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Reviews/Essays

Culturally Sustaining Pedagogy: A Needed Change in Stance, Terminology, and Practice

Django Paris

Seventeen years ago Gloria Ladson-Billings (1995) published the landmark article “Toward a Theory of Culturally Relevant Pedagogy,” giving a coherent theoretical statement for resource pedagogies that had been building throughout the 1970s and 1980s. I, like countless teachers and university-based researchers, have been inspired by what it means 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, I have begun to question if the terms “relevant” and “responsive” are really descriptive of much of the teaching and research founded upon them and, more importantly, if they 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 multilingual and multicultural society. In this essay, I offer the term and stance of culturally sustaining pedagogy as an alternative that, I believe, embodies some of the best research and practice in the resource pedagogy tradition and as a term that supports the value of our multilingual and multicultural present and future. Culturally sustaining pedagogy seeks to perpetuate and foster - to sustain - linguistic, literate, and cultural pluralism as part of the democratic project of schooling. In the face of current policies and practices that have the explicit goal of creating a monocultural and monolingual society, research and practice need equally explicit resistances that embrace cultural pluralism and cultural equality.

Keywords: bilingual/bicultural; cultural analysis; diversity; equity; instructional practices; multiculturalism; social justice

It Relevant published was now Pedagogy, the 17 landmark years In ago that article that article, Gloria Toward Ladson-Billings Ladson-Billings a Theory of (1994) Culturally (1995) was and many, many others. This work through the 1970s and into the 1990s, it would turn out, had grown to a critical mass by 1995 and the mid-1990s was a windfall moment in educational research at the intersection of language, literacy, and culture with African American, Latina/o, Indigenous American, Asian American, and Pacific Islander American students (Ball, 1995; Garcia, 1993; Lee, 1995; McCarty & Zepeda, 1995; Moll & Gonzales, 1994; Valdés, 1996). This windfall moment in the mid-1990s amassed evidence for resource pedagogies in working with students of color marginalized by systemic inequalities based on race, ethnicity, and language. Ball and I (Paris & Ball, 2009) have called this moment the golden age of resource pedagogy research. This research sought to provide pedagogical and curricular interventions and innovations that would move teaching and learning ever further from the deficit approaches that echoed across the decades. Deficit approaches to teaching and learning, firmly in place prior to and during the 1960s and 1970s, viewed the languages, literacies, and cultural ways of being of many students and communities of color as deficiencies to be overcome in learning the demanded and legitimized dominant language, literacy, and cultural ways of schooling (see Lee, 2007, Paris & Ball, 2009, Smitherman, 1977, and Valdés, 1996, for further discussion of the deficit to resource paradigm trajectory in research and practice). The dominant language, literacy, and cultural practices demanded by school fell in line with White, middle-class norms and positioned languages and literacies that fell outside those norms as less-than and unworthy of a place in U.S. schools and society. Simply put, the goal of deficit approaches was to eradicate the linguistic, literate, and cultural practices many students of color brought from their homes and communities and to replace them with what were viewed as superior practices. Examples of deficit approaches abound throughout the 20th century. From federal “Indian schools” with their goal of forcibly stripping Native languages and cultures from Indigenous American students and communities (reviewed and critiqued in published the landmark article Toward a Theory of Culturally Lomawaima & McCarty, 2006), to the “culture of poverty” Relevant Pedagogy, In that article, Ladson-Billings (1994) was research of the 1980s and 1970s (Jensen, 1969, is an infamous working from her own seminal research with successful teachers example of such research) with the view that the home cultures of African American students. She was also giving a coherent and communities of poor students of color were bankrupt of any theoretical statement for research and teaching that had been language and cultural practices of value in schools and society building throughout the 1970s and 1980s in the work of social (see Labov, 1972, for an early critique of the culture of poverty language and literacy scholars like Labov (1972), Cazden and Leggett (1976), Smitherman (1977), Heath (1983), Moll (1992).
linguistic practices if they were to succeed in American schooling. Later, during the 1970s and 1980s, difference approaches let me note here that my use of "heritage and community" prac-marked a progression to viewing the languages, literacies, and tices is based in contemporary understandings of culture as cultural ways of being of students and communities of color as dynamic, shifting, and ever changing. Although the heritage prac-equal to, but different from, the ways demanded and legitimated tics of many communities of color (e.g., Indigenous American in school teaching and learning. Still, the goal here was to bridge Languages and cultural ways of knowing, African American toward the dominant with little attention to maintaining the Language and cultural ways of knowing) have historically been hered and heritage and community practices of students and families. continue to be the target of deficit approaches, contemporary lin-

