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## Contested Histories: Eurocentrism, Multiculturalism, and the Media

ROBERT STAM AND ELLA SHOCHAT

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An awareness of the intellectually debilitating effects of the Eurocentric legacy forms an indispensable backdrop for understanding the contemporary debates about multiculturalism.<sup>1</sup> Naturalized as “common sense,” Eurocentrism is endemic in present-day thought and education. The “best that is thought and written” is assumed to have been thought and written by Europeans. (By Europeans, we mean also the “Neo-Europeans” of the Americas, Australia, and elsewhere.) History is assumed to be European history, everything else being reduced to what historian Hugh Trevor-Roper (in 1965!) patronizingly called the “unrewarding gyrations of barbarous tribes in picturesque but irrelevant corners of the globe.”<sup>2</sup> The residual traces of centuries of axiomatic European domination inform the general culture, the everyday language, and the media, engendering a fictitious sense of the innate superiority of European-derived cultures and peoples.

Although neoconservatives caricature multiculturalism as calling for the violent jettisoning of European classics and of “western civilization as an area of study,”<sup>3</sup> multiculturalism is actually an assault not on Europe or Europeans but on Eurocentrism — on the procrustean forcing of cultural heterogeneity into a single paradigmatic perspective in which Europe is seen as the unique source of meaning, as the world’s center of gravity, as ontological “reality” to the rest of the world’s shadow. Eurocentrism, like Renaissance perspective in painting, envisions the world from a single privileged point, attributing to the “West” an



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