



But That's Just Good Teaching! The Case for Culturally Relevant Pedagogy

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But That's Just Good Teaching! The Case for Culturally Relevant Pedagogy

FOR THE PAST 6 YEARS I have been engaged in research with excellent teachers of African American students (see, for example, Ladson-Billings, 1990, 1992b, 1992c, 1994). Given the dismal academic performance of many African American students (The College Board, 1985), I am not surprised that various administrators, teachers, and teacher educators have asked me to share and discuss my findings so that they might incorporate them in their work. One usual response to what I share is the comment around which I have based this article, "But, that's just good teaching!" Instead of some "magic bullet" or intricate formula and steps for instruction, some members of my audience are shocked to hear what seems to them like some rather routine teaching strategies that are a part of good teaching. My response is to affirm that, indeed, I am describing good teaching, and to question why so little of it seems to be occurring in the classrooms populated by African American students.

The pedagogical excellence I have studied is good teaching, but it is much more than that. This article is an attempt to describe a pedagogy I have come to identify as "culturally relevant" (Ladson-Billings, 1992a) and to argue for its centrality in the academic success of African American and other children who have not been well served by our nation's public schools. First, I provide some background in-

formation about other attempts to look at linkages between school and culture. Next, I discuss the theoretical grounding of culturally relevant teaching in the context of a 3-year study of successful teachers of African American students. I conclude this discussion with further examples of this pedagogy in action.

Linking Schooling and Culture

Native American educator Cornel Pewewardy (1993) asserts that one of the reasons Indian children experience difficulty in schools is that educators traditionally have attempted to insert culture into the education, instead of inserting education into the culture. This notion is, in all probability, true for many students who are not a part of the White, middle-class mainstream. For almost 15 years, anthropologists have looked at ways to develop a closer fit between students' home culture and the school. This work has had a variety of labels including "culturally appropriate" (Au & Jordan, 1981), "culturally congruent" (Mohatt & Erickson, 1981), "culturally responsive" (Cazden & Leggett, 1981; Erickson & Mohatt, 1982), and "culturally compatible" (Jordan, 1985; Vogt, Jordan, & Tharp, 1987). It has attempted to locate the problem of discontinuity between what students experience at home and what they experience at school in the speech and language interactions of teachers and students. These sociolinguists have suggested that if students' home language is incorporated into the classroom, students are more likely to experience academic success.

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Villegas (1988), however, has argued that these micro-ethnographic studies fail to deal adequately with the macro social context in which student failure takes place. A concern I have voiced about studies situated in speech and language interactions is that, in general, few have considered the needs of African American students.¹

Irvine (1990) dealt with the lack of what she termed "cultural synchronization" between teachers and African American students. Her analysis included the micro-level classroom interactions, the "mid-level" institutional context (i.e., school practices and policies such as tracking and disciplinary practices), and the macro-level societal context. More recently Perry's (1993) analysis has included the historical context of the African American's educational struggle. All of this work—micro through macro level—has contributed to my conception of culturally relevant pedagogy.

What is Culturally Relevant Pedagogy?

In the current attempts to improve pedagogy, several scholars have advanced well-conceived conceptions of pedagogy. Notable among these scholars are Shulman (1987), whose work conceptualizes pedagogy as consisting of subject matter knowledge, pedagogical knowledge, and pedagogical content knowledge, and Berliner (1988), who doubts the ability of expert pedagogues to relate their expertise to novice practitioners. More recently, Bartolome (1994) has decried the search for the "right" teaching strategies and argued for a "humanizing pedagogy that respects and uses the reality, history, and perspectives of students as an integral part of educational practice" (p. 173).

I have defined culturally relevant teaching as a pedagogy of opposition (1992c) not unlike critical pedagogy but specifically committed to collective, not merely individual, empowerment. Culturally relevant pedagogy rests on three criteria or propositions: (a) Students must experience academic success; (b) students must develop and/or maintain cultural competence; and (c) students must develop a critical consciousness through which they challenge the status quo of the current social order.

Academic success

Despite the current social inequities and hostile classroom environments, students must develop their

academic skills. The way those skills are developed may vary, but all students need literacy, numeracy, technological, social, and political skills in order to be active participants in a democracy. During the 1960s when African Americans were fighting for civil rights, one of the primary battlefronts was the classroom (Morris, 1984). Despite the federal government's failed attempts at adult literacy in the South, civil rights workers such as Septima Clark and Esau Jenkins (Brown, 1990) were able to teach successfully those same adults by ensuring that the students learned that which was most meaningful to them. This approach is similar to that advocated by noted critical pedagogue Paulo Freire (1970).