Resource pedagogies, which were built from the previously cited linguistic, pedagogical, and cultural research has pushed against the seminal pedagogical and curricular work resisting deficit think-
tendency of researchers and practitioners to assume unidirectional ing throughout the 1970s and 1980s, repositioned the linguistic, correspondence between race, ethnicity, language, and cultural cultural, and literate practices of poor communities - particu-

ways of being (Alim & Reyes, 2011; Gutiérrez & Rogoff, 2003; lary poor communities of color - as resources to honor, explore, Irizarry, 2007; Paris, 2011). Such assumptions about direct and and extend in accessing Dominant American English (DAE) lan-

universal correlations have led to the unfortunate simplification of guage and literacy skills and other White, middle-class dominant resource pedagogies as solely about considering heritage and tradi-
cultural norms of acting and being that are demanded in schools. pactical teaching in teaching and not also about considering the Resource pedagogies found their most lasting theoretical shifting and changing practices of students and their communities. framework in the work of Moll and Gonzalez (1994) with their I will return to this point shortly, formulation of fiends of knowledge. Building on their work with This very brief description of some major conceptual moves classroom teachers as ethnographic researchers in the homes and in educational research and, to a lesser extent, practice with stu-

communities of Mexican American and Mexican/a/o students in dents of color marginalized by systemic inequalities brings me Tucson, Arizona, Moll and Gonzalez "use the term 'funds of back to Ladson-Billings's (1995) landmark article and her formu-

knowledge' to refer to historically accumulated and culturally iat of culturally relevant pedagogy (CRP). CRP and, less so, developed bodies of knowledge and skills essential for household culturally responsive pedagogy (Cazden & Leggett, 1976; Gay, or individual functioning and well-being" (133). They provide 2000), have become ubiquitous in educational research circles evidence, as have many researchers and practitioners after them, and in teacher education programs.2 This speaks, I think, to the that teachers and students can successfully use such knowledge lasting conceptual value of the terms and approaches and, as well, and skills in formal classroom learning. Another lasting theoreti-
to the decades of cultural and educational justice research that cal framework supporting resource pedagogies has been the third preceded and followed them. I, like countless teachers and uni-

space concept forwarded by Gutiérrez and her collaborators versity-based researchers, have been inspired by what it means to (Gutíérrez, Baquedano-Lopez, & Tejeda, 1999). In her recent make teaching and learning relevant and responsive to the lan-
critical work revisiting and extending the third space concept, guages, literacies, and cultural practices of students across cate-

Gutíérrez (2008) draws on her research in Los Angeles with stu-

ries of difference and (in)equality; dents from migrant farmworker families to describe a "curricu-

Recently, however, I have begun to question if these terms are lum and its pedagogy [that] are grounded in the historical and really descriptive of much of the teaching and research found current particulars of students' everyday lives, while at the same on them and, more importantly, if they go far enough in their time oriented toward an imagined possible future" (154). In this orientation to the languages and literacies and other cultural way, she argues that such teaching and learning is not simply practices of students and communities to ensure the valuing and about building bridges for students between the often disparate maintenance of our increasingly multiethnic and multilingual knowledges of home, community, and school spaces but that practices of many communities of color (e.g., Indigenous American, Latina/o, Indigenous American, Asian American, Pacific Islander American, and other longstanding and newcomer The result of both deficit and difference approaches was the explicit communities in our classrooms. Furthermore, we must ask if a (with deficit) and implicit (with difference) expected outcome that critical stance toward and critical action against unequal power

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the relations is resulting from such research and practice. Finally, we many and one to remain vibrant. Such educational and cul-

must ask ourselves if the very terms "relevant" and "responsive" tural values of pluralism in linguistic and cultural practices have are descriptive of what we are after in teaching and learning in a
been supported by the Unites States in word - though rarely in pluralistic society, deed when immigrant communities and communities of color -

