

bell hooks, “Postmodern Blackness,” from *Yearning: Race, Gender, and Cultural Politics* (Boston, MA: South End Press, 1990): 23-31.

Postmodernist discourses are often exclusionary even as they call attention to, appropriate even, the experience of “difference” and “Otherness” to provide oppositional political meaning, legitimacy, and immediacy when they are accused of lacking concrete relevance. Very few African-American intellectuals have talked or written about postmodernism. At a dinner party I talked about trying to grapple with the significance of postmodernism for contemporary black experience. It was one of those social gatherings where only one other black person was present. The setting quickly became a field of contestation. I was told by the other black person that I was wasting my time, that “this stuff does not relate in any way to what's happening with black people.” Speaking in the presence of a group of white onlookers, staring at us as though this encounter were staged for their benefit, we engaged in a passionate discussion about black experience. Apparently, no one sympathized with my insistence that racism is perpetuated when blackness is associated solely with concrete gut level experience conceived as either opposing or having no connection to abstract thinking and the production of critical theory. The idea that there is no meaningful connection between black experience and critical thinking about aesthetics or culture must be continually interrogated.

My defense of postmodernism and its relevance to black folks sounded good, but I worried that I lacked conviction, largely because I approach the subject cautiously and with suspicion.

Disturbed not so much by the “sense” of postmodernism but by the conventional language used when it is written or talked about and by those who speak it, I find myself on the outside of the discourse looking in. As a discursive practice it is dominated primarily by the voices of white male intellectuals and/or academic elites who speak to and about one another with coded familiarity. Reading and studying their writing to understand postmodernism in its multiple manifestations, I appreciate it but feel little inclination to ally myself with the academic hierarchy and exclusivity pervasive in the movement today.

Critical of most writing on postmodernism, I perhaps am more conscious of the way in which the focus on “Otherness and difference” that is often alluded to in these works seems to have little concrete impact as an analysis or standpoint that might change the nature and direction of postmodernist theory. Since much of this theory has been constructed in reaction to and against high modernism, there is seldom any mention of black experience or writings by black people in this work, specifically black women (though in more recent work one may see a reference to Cornel West, the black male scholar who has most engaged postmodernist discourse). Even if an aspect of black culture is the subject of postmodern critical writing, the works cited will usually be those of black men. A work that comes immediately to mind is Andrew Ross's chapter “Hip, and the Long Front of Color” in *No Respect: Intellectuals and Popular Culture*; while it is an interesting reading, it constructs black culture as though black women have had no role in black cultural production. At the end of Meaghan Morris's discussion of postmodernism in her collection of essays *The Pirate's Fiance: Feminism and Postmodernism*, she provides a bibliography of works by women, identifying them as important contributions to a discourse on postmodernism that offer new insight as well as challenging male theoretical hegemony. Even though many of the works do not directly address postmodernism, they address similar concerns. There are no references to works by black women.

The failure to recognize a critical black presence in the culture and in most scholarship and writing on postmodernism compels a black reader, particularly a black female reader, to interrogate her interest in a subject where those who discuss and write about it seem not to know black women exist or even to consider the possibility that we might be somewhere writing or saying something that should be listened to, or producing art that should be seen, heard, approached with intellectual seriousness. This is especially the case with works that go on and on about the way in which postmodernist discourse has opened up a theoretical terrain where "difference and Otherness" can be considered legitimate issues in the academy. Confronting both the absence of recognition of black female presence that much postmodernist theory reinscribes and the resistance on the part of most black folks to hearing about real connection between postmodernism and black experience, I enter a discourse, a practice, where there may be no ready audience for my words, no clear listener, uncertain then, that my voice can or will be heard.

