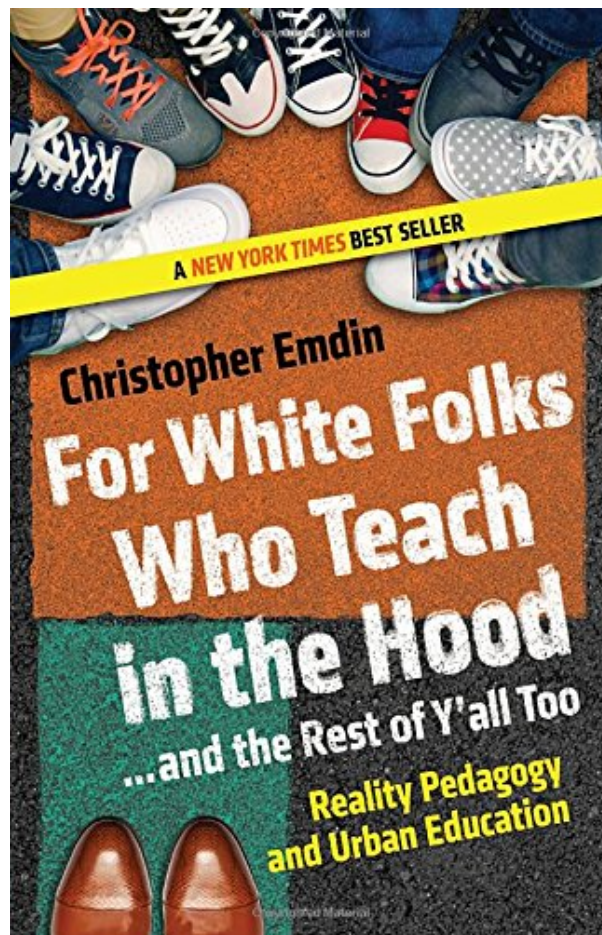
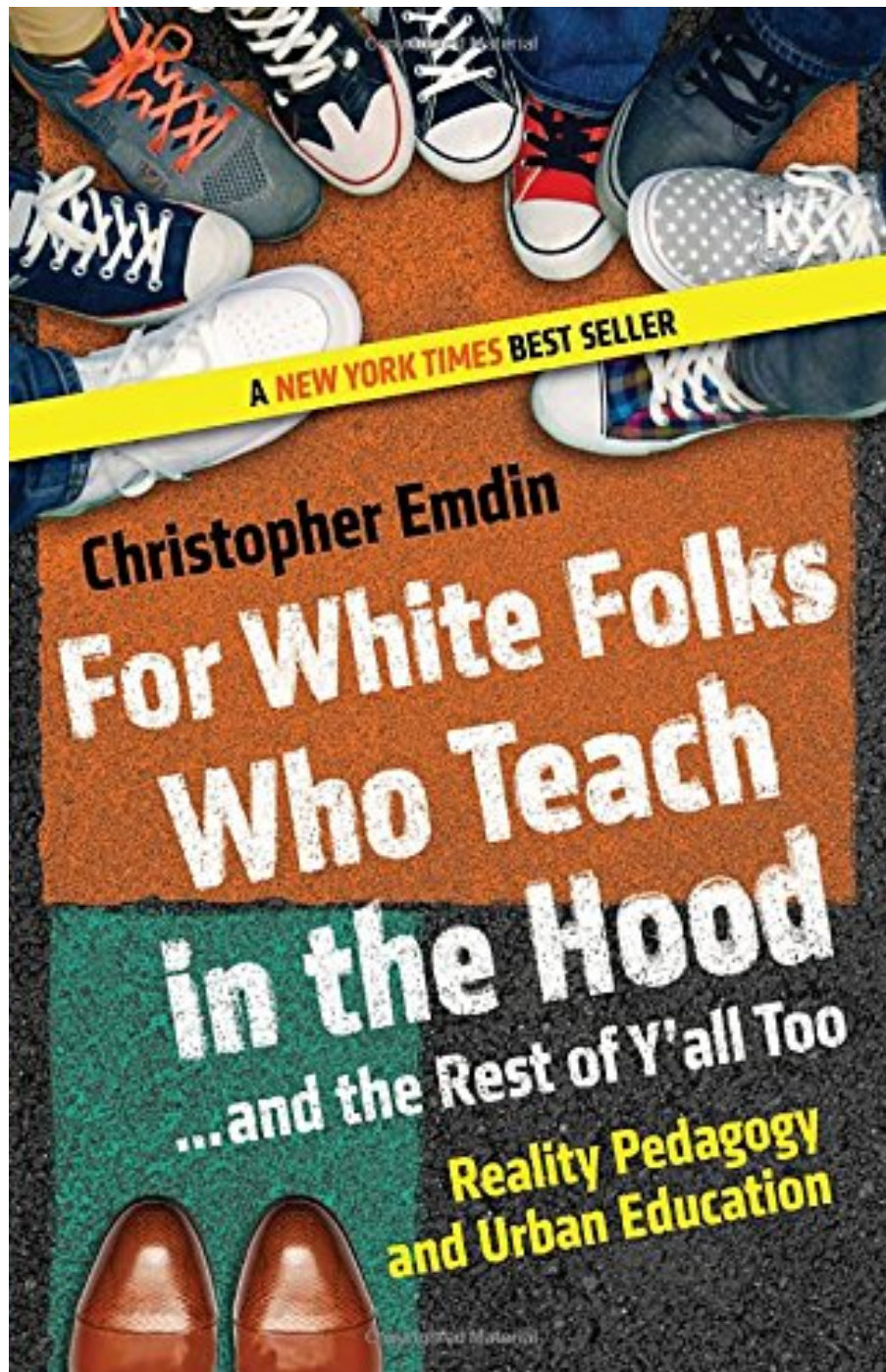