While much has been written about the need to improve the self-esteem of African American students (see for example, Banks & Grambs, 1972; Branch & Newcombe, 1986; Crooks, 1970), at base students must demonstrate academic competence. This was a clear message given by the eight teachers who participated in my study.² All of the teachers demanded, reinforced, and produced academic excellence in their students. Thus, culturally relevant teaching requires that teachers attend to students' academic needs, not merely make them "feel good." The trick of culturally relevant teaching is to get students to "choose" academic excellence.

In one of the classrooms I studied, the teacher, Ann Lewis,³ focused a great deal of positive attention on the African American boys (who were the numerical majority in her class). Lewis, a White woman, recognized that the African American boys possessed social power. Rather than allow that power to influence their peers in negative ways, Lewis challenged the boys to demonstrate academic power by drawing on issues and ideas they found meaningful. As the boys began to take on academic leadership, other students saw this as a positive trait and developed similar behaviors. Instead of entering into an antagonistic relationship with the boys, Lewis found ways to value their skills and abilities and channel them in academically important ways.

Cultural competence

Culturally relevant teaching requires that students maintain some cultural integrity as well as academic excellence. In their widely cited article, Fordham and Ogbu (1986) point to a phenomenon called "acting White," where African American

students fear being ostracized by their peers for demonstrating interest in and succeeding in academic and other school related tasks. Other scholars (Hollins, 1994; King, 1994) have provided alternate explanations of this behavior.⁴ They suggest that for too many African American students, the school remains an alien and hostile place. This hostility is manifest in the "styling" and "posturing" (Majors & Billson, 1992) that the school rejects. Thus, the African American student wearing a hat in class or baggy pants may be sanctioned for clothing choices rather than specific behaviors. School is perceived as a place where African American students cannot "be themselves."

Culturally relevant teachers utilize students' culture as a vehicle for learning. Patricia Hilliard's love of poetry was shared with her students through their own love of rap music. Hilliard is an African American woman who had taught in a variety of schools, both public and private for about 12 years. She came into teaching after having stayed at home for many years to care for her family. The mother of a teenaged son, Hilliard was familiar with the music that permeates African American youth culture. Instead of railing against the supposed evils of rap music, Hilliard allowed her second grade students to bring in samples of lyrics from what both she and the students determined to be non-offensive rap songs.⁵ Students were encouraged to perform the songs and the teacher reproduced them on an overhead so that they could discuss literal and figurative meanings as well as technical aspects of poetry such as rhyme scheme, alliteration, and onomatopoeia.

Thus, while the students were comfortable using their music, the teacher used it as a bridge to school learning. Their understanding of poetry far exceeded what either the state department of education or the local school district required. Hilliard's work is an example of how academic achievement and cultural competence can be merged.

Another way teachers can support cultural competence was demonstrated by Gertrude Winston, a White woman who has taught school for 40 years.⁶ Winston worked hard to involve parents in her classroom. She created an "artist or craftsman-in-residence" program so that the students could both learn from each other's parents and affirm cultural knowledge. Winston developed a rapport with parents and invited them to come into the classroom for 1 or 2 hours at

a time for a period of 2-4 days. The parents, in consultation with Winston, demonstrated skills upon which Winston later built.

For example, a parent who was known in the community for her delicious sweet potato pies did a 2-day residency in Winston's fifth grade classroom. On the first day, she taught a group of students⁷ how to make the pie crust. Winston provided supplies for the pie baking and the students tried their hands at making the crusts. They placed them in the refrigerator overnight and made the filling the following day. The finished pies were served to the entire class.

The students who participated in the "seminar" were required to conduct additional research on various aspects of what they learned. Students from the pie baking seminar did reports on George Washington Carver and his sweet potato research, conducted taste tests, devised a marketing plan for selling pies, and researched the culinary arts to find out what kind of preparation they needed to become cooks and chefs. Everyone in Winston's class was required to write a detailed thank you note to the artist/craftsman.

Other residencies were done by a carpenter, a former professional basketball player, a licensed practical nurse, and a church musician. All of Winston's guests were parents or relatives of her students. She did not "import" role models with whom the students did not have firsthand experience. She was deliberate, in reinforcing that the parents were a knowledgeable and capable resource. Her students came to understand the constructed nature of things such as "art," "excellence," and "knowledge." They also learned that what they had and where they came from was of value.

