

Challenges for Liberation Education in the 1990s," Chandra Mohanty writes that

resistance lies in self-conscious engagement with dominant, normative discourses and representations and in the active creation of oppositional analytic and cultural spaces. Resistance that is random and isolated is clearly not as effective as that which is mobilized through systemic politicized practices of teaching and learning. Uncovering and reclaiming subjugated knowledge is one way to lay claims to alternative histories. But these knowledges need to be understood and defined pedagogically, as questions of strategy and practice as well as of scholarship, in order to transform educational institutions radically.

Professors who embrace the challenge of self-actualization will be better able to create pedagogical practices that engage students, providing them with ways of knowing that enhance their capacity to live fully and deeply.

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A Revolution of Values

The Promise of Multicultural Change

Two summers ago I attended my twentieth high school reunion. It was a last-minute decision. I had just finished a new book. Whenever I finish a work, I always feel lost, as though a steady anchor has been taken away and there is no sure ground under my feet. During the time between ending one project and beginning another, I always have a crisis of meaning. I begin to wonder what my life is all about and what I have been put on this earth to do. It is as though immersed in a project I lose all sense of myself and must then, when the work is done, rediscover who I am and where I am going. When I heard that the reunion was happening, it seemed just the experience to bring me back to myself, to help in the process of rediscovery. Never having attended any of the past reunions, I did not know what to expect. I did know that this one would be different. For the first time we were about to have a racially integrated reunion. In past years, reunions had always been segregated. White folks

had their reunion on their side of town and black folks had a separate reunion.

None of us was sure what an integrated reunion would be like. Those periods in our adolescent lives of racial desegregation had been full of hostility, rage, conflict, and loss. We black kids had been angry that we had to leave our beloved all-black high school, Crispus Attucks, and be bussed halfway cross town to integrate white schools. We had to make the journey and thus bear the responsibility of making desegregation a reality. We had to give up the familiar and enter a world that seemed cold and strange, not our world, not our school. We were certainly on the margin, no longer at the center, and it hurt. It was such an unhappy time. I still remember my rage that we had to awaken an hour early so that we could be bussed to school before the white students arrived. We were made to sit in the gymnasium and wait. It was believed that this practice would prevent outbreaks of conflict and hostility since it removed the possibility of social contact before classes began. Yet, once again, the burden of this transition was placed on us. The white school was desegregated, but in the classroom, in the cafeteria, and in most social spaces racial apartheid prevailed. Black and white students who considered ourselves progressive rebelled against the unspoken racial taboos meant to sustain white supremacy and racial apartheid even in the face of desegregation. The white folks never seemed to understand that our parents were no more eager for us to socialize with them than they were to socialize with us. Those of us who wanted to make racial equality a reality in every area of our life were threats to the social order. We were proud of ourselves, proud of our willingness to transgress the rules, proud to be courageous.

Part of a small integrated clique of smart kids who considered ourselves "artists," we believed we were destined to create outlaw culture where we would live as Bohemians forever free; we were certain of our radicalness. Days before the reunion, I

was overwhelmed by memories and shocked to discover that our gestures of defiance had been nowhere near as daring as they had seemed at the time. Mostly, they were acts of resistance that did not truly challenge the status quo. One of my best buddies during that time was white and male. He had an old gray Volvo that I loved to ride in. Every now and then he would give me a ride home from school if I missed the bus—an action which angered and disturbed those who saw us. Friendship across racial lines was bad enough, but across gender it was unheard of and dangerous. (One day, we found out just how dangerous when grown white men in a car tried to run us off the road.) Ken's parents were religious. Their faith compelled them to live out a belief in racial justice. They were among the first white folks in our community to invite black folks to come to their house, to eat at their table, to worship together with them. As one of Ken's best buddies, I was welcome in their house. After hours of discussion and debate about possible dangers, my parents agreed that I could go there for a meal. It was my first time eating together with white people. I was 16 years old. I felt then as though we were making history, that we were living the dream of democracy, creating a culture where equality, love, justice, and peace would shape America's destiny.

After graduation, I lost touch with Ken even though he always had a warm place in my memory. I thought of him when meeting and interacting with liberal white folks who believed that having a black friend meant that they were not racist, who sincerely believed that they were doing us a favor by extending offers of friendly contact for which they felt they should be rewarded. I thought of him during years of watching white folks play at unlearning racism but walking away when they encountered obstacles, rejection, conflict, pain. Our high school friendship had been forged not because we were black and white but because we shared a similar take on reality. Racial difference meant that we had to struggle to claim the integrity of

that bonding. We had no illusions. We knew there would be obstacles, conflict, and pain. In white supremacist capitalist patriarchy—words we never used then—we knew we would have to pay a price for this friendship, that we would need to possess the courage to stand up for our belief in democracy, in racial justice, in the transformative power of love. We valued the bond between us enough to meet the challenge.

Days before the reunion, remembering the sweetness of that friendship, I felt humbled by the knowledge of what we give up when we are young, believing that we will find something just as good or better someday, only to discover that not to be so. I wondered just how it could be that Ken and I had ever lost contact with one another. Along the way I had not found white folks who understood the depth and complexity of racial injustice, and who were as willing to practice the art of living a nonracist life, as folks were then. In my adult life I have seen few white folks who are really willing to go the distance to create a world of racial equality—white folks willing to take risks, to be courageous, to live against the grain. I went to the reunion hoping that I would have a chance to see Ken face-to-face, to tell him how much I cherished all that we had shared, to tell him—in words which I never dared to say to any white person back then—simply that I loved him.

Remembering this past, I am most struck by our passionate commitment to a vision of social transformation rooted in the fundamental belief in a radically democratic idea of freedom and justice for all. Our notions of social change were not fancy. There was no elaborate postmodern political theory shaping our actions. We were simply trying to change the way we went about our everyday lives so that our values and habits of being would reflect our commitment to freedom. Our major concern then was ending racism. Today, as I witness the rise in white supremacy, the growing social and economic apartheid that separates white and black, the haves and the have-nots, men

and women, I have placed alongside the struggle to end racism a commitment to ending sexism and sexist oppression, to eradicating systems of class exploitation. Aware that we are living in a culture of domination, I ask myself now, as I did more than twenty years ago, what values and habits of being reflect my/our commitment to freedom.

In retrospect, I see that in the last twenty years I have encountered many folks who say they are committed to freedom and justice for all even though the way they live, the values and habits of being they institutionalize daily, in public and private rituals, help maintain the culture of domination, help create an unfree world. In the book *Where Do We Go From Here? Chaos or Community*, Martin Luther King, Jr. told the citizens of this nation, with prophetic insight, that we would be unable to go forward if we did not experience a “true revolution of values.” He assured us that

the stability of the large world house which is ours will involve a revolution of values to accompany the scientific and freedom revolutions engulfing the earth. We must rapidly begin the shift from a “thing”-oriented society to a “person”-oriented society. When machines and computers, profit motives and property rights are considered more important than people, the giant triplets of racism, materialism and militarism are incapable of being conquered. A civilization can flounder as readily in the face of moral and spiritual bankruptcy as it can through financial bankruptcy.

Today, we live in the midst of that floundering. We live in chaos, uncertain about the possibility of building and sustaining community. The public figures who speak the most to us about a return to old-fashioned values embody the evils King describes. They are most committed to maintaining systems of

domination—racism, sexism, class exploitation, and imperialism. They promote a perverse vision of freedom that makes it synonymous with materialism. They teach us to believe that domination is “natural,” that it is right for the strong to rule over the weak, the powerful over the powerless. What amazes me is that so many people claim not to embrace these values and yet our collective rejection of them cannot be complete since they prevail in our daily lives.

These days, I am compelled to consider what forces keep us from moving forward, from having that revolution of values that would enable us to live differently. King taught us to understand that if “we are to have peace on earth” that “our loyalties must transcend our race, our tribe, our class, and our nation.” Long before the word “multiculturalism” became fashionable, he encouraged us to “develop a world perspective.” Yet, what we are witnessing today in our everyday life is not an eagerness on the part of neighbors and strangers to develop a world perspective but a return to narrow nationalism, isolationisms, and xenophobia. These shifts are usually explained in New Right and neoconservative terms as attempts to bring order to the chaos, to return to an (idealized) past. The notion of family evoked in these discussions is one in which sexist roles are upheld as stabilizing traditions. Nor surprisingly, this vision of family life is coupled with a notion of security that suggests we are always most safe with people of our same group, race, class, religion, and so on. No matter how many statistics on domestic violence, homicide, rape, and child abuse indicate that, in fact, the idealized patriarchal family is not a “safe” space, that those of us who experience any form of assault are more likely to be victimized by those who are like us rather than by some mysterious strange outsiders, these conservative myths persist. It is apparent that one of the primary reasons we have not experienced a revolution of values is that a culture of domination necessarily promotes addiction to lying and denial.

That lying takes the presumably innocent form of many white people (and even some black folks) suggesting that racism does not exist anymore, and that conditions of social equality are solidly in place that would enable any black person who works hard to achieve economic self-sufficiency. Forget about the fact that capitalism requires the existence of a mass underclass of surplus labor. Lying takes the form of mass media creating the myth that feminist movement has completely transformed society, so much so that the politics of patriarchal power have been inverted and that men, particularly white men, just like emasculated black men, have become the victims of dominating women. So, it goes, all men (especially black men) must pull together (as in the Clarence Thomas hearings) to support and reaffirm patriarchal domination. Add to this the widely held assumptions that blacks, other minorities, and white women are taking jobs from white men, and that people are poor and unemployed because they want to be, and it becomes most evident that part of our contemporary crisis is created by a lack of meaningful access to truth. That is to say, individuals are not just presented untruths, but are told them in a manner that enables most effective communication. When this collective cultural consumption of and attachment to misinformation is coupled with the layers of lying individuals do in their personal lives, our capacity to face reality is severely diminished as is our will to intervene and change unjust circumstances.

If we examine critically the traditional role of the university in the pursuit of truth and the sharing of knowledge and information, it is painfully clear that biases that uphold and maintain white supremacy, imperialism, sexism, and racism have distorted education so that it is no longer about the practice of freedom. The call for a recognition of cultural diversity, a rethinking of ways of knowing, a deconstruction of old epistemologies, and the concomitant demand that there be a trans-

formation in our classrooms, in how we teach and what we teach, has been a necessary revolution—one that seeks to restore life to a corrupt and dying academy.

When everyone first began to speak about cultural diversity, it was exciting. For those of us on the margins (people of color, folks from working class backgrounds, gays, and lesbians, and so on) who had always felt ambivalent about our presence in institutions where knowledge was shared in ways that reinscribed colonialism and domination, it was thrilling to think that the vision of justice and democracy that was at the very heart of civil rights movement would be realized in the academy. At last, there was the possibility of a learning community, a place where difference could be acknowledged, where we would finally all understand, accept, and affirm that our ways of knowing are forged in history and relations of power. Finally, we were all going to break through collective academic denial and acknowledge that the education most of us had received and were giving was not and is never politically neutral. Though it was evident that change would not be immediate, there was tremendous hope that this process we had set in motion would lead to a fulfillment of the dream of education as the practice of freedom.

Many of our colleagues were initially reluctant participants in this change. Many folks found that as they tried to respect “cultural diversity” they had to confront the limitations of their training and knowledge, as well as a possible loss of “authority.” Indeed, exposing certain truths and biases in the classroom often created chaos and confusion. The idea that the classroom should always be a “safe,” harmonious place was challenged. It was hard for individuals to fully grasp the idea that recognition of difference might also require of us a willingness to see the classroom change, to allow for shifts in relations between students. A lot of people panicked. What they saw happening was not the comforting “melting pot” idea of cul-

tural diversity, the rainbow coalition where we would all be grouped together in our difference, but everyone wearing the same have-a-nice-day smile. This was the stuff of colonizing fantasy, a perversion of the progressive vision of cultural diversity. Critiquing this longing in a recent interview, “Critical Multiculturalism and Democratic Schooling” (in the *International Journal of Educational Reform*), Peter McLaren asserted:

Diversity that somehow constitutes itself as a harmonious ensemble of benign cultural spheres is a conservative and liberal model of multiculturalism that, in my mind, deserves to be jettisoned because, when we try to make culture an undisturbed space of harmony and agreement where social relations exist within cultural forms of uninterrupted accords we subscribe to a form of social amnesia in which we forget that all knowledge is forged in histories that are played out in the field of social antagonisms.

Many professors lacked strategies to deal with antagonisms in the classroom. When this fear joined with the refusal to change that characterized the stance of an old (predominantly white male) guard it created a space for disempowered collective backlash.

All of a sudden, professors who had taken issues of multiculturalism and cultural diversity seriously were backtracking, expressing doubts, casting votes in directions that would restore biased traditions or prohibit changes in faculty and curricula that were to bring diversity of representation and perspective. Joining forces with the old guard, previously open professors condoned tactics (ostracization, belittlement, and so on) used by senior colleagues to dissuade junior faculty members from making paradigm shifts that would lead to change. In one of my Toni Morrison seminars, as we went

around our circle voicing critical reflections on Morrison's language, a sort of classically white, blondish, J. Crew coed shared that one of her other English professors, an older white man (whose name none of us wanted her to mention), confided that he was so pleased to find a student still interested in reading literature—words—the language of texts and “not that race and gender stuff.” Somewhat amused by the assumption he had made about her, she was disturbed by his conviction that conventional ways of critically approaching a novel could not coexist in classrooms that also offered new perspectives.

I then shared with the class my experience of being at a Halloween party. A new white male colleague, with whom I was chatting for the first time, went on a tirade at the mere mention of my Toni Morrison seminar, emphasizing that *Song of Solomon* was a weak rewrite of Hemingway's *For Whom the Bell Tolls*. Passionately full of disgust for Morrison he, being a Hemingway scholar, seemed to be sharing the often-heard concern that black women writers/thinkers are just poor imitations of “great” white men. Not wanting at that moment to launch into Unlearning Colonialism, Divesting of Racism and Sexism 101, I opted for the strategy taught to me by that in-denial-of-institutionalized-patriarchy, self-help book *Women Who Love Too Much*. I just said, “Oh!” Later, I assured him that I would read *For Whom the Bell Tolls* again to see if I would make the same connection. Both these seemingly trivial incidents reveal how deep-seated is the fear that any de-centering of Western civilizations, of the white male canon, is really an act of cultural genocide.

Some folks think that everyone who supports cultural diversity wants to replace one dictatorship of knowing with another, changing one set way of thinking for another. This is perhaps the gravest misperception of cultural diversity. Even though there are those overly zealous among us who hope to replace one set of absolutes with another, simply changing content,

this perspective does not accurately represent progressive visions of the way commitment to cultural diversity can constructively transform the academy. In all cultural revolutions there are periods of chaos and confusion, times when grave mistakes are made. If we fear mistakes, doing things wrongly, constantly evaluating ourselves, we will never make the academy a culturally diverse place where scholars and the curricula address every dimension of that difference.

As backlash swells, as budgets are cut, as jobs become even more scarce, many of the few progressive interventions that were made to change the academy, to create an open climate for cultural diversity are in danger of being undermined or eliminated. These threats should not be ignored. Nor should our collective commitment to cultural diversity change because we have not yet devised and implemented perfect strategies for them. To create a culturally diverse academy we must commit ourselves fully. Learning from other movements for social change, from civil rights and feminist liberation efforts, we must accept the protracted nature of our struggle and be willing to remain both patient and vigilant. To commit ourselves to the work of transforming the academy so that it will be a place where cultural diversity informs every aspect of our learning, we must embrace struggle and sacrifice. We cannot be easily discouraged. We cannot despair when there is conflict. Our solidarity must be affirmed by shared belief in a spirit of intellectual openness that celebrates diversity, welcomes dissent, and rejoices in collective dedication to truth.

Drawing strength from the life and work of Martin Luther King, Jr., I am often reminded of his profound inner struggle when he felt called by his religious beliefs to oppose the war in Vietnam. Fearful of alienating conservative bourgeois supporters, and of alienating the black church, King meditated on a passage from Romans, chapter 12, verse 2, which reminded him of the necessity of dissent, challenge and change: “Be not

conformed to this world but be ye transformed by the renewal of your minds." All of us in the academy and in the culture as a whole are called to renew our minds if we are to transform educational institutions—and society—so that the way we live, teach, and work can reflect our joy in cultural diversity, our passion for justice, and our love of freedom.

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Embracing Change

Teaching in a Multicultural World

Despite the contemporary focus on multiculturalism in our society, particularly in education, there is not nearly enough practical discussion of ways classroom settings can be transformed so that the learning experience is inclusive. If the effort to respect and honor the social reality and experiences of groups in this society who are nonwhite is to be reflected in a pedagogical process, then as teachers—on all levels, from elementary to university settings—we must acknowledge that our styles of teaching may need to change. Let's face it: most of us were taught in classrooms where styles of teachings reflected the notion of a single norm of thought and experience, which we were encouraged to believe was universal. This has been just as true for nonwhite teachers as for white teachers. Most of us learned to teach emulating this model. As a consequence, many teachers are disturbed by the political implications of a multicultural education because they fear losing control in a