**FOR WHITE FOLKS WHO TEACH IN THE HOOD... AND THE REST OF Y'ALL TOO:
REALITY PEDAGOGY AND URBAN EDUCATION BY CHRISTOPHER EMDIN**



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A New York Times Best Seller

Merging real stories with theory, research, and practice, a prominent scholar offers a new approach to teaching and learning for every stakeholder in urban education.

Drawing on his own experience of feeling undervalued and invisible in classrooms as a young man of color and merging his experiences with more than a decade of teaching and researching in urban America, award-winning educator Christopher Emdin offers a new lens on an approach to teaching and learning in urban schools. *For White Folks Who Teach in the Hood...and the Rest of Y'all Too* is the much-needed antidote to traditional top-down pedagogy and promises to radically reframe the landscape of urban education for the better.

He begins by taking to task the perception of urban youth of color as unteachable, and he challenges educators to embrace and respect each student's culture and to reimagine the classroom as a site where roles are reversed and students become the experts in their own learning.

Putting forth his theory of Reality Pedagogy, Emdin provides practical tools to unleash the brilliance and eagerness of youth and educators alike—both of whom have been typecast and stymied by outdated modes of thinking about urban education. With this fresh and engaging new pedagogical vision, Emdin demonstrates the importance of creating a family structure and building communities within the classroom, using culturally relevant strategies like hip-hop music and call-and-response, and connecting the experiences of urban youth to indigenous populations globally. Merging real stories with theory, research, and practice, Emdin demonstrates how by implementing the “Seven C’s” of reality pedagogy in their own classrooms, urban youth of color benefit from truly transformative education.

