… So why, you might ask, is a long-dead saint important? Because Black European History, especially Black German history, has so often been whitewashed, and Maurice the soldier, Maurice the martyr, Maurice the venerated German saint, is a beautiful example of the little white lies history has been whispering for far too long. As the ancient sword and spurs of Saint Maurice proclaim, Black German history did not spring from the wreckage of the First and Second World Wars, or even German colonization, as it was once believed. Black history has been here far longer and yet, like the body and face of Maurice, has been actively whitened and negligently forgotten over time. But we forget history at our own peril. (pp. 15–16)

This erasure still registers as praxis in the field of German Studies. In particular, it registers in the literary and cultural canon, which includes authors and historical figures who exist within the constraints of the *Leitkultur*. Authors who do not fit into this lineage become part of special seminars that are offered irregularly at the discretion of faculty teaching advanced topics courses. Yet, to relegate an author of color to a class on *Migrantenliteratur* (Migrant Literature), instead of including them in a seminar on poetry or twentieth-century literature, for example, is to deny that author of their Germanness, and to erase evidence of the plurality of German-speaking peoples from the definition of what it means to be German. Every single syllabus, regardless of time period or topic, should include diverse voices and perspectives. Often in response to such requests, faculty argue that the confines of the semester prevent such inclusion, seeing the inclusion of an author of color as requiring the removal of a canonical author deemed more important. But what makes that canonical author important and to whom? What is the end goal of engaging with that author, and is it not possible to reach the same goals with a different text? If the purpose is simply to be able to identify those

who are part of the canon, then surely we can redefine who becomes part of that canon, as canons are abstract creations of cultural capital, defined and maintained by those who benefit from their existence.

2 Mental Health, Mental Trauma

In addition to addressing the whiteness embedded in German Studies, we also need to acknowledge that *marginalization*, *racial microaggressions*, and *stereotype threat* cause psychological toll for students of color when they enter such a predominantly white field. In a thorough review of research on the role of mentoring in graduate student success, David L. Brunsma et al. state that "the literature makes one thing very clear: Graduate students of color face racism, discrimination, and daily microaggressions within their departments" (2017, p. 5). In addition to the regular stress of graduate study, being a person of color in a predominantly white space can often have debilitating psychological effects, resulting in students either not thriving in their degree program, or at the very least deciding against pursuing a career in academia.

Marginalization in the form of isolation can negatively impact student well-being. Being the only student of color in a program, which is often the case for students of color in German Studies graduate programs, means not having an instantly shared background and history with their peers. This can translate into not forming friendships as quickly as others in the program and feeling left out of socializing and bonding experiences with students and faculty in the department (Gay 2004, pp. 267–68; Brunsma et al. 2017, p. 8). The structure of the university itself can also contribute to this isolation. As Geneva Gay explains:

> In addition to physical isolation, graduate students of color are isolated culturally. The universities they attend and the programs they study are not routinely multicultural. Nor are the icons and symbols [Predominantly white Institutions] use to signify their identity and importance culturally inclusive… Students of color are immersed in a world that is not their own. It is as if they were 'guests' on their own campuses. As such, they cannot ever totally relax […]. Always being 'on stage' or 'in the spotlight' can be a very demanding existence. (2004, p. 269)

In response to curriculums dominated, sometimes exclusively, by white authors, students of color wishing to research authors of color are often

met with unenthusiastic responses from both faculty and fellow students. When challenged on this topic, instructors often put the burden on the students to produce the missing literature. As Shampa Biswas (2019) argues, non-white students in white spaces feel both "seen and unseen":

- On the one hand, they feel "invisible"—and inaudible. In certain settings and forums they are trying to be seen and heard but are constantly overlooked. Students notice, for example, if the professor calls only on white men in class discussions about male-normed topics such as "international security."
- On the other hand is the problem of being "hypervisible." Either they are viewed as representatives of "their cultures" (e.g., an international student asked to speak for her country in class), or they are seen as the source of some infraction (e.g., a Black male student profiled and singled out to show his ID in order to enter a campus party).

Faculty should therefore be mindful of our in class behavior to make sure students are equally called on to speak, regardless of the topic, and no one or two students are expected to speak for entire populations or identity groups. Additionally, in our curriculum design we need to be more intentional in how we incorporate authors of color into the class. Just as adding one faculty member of color does not negate the whiteness of a department, adding one author of color does not negate the whiteness of a syllabus, especially if the instructor expects students of color to contribute more than their peers to the discussion of that particular author. We must do the work ourselves of finding and integrating authors of color to the curriculum in meaningful ways that avoid tokenism or relying on students to fill in the gaps for us.