A third example of maintaining cultural competence was demonstrated by Ann Lewis, a White woman whom I have described as "culturally Black" (Ladson-Billings, 1992b; 1992c). In her sixth grade classroom, Lewis encouraged the students to use their home language while they acquired the secondary discourse (Gee, 1989) of "standard" English. Thus, her students were permitted to express themselves in language (in speaking and writing) with which they were knowledgeable and comfortable. They were then required to "translate" to the standard form. By the end of the year, the students were not only facile at this "code-switching" (Smitherman, 1981) but could better use both languages.

Critical consciousness

Culturally relevant teaching does not imply that it is enough for students to choose academic excellence and remain culturally grounded if those skills and abilities represent only an individual achievement. Beyond those individual characteristics of academic achievement and cultural competence, students must develop a broader sociopolitical consciousness that allows them to critique the cultural norms, values, mores, and institutions that produce and maintain social inequities. If school is about preparing students for active citizenship, what better citizenship tool than the ability to critically analyze the society?

Freire brought forth the notion of "conscientization," which is "a process that invites learners to engage the world and others critically" (McLaren, 1989, p. 195). However, Freire's work in Brazil was not radically different from work that was being done in the southern United States (Chilcoat & Ligon, 1994) to educate and empower African Americans who were disenfranchised.

In the classrooms of culturally relevant teachers, students are expected to "engage the world and others critically." Rather than merely bemoan the fact that their textbooks were out of date, several of the teachers in the study, in conjunction with their students, critiqued the knowledge represented in the textbooks, and the system of inequitable funding that allowed middle-class students to have newer texts. They wrote letters to the editor of the local newspaper to inform the community of the situation. The teachers also brought in articles and papers that represented counter knowledge to help the students develop multiple perspectives on a variety of social and historical phenomena.

Another example of this kind of teaching was reported in a Dallas newspaper (Robinson, 1993). A group of African American middle school students were involved in what they termed "community problem solving" (see Tate, this issue). The kind of social action curriculum in which the students participated is similar to that advocated by scholars who argue that students need to be "centered" (Asante, 1991; Tate, 1994) or the *subjects* rather than the objects of study.

Culturally Relevant Teaching in Action

As previously mentioned, this article and its theoretical undergirding come from a 3-year study of successful teachers of African American students.

The teachers who participated in the study were initially selected by African American parents who believed them to be exceptional. Some of the parents' reasons for selecting the teachers were the enthusiasm their children showed in school and learning while in their classrooms, the consistent level of respect they received from the teachers, and their perception that the teachers understood the need for the students to operate in the dual worlds of their home community and the White community.

In addition to the parents' recommendations, I solicited principals' recommendations. Principals' reasons for recommending teachers were the low number of discipline referrals, the high attendance rates, and standardized test scores.⁸ Teachers whose names appeared as both parents' and principals' recommendations were asked to participate in the study. Of the nine teachers' names who appeared on both lists, eight were willing to participate. Their participation required an in-depth ethnographic interview (Spradley, 1979), unannounced classroom visitations, videotaping of their teaching, and participation in a research collective with the other teachers in the study. This study was funded for 2 years. In a third year I did a follow-up study of two of the teachers to investigate their literacy teaching (Ladson-Billings, 1992b; 1992c).

Initially, as I observed the teachers I could not see patterns or similarities in their teaching. Some seemed very structured and regimented, using daily routines and activities. Others seemed more open or unstructured. Learning seemed to emerge from student initiation and suggestions. Still others seemed eclectic—very structured for certain activities and unstructured for others. It seemed to be a researcher's nightmare—no common threads to pull their practice together in order to relate it to others. The thought of their pedagogy as merely idiosyncratic, a product of their personalities and individual perspectives, left me both frustrated and dismayed. However, when I was able to go back over their interviews and later when we met together as a group to discuss their practice, I could see that in order to understand their practice it was necessary to go beyond the surface features of teaching "strategies" (Bartolome, 1994). The philosophical and ideological underpinnings of their practice, i.e. how they thought about themselves as teachers and how they thought about others (their students, the students' parents, and other

community members), how they structured social relations within and outside of the classroom, and how they conceived of knowledge, revealed their similarities and points of congruence.⁹

All of the teachers identified strongly with teaching. They were not ashamed or embarrassed about their professions. Each had chosen to teach and, more importantly, had chosen to teach in this low-income, largely African American school district. The teachers saw themselves as a part of the community and teaching as a way to give back to the community. They encouraged their students to do the same. They believed their work was artistry, not a technical task that could be accomplished in a recipe-like fashion. Fundamental to their beliefs about teaching was that all of the students could and must succeed. Consequently, they saw their responsibility as working to guarantee the success of each student. The students who seemed furthest behind received plenty of individual attention and encouragement.

The teachers kept the relations between themselves and their students fluid and equitable. They encouraged the students to act as teachers, and they, themselves, often functioned as learners in the classroom. These fluid relationships extended beyond the classroom and into the community. Thus, it was common for the teachers to be seen attending community functions (e.g., churches, students' sports events) and using community services (e.g., beauty parlors, stores). The teachers attempted to create a bond with all of the students, rather than an idiosyncratic, individualistic connection that might foster an unhealthy competitiveness. This bond was nurtured by the teachers' insistence on creating a community of learners as a priority. They encouraged the students to learn collaboratively, teach each other, and be responsible for each other's learning.

As teachers in the same district, the teachers in this study were responsible for meeting the same state and local curriculum guidelines.¹⁰ However, the way they met and challenged those guidelines helped to define them as culturally relevant teachers. For these teachers, knowledge is continuously recreated, recycled, and shared by the teachers and the students. Thus, they were not dependent on state curriculum frameworks or textbooks to decide what and how to teach.

For example, if the state curriculum framework called for teaching about the "age of exploration,"

they used this as an opportunity to examine conventional interpretations and introduce alternate ones. The content of the curriculum was always open to critical analysis.

The teachers exhibited a passion about what they were teaching—showing enthusiasm and vitality about what was being taught and learned. When students came to them with skill deficiencies, the teachers worked to help the students build bridges or scaffolding so that they could be proficient in the more challenging work they experienced in these classrooms.

For example, in Margaret Rossi's sixth grade class, all of the students were expected to learn algebra. For those who did not know basic number facts, Rossi provided calculators. She believed that by using particular skills in context (e.g., multiplication and division in the context of solving equations), the students would become more proficient at those skills while acquiring new learning.

Implications for Further Study

I believe this work has implications for both the research and practice communities. For researchers, I suggest that this kind of study must be replicated again and again. We need to know much more about the practice of successful teachers for African American and other students who have been poorly served by our schools. We need to have an opportunity to explore alternate research paradigms that include the voices of parents and communities in non-exploitative ways.¹¹

For practitioners, this research reinforces the fact that the place to find out about classroom practices is the naturalistic setting of the classroom and from the lived experiences of teachers. Teachers need not shy away from conducting their own research about their practice (Zeichner & Tabachnick, 1991). Their unique perspectives and personal investment in good practice must not be overlooked. For both groups—researchers and practitioners alike—this work is designed to challenge us to reconsider what we mean by "good" teaching, to look for it in some unlikely places, and to challenge those who suggest it cannot be made available to all children.

Notes

1. Some notable exceptions to this failure to consider achievement strategies for African American students are

Ways With Words (Heath, 1983); "Fostering Early Literacy Through Parent Coaching" (Edwards, 1991); and "Achieving Equal Educational Outcomes for Black Children" (Hale-Benson, 1990).

2. I have written extensively about this study, its methodology, findings, and results elsewhere. For a full discussion of the study, see Ladson-Billings (1994).

3. All study participants' names are pseudonyms.

4. At the 1994 annual meeting of the American Educational Research Association, King and Hollins presented a symposium entitled, "The Burden of Acting White Revisited."

5. The teacher acknowledged the racism, misogyny, and explicit sexuality that is a part of the lyrics of some rap songs. Thus, the students were directed to use only those songs they felt they could "sing to their parents."

6. Winston retired after the first year of the study but continued to participate in the research collaborative throughout the study.

7. Because the residency is more than a demonstration and requires students to work intensely with the artist or craftsman, students must sign up for a particular artist. The typical group size was 5-6 students.

8. Standardized test scores throughout this district were very low. However, the teachers in the study distinguished themselves because students in their classrooms consistently produced higher test scores than their grade level colleagues.

9. As I describe the teachers I do not mean to suggest that they had no individual personalities or practices. However, what I was looking for in this study were ways to describe the commonalities of their practice. Thus, while this discussion of culturally relevant teaching may appear to infer an essentialized notion of teaching practice, none is intended. Speaking in this categorical manner is a heuristic for research purposes.

10. The eight teachers were spread across four schools in the district and were subjected to the specific administrative styles of four different principals.

11. Two sessions at the 1994 annual meeting of the American Educational Research Association in New Orleans entitled, "Private Lives in Public Conversations: Ethics of Research Across Communities of Color," dealt with concerns for the ethical standards of research in non-White communities.

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