

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.

## 3

## Embracing Change

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### 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

classroom where there is no one way to approach a subject—only multiple ways and multiple references.

Among educators there has to be an acknowledgment that any effort to transform institutions so that they reflect a multicultural standpoint must take into consideration the fears teachers have when asked to shift their paradigms. There must be training sites where teachers have the opportunity to express those concerns while also learning to create ways to approach the multicultural classroom and curriculum. When I first went to Oberlin College, I was disturbed by what I felt was a lack of understanding on the part of many professors as to what the multicultural classroom might be like. Chandra Mohanty, my colleague in Women's Studies, shared these concerns. Though we were both untenured, our strong belief that the Oberlin campus was not fully facing the issue of changing curriculum and teaching practices in ways that were progressive and promoting of inclusion led us to consider how we might intervene in this process. We proceeded from the standpoint that the vast majority of Oberlin professors, who are overwhelmingly white, were basically well-meaning, concerned about the quality of education students receive on our campus, and therefore likely to be supportive of any effort at education for critical consciousness. Together, we decided to have a group of seminars focusing on transformative pedagogy that would be open to all professors. Initially, students were also welcome, but we found that their presence inhibited honest discussion. On the first night, for example, several white professors made comments that could be viewed as horribly racist and the students left the group to share what was said around the college. Since our intent was to educate for critical consciousness, we did not want the seminar setting to be a space where anyone would feel attacked or their reputation as a teacher sullied. We did, however, want it to be a space for constructive confrontation and crit-

ical interrogation. To ensure that this could happen, we had to exclude students.

At the first meeting, Chandra (whose background is in education) and I talked about the factors that had influenced our pedagogical practices. I emphasized the impact of Freire's work on my thinking. Since my formative education took place in racially segregated schools, I spoke about the experience of learning when one's experience is recognized as central and significant and then how that changed with desegregation, when black children were forced to attend schools where we were regarded as objects and not subjects. Many of the professors present at the first meeting were disturbed by our overt discussion of political standpoints. Again and again, it was necessary to remind everyone that no education is politically neutral. Emphasizing that a white male professor in an English department who teaches only work by "great white men" is making a political decision, we had to work consistently against and through the overwhelming will on the part of folks to deny the politics of racism, sexism, heterosexism, and so forth that inform how and what we teach. We found again and again that almost everyone, especially the old guard, were more disturbed by the overt recognition of the role our political perspectives play in shaping pedagogy than by their passive acceptance of ways of teaching and learning that reflect biases, particularly a white supremacist standpoint.

To share in our efforts at intervention we invited professors from universities around the country to come and talk—both formally and informally—about the kind of work they were doing aimed at transforming teaching and learning so that a multicultural education would be possible. We invited then-Princeton professor of religion and philosophy Cornel West to give a talk on "decentering Western civilization." It was our hope that his very traditional training and his progressive prac-

tice as a scholar would give everyone a sense of optimism about our ability to change. In the informal session, a few white male professors were courageously outspoken in their efforts to say that they could accept the need for change, but were uncertain about the implications of the changes. This reminded us that it is difficult for individuals to shift paradigms and that there must be a setting for folks to voice fears, to talk about what they are doing, how they are doing it, and why. One of our most useful meetings was one in which we asked professors from different disciplines (including math and science) to talk informally about how their teaching had been changed by a desire to be more inclusive. <sup>¶</sup>Hearing individuals describe concrete strategies was an approach that helped dispel fears. It was crucial that more traditional or conservative professors who had been willing to make changes talk about motivations and strategies. <sup>¶</sup>

When the meetings concluded, Chandra and I initially felt a tremendous sense of disappointment. We had not realized how much faculty would need to unlearn racism to learn about colonization and decolonization and to fully appreciate the necessity for creating a democratic liberal arts learning experience.

All too often we found a will to include those considered "marginal" without a willingness to accord their work the same respect and consideration given other work. In Women's Studies, for example, individuals will often focus on women of color at the very end of the semester or lump everything about race and difference together in one section. This kind of tokenism is not multicultural transformation, but it is familiar to us as the change individuals are most likely to make. Let me give another example. What does it mean when a white female English professor is eager to include a work by Toni Morrison on the syllabus of her course but then teaches that work without ever making reference to race or ethnicity? I have heard individual white women "boast" about how they have shown students that black writers are "as good" as the white male canon when they

do not call attention to race. Clearly, such pedagogy is not an interrogation of the biases conventional canons (if not all canons) establish, but yet another form of tokenism.

The unwillingness to approach teaching from a standpoint that includes awareness of race, sex, and class is often rooted in the fear that classrooms will be uncontrollable, that emotions and passions will not be contained. To some extent, we all know that whenever we address in the classroom subjects that students are passionate about there is always a possibility of confrontation, forceful expression of ideas, or even conflict. In much of my writing about pedagogy, particularly in classroom settings with great diversity, I have talked about the need to examine critically the way we as teachers conceptualize what the space for learning should be like. Many professors have conveyed to me their feeling that the classroom should be a "safe" place; that usually translates to mean that the professor lectures to a group of quiet students who respond only when they are called on. The experience of professors who educate for critical consciousness indicates that many students, especially students of color, may not feel at all "safe" in what appears to be a neutral setting. <sup>¶</sup>It is the absence of a feeling of safety that often promotes prolonged silence or lack of student engagement. <sup>¶</sup>

<sup>¶</sup>Making the classroom a democratic setting where everyone feels a responsibility to contribute is a central goal of transformative pedagogy. <sup>¶</sup>Throughout my teaching career, white professors have often voiced concern to me about nonwhite students who do not talk. As the classroom becomes more diverse, teachers are faced with the way the politics of domination are often reproduced in the educational setting. For example, white male students continue to be the most vocal in our classes. Students of color and some white women express fear that they will be judged as intellectually inadequate by these peers. I have taught brilliant students of color, many of them seniors, who have skillfully managed never to speak in class-

room settings. Some express the feeling that they are less likely to suffer any kind of assault if they simply do not assert their subjectivity. They have told me that many professors never showed any interest in hearing their voices. Accepting the decentering of the West globally, embracing multiculturalism, compels educators to focus attention on the issue of voice. Who speaks? Who listens? And why? Caring about whether all students fulfill their responsibility to contribute to learning in the classroom is not a common approach in what Freire has called the "banking system of education" where students are regarded merely as passive consumers. Since so many professors teach from that standpoint, it is difficult to create the kind of learning community that can fully embrace multiculturalism. Students are much more willing to surrender their dependency on the banking system of education than are their teachers. They are also much more willing to face the challenge of multiculturalism.

It has been as a teacher in the classroom setting that I have witnessed the power of a transformative pedagogy rooted in a respect for multiculturalism. Working with a critical pedagogy based on my understanding of Freire's teaching, I enter the classroom with the assumption that we must build "community" in order to create a climate of openness and intellectual rigor. Rather than focusing on issues of safety, I think that a feeling of community creates a sense that there is shared commitment and a common good that binds us. What we all ideally share is the desire to learn—to receive actively knowledge that enhances our intellectual development and our capacity to live more fully in the world. It has been my experience that one way to build community in the classroom is to recognize the value of each individual voice. In my classes, students keep journals and often write paragraphs during class which they read to one another. This happens at least once irrespective of class size. Most of the classes I teach are not small. They range anywhere

from thirty to sixty students, and at times I have taught more than one hundred. To hear each other (the sound of different voices), to listen to one another, is an exercise in recognition. It also ensures that no student remains invisible in the classroom. Some students resent having to make a verbal contribution, and so I have had to make it clear from the outset that this is a requirement in my classes. Even if there is a student present whose voice cannot be heard in spoken words, by "signing" (even if we cannot read the signs) they make their presence felt.

When I first entered the multicultural, multiethnic classroom setting I was unprepared. I did not know how to cope effectively with so much "difference." Despite progressive politics, and my deep engagement with the feminist movement, I had never before been compelled to work within a truly diverse setting and I lacked the necessary skills. This is the case with most educators. It is difficult for many educators in the United States to conceptualize how the classroom will look when they are confronted with the demographics which indicate that "whiteness" may cease to be the norm ethnicity in classroom settings on all levels. Hence, educators are poorly prepared when we actually confront diversity. This is why so many of us stubbornly cling to old patterns. As I worked to create teaching strategies that would make a space for multicultural learning, I found it necessary to recognize what I have called in other writing on pedagogy different "cultural codes." To teach effectively a diverse student body, I have to learn these codes. And so do students. This act alone transforms the classroom. The sharing of ideas and information does not always progress as quickly as it may in more homogeneous settings. Often, professors and students have to learn to accept different ways of knowing, new epistemologies, in the multicultural setting.

Just as it may be difficult for professors to shift their paradigms, it is equally difficult for students. I have always believed that students should enjoy learning. Yet I found that there was

much more tension in the diverse classroom setting where the philosophy of teaching is rooted in critical pedagogy and (in my case) in feminist critical pedagogy. The presence of tension—and at times even conflict—often meant that students did not enjoy my classes or love me, their professor, as I secretly wanted them to do. Teaching in a traditional discipline from the perspective of critical pedagogy means that I often encounter students who make complaints like, “I thought this was supposed to be an English class, why are we talking so much about feminism?” (Or, they might add, race or class.) In the transformed classroom there is often a much greater need to explain philosophy, strategy, intent than in the “norm” setting. I have found through the years that many of my students who bitch endlessly while they are taking my classes contact me at a later date to talk about how much that experience meant to them, how much they learned. In my professorial role I had to surrender my need for immediate affirmation of successful teaching (even though some reward is immediate) and accept that students may not appreciate the value of a certain standpoint or process straightaway. The exciting aspect of creating a classroom community where there is respect for individual voices is that there is infinitely more feedback because students do feel free to talk—and talk back. And, yes, often this feedback is critical. Moving away from the need for immediate affirmation was crucial to my growth as a teacher. I learned to respect that shifting paradigms or sharing knowledge in new ways challenges; it takes time for students to experience that challenge as positive.

Students taught me, too, that it is necessary to practice compassion in these new learning settings. I have not forgotten the day a student came to class and told me: “We take your class. We learn to look at the world from a critical standpoint, one that considers race, sex, and class. And we can’t enjoy life anymore.” Looking out over the class, across race, sexual preference, and

ethnicity, I saw students nodding their heads. And I saw for the first time that there can be, and usually is, some degree of pain involved in giving up old ways of thinking and knowing and learning new approaches. I respect that pain. And I include recognition of it now when I teach, that is to say, I teach about shifting paradigms and talk about the discomfort it can cause. White students learning to think more critically about questions of race and racism may go home for the holidays and suddenly see their parents in a different light. They may recognize nonprogressive thinking, racism, and so on, and it may hurt them that new ways of knowing may create estrangement where there was none. Often when students return from breaks I ask them to share with us how ideas that they have learned or worked on in the classroom impacted on their experience outside. This gives them both the opportunity to know that difficult experiences may be common and practice at integrating theory and practice: ways of knowing with habits of being. We practice interrogating habits of being as well as ideas. Through this process we build community.

Despite the focus on diversity, our desires for inclusion, many professors still teach in classrooms that are predominantly white. Often a spirit of tokenism prevails in those settings. This is why it is so crucial that “whiteness” be studied, understood, discussed—so that everyone learns that affirmation of multiculturalism, and an unbiased inclusive perspective, can and should be present whether or not people of color are present. Transforming these classrooms is as great a challenge as learning how to teach well in the setting of diversity. Often, if there is one lone person of color in the classroom she or he is objectified by others and forced to assume the role of “native informant.” For example, a novel is read by a Korean American author. White students turn to the one student from a Korean background to explain what they do not understand. This places an unfair responsibility onto that student. Professors can

intervene in this process by making it clear from the outset that experience does not make one an expert, and perhaps even by explaining what it means to place someone in the role of “native informant.” It must be stated that professors cannot intervene if they also see students as “native informants.” Often, students have come to my office complaining about the lack of inclusion in another professor’s class. For example, a course on social and political thought in the United States includes no work by women. When students complain to the teacher about this lack of inclusion, they are told to make suggestions of material that can be used. This often places an unfair burden on a student. It also makes it seem that it is only important to address a bias if there is someone complaining. Increasingly, students are making complaints because they want a democratic unbiased liberal arts education.

Multiculturalism compels educators to recognize the narrow boundaries that have shaped the way knowledge is shared in the classroom. It forces us all to recognize our complicity in accepting and perpetuating biases of any kind. Students are eager to break through barriers to knowing. They are willing to surrender to the wonder of re-learning and learning ways of knowing that go against the grain. When we, as educators, allow our pedagogy to be radically changed by our recognition of a multicultural world, we can give students the education they desire and deserve. We can teach in ways that transform consciousness, creating a climate of free expression that is the essence of a truly liberatory liberal arts education.

## 4

## Paulo Freire

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This is a playful dialogue with myself, Gloria Watkins, talking with bell hooks, my writing voice. I wanted to speak about Paulo and his work in this way for it afforded me an intimacy—a familiarity—I do not find it possible to achieve in the essay. And here I have found a way to share the sweetness, the solidarity I talk about.

*Watkins:*

Reading your books *Ain't I a Woman: Black Women and Feminism*, *Feminist Theory: From Margin to Center*, and *Talking Back*, it is clear that your development as a critical thinker has been greatly influenced by the work of Paulo Freire. Can you speak about why his work has touched your life so deeply?

*hooks:*

Years before I met Paulo Freire, I had learned so much from his work, learned new ways of thinking about social reality that were liberatory. Often when university stu-