For White Folks Who Teach in the Hood...and the Rest of Y'all Too has been featured in MotherJones.com, Education Week, Weekend All Things Considered with Michel Martin, Diverse: Issues in Higher Education, PBS NewsHour.com, Slate, The Washington Post, Scholastic Administrator Magazine, Essence Magazine, Salon, ColorLines, Ebony.com, Huffington Post Education

- Sales Rank: #2763 in Books
- Published on: 2017-01-03
- Released on: 2017-01-03
- Original language: English
- Dimensions: 8.49" h x .63" w x 5.44" l, .81 pounds
- Binding: Paperback
- 232 pages

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4 of 4 people found the following review helpful.

A must read, even if you teach at the post-secondary or even post-docotral level.

By 2 old geezers

Anyone who does any kind of teaching should read this. It of course helps with my work with young people from poor families (both rural and urban), but I have learned tricks that even work with my medical students and medicine residents.

Great educator, who knows how to write.

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Great book!

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I was required to read this for a staff book club and I believe Emden does a really good job of giving concrete examples of how you can relate to students of color in a classroom setting. I will definitely be implementing some of the tips he provided.

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I've been working with inner city youth for many years ...

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I've been working with inner city youth for many years, and I learned a ton from this book. Strong theoretical foundation, touching examples, and detailed explanations of suggestions... this is on the top of my reading list for teachers working with students of color!

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In many ways, this book draws from the traditions set forth by Shange. While it is neither a collection of poems and stories nor a theater piece, its intentions are similar. The title works toward invoking necessary truths and offering new ways forward. It is clearly intended for “white folks who teach in the hood.” But it is also for those who work with them, hire them, whose family members are taught by them, and who themselves are being, or have been, taught by them.

In short, this book is for people of all colors who take a particular approach to education. They may be white. They may be black. In all cases, they are so deeply committed to an approach to pedagogy that is Eurocentric in its form and function that the color of their skin doesn't matter. When I say that their skin color doesn't matter, I am not dismissing the particular responsibilities of privileged groups in societies that disadvantage marginalized groups. I am also not discounting the need to discuss race and injustice under the fallacy of equity. What I am suggesting is that it is possible for people of all racial and ethnic backgrounds to take on approaches to teaching that hurt youth of color. Malcolm X described this phenomenon in a powerful speech about the house Negro and the field Negro in the slave South. He described the black slave who toiled in the fields and the house Negro who worked in the white master's house. He noted that at some point, the house Negro became so invested in the well-being of the master that the master's needs and concerns took preeminence over his own needs and that of the field Negro. This is the equivalent of the black educator so invested in the structure and pedagogies of the traditional school system that the needs of black and brown students become secondary to maintaining the status quo. For the "white" educator, this investment in traditional schooling is often generational, following the beliefs of parents and grandparents with college degrees and ideas about what school should look like. The point here is that there are both black and white people who can be classified as "white folks"—in that they maintain a system that doesn't serve the needs of youth in the hood.

"The hood" is often identified as a place where dysfunction is prevalent and people need to be saved from themselves and their circumstances. The hood may be urban, rural, densely or sparsely populated, but it has a number of shared characteristics that make it easy to recognize. The community is often socioeconomically disadvantaged, achievement gaps are prevalent, and a very particular brand of pedagogy is normalized. In these communities, and particularly in urban schools, African American and Latino youth are most hard hit by poverty and its aftereffects. For example, in Atlanta, 80 percent of African American children have been reported to live in conditions of high poverty, compared with 29 percent of their Asian peers and 6 percent of their white peers. In fact, the largest twenty school districts in the nation enroll 80 percent minority students, compared with 42 percent in all school districts. In cities like Los Angeles, Chicago, and Miami, urban schools enroll less than 10 percent Anglo students, even though the teachers are overwhelmingly white. In New York public schools, over 70 percent of high school youth are students of color, while over 80 percent of public high school teachers in the state are white.

While some may use these statistics to push for more minority teachers, I argue that there must also be a concerted effort to improve the teaching of white teachers who are already teaching in these schools, as well as those who aspire to teach there, to challenge the "white folks' pedagogy" that is being practiced by teachers of all ethnic and racial backgrounds.

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