During the sixties, black power movement was influenced by perspectives that could easily be labeled modernist. Certainly many of the ways black folks addressed issues of identity conformed to a modernist universalizing agenda. There was little critique of patriarchy as a master narrative among black militants. Despite the fact that black power ideology reflected a modernist sensibility, these elements were soon rendered irrelevant as militant protest was stifled by a powerful, repressive postmodern state. The period directly after the black power movement was a time when major news magazines carried articles with cocky headlines like "Whatever Happened to Black America?" This response was an ironic reply to the aggressive, unmet demand by decentered, marginalized black subjects who had at least momentarily successfully demanded a hearing, who had made it possible for black liberation to be on the national political agenda. In the wake of the black power movement, after so many rebels were slaughtered and lost, many of these voices were silenced by a repressive state; others became inarticulate. It has become necessary to find new avenues to transmit the messages of black liberation struggle, new ways to talk about racism and other politics of domination. Radical postmodernist practice, most powerfully conceptualized as a "politics of difference," should incorporate the voices of displaced, marginalized, exploited, and oppressed black people. It is sadly ironic that the contemporary discourse which talks the most about heterogeneity, the decentered subject, declaring breakthroughs that allow recognition of Otherness, still directs its critical voice primarily to a specialized audience that shares a common language rooted in the very master narratives it claims to challenge. If radical postmodernist thinking is to have a transformative impact, then a critical break with the notion of "authority" as "mastery over" must not simply be a rhetorical device. It must be reflected in habits of being, including styles of writing as well as chosen subject matter. Third world nationals, elites, and white critics who passively absorb white supremacist thinking, and therefore never notice or look at black people on the streets or at their jobs, who render us invisible with their gaze in all areas of daily life, are not likely to produce liberatory theory that will challenge racist domination, or promote a breakdown in traditional ways of seeing and thinking about reality, ways of constructing aesthetic theory and practice. From a different standpoint, Robert Storr makes a similar critique in the global issue of *Art in America* when he asserts:

To be sure, much postmodernist critical inquiry has centered precisely on the issues of "difference" and "Otherness." On the purely theoretical plane the exploration of these concepts has produced some important results, but in the

absence of any sustained research into what artists of color and others outside the mainstream might be up to, such discussions become rootless instead of radical. Endless second guessing about the latent imperialism of intruding upon other cultures only compounded matters, preventing or excusing these theorists from investigating what black, Hispanic, Asian and Native American artists were actually doing.

Without adequate concrete knowledge of and contact with the nonwhite "Other," white theorists may move in discursive theoretical directions that are threatening and potentially disruptive of that critical practice which would support radical liberation struggle.

The postmodern critique of "identity," though relevant for renewed black liberation struggle, is often posed in ways that are problematic. Given a pervasive politic of white supremacy which seeks to prevent the formation of radical black subjectivity, we cannot cavalierly dismiss a concern with identity politics. Any critic exploring the radical potential of postmodernism as it relates to racial difference and racial domination would need to consider the implications of a critique of identity for oppressed groups. Many of us are struggling to find new strategies of resistance. We must engage decolonization as a critical practice if we are to have meaningful chances of survival even as we must simultaneously cope with the loss of political grounding which made radical activism more possible. I am thinking here about the postmodernist critique of essentialism as it pertains to the construction of "identity" as one example.

Postmodern theory that is not seeking to simply appropriate the experience of "Otherness" to enhance the discourse or to be radically chic should not separate the "politics of difference" from the politics of racism. To take racism seriously one must consider the plight of underclass people of color, a vast majority of whom are black. For African-Americans our collective condition prior to the advent of postmodernism and perhaps more tragically expressed under current postmodern conditions has been and is characterized by continued displacement, profound alienation, and despair. Writing about blacks and postmodernism, Cornel West describes our collective plight:

There is increasing class division and differentiation, creating on the one hand a significant black middle-class, highly anxiety-ridden, insecure, willing to be co-opted and incorporated into the powers that be, concerned with racism to the degree that it poses constraints on upward social mobility; and, on the other, a vast and growing black underclass, an underclass that embodies a kind of walking nihilism of pervasive drug addiction, pervasive alcoholism, pervasive homicide, and an exponential rise in suicide. Now because of the deindustrialization, we also have a devastated black industrial working class. We are talking here about tremendous hopelessness.

This hopelessness creates longing for insight and strategies for change that can renew spirits and reconstruct grounds for collective black liberation struggle. The overall impact of postmodernism is that many other groups now share with black folks a sense of deep alienation, despair, uncertainty, loss of sense of grounding even if it is not informed by shared circumstance. Radical postmodernism calls attention to those shared sensibilities which cross the boundaries of class,

gender, race, etc., that could be fertile ground for the construction of empathy-ties that would promote recognition of common commitments, and serve as a base for solidarity and coalition.

