

EDMT 7530 – Dr. Stinson
 Summer 2020
 Valena Spencer
 Summative Response # 2
 July 11, 2020

Culturally Relevant Perspective

Culturally relevant pedagogy (CRP) was made popular by Gloria Ladson-Billings through her research as a distinguished professor at the University of Wisconsin, Madison. The term she created was defined as one “that empowers students to maintain cultural integrity, while succeeding academically” (1995a). While others, also reviewed below, have studied and written literature to add to the research, Ladson-Billings perspective has become widely known, accepted, and respected in the field of education.

Gloria Ladson-Billings (1995) summarizes the need to connect classroom lessons to the contributions that ~~have been~~ were made in history, especially in the African-American Community. Similar to what happens in the Black community, “many educators traditionally have attempted to insert culture into the education, instead of inserting education into the culture,” says Native American educator Cornel Pewewardy (as cited in Ladson-Billing, 1995, p. ?)(1993). When students see themselves in the lesson, more learning occurs. Ladson-Billings studied a group of ~~eight~~8 teachers for ~~three~~ years located in a single district. Although the test scores of the entire schools were low, the scores of the individual teachers in the study group were consistently higher. The students in the study would perform for the teacher because they felt the lessons related to them. Connecting to the social contributions of ~~students’ their~~ cultural communities ~~people~~ is what teaching with culturally relevant ~~set~~ pedagogy brings to schools.

The way that one teacher challenged the dominant ~~male students~~ males in their classroom to use their power to show academic success is a great technique to use. Male ~~students s~~ ~~have a tendency to~~ tend to want their classmates to look up to them. When including into my teaching the power of the mind and the success of African-Americans in society, I too, would encourage the flexing of the mental as opposed to the physical. We will reject the idea that speaking properly is “acting ~~White~~.” Instead, we will reward the mastery of language while encouraging the use of your own dialect while learning. Building self-esteem as not just a way of “feeling good” but drawing the students in-to the learning as a way to coerce them into “academic excellence.”

In addition, Gloria Ladson-Billings (1997) explores the achievement of African-American boys in mathematics. Ladson-Billings finds that many of the teachers hired in the lower class lower-class schools have unimaginative teaching, low expectations, and are using substandard text-books.

When low income low-income students are grouped in low achieving classes, maintaining order becomes the goal as opposed to learning. Quite classrooms demonstrate the what what Haberman (1991) called the “Pedagogy of Poverty.” (Haberman 1991). This approach appeals to those who want control based out of fear of people of color. It is political and falsely shows lack of ability of one of the most capable groups of students. Although there are more African-American males in jail than there are in college, studies show that when there are opportunities to improve a child’s experience in school, we can improve or reverse the outcome of his life.

Similarly, Tate (1995) Moreover, Woodson (1995), examines the unfairness of teaching mathematics to African-Americans strictly from a White point of view. How can educators address the problem of African-Americans not being able to negotiate our highly technological society in preparation of mastering the democratic process? As Tate showed, One group of students used their mathematics skills to effect change in their neighborhood. By researching the laws of liquor store licensure, they were able to have two of stores them shut down because of too close proximity (within 100 feet) to the school zone. Lobbying and measurement became relevant as the students they learned how to assert their authority and knowledge in their community. Tate Woodson applauds the approach toward CRP culturally relevant pedagogy and Afrocentric thinking in mathematics and recommends that we continue to move toward “the village center” concept based on the writings of Irvine (1990), King, and Ladson-Billings (1990).

To motivate students of color to learn mathematics, Leonard, Brooks, Barnes-Johnson, and Berry III (2010) argue that teacher need to we must use teach social justice pedagogy (SJP) and culturally relevant pedagogy (CRP) in mathematics classrooms schools. Historically marginalized students in their research became excited about learning when it was connect to their own culture. Teachers self-empowered students to use their own cultural knowledge and personal stores of wisdom when they embrace social justice pedagogy. Mathematics can be used to lead social, political, and/or economic empowerment.

Additionally, Leonard and colleagues et. al. also (2010) provides many examples of teachers in the classroom using CRP culturally relevant pedagogy and SJP social justice. These classrooms became student centered instead of teacher centered. These students often outscored the other schools in the district on tests and assessments. It is suggested that teachers be cognizant of student culture. Leonard and colleagues and et al conclude that CRP and SJP can lead to understanding the significance of mathematics, recognizing opportunities, and helping students believe that they can learn mathematics.

Hubert (2014) takes into consideration the student perspective of CRP Culturally Relevant Pedagogy. The students who had experience CRP in mathematics class were interviewed; Hubert and found at the conclusion of her the study the students to had ve an “improved attitude and/or interest toward mathematics.” They preferred the CRP teaching over the traditional way of teaching. Black students deal with many stereotypes that must be confronted if they are to succeed. Behavior also is cited as an issue when it is the cultural differences that are misunderstood along with institutional racism. The student voices need to be heard on their thoughts of the learning environment and listen like the footsteps in the dark that Howard (2002) writes about.

Cartledge and Kourea (2008) discuss how culturally and linguistically diverse (CLD) students have poor educational outcomes because of the dissonance between school and home. These exceptional learners are more often referred to special education, disciplinary action, or drop out of school. The average diverse student enters school with a disadvantage compared to White counterparts. Diverse students are 1 year behind in first 1st-grade and 4 years behind by the twelfth 12th-grade. Transforming the U.S. e-American education system will take teachers buy in to establish culturally responsive classrooms, implementing tutoring, eliminating stereotypes and explicit work toward increasing student outcomes. Though the mind is a muscle that gets stronger with exercise, as claimed by (Aronson, i-2004, p-17), it will take time consuming process of investigation of cultural markers to establish positive outcomes.

In conclusion, keeping the attention of students with differentiated instruction and a quick pace improves the learning. CLD culturally and linguistically students diverse thrive when fostering helping others as they help themselves. Using the extended family model in my

classroom is going to improve achievement among the students. My students will know that learning is not complete until all students have learned to the best of their ability—our model of no child left behind. CRP culturally relevant pedagogy and positive behavior intervention supports (PBIS) will be the norm for my future classroom of African-American, LatinxHispanics, and Native American, and English Learninger students in a Title 1 School.

References

- Cartledge, G., & Kourea, L. (2008). Culturally responsive classrooms for culturally diverse students with and at risk for disabilities. *Exceptional Children*, 74(3), 351–371.
- Haberman, M. (1991). The pedagogy of poverty versus good teaching. *Phi Delta Kappan*, 73(?), 290–294.
- Hubert, T. L. (2014). Learners of mathematics: High school students' perspectives of culturally relevant mathematics pedagogy. *Journal of African American Studies*, 18(3), 324–336.
- Ladson-Billings, Gloria (1995a). Toward a theory of culturally relevant pedagogy. *American Research Journal*. 32(3), 465–491.
- Ladson-Billings, G. (1995). But that's just good teaching! The case for culturally relevant pedagogy. *Theory Into Practice*, 34(3), 159–165.
- Ladson-Billings, G. (1997). It doesn't add up: African American students' mathematics achievement. *Journal for Research in Mathematics Education*, 28(6), 697–708.
- Leonard, J., Brooks, W., Barnes-Johnson, J., & Berry III, R. Q. (2010). The nuances and complexities of teaching mathematics for cultural relevance and social justice. *Journal of Teacher Education*, 61(3), 261–270.
- Tate, W. F. (1995). Returning to the root: A culturally relevant approach to mathematics pedagogy. *Theory Into Practice*, 34(3), 166–173.