Chester Pierce et al. (1977) establish the term *microaggressions* to call attention to the subtle ways in which internalized and structural racism emerges in everyday interactions. As they argue, microaggressions are the "chief vehicle for proracist behaviors," which support and reinforce a structurally white supremacist society that requires non-whites to "be dependent and deferential (in regard to time, space, energy, mobility) in all interpersonal interactions" (pp. 64–65).

Derald Wing Sue et al. expand this definition of *racial microaggressions* as "brief and commonplace daily verbal, behavioral, or environmental indignities, whether intentional or unintentional, that communicate

hostile, derogatory, or negative racial slights and insults toward people of color" (Sue et al. 2007, p. 271; see also Torres et al. 2010, p. 1076). Both definitions acknowledge a structure of white supremacy underlying these commonplace interactions that are so ingrained that its perpetrators can be from any race or background and can perform microaggressions without understanding them as racist acts. Sue et al. (2007) in their expansion of Pierce's work, go into great detail describing the different types of microaggressions, which I will briefly summarize below.

Microassaults are usually recognized as racist acts by today's standards, and, as such, are usually used by those who recognize their own discriminatory beliefs. Microassaults include derogatory slurs, name-calling, or other overt discriminatory acts (Sue et al. 2007, p. 274). While microassaults are easier to recognize as racism, those who engage in them do not feel that their behavior is especially harmful and will often downplay the intent of such actions in what Tim Wise calls *white denial* (2008). Typically the offenders will use multiple strategies to avoid acknowledging any substantial wrongdoing, especially when their actions reach those outside of their intended audience (Holling et al. 2014).

Microinsults are, in comparison to microassaults, more subtle snubs that indicate prejudiced attitudes and can be largely unintentional. A classic example mentioned by Sue et al. (2007) is the comment that a person of color is so articulate or well-spoken, which sends the message that people of color do not usually appear to be educated or intelligent (p. 276). While the person saying this may conceive of this as a compliment, their underlying assumption that articulateness would be surprising is an insult embedded within this statement. Giving credit to a white student for restating an idea a student of color said earlier in class is one example of how this often plays out in the classroom. Because microinsults lack conscious intent and instead signal unconscious bias, those who engage in microinsults are often not receptive to being told that their behavior is racist and usually do not engage in sincere apologies for said behavior.

The lack of acknowledgment that a microinsult is a racist act is a form of *microinvalidation*. Microinvalidations are ways in which the experiences of being a person of color are erased or denied by those attempting to either escape being designated as racist or of hoping to uphold the idea of a post-racist colorblind society. Together, these types of microaggressions can have a significant impact on the mental health and mental

stamina of individuals, especially when placed in an environment that is overwhelmingly white (Sue et al. 2007, 2019).

The key to beginning to understand and identify microaggressions is in the word *unintentional*. Many perpetrators of microaggressions do not see themselves as racist. The mistake that many make is in the assumption that the intention to harm is required for these actions to be "real" racism. Racial microaggressions are often invisible to those who engage in them, and as such can be even more psychologically damaging to people of color than more overt acts of racism (Sue et al. 2007, p. 272). By reframing an accusation of racism as a case of the victim being too easily offended, those experiencing microaggressions feel gaslighted into questioning their own experience and feelings.

The fewer other individuals of color in a space, the more pressure there is to not speak up. This is exacerbated when the perpetrators do not believe they have engaged in any wrongdoing, chalking their behavior up to a minor social faux pas that may be rude but not itself indicative of underlying racism. Yet, as Sue et al. (2019) explain, racial microaggressions are not the same as "everyday rudeness" because they

> are (a) constant and continual in the lives of people of color, (b) cumulative in nature and represent a lifelong burden of stress, (c) continuous reminders of the target group's second-class status in society, and (d) symbolic of past governmental injustices directed toward people of color (enslavement of Black people, incarceration of Japanese Americans, and appropriating land from Native Americans). (p. 130)

Graduate students of color face microaggressions in different situations. First, they have to maneuver the white space of the university system as a student and may receive microaggressions from faculty, staff, and other fellow students. Additionally, for many graduate students of color funded through teaching fellowships, the undergraduate students they are teaching can bombard the instructor with microaggressions, most commonly in the denial of authority and expertise as a result of the perceived incompatibility of their identity with an authority figure on the topic they are teaching (Gomez et al. 2011).