Yearning is the word that best describes a common psychological state shared by many of us, cutting across boundaries of race, class, gender, and sexual practice. Specifically, in relation to the postmodernist deconstruction of "master" narratives, the yearning that wells in the hearts and minds of those whom such narratives have silenced is the longing for critical voice. It is no accident that "rap" has usurped the primary position of rhythm and blues music among young black folks as the most desired sound or that it began as a form of "testimony" for the underclass. It has enabled underclass black youth to develop a critical voice, as a group of young black men told me, a "common literacy." Rap projects a critical voice, explaining, demanding, urging. Working with this insight in his essay "Putting the Pop Back into Postmodernism;" Lawrence Grossberg comments:

The postmodern sensibility appropriates practices as boasts that announce their own-and consequently our own existence, like a rap song boasting of the imaginary (or real—it makes no difference) accomplishments of the rapper. They offer forms of empowerment not only in the face of nihilism but precisely through the forms of nihilism itself: an empowering nihilism, a moment of positivity through the production and structuring of affective relations.

Considering that it is as subject one comes to voice, then the postmodernist focus on the critique of identity appears at first glance to threaten and close down the possibility that this discourse and practice will allow those who have suffered the crippling effects of colonization and domination to gain or regain a hearing. Even if this sense of threat and the fear it evokes are based on a misunderstanding of the postmodernist political project, they nevertheless shape responses. It never surprises me when black folks respond to the critique of essentialism, especially when it denies the validity of identity politics by saying, "Yeah, it's easy to give up identity, when you got one." Should we not be suspicious of postmodern critiques of the "subject" when they surface at a historical moment when many subjugated people feel themselves coming to voice for the first time. Though an apt and oftentimes appropriate comeback, it does not really intervene in the discourse in a way that alters and transforms.

Criticisms of directions in postmodern thinking should not obscure insights it may offer that open up our understanding of African-American experience. The critique of essentialism encouraged by postmodernist thought is useful for African-Americans concerned with reformulating outmoded notions of identity. We have too long had imposed upon us from both the outside and the inside a narrow, constricting notion of blackness. Postmodern critiques of essentialism which challenge notions of universality and static overdetermined identity within mass culture and mass consciousness can open up new possibilities for the construction of self and the assertion of agency.

Employing a critique of essentialism allows African-Americans to acknowledge the way in which class mobility has altered collective black experience so that racism does not necessarily have the same impact on our lives. Such a critique allows us to affirm multiple black identities, varied black experience. It also challenges colonial imperialist paradigms of black identity which represent blackness one-dimensionally in ways that reinforce and sustain white supremacy. This discourse created the idea of the "primitive" and promoted the notion of an "authentic" experience, seeing as "natural" those expressions of black life which conformed to a

pre-existing pattern or stereotype. Abandoning essentialist notions would be a serious challenge to racism. Contemporary African-American resistance struggle must be rooted in a process of decolonization that continually opposes reinscribing notions of "authentic" black identity. This critique should not be made synonymous with a dismissal of the struggle of oppressed and exploited peoples to make ourselves subjects. Nor should it deny that in certain circumstances this experience affords us a privileged critical location from which to speak. This is not a reinscription of modernist master narratives of authority which privilege some voices by denying voice to others. Part of our struggle for radical black subjectivity is the quest to find ways to construct self and identity that are oppositional and liberatory. The unwillingness to critique essentialism on the part of many African-Americans is rooted in the fear that it will cause folks to lose sight of the specific history and experience of African-Americans and the unique sensibilities and culture that arise from that experience. An adequate response to this concern is to critique essentialism while emphasizing the significance of "the authority of experience." There is a radical difference between a repudiation of the idea that there is a black "essence" and recognition of the way black identity has been specifically constituted in the experience of exile and struggle.