In his recent conceptual and pedagogical work around center -
are involved - since its founding (Heath, 1992).ing teaching and learning in Hip Hop cultures, Alim (2007)
Let me return to my earlier point about the dynamic, shifting, makes an "ideological distinction between a curriculum that is and ever-changing nature of cultural practices. In thinking about based in the cultural-linguistic reality of students, and one that is sustaining and extending the cultural practices and ways of culturally appropriate, culturally responsive, culturally relevant, or knowing of students marginalized by systemic inequalities based whatever other term we have produced to describe classroom on race, ethnicity, and language, it is important that we do not practices that use the language and culture of the students to essentialize and are not overdeterministic in our linkages of lan -
teach them part of the acceptable 'curricular cannon" (27). With
guage and other cultural practices to certain racial and ethnic Alim, then, I question the usefulness of "responsive" and "rele -
groups in approaching what it is we are seeking to sustain. A vant" - like the term "tolerance" in multicultural education and recent line of inquiry has sought to both solidify and disrupt training, neither term goes far enough. Relevance and responsive -
tradiional assumptions about linguistic and cultural ownership ness do not guarantee in stance or meaning that one goal of and practice, looking at how young people importantly both an educational program is to maintain heritage ways and to value rehearse traditional versions of ethnic and linguistic difference cultural and linguistic sharing across difference, to sustain and and offer new visions of ethnic and linguistic difference (Alim & support bi- and multilingualism and bi- and multiculturality. Reyes, 2011; Irizarry, 2007; Kirkland, 2011; Paris, 2009, 2011). They do not explicitly enough support the linguistic and cultural This work has looked at, for instance, the important ways African dexterity and plurality (Paris, 2009, 2011) necessary for success American students navigate identities through African American and access in our demographically changing U.S. and global Language (AAL) and Hip Hop cultures, and also how other schools and communities.3 young people of color, like Latina/o and Pacific Islander youth in -

Although it is clear that Ladson-Billings (1995) was laying out the U.S. and youth across racial and national boundaries globally, the ground for maintenance and cultural critique, the term and participate heavily in AAL, Hip Hop cultures, and other cultural stance of "relevance" or "responsiveness" does little to explicitly practices originating in and associated with African American support this goal. It is quite possible to be relevant to something and Caribbean American culture (Alim, Ibrahim, & Pennycook, or responsive to it without ensuring its continuing presence in a 2009; Paris, 2011). Irizarry's (2007, 2011) work has explicitly student's repertoires of practice (Gutierrez & Rogoff, 2003), and so looked to extend conversations about culturally relevant and its presence in our classrooms and communities. We need a new responsive pedagogy by investigating how successful teachers of term and a new approach that will not only more accurately Latina/o students enact cultural connectedness through under -
embody some of the best past and present research and practice standing and embracing the cultural fluidity Latina/o youth but will also offer pre-service and in-service teachers a way of engage in, which includes traditional heritage language and cul -
both naming and conceptualizing the need to meaningfully value -
tural practices as well as AAL and Hip Hop. Finally, my own and maintain the practices of their students in the process of work (201 1) has also looked at the ways African American and extending their students' repertoires of practice to include domi -
Pacific Islander youth in changing urban communities share in nant language, literacies, and other cultural practices. -
the Spanish language with their Latina/o peers. So although it is I offer the term culturally sustaining pedagogy as an alternative crucial that we look to sustain African American, Latina/o, Asian that I believe embodies some of the best past and present research American, Pacific Islander American, and Indigenous American and practice in the resource pedagogy tradition and as a term that languages and cultures in our pedagogies, we must be open to supports the value of our multilingual and multilingual present sustaining them in both the traditional and evolving ways they and future. The term culturally sustaining requires that our peda -
are lived and used by contemporary young people. -

gogies be more than responsive of or relevant to the cultural expe -
As we consider the need for culturally sustaining pedagogies, it is crucial to examine the experiences and practices of young people - it requires that they we must once again ask ourselves that age-old question: What is support young people in sustaining the cultural and linguistic the purpose of schooling in a pluralistic society? It is brutally clear competence of their communities while simultaneously offering that current policies are not interested in sustaining the languages access to dominant cultural competence. Culturally sustaining and cultures of longstanding and newcomer communities of and linguistic flows: Hip hop cultures, youth identities, and the politics of lan-
guage. London: Routledge. Alim, H. S., & Reyes, A. (2011). Complicating race: Articulating race and oppression. 1 S2012; Hill, 2009; Irizarry, 2011; Kinloch, 2010; McCarty, 2002; should note that having met and presented with teachers and students McCarty, Romero, & Zepeda, 2006; Morrell, 2004; Souto- in the program and having viewed and read interviews and presentations Manning, 2010; Winn, 2011; are just a few important examples). by teachers and students in the program that TUSD’s Mexican American This research and the pedagogical, curricular, and teacher learn- Studies program represents, in my opinion, the enactment of robust ing innovations if forwards is interested not in relevance or sustaining pedagogies.
responsiveness, but in sustaining and extending the richness of our pluralist society. Such richness includes all of the languages, literacies, and cultural ways of being that our students and com-


focus of the work, other categories of difference, like gender, class, Gay, G. ability. (2000). Cultural ways of learning. Chicago, IL: University of Chicago Press. 3In previous work (Paris, 2009, 2011) I have defined linguistic Hill, M. dexter

Hybridity and hybrid language practices in the third space. Reading Research Quarterly, 43, 148-164. Other important terms and formulations that have looked to, culturally congruent pedagogy (Au & Kawakami, 1994), culturally


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