The cumulative effect of marginalization and microaggressions can be seen in the psychological phenomenon of *stereotype threat*. Stereotype threat is when "performance in a domain is hindered when individuals feel that a sociocultural group to which they belong is

negatively stereotyped in that domain" (Shih et al. 1999, p. 80). In their seminal piece, Claude Steele and Joshua Aronson explain that negative stereotypes about groups to which one belongs can create a "social-psychological predicament […] the existence of such a stereotype means that anything one does or any of one's features that conform to it make the stereotype more plausible as a self-characterization in the eyes of others, and perhaps even in one's own eyes" (1995, p. 797). The result is that in certain situations where one's group is stereotyped to do poorly, the anxiety of performing well and refuting such stereotypes can actually impede the ability to perform the task well (Schmader et al. 2008; Inzlicht and Schmader 2012).

Mary Murphy and Valerie Taylor (2012) describe how this psychological pressure results from what are called *situational cues* in the environment that in some way bring up a social identity and pass a value judgment on that identity. When someone notices situational cues that pass judgment on their own identity, they enter a *vigilance process*, where they become hyper-aware of their environment in anticipation of other cues that might further devalue their identity (Murphy and Taylor 2012, p. 19). This vigilance process in the face of situational cues can affect one's physical as well as mental state. One study recorded faster heartbeats and sweatier palms, both indications of physiological distress, in female math, science, and engineering (MSE) majors after watching a promotional video for an MSE conference that showed predominantly male participants (compared to a group of female MSE majors who watched a video with a more balanced gender ratio). The same study also found that those who had watched the video with the unbalanced gender ratio reported afterwards less motivation to want to attend the conference as well as a feeling of not belonging to the field (Murphy et al. 2007). Thus, stereotype threat can have short-term consequences on academic performance and motivation, as well as longer-term effects on career paths and participation in events related to one's chosen field. If a student perceives, even by way of lack of representation that a particular field of study would not welcome them, their anxiety increases and their motivation decreases. This can also lead to extra pressure to perform. Students may feel they have to contribute more to class discussions and outperform their peers to mitigate the perceived stereotypes others have about their identity group. They do not feel that they can ever just "get by" with the minimal effort, or ever have a day when they are not fully prepared, and that can lead directly to burnout and exhaustion.

While many of the marginalizing events and structures discussed above may seem outside of an individual faculty member's control, there are strategies we can pursue in our capacity as instructors, mentors, researchers, and academic leaders to minimize these negative effects on students in our own programs. It is our responsibility to acknowledge that the reality of the graduate school experience is different for different students and meet the task of undoing centuries of racism and white supremacism embedded in the field head-on.

3 Mentoring for Success

According to their literature review of research on mentoring students of color in academia, Brunsma et al. conclude that "good mentoring is one of the best indicators of graduate student success" (2017, p. 1). The following is a list of positive mentoring behaviors that we should aim for.

a. Listen, acknowledge, create an action plan. When a graduate student comes to you with a conflict, be it with a class, a colleague, a student of theirs, etc., the most important thing to do is to make the graduate student feel heard and to validate their concerns. Listen, repeat back to them what you have understood, and then together plan a course of action. If a student approaches us with a complaint, we must take it seriously, as it most likely took a large amount of courage to approach us. Give them options with different degrees of involvement, such as having you speak to a colleague or fellow student without naming names, act as a mediator in a meeting with all parties, or coach the student on how to confront the other party in a respectful but firm manner that will result in constructive dialogue. The absolute worst thing to do in this situation is to dismiss the student's concerns as an overreaction or being too sensitive—this is a microinvalidation, and can lead to further psychological distress for the student and a loss of trust in the faculty mentor.

b. Foster community. In order to combat the psychologically damaging effects discussed above, the department and faculty mentors specifically need to foster community among graduate students. This can minimize the marginalization felt by not immediately "clicking" with others in the program who have similar backgrounds. Those experiencing stereotype threat are also looking for cues of belonging in their vigilance process, so cues from the environment such as images and symbols that reflect

parts of their identity can signal acceptance and belonging (Murphy and Taylor 2012, p. 24). Mentors can lead students toward community-building activities, which can be as simple as meeting for a coffee once a month or attending and encouraging graduate students to take part in club events. As suggested by Rafael Granados and Juliana Lopez (1999), we should assign graduate student mentors to all incoming graduate students and give them tasks to complete together throughout the semester (observe each other teach and give feedback, share general reading lists for the degree, etc.). Having a student mentor who is more knowledgeable but in a similar level of power can ease the anxiety of asking questions about how to navigate the academic environment.

c. Meet outside of class. The mentoring relationship must be nurtured outside of class as a supplement to classroom instruction. Especially for students continuing further into academia, the mentor must make transparent every aspect of the expectations placed on faculty, from service work to time management skills. To truly support students from underrepresented backgrounds, the mentor should not wait for students to come to office hours but rather take the responsibility to schedule meetings with mentees, with specific goals for each meeting (Brown et al. 1999). However, this does not mean that students should be forced into extracurricular events against their will. Allow students the space to turn down offers politely without the pressure to engage in socializing off campus. As discussed above, participating in a white space can be exhausting and students of color need downtime from attending to the expectations of others. We have to remember that while social functions with our colleagues may seem to facilitate building communities to those of similar backgrounds, the power difference involved in the attendees of such events exerts pressure to perform a specific social identity deemed acceptable to the predominantly white faculty. These events can further perpetuate feelings of exclusion from the situational cues of the environment and the players.

d. Work together toward a common goal. According to Christopher Brown et al. (1999), good mentors do not just see themselves as providing a service, rather, they understand the reciprocal benefits of an intellectual exchange with someone outside the scholarship and traditions of the field. Good mentors do not view the relationship between mentor and mentee as hierarchical, nor do they view the flow of knowledge as unidirectional. Instead, they see mentees as collaborators and members

of a team. A good mentoring relationship would thus involve a joint project or paper where both members are equally contributing time and knowledge, even allowing the mentee the opportunity to be the project leader (Brown et al. 1999, pp. 107–8).

e. Stop privileging one type of personal and educational experience. In the same vein as point (d) above, in order to truly work together, faculty must not restrict their mentoring to students who have similar backgrounds and interests. Faculty must be willing to leave their area of expertise and learn new things together with their mentees, or else the field itself cannot grow and expand to include new perspectives. As Brown et al. note, "the sad truth is that many faculty do not choose students who are different from themselves, because they view mentoring as a venue through which they can reproduce themselves" (Brown et al. 1999, pp. 109–10). This does not mean that there should not be some degree of overlap between research interests, or else the mentor might not be able to sufficiently support the student in their exploration. However, faculty must be willing to explore new topics or works outside of their traditional canon.

f. Set realistic learning goals and regularly assess the program's ability to meet those goals. Faculty must let go of idealized expectations of what a successful graduate looks like and realign their expectations according to more realistic goals. To do this, we must regularly assess the background knowledge with which students enter language classes and the knowledge with which they graduate. If there are gaps between what knowledge students have and what we would like them to have, we must hold ourselves, not the students, responsible for filling those gaps and making them relevant to the students' interests.

g. Identify and work to mitigate identity-threatening situational cues. Look at the types of artwork and promotional materials displayed around the department and in the spaces the graduate students will be occupying. Is there a diverse representation of identities or is it overwhelmingly white and male? Do you invite speakers of color to campus to give talks? Do you have a diverse faculty body? Some of these issues are easier to address than others. Yet, lack of representation has a palatable effect on the sense of belonging students of color will feel in these spaces. Work together with students and faculty of color to identify structural microaggressions, and then work with administration

to change the physical and ideological landscape in ways that minimize exclusion and devaluing of the history and cultural identity of non-white peoples.

h. Introduce students to other possible mentors and help facilitate that relationship but do not *rely* on faculty of color to mentor students of color. Brown et al. (1999) argue that although many may believe finding a faculty mentor of color is ideal for students of color, this thought process often leads to white faculty excusing themselves from the work of mentoring. While a faculty member of color may have a better grasp of how to navigate issues of individual and structural racism within academia, the burden of navigating those issues for others should not be placed on their shoulders. Additionally, to decide to not mentor a student of color because one is white is exclusionary and perpetuates racial divides within the field. Not only should white scholars be mentoring students of color but they should be doing the work of researching on their own which barriers exist in their field to people of color, be they for faculty or students.

However, other studies suggest that connecting graduate students of color with faculty of color can be helpful for increasing feelings of belonging, discussing issues that they may feel uncomfortable discussing with white faculty, and seeing representation of someone like themselves in a faculty position. There can also be practical benefits, as Gay mentions: "Who better can tell an African American female where to go for hair-care services and products?" (2004, p. 270). In general, being able to connect to a community of people in the university system with similar backgrounds and experiences can combat some of the psychological effects of existing in a predominantly white space.

Additionally, not all faculty make good mentors for all students or for all aspects of the student's growth in graduate school. Students may need multiple mentors to fulfill all of their needs for success in their program and beyond. There is also no limit to the amount of time and extent that a graduate student can be mentored, and it does no harm to introduce your student to a larger support network, as long as you do not use it as an excuse to absolve yourself of the work of mentoring that student.

Marilyn Haring (1999) warns that those introducing and facilitating mentoring relationships between students and faculty must take several things into consideration if we want to avoid the pitfalls of many previous well-intentioned but inherently flawed mentoring programs.

We must first define specifically the intent and expected outcomes of the mentoring relationship in a way that both the faculty and students understand and agree upon. Second, just as the language of "inclusion" frequently communicates a view that those in power should be lauded for making space for others, the language with which the mentoring relationship is described often assumes the same sort of paternalistic and hierarchical role of the mentor as "the one who has benefits to offer and ways that should be emulated" while the mentee "needs assistance due to weaknesses or deficits" (Haring 1999, p. 7). As mentioned above, good mentoring does away with this sort of model and instead views mentoring as an equal exchange where both parties are contributing and benefiting from the relationship. Two other related issues Haring mentions are that good relationships cannot be forced and that mentoring programs must be adequately funded and staffed for them to succeed.

j. Train graduate students and faculty to recognize and challenge microaggressions in the classroom. Sarah Pearce (2019) recommends using the concept of microaggressions in teaching both white teachers and teachers of color how to identify and confront the small, often subtle instances of systemic racism that occur within their educational spaces. The first step for the instructors is to be able to identify microaggressions for what they are and understand the cumulative effect they have on the well-being of students and faculty of color within the university or school system. Pearce argues that having instructors understand that racism is not a "character flaw" but can instead be a part of an entire system of oppression and can manifest in subtle ways that are unintentional and yet still harmful is a key step to moving forward (2019, pp. 89–91). Yet the next crucial step is turning that understanding into action. Role-playing exercises and sample scenarios of microaggressions in the classroom where teachers can brainstorm and discuss ways to interrupt and interrogate perpetrators of microaggression can lead instructors to feel more confident in addressing microaggressions in the classroom. There is no one simple solution on how to respond to microaggressions—each response would depend on the context of the situation and the people involved. Brainstorming and rehearsing empowers teachers to have at least a few responses ready when these situations do occur, rather than freezing and moving on as if nothing had been said. Training graduate student and faculty instructors to identify and respond appropriately to microaggressions can not only help graduate students of color but

can help reduce microaggressions in the classroom for undergraduate students as well.

We must also prepare graduate students for the microaggressions that they may receive in the form of comments on teaching evaluations and openly discuss ways of framing the purpose and audience of the teaching evaluations with their students before students fill them out (such as reminding students that the instructor is the main recipient of these comments, asking students to comment on specific activities they felt were beneficial, having students perform midterm evaluations that force them to analyze their own progress and expectations for the course, etc.).

4 Conclusion

As the research outlined above makes clear, mentoring graduate students of color requires engagement with the psychological reality of existing as a person of color in a predominantly white space. In order to better serve our students, we must educate ourselves on their experiences, while at the same time acknowledging the role that we have played and continue to play in upholding white supremacist power structures. We must take the work of dismantling these power structures seriously and take concrete steps to changing the landscape of German Studies as a field. We must also be vigilant in educating our colleagues in German Studies. It is not enough to simply not purposefully engage in overt racism—as a field, we must be actively anti-racist. There has been research widely accessible on increasing diversity through mentoring since at least the 1990s, yet faculty in German Studies have for the most part not undertaken any of these measures. Increasing diversity has not been made enough of a priority to cause action, so we have not been reading the research on this topic.

In order to move forward, we need an action plan. We must challenge our colleagues to problematize our field's role in perpetuating racist power structures. We must share the wealth of research on microaggressions with our colleagues and actively work to train everyone in our department on how to respond to microaggressions in the classroom. In every curriculum meeting, we must ask ourselves how the topics and authors chosen as the focus of our courses work to either uphold or dismantle white supremacy. In order for structural change to occur, there needs to be buy-in from the entire faculty and administration. We need time and funding for multiple workshops to articulate an anti-racist

curriculum throughout the undergraduate and graduate program. The conversation must continue with concrete steps to move forward and address issues or else no change will occur. It is not only our syllabus that needs to be decolonialized. We must decolonialize the field of German Studies as a whole.

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