When black folks critique essentialism, we are empowered to recognize multiple experiences of black identity that are the lived conditions which make diverse cultural productions possible. When this diversity is ignored, it is easy to see black folks as falling into two categories: nationalist or assimilationist, black-identified or white-identified. Coming to terms with the impact of postmodernism for black experience, particularly as it changes our sense of identity, means that we must and can rearticulate the basis for collective bonding. Given the various crises facing African-Americans (economic, spiritual, escalating racial violence, etc.), we are compelled by circumstance to reassess our relationship to popular culture and resistance struggle. Many of us are as reluctant to face this task as many non-black postmodern thinkers who focus theoretically on the issue of "difference" are to confront the issue of race and racism.

Music is the cultural product created by African-Americans that has most attracted postmodern theorists. It is rarely acknowledged that there is far greater censorship and restriction of other forms of cultural production by black folks-literary, critical writing, etc. Attempts on the part of editors and publishing houses to control and manipulate the representation of black culture, as well as the desire to promote the creation of products that will attract the widest audience, limit in a crippling and stifling way the kind of work many black folks feel we can do and still receive recognition. Using myself as an example, that creative writing I do which I consider to be most reflective of a postmodern oppositional sensibility, work that is abstract, fragmented, non-linear narrative, is constantly rejected by editors and publishers. It does not conform to the type of writing they think black women should be doing or the type of writing they believe will sell. Certainly I do not think I am the only black person engaged in forms of cultural production, especially experimental ones, who is constrained by the lack of an audience for certain kinds of work. It is important for postmodern thinkers and theorists to constitute themselves as an audience for such work. To do this they must assert power and privilege within the space of critical writing to open up the field so that it will be more inclusive. To change the exclusionary practice of postmodern critical discourse is to enact a postmodernism of resistance. Part of this intervention entails black intellectual participation in the discourse.

In his essay "Postmodernism and Black America," Cornel West suggests that black intellectuals "are marginal-usually languishing at the interface of black and white cultures or

thoroughly ensconced in Euro-American settings." He cannot see this group as potential producers of radical postmodernist thought. While I generally agree with this assessment, black intellectuals must proceed with the understanding that we are not condemned to the margins. The way we work and what we do can determine whether or not what we produce will be meaningful to a wider audience, one that includes all classes of black people. West suggests that black intellectuals lack "any organic link with most of Black life" and that this "diminishes their value to Black resistance." This statement bears traces of essentialism. Perhaps we need to focus more on those black intellectuals, however rare our presence, who do not feel this lack and whose work is primarily directed towards the enhancement of black critical consciousness and the strengthening of our collective capacity to engage in meaningful resistance struggle. Theoretical ideas and critical thinking need not be transmitted solely in written work or solely in the academy. While I work in a predominantly white institution, I remain intimately and passionately engaged with black community. It's not like I'm going to talk about writing and thinking about postmodernism with other academics and/or intellectuals and not discuss these ideas with underclass nonacademic black folks who are family, friends, and comrades. Since I have not broken the ties that bind me to underclass poor black community, I have seen that knowledge, especially that which enhances daily life and strengthens our capacity to survive, can be shared. It means that critics, writers, and academics have to give the same critical attention to nurturing and cultivating our ties to black community that we give to writing articles, teaching, and lecturing. Here again I am really talking about cultivating habits of being that reinforce awareness that knowledge can be disseminated and shared on a number of fronts. The extent to which knowledge is made available, accessible, etc. depends on the nature of one's political commitments.

Postmodern culture with its decentered subject can be the space where ties are severed or it can provide the occasion for new and varied forms of bonding. To some extent, ruptures, surfaces, contextuality, and a host of other happenings create gaps that make space for oppositional practices which no longer require intellectuals to be confined by narrow separate spheres with no meaningful connection to the world of the everyday. Much postmodern engagement with culture emerges from the yearning to do intellectual work that connects with habits of being, forms of artistic expression, and aesthetics that inform the daily lives of writers and scholars as well as a mass population. On the terrain of culture, one can participate in critical dialogue with the uneducated poor, the black underclass who are thinking about aesthetics. One can talk about what we are seeing, thinking, or listening to; a space is there for critical exchange. It's exciting to think, write, talk about, and create art that reflects passionate engagement with popular cultures, because this may very well be "the" central future location of resistance struggle, a meeting place where new and radical happenings can occur.