

Pedagogy

Intro IDEA 30 Attracting and keeping Black male teachers: A pedagogy of hip hop: Establishing learning environments supportive for urban teachers

According to educator Thurman Bridges, to attract Black men into teaching, it is necessary that teacher educators re-examine their beliefs about who can and should teach, and how transformative pedagogy might be enacted

Bridges also wants schools of education and school districts to re-evaluate their beliefs about teaching and learning by pushing past traditional conceptions of the dispositions of desirable teachers and students. He provides practical ideas for creating learning environments supportive for Black male teachers, ones that increase the capacity of all teachers to effectively teach diverse student populations, particularly in urban schools.

IDEA 30 Attracting and keeping Black male teachers: A pedagogy of hip hop: Establishing learning environments supportive for urban teachers

<http://vorcreatex.com/wp-content/uploads/2016/08/Attracting-and-keeping-Black-male-urban-teachers-A-pedagogy-of-hip-hop-Establishing-learning-environments-supportive-of-urban-teachers.pdf>

Intro IDEA 31 A Pedagogy of Recognition: Meeting the need of urban children and youth for positive recognition while helping teachers reconstruct and redefine the purpose of education for their students

It is vital that stakeholders recognize the existence of urban youth by acknowledging their humanity through legitimizing the unequal conditions and struggles they face in school. Educators must engage youth in curricular and pedagogical experiences that seek to raise the consciousness of students through critical thinking and dialogue.

A pedagogy of recognition focuses on the human, and interpersonal actions and processes needed to facilitate agency and change among students. There are 5 pedagogies of recognition needed to foster the intellectual, academic, and political development of Marion County youth:

- relational
- curricular
- pedagogical
- contextualizing
- transformative

Recognition helps educators see how social, political, and economic conditions impact students--helping them reframe the conceptual bases of their work by challenging them to interrogate the (in)effectiveness of their class-room practices. The ultimate goal is to help teachers reconstruct and redefine the purpose of education for urban youth in U.S. schools

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<http://vorcreatex.com/wp-content/uploads/2016/08/A-Pedagogy-of-Recognition-Meeting-the-need-of-urban-children-and-youth-for-positive-recognition-while-helping-teachers-reconstruct-and-redefine-the-purpose-of-education-for-their-students.pdf>

Intro IDEA 32 Critical hip hop pedagogy: Making schools work for urban teachers and their students

IDEA 32 follows the suggestions of urban educator A. A. Akom who argues schools of education need a space in teacher education courses for prospective teachers to

- re-examine their knowledge of hip hop as it intersects with race, class, gender, and sexual orientation, and
- analyze and theorize to what extent hip hop can be used as a tool for social justice in teacher education and beyond.

IDEA 32 Critical hip hop pedagogy: Making schools work for urban teachers and their students

<http://vorcreatex.com/wp-content/uploads/2016/08/Critical-Hip-Hop-Pedagogy-Making-schools-work-for-urban-teachers-and-their-students.pdf>

Intro IDEA 33 Reality Pedagogy: Urban education as neo-colonial, urban students as neo-indigenous, and urban teachers as faux-liberators

“The ideology of the Carlisle School is alive and well in contemporary urban school policies.”
~ Prof. Chris Emdin, *For white folks who teach in the hood...and the rest of y’all too*

After his experience doing professional development with STEM teachers at a Wyoming Sioux reservation school, urban educator Prof. Chris Emdin realized the similarities among the school/teachers on the reservation, at the late 1800’s Carlisle (PA) Indian Industrial School, and in Brooklyn, NY. Each situation reflects a colonial mind-set where schools were there to help students “abandon” their own culture and assimilate into the dominant American middle-class culture and its Western-based European epistemology and worldview. Each also reflects a strong resistance by students, opposition matched by even stronger school/classroom disciplinary measures. This defiance then and now puzzles many teachers and staff who see themselves as emancipators helping students “get off the reservation” or “out of the ‘hood.” Emdin’s Reality Pedagogy is a way urban educators can advance passed a colonial paradigm and truly educate/liberate urban students he aptly calls “neo-indigenous.”

IDEA 33 Reality Pedagogy: Urban education as neo-colonial, urban students as neo-indigenous, and urban teachers as faux-liberators

<http://vorcreatex.com/wp-content/uploads/2016/08/Reality-Pedagogy-Urban-educators-as-neo-colonial-students-as-neo-indigenous-and-teachers-as-faux-liberators.pdf>

Intro IDEA 34 THUG LIFE Pedagogy: Engaging disaffected urban students

To engage the more alienated youth, urban educators must investigate the use of a pedagogy to respond directly to the social conditions facing youth in Indianapolis. The THUG LIFE Pedagogy of Dr. Jeffery-Duncan Andrade respects and validates the experiences and issues critical students have with urban schooling which make them at-risk of dropping out.

IDEA 34 THUG LIFE Pedagogy: Engaging disaffected urban students

<http://vorcreatex.com/wp-content/uploads/2016/08/THUG-LIFE-Pedagogy-Engaging-disaffected-urban-studnets.pdf>

Intro IDEA 35 Culturally Sustaining Pedagogy: Advancing culturally relevant teaching to the next level

Over the last 2 decades major efforts have been taken to make teaching and learning relevant and responsive to the languages, literacies, and cultural practices of students across categories of difference and (in)equality.

Recently, however, educator Django Paris is asking 2 questions:

- Is terminology like “relevant” and “responsive” really descriptive of much of the teaching and research founded upon them?
- Does the terminology go far enough in their orientation to the languages and literacies, and other cultural practices of communities marginalized by systemic inequalities, to ensure the valuing and maintenance of our multi-ethnic and multi-lingual society?

IDEA 35 Culturally Sustaining Pedagogy: Advancing culturally relevant teaching to the next level

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