

AIMING FOR RADICAL SOLIDARITY



Exploring the Notion of 'difficult' knowledge



- Conversations about the intersections of race, gender, class, sexuality and identity are often seen as "difficult" or "uncomfortable".
- Anti-oppressive education requires topics that challenge the way we might understand the world
- Who or what does the label of 'difficult' protect? Who or what does it dismiss, avoid and neglect?
- "Identity is always present in the classroom. Identity is enacted through readings, assignments, classroom structures and classroom norms - choices made and identities prioritized" ([Derisa Grant, 2020](#)). Choices!



«**RADICALIZATION OF SOLIDARITY REQUIRES THAT TEACHERS AND LEARNERS RECOGNIZE THEIR SHARED COMPLICITIES TOO, THAT IS, THE CAPACITY TO INJURE OTHERS AND BEAR RESPONSIBILITY FOR OTHERS' VULNERABILITY**»

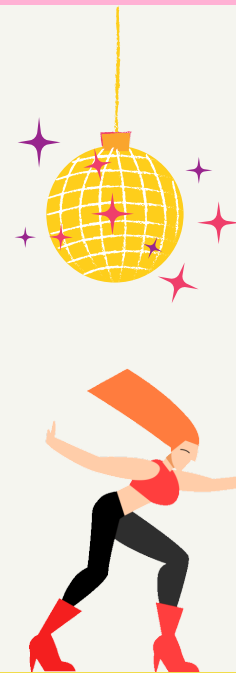
- [Michalinos Zembylas \(2014, p. 407\)](#)



SITTING IN DISCOMFORT

- To meaningfully cooperate we need to be critical about our own locations and positionality.
- Recognize my shared complicity to someone else's oppression.
- Anti-oppressive education requires conversations that some may experience as difficult
- ["Co-Sense with Radical Tenderness" \(La Pocha Nostra & GTDF\)](#)

- How can we productively engage students in embracing pedagogical discomfort?
- How can we (re)frame discomfort to include privilege, power and complicity?
- How might we move beyond discomfort in discussions of racism, homophobia, transphobia and settler colonialism in classrooms and schools?
- What can we do to change "difficult" and "uncomfortable" to meaningful and educative?



Reflect on

REMEMBER

- You have the institutional power to help bring change
- Foster reciprocal relations & practice attentive listening.
- Work to dismantle systems of oppression.



"CHILDREN
CANNOT BE
WHAT THEY
CANNOT SEE"

- MARIAN
WRIGHT
EDELMAN

