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Emdin, Christopher. (2010) *Urban Science Education for The Hip-Hop Generation: Essential Tools for the Urban Science Educator and Researcher*. Rotterdam, Netherlands: Sense Publisher

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Reviewed by Antonio L. Ellis
Howard University

Not surprisingly, the hip-hop generation and science educators within urban education classrooms experience major conflicts of interest. Unfortunately, within this tug-of-war for power, students tangibly succumb due to the overarching goals of meeting annual year progress (AYP) and the overwhelming focus on passing standardized examinations. In essence, since educational establishments measure success by *grades earned* without taking the systematic fallacies into account, urban students suffer and are stigmatized as lacking the ability and desire to achieve in science. Various scholars stand at the forefront challenging this idea that is in route to causing an apartheid among minorities who have the ability to become scientists (see Banks, 2003; Ball and Muhammad, 2003; Noguera and Wing, 2006).

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Science educators traditionally have practiced extremely remote and conservative teaching methods. These long-established pedagogical practices have been observed as lacking culturally sensitivity. In turn, this deficiency in diverse teaching methods has seemingly failed to take into consideration the learning styles, experiences, and realities of urban students, who are affectionately known as the hip-hop generation. *Urban Science Education For The Hip-Hop Generation* is a pioneering book insofar as its author, Christopher Emdin, does an astounding job at distinctively uncovering the disconnections between urban science instruction and student achievement within those learning spaces.

Emdin's work stems from his experience as a science teacher, former student, and hip-hop participant within the New York Public Schools. There are considerable amounts of research that speaks to the connection between hip-hop and student achievement among urban populations (see Stