Reimagining multicultural education:
Postcolonial approach

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Abstract

This paper tries to re-imagine the multicultural education with the theoretical perspective of postcolonialism. For this end, we have reviewed what colonialism and postcolonialism means and the three most famous postcolonial theorists: Frantz Fanon, Homi Bhabha, and Gayatri Spivak. After that, contemporary multicultural education and its limits are examined, which finally leads to the re-imagination of education from postcolonial perspective. Based on the thorough theoretical inquiry on contemporary and postcolonial education, we have suggested the following paradigm shifts: First, shift from cultural diversity to cultural difference. Second, shift from nationalistic dualism to hybridized multicultural citizenship. Lastly we have re-imagined the future of education, which consists of the following four aspects: Curriculum, students, teachers, and evaluation.

Key words : Postcolonialism, multicultural education, hybridity, ambivalence, cultural difference

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Ⅰ. Introduction

Multicultural education has provided a clear alternative to monocultural discourse of education. Moving from such oppressive discourses, it has been inspiring educational field to open up the doors to exciting developments in knowledge and insights. Postcolonialism is one of such developments in the field of education, especially for multicultural education. Postcolonial theory provides a framework which helps to address questions of why so may curriculum practices appear still far away from reaching or even recognizing the goals of socio-cultural equity which multicultural education aspires to (Hickling-Hudson, 2003, p. 381).

But this study is not focused on the postcolonial analysis on the neo-colonial and imperialistic practices of curriculum and pedagogy. It does not deal with what remainders of colonialism in education is still prevalent, nor how we should overcome them. Instead, it tries to re-imagine and re-configure the multicultural education and multicultural citizenship with the theoretical perspective of postcolonialism. It is a theoretical effort to overcome the limits of contemporary multiculturalism, and also an effort to re-imagine the future of multicultural, and postcolonial society and its education.

For this end, we will be reviewing what colonialism and postcolonialism is, and the three most famous postcolonial theorists. After that, we will be examining the contemporary multicultural education and its limits, finally leading to the re-imagination of postcolonial multicultural education. This re-imagination will consist of three parts: (1) From cultural diversity to cultural difference (2) From nationalistic dualism to hybridized multicultural citizenship (3) Re-imagination of postcolonial education.

Ⅱ. What is postcolonialism?

A. Colonialism and postcolonialism

It can't be possible to have a true sense of postcolonialism without figuring out what colonialism is. The term colonialism is important in defining the specific form of cultural exploitation of Europe over the last 400 years of imperialism (Ashcroft, Griffiths, & Tiffin, 1999, p. 45). But Edward Said offers a delicate distinction of imperialism and colonialism: Imperialism means the practice, the theory, and the attitudes of a dominating metropolitan center ruling a distant territory; "colonialism", which is almost always a consequence of imperialism, is the implanting of settlements on distant territory (Said, 1993, p. 8). It is clear that modernization of the colony through authoritarian philanthropy to enlighten the colonized people, was not a real drive for colonialism. Natural resources, as well as the human resources, of the colony were the primary concern of the imperial colonizer, and such unrestricted desire for the acquirement and domination gave birth to the colonial tragedy.

Colonialism has taken a variety forms, ranging from direct military intervention to peaceful co-optation of the subject nation's pre-existing population. The expansion toward the undiscovered continents and countries functioned as a ventilator of the overpopulation and a moderator of the political crises of those days. Also, it addressed the issue of labor surplus and the diminishing rates of return to capital seeking after alternative markets. Colonialism was based on geopolitical considerations of European nation-states and elites trying to enhance their planetary reach while trying to settle, militarily and diplomatically, their differences in European nation building (Torres, 1998, p. 428).

In that sense, postcolonialism deals with the effects of colonization on cultures and societies. Postcolonialism, connected with liberation movements fighting against colonialism, emerged as an attempt to criticize the rational foundations of colonialism and to decolonize 'the mind (Ashcroft, Griffiths, & Tiffin, 1999,

p. 186).' Also, postcolonialism is a criticism of the Enlightenment and its legacy of modernity. According to Torres (1998, p. 121), it critiques the notion of an unqualified reason and universality, the progressive unfolding of history, ideas of national sovereignty, or the integrity of a self-identity subject that holds specific, self-reflective interests. Thus Leela Gandhi defines postcolonialism as a

> *Theoretical resistance to the mystifying amnesia of the colonial aftermath. It is a disciplinary project devoted to the academic task of revisiting, remembering and, crucially, interrogating the colonial past (1998, p.4).*

Therefore, postcolonialism invokes ideas of social justice, emancipation and democracy in order to oppose oppressive structures of racism, discrimination and exploitation (Nayar, 2010, p. 3). It emphasizes the formerly colonized subject's 'agency' – defined as the ability to affect her/his present conditions and future prospects – in the face of continuing oppression. It is a set of critical approaches, ideas and critical methodologies that enable us to 'read' colonial/colonizing practices and structures (Young, 2001, p. 58). So it strategically analyzes how the native was feminized, dehumanized and marginalized in both, representations and real life in the period of colonialism, and how the psychological effects of colonialism on colonizer and colonized. Theoretically, it is a challenge to colonial way of knowing, and 'writing back' in opposition to such views (Mcleod, 2000, p. 32).

In the context of postcolonialism, 'postcoloniality' refers to the historical and material conditions of formerly colonized nations, in contrast to the coloniality. It refers to the economic and political conditions after colonizers handed over political power to the native population. Since the last decades of the twentieth century, postcoloniality increasingly emphasizes the impact of global geopolitics, globalization and economic shifts upon material conditions in Asian and African nation-states. Thus postcoloniality signals the contemporary contexts such as

the continuing use of 'Third World' labor, the migrants workers from Asia and Africa, the new economic policies of FTA, IMF controls, economic embargos, and even the military conflicts in Arab, Asian, South American nations as a mode of acquiring territorial and natural resources (Nayar, 2010, p. 4).

B. Fanon, Bhabha, and Spivak

In order to re-imagine the multicultural education from the postcolonial perspective, thorough understanding on three postcolonial theorists is required: Frantz Fanon, Gayatri Spivak, and Homi BhaBha. Since theories and conceptualization of these three figures are considered to have formed the framework of postcolonial analysis, their thoughts and ideas are reviewed in the following section.

1. Frantz Fanon

The work of Frantz Fanon can be summarized as an effort to locate African mental illness within the exploitative conditions of colonial domination. Fanon argued that the years of dehumanization in the colonial context had resulted in the inferiority complex that black man sees himself only as the white man sees him. That is, the black man sees himself as inferior because he looks at himself through the white man's eyes: Less-than human, an object without soul, or an animal. Years of indoctrination have made the black man believe it to be true. Now the black sees himself as inferior because he internalized the white man's eyes, and at last, white man becomes the epitome of perfection while black man emulate him (Nayar, 2010, p. 10). This is why Fanon's famous book 'Black skin, White Masks' is named after.

The native, who is born with a black skin, wants to wear a white mask. Fanon says like this.

> ⋯ *in the man of color, there is a constant effort to run away from his own individuality, to annihilate his own presence*

(1967, p. 60).

In the US, the term 'oreo' and 'banana' is used in a very non-postcolonial sense. These refer to the African-American or Asian-American who refuse to accept their mother cultures and traditions and seek after White values. The man of color takes on Western values, religion, language and practices of white colonial but turns down his mother traditions. However, irrespective of his conscious intention, his mother traditions and customs continue to exert a powerful pull on the black man unconsciously. What will be the result of this tug-of-war? Fanon says the result is the schizophrenic condition, where the black man is torn between the white man's culture that he seeks after and his own culture that he is reluctant to let go. Thus the detached oreo, or partially peeled banana symbolizes this schizophrenic condition found from the people living in the border of colonial and postcolonial.

Fanon advises that the blacks have to create their own history and write their own stories to break free of the colonial shackles. He argued the resurrection of 'national culture' and 'national consciousness' to retrieve the lost identity of their own blackness.

2. Homi Bhabha

The resistant spirit found in Fanon is transformed to more academic, scholarly, and intellectual work at Homi Bhabha. He does not stick to the political liberation, economic exploitation, or realization of justice any longer. He focuses more on the issue of culture, and cultural difference. His ideas and works as postcolonial theory can be simplified like this: Colonial discourses are internally flawed, contradictory, divisive, and often failed (Nayar, 2010, p. 26).

His work is instrumental in revealing the subversion of what has always been taken as a monolithic and seamless power structure: Empire and colonial discourse. He argues that the taken-for-granted identity of colonizer is actually dependent on

the colonized. He notes that the colonizer establishes his identity by positioning himself in opposition to the native, not himself. 'I am white because I am not this brown man' is the way that colonizer establish his identity, based on the existence of colonized. Therefore, without colonized, colonizer's identity is not existent. Colonizer does not possess a self-identical identity but needs the colonized for contrast. Thus we cannot see colonial identity as fixed or monolithic. It is unstable, relational and dependent upon the native. This is a big shift from the former theories of Fanon, because Bhabha is suggesting that the white man 'depends on' the native for his own identity.

Probing Said's argument that Western representations of the East are based primarily on fantasies, desires and images, Bhabha points out that the fantasies of the colonial stereotype often appear as horror (McLeod, 2000, p. 53). In other words, colonizers face two 'ambivalent' psychic states of fetish and phobia. Those natives are domesticated, harmless, and knowable; but also at the same time wild, harmful, and mysterious. Bhabha argues that as a consequence, in colonialist representations the colonized subject is always in motion, sliding ambivalently between the polarities of similarity and difference. He or she simply will not stand still.

In his next key move to demonstrate the instability of colonial discourse, Bhabha proses the idea of 'mimicry.' Mimicry is the disciplined, conscious imitation of the white man by the colonized and supposedly subservient native (Nayar, 2010, p. 28). The native has been taught and trained to mimic the white man and be immersed in the white man's culture, western education, religion and structures. However, even though the native may become Anglicized but can never be truly white. The native now respond in English and argue rationally. The native now appropriates a rational argument rather than a sentimental fury: He appeals to the English in the language of reason, which eventually disrupt the colonial authority. Therefore, the mimicry of the native reveals the unstable, incomplete and fractured nature in the colonial discourse.

The instability of colonial discourse is also revealed in the

idea of 'hybridity.' Colonizer wants the native to become similar to himself on the one hand, but on the other hand, the colonizer wishes the native to remain being different from himself. In other words, the colonizer wants to erase and reinforce the difference at the same time. In terms of the native, the mimicry of the native often consists of both a superficial obedience and a deeper disobedience and mockery. The polarizing desire of the colonizer, and the polarizing mimicry of the native put the native in the state of 'hybridity.'

The native and native culture is hybridized between colonizer and colonized. And this hybridized native who refuses to acknowledge the colonizer's authority, is placed in a position of 'in-betweenness': For example, between Englishness and the original native identity, or between obedience and resistance (Nayar, 2010, p. 28). This in-betweenness eventually creates a 'third space' where colonial identity and native identity meets and contrast, where colonial discourse is both asserted and subverted, where there is deference and difference, where there is a split and a negotiation within colonial discourse.

3. Gayatri Spivak

Well known as the translator of Derrida's Of Grammatology, Spivak's work broadly sets out to rescue the 'subaltern' both from the structures of imperialist and neo-colonialist oppression, and from the voracious grasp of Western academics whose discourse newly occludes and silences the subjugated non-Western other. She argues that subjects are constituted through discourse. An individual develops an identity because she/he is the subject of a discourse over which she/he may have little or no control. The subjugated subject is the 'subaltern', which was actually first introduced by Antonio Gramsci. The subaltern is one who has no position or sovereignty outside the discourse that constructs her as subject. Through her writing 'Can the Subaltern Speak? (1985),' Spivak denies the naïve idea that one can access an authentic and real subaltern consciousness because subaltern cannot speak, and

therefore, even cannot be spoken for.

Spivak uses the example of the Hindu practice of sati, or the self-immolation of widows to demonstrate the structure of colonialism prevents any speaking. On the one hand, colonial officials seeking to abolish the practice of sati, while on the other hand the Indian nativist riposte insists that 'the women actually wanted to die.' The two positions serve to legitimize one another, but both exclude the women's voice and agency (Hiddleston, 2009, p. 156). The women are doubly silenced through both patriarchy and colonialism. That is, she is silenced for being a woman as well as being a colonized person. Hence, reduced to silence by these structures, the woman has no position of enunciation: she remains within the discourse of patriarchy and colonialism as the object of somebody else's discourse. All notions and representations of 'subaltern' consciousness or 'Third world' women are in effect constructions of Western discourses. These discourses construct the subaltern and give it a voice (Nayar, 2010, p. 25).

In other words, Spivak proposes that the subaltern can figure only where there is deliberate 'creation of a space' for the voice of them. Although her works does not urge us to practice an immediate political action like Fanon, she shows us the blinded moments of ethical and political violation, and reveals us the silenced voices of all the subalterns in the world.

Ⅲ. Contemporary multicultural education

A. Binary dualism between the subject and the other

As Johnston and Richardson (2012) noted, the most prominent multicultural education theories and practices are based on a liberal notion of consensus and compromise on the one hand (p. 115), and critical theory on the other hand (p. 118). However, both liberalism and critical theory fail to overcome the modernistic dualism which separates the subject from the object (or the others) by subjugating the latter below the former. And

this is the very structure of colonialism.

The most central conception of modern epistemology is its tendency toward a dualistic distinction. From this dualism, self and other, subject and object are dichotomized, putting the latter ones into inferior position. Through 're-presentation', modern subjectivity have the existents stand in front of them, by degrading the existents to an anonymous 'material.' Representation is an activity which subjugates the difference under the name of identity (or sameness). As a consequence, difference cannot be conceived without being subordinated to identical representation of modern subjectivity. The direst result of this modernity is that any object or other can only exist through the mediation of subject's representation. Modern subject 'colonizes' objects, others, and all the existents. Under the cage of it, we would never be able to have a conversation with others.

This violent tendency of modernity is still pervasive in us, laying a foundation of contemporary multicultural discourse. In liberalism, a transparent norm is given by the dominant culture which says that "these other cultures are fine, but we must be able to locate them within our grid (Bhabha, 1990c, p. 208)." Although it may appear the liberalism is endorsing a vast range of cultural diversities, liberal notion of diversity is still based on this binary distinction of self vs. other. This modern dualism in liberal diversity still harbors the risk of invisible violence, by excluding and subjugating the 'cultural others' under the rule of modern subject. In addition, critical theory, which tries to overcome the naïve approach of liberalism, also bears the legacy of dualism by setting up the binary camp of self and other. The dualistic distinction found in critical theory is that of oppressed vs. oppressor, which represents various layers of confrontation in racial, ethnic, gendered, and class issues. This polarization of identity vs. difference is only an extension of self vs. other formation, which can be another starting point of violence irrespective of being intentional or not.

Whether that be a liberalism or critical theory, the tendency toward binary distinction and dichotomy harbors an inherent

limitation in conceiving a multicultural education. Since it is always either the subject or the other, there can be no place for a negotiation. Multi-cultures residing in the dominant culture are still 'others', which can never be in the place of the dominant 'subject.' The best strategy from the multicultural education born from this binary division inevitably is, therefore, a 'recognition' and 'tolerance.' The 'subject' culture incessantly recognizes, tolerates, and tries to embrace the other multi-cultures in its arms. But it never gives its own place to the others. This is the dead end of multiculturalism born from modern dualism.

B. Diversity, tolerance, and understanding

Liberal humanist view, the legitimate son of modernism, fosters the simplistic notions of multiculturalism which encourages 'tolerance and understanding,' as is discussed. Most countries now adhere to the official multiculturalism that describes the concept of "cultural diversity" as crucial for the understandings and acceptance of each country's increasingly diverse population. In these countries, multicultural education has been seen as a way of responding to the changing demographic face of the nation while building a climate of understanding, acceptance and respect for the diverse cultures that make up the social fabric of the nation (Johnston & Richardson, 2012; Joshee, 2009). This Universalist framework assumes that all differences can be "acknowledged" within an existing social and political-economical context. And this assumption exhibits that the implicit concept of cultural diversity and multicultural education is the 'social cohesion and cultural harmony.'

However, simply being accepting of the diverse backgrounds and experiences that students bring to the classroom fails to address the underlying power relations that maintain a system of inequity and marginalization that many immigrant and multicultural students still encounter today (Johnston & Richardson, 2012, p. 115). In the liberal multiculturalism, since cultural authority is regarded to be residing in a series of fixed

and unchanging object, it is hard to avoid the homogenizing and marginalizing tendencies of cultural diversity.

Although the focus on cultural diversity embedded in multicultural education has long been praised for its attempt to foster empathy and understanding, the notion of cultural diversity－and by extension the entire project of multicultural education－is a product of the modernist structures through which the education systems of the nation reinforce and reproduce the existing narrative of the nation. According to Bhabha,

> *"cultural diversity is the recognition of pre-given cultural 'contents' and customs, held in a time frame of relativism; it gives rise to anodyne liberal notions of multiculturalism, cultural exchange, or the culture of humanity (Bhabha, 2006, p. 155)."*

Therefore, cultural diversity becomes "a norm given by the host society or dominant culture that says that these or other cultures are fine, but we must be able to locate them within our own grid (Bhabha, 1990c, p. 208)." Concentrating on cultural diversity can give birth to the 'neutralization' of the problematic aspects of living together in difference, while they maintain the comforting image of the nation as the willing recipient of the 'gift' of diversity from its minority peoples.

IV. Postcolonial multicultural education

So far, we have reviewed the contemporary discussion on multicultural education in terms of its binary dualism, and its preoccupation with cultural diversity. Although the contemporary multicultural education afoot has contributed to the ideal of equality, human respect, and social justice a lot, it still needs to make another step of progress. In the following section, a postcolonial approach is taken to address the issues raised above. It is reviewed in terms of first, the cultural difference, second,

the hybridized multicultural citizenship.

A. From cultural diversity to cultural difference

Among the many brilliant theorists from the field of postcolonialism, Bhabha's ideas and questions have been highly influential in leading us towards a much deeper engagement with the difficulties and complexities of addressing difference in today's schools rather than focusing on the 'tolerance and understanding (Johnston & Richardson, 2012, p. 115).'

Homi Bhabha critiques of the term 'cultural diversity' in favor of the concept of 'cultural difference.' He argues that the difference of culture cannot be accommodated within a framework of modernism and universalism, and he distinguishes two concepts of cultural diversity and cultural difference. According to him (Bhabha, 1990c, p. 208), although endorsement of cultural diversity became a bedrock of multicultural education policy, there are two problems with it: one is that despite there is always an encouragement of cultural diversity, there is also a corresponding containment of it. A transparent norm is constituted, a norm given by the host society or dominant culture. The second is that in societies where multiculturalism is encouraged, racism is still rampant in various forms. This is because the universalism that paradoxically permits diversity masks ethnocentric norms, values and interest. Based on this argument, the idea of 'cultural difference', rather than cultural diversity, can propose the inadequacy of liberal relativist perspective. In addition, in the context of post-structuralism and psycho-analysis, we can conceive of the 'reconstruction of culture as difference' in light of the otherness and alterity.

Also, cultural difference stresses the process by which we come to know these objects and bring them into being. For Bhabha, cultural difference is closely related with his concept of 'ambivalence' that is latent in all colonial discourse. According to him, this ambivalence is evident in every cultural interpretation, which is never static. It is an incessant change, transformation, and dynamics, and also wide open to other possible

interpretations.

According to him (Bhabha, 1994, p. 34), cultural diversity is an epistemological object – culture as an object of empirical knowledge – whereas cultural difference is the process of the enunciation of culture as 'knowedgeable', authoritative, adequate to the construction of systems of cultural identification. Cultural diversity is the recognition of pre-given cultural contents and customs, and is held in a timeframe of relativism it gives rise to liberal notions of multiculturalism. On the contrary, the concept of cultural difference focuses on the problem of the ambivalence of cultural authority.

This idiosyncratic conception of cultural difference and ambivalence lets us reflect on our pedagogy for immigrant or multicultural students whose lives and experiences have often been radically different from the students of mainstream culture. It is evident that the mother culture's values and belief systems of many multicultural students cannot be assimilated into a mainstream ways of being and doing when we conceive of the cultural difference and ambivalence. This argument can be more elaborated through another postcolonial concept of hybridity.

Hybridity is a response that destabilized colonial fixity and rigidity (Ramone, 2011, p. 112). According to Bhabha, hybridity does not assume a comfortable coming together of colonizer and colonized. The concept does not try to reduce tension, but instead it intends to increase tension. As we've discussed above through Frantz Fanon, the increase in tension is required in order to create a crisis for systems of colonial authority.

In The Location of Culture (2004), Bhabha explains how hybridity has an impact both on the subjects of formerly colonized societies and when they migrate towards the metropolitan center (Johnston and Richardson, 2012, p. 121). Once migrants mingle into the new site of culture, a different kind of challenge to authority emerges. The migrant culture of the 'in-between', the minority position, dramatizes the activity of culture's appropriation beyond the assimilationist's dream, or the racist's nightmare, of a 'full transmissal of subject-matter', and towards an encounter with the ambivalent process of splitting

and hybridity that marks the identification with culture's difference (Bhabha, 2004, p. 321).

Therefore, a 'cultural translation' takes place when people migrate (Johnston & Richardson, 2012, p. 122). Likewise with translated text leaves the traces of both the original language text and the translated language, migration leaves traces of both original culture and the new culture. Thus "the individual who migrates is translated into a new place and operates through a new language, becoming a translated individual bearing traces of both locations and languages (Ramone, 2011, p. 115)."

Hybridity is also 'the third space' that enables other positions to emerge. The third space displaces the histories that constitute it and sets up new structures of authority, new political initiatives (Bhabha, 2004, p. 211). The ambivalent third space opens up a possibility of cultural space of tension for the 'conversation' of incommensurable differences. It is a place where negotiation takes place, where identity in all its ambiguities is constructed and reconstructed. Therefore, "all forms of culture are continually in a process of hybridity —this third space ··· [between two originary moments,] displaces the histories that constitute it, and sets up new structures of authority, new political initiatives, which are inadequately understood through received wisdom (Bhabha, 1990c, p. 211)."

Consequently, a cultural difference questions and disrupts the notions of social cohesion and cultural harmony implicit in the concept of cultural diversity and multicultural education (Johnston and Richardson, 2012, p. 128). As Bhabha observes, "the enunciation of cultural difference problematizes the division of past and present, tradition and modernity, at the level of cultural representation and its authoritative address. ··· It undermines our sense of the homogenizing effects of cultural symbols and icons, by questioning our sense of the authority of cultural synthesis in general (Bhabha, 2006, p. 156)."

These postcolonial conceptualizations of hybridity, ambivalence, the negotiation in the third Space needs to be cautiously understood, distinct from liberal notions of consensus and compromise, and social harmony. These notions suggest that

the narratives—either dominant, minority, or marginalized—that typically constitute the content of the social studies curriculum cannot be essentialized, normed or idealized. In lieu of the universal view on curriculum, postcolonial perspective argues that the multi-cultures can continually produce new, challenging, difficult and different narratives, so the quilt of society will look closely aligned to hybridity and change than the creation of the eternal text. From a postcolonial perspective, it is very difficult or even impossible and counterproductive to try to fit together different forms of culture and to pretend that they can easily coexist (Bhabha, 1990c, p. 210).

Since postcolonial conceptions challenge the modernist notions of the essential nation, social studies curriculum can be re-configured as a discipline that allows students to engage with the difficulty of living together in a plural society. What postcolonialism offers us is a way to move beyond modernist curricula that constrain and limit the full expression of the complexity of cultural or national identity under the guise of promoting and celebrating cultural diversity, consensus and, compromise. In a curricular sense, it is a call to acknowledge the importance of cultural difference and avoid the homogenizing and marginalizing tendencies of cultural diversity (Johnston and Richardson, 2012, p. 132).

B. From nationalistic dualism to hybridized citizenship

The representations of schooling, pedagogy and curriculum as part of a modernist attempt to manufacture national identity for the purposes of social control and cohesion have their roots in a 19th century nation building ethos that has been identified and discussed by a wide range of scholars (Richardson, 2006). But the problem is that curriculum and pedagogy still lie at the very heart of national identity construction in contemporary states, and are both central to a process through which the people become "the historical 'objects' of nationalist pedagogy" (Bhabha, 1990a, p. 178) which is carefully designed to present the nation as a closed and timeless narrative. The nationalist

pedagogy is fundamentally 'modernist' in nature and has, as its end, the desire to mold the nation's peoples into a singular and commonly held identity. From this perspective, curriculum becomes "fixed tablet of tradition (Bhabha, 1990b, p. 2)" constructed by the nation's elites and closed to those minorities and immigrants whose own narratives do not match the narrative of the dominant group.

Current critical theorizations within citizenship studies on the condition of multicultural migrants, however, celebrate the nomadic dimension of the contemporary multicultural migrants figure and assign them the potential to disrupt hegemonic practices of capital and state-centric citizenship (Sajed, 2010, p. 363). Theoretically, these alternative approaches tries to transcend the state-centered citizenship discussion toward postcolonial citizenship discussion. And realistically, the vulnerable and floating condition of the multicultural migrants demands an alternative approach to the new conception of citizenship.

Aihwa Ong (1999, p. 13) noted that the 'unified moralism attached to subaltern subjects [that] now also clings to diasporan ones, who are invariably assumed to be members of oppressed classes and therefore constitutionally opposed to capitalism and state power.' The color of skin, home nationality, mother tongue, economic class etc. of migrant people cause various and anew experiences of citizenship. And these various and unprecedented experience of migrant people can be the source of re-imagination of citizenship as a postcolonial hybridity. The development of national and cultural identity in postcolonial discourses disrupted the traditional binary positions such as subject/object, agent/other, colonizer/colonized, majority/minority, oppressor/oppressed, and generated the interstitial third space between these essentialist positions. So the postcolonial concepts like hybridity, ambivalence, the third space, can be employed to re-constitute the rigid boundaries of nation and citizenship (Sajed, 2010, p. 363).

Then, how can we understand this complex relation of these concepts and citizenship? As we have discussed so far, the notion of hybridity is central to Bhabha's understanding of

resistance to the exercise of colonial power. According to Bhabha, it is in its hybrid forms that colonial knowledge can be re-inscribed and given new, unexpected and oppositional meanings, as a way of 're-staging the past.' In contemporary contexts, he argues, the processes of hybridization have demolished forever the idea of subjectivity as stable, single and 'pure', and have drawn attention to the ways diasporic peoples are able to challenge exclusionary systems of meaning.

This empowers the diasporic migrants to unsettle the exclusionary binary logics that colonialism, nationalism and modernism rely on. This is the site that postcolonial perspectives can disturb the taken-for-granted worldview and articulate the inherent hybridity and difference. And it is this possibility that enables the emergence of hybridization of citizenship.

Postcolonial multicultural citizenship requires, therefore, of us the transformation towards the hybridity, transcending beyond the recognition and acceptance of diverse cultures. Postcolonialism suggests the citizenship standing in the 'third space', located 'in-between', swimming at the 'border.' Beyond the universalism that tries to resolve the other cultures into the universality, beyond the nationalism that exerts to embrace the other cultures inside the boundary of the preexisting nation, we need to understand ourselves as a hybrid and hybridized citizen. It is a stepping of a cornerstone to establish a new meaning of multicultural citizenship, which is based on a postcolonial insight and cultural 'difference', not a colonial and cultural diversity.

From this perspective of postcolonial thought and cultural difference, we come to realize the colonial binary of Korean and non-Korean permeated unwittingly in our society. That is, we still are obsessed with the fantasy of unitary citizenship based on a nationalistic belief. The belief on a 'unitary ethnic people' still operates as a powerful instrument of exclusion of diasporic migrants or multicultural people. This exclusion based on a modern binary belief of self-other inevitably gives birth to the schizophrenia of the whole citizen, especially that of the second generation children from multicultural families. Due to the

polarized fragmented identity of Korean on the one hand and the multicultural on the other hand, these second generation youths from multicultural families cannot help but suffering from the torn-apart schizophrenic image of their selves.

Thus what we need in this era of postcolonial floatation is to accept the hybridity in a citizenship. To celebrate the actual entrance into the multicultural era, we need a new understanding on the postcolonial and multicultural citizenship, that is, the hybrid citizenship. This new understanding of citizenship, which is hybridized in the middle of the mixture of races, skin colors, cultures and classes, will contribute to the reunion of the disunited psyche of the citizen. And for this purpose, we have to keep being critical by looking into the very inside of Korean psyche, dominated and colonized for a long time by colonial discourses.

Hybridized citizenship is also significant in the sense of civic values. While the desired citizenship in the era of colonialism, nationalism, and modernism is symbolized as a good citizen with certain, pre-established values and virtues, the required citizenship in the era of postcoloniality is symbolized as a citizen with floating, uncertain, and hybridized values. But this does not imply moral relativism of civic values. It is a unshackling of the outdated ideals such as the patriotism over humanism, and a respect for the possibility of the third space and in-betweeness in terms of citizenship. And it remains as the responsibility of hybridized citizen to figure out what should be filled up in the third space of civic values.

C. Re-imagination of education from postcolonial perspective

Based on the discussions so far, we are to re-imagine and re-configure the future of education from the postcolonial perspective. We will be reviewing the following four aspects of education: curriculum, students, teachers, and evaluation.

In terms of curriculum, first of all, postcolonial curriculum revives the silenced voice to be heard again. As we have discussed in the prior section, we need to respond ethically to

the voice of the subalterns in the curriculum. Like Spivak proposed, the subalterns can figure only in an ethical relation where there is deliberate creation of a space for the voice of the Other. What postcolonial curriculum can contribute is to create that space for the voice of the silenced. Socially unrecognized, economically disadvantaged, politically oppressed Others are the very voice that the postcolonial curriculum should be hearing. And it is the very responsibility of educators and curriculum theorists to reflect those voices in the curriculum.

Also, postcolonial curriculum is receptive to the ambivalence of existing knowledge and institutions. It recognizes that every knowledge have an ambivalent aspect. Certain knowledge, for example, can be understood to be true but also false at the same time. It is the acceptance of relativity of the knowledge, doubting and deconstructing the existing knowledge and institutional system.

Students, in the course of schooling and pedagogy, should be allowed to take more participatory and empowered role compared to the colonial, contemporary schooling and pedagogy. What postcolonial education suggests is the surmounting of the colonial perspective about the students. Colonial perspective that has been surrounding the students – exploited, dehumanized, inferiorized students – should be demolished. Quoting Fanon, in the postcolonial education, students are allowed to create their own life, write their own narratives, and break free of the colonial shackles.

Teachers, in the meanwhile, are conceived as a hybridized and ambivalent being in contrast to the colonial perspective which recognizes the superior role of teacher as a 'subject'. They are hybridized in a sense that they not only 'teach' in a class but also 'learn from' and 'interact with' their students. They are hybridized with students in producing postcolonial knowledge, away from coloniality. And they are ambivalent beings in a sense that they are valued as the superior 'instructor', as well as the equal 'listener' of the silenced voices from students.

Lastly, evaluation in the postcolonial education will be reflecting multiple voices of the students. It is not confined to

the colonial, imperial, and mainstream cognitive knowledge but will be including the multi-faceted differences of the society, and students. Postcolonialism also suggests that the evaluation itself needs to take the form of hybridity. As is well known, the standardized uniform evaluation has been a chronic problem of Korean education. A more hybridity in evaluation, which reflects the differences, ambivalences, and voices, is required in that sense.

Postcolonial education, schooling, and pedagogy, therefore, must be re-imagined as such, following the discussions so far. It should be receptive to the ambivalence of curriculum, and recognize the silenced voices of the subaltern Others. Colonial perspective on students must be replaced with empowered, participatory students, and the role of teachers should not be confined to the superior subject but be reconceptualized as an equal listener of the voices. In all, postcolonial education will be a collaborated orchestra where the silenced voices of students echo around, while the voices of teachers constitutes the backdrop, and all the hybridity, ambivalence, and postcoloniality resonates with.
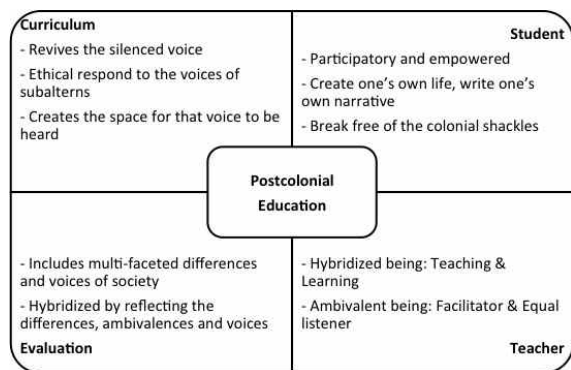

Figure 1. Reimagining education from postcolonial perspective

Ⅴ. Concluding remarks: Possibility and limitation

Korean society is facing an increasing number of migrants, multicultural families, or marginalized subalterns – in Spivak's term – with different skin colors in every corner of our society and school. These subalterns are silenced and still being silenced through the persistent discourses of patriarchy, exclusive nationalism, racism, colonialism and imperialism of our unconscious. They are suffering not only from the material and explicit discriminations of mainstream Koreans but also from the covert and implicit schizophrenia of their own mind, torn between Korean cultures and the mother cultures.

In this article, postcolonial discourse and conceptualization are suggested to address these problems that can't be cured within the framework of universalism and modernism that we are based on. After all, postcolonial argument is an intellectual effort to overcome and advance from the modernist approaches to human, and education. As we have reviewed, the notions and conceptions of postcolonial discourse can provide us of a great opportunity to re-imagine how social studies and multicultural education should approach the accelerating diversity that characterizes multicultural Korean classroom.

That being said, however, it would be a huge mistake if we regard them as a panacea for contemporary education although we have approached the postcolonial ideas and discourses, such as hybridity, cultural difference, ambivalence, and the third space, as harboring a great potential to the problematic understanding on the multiculturalism and multicultural education. While it is true that the contemporary global condition is symbolized by complexity, variability, multi-vocality and cross-overs suggested by the idea of hybridity, it is also the case that the processes of cultural hybridization are never neutral, but involve a politics in which issues of economic and cultural power are central. In this sense, Shohat and Stam (1994, p. 213) have warned that 'a celebration of syncretism and hybridity per se ⋯ always runs the risk of appearing to sanctify the fait accompli of colonial violence.' Every theory and practice

exhibits its own paradox and limit. Postcolonialism is a theoretically useful prescription to cultural essentialism, but cannot provide all the answers to the complex questions that contemporary Korean society and education encounter. But it still is true that we are dreaming of a day when we can hear the collaborated orchestra where the silenced voices echo around, and hybridity, ambivalence, and postcoloniality resonate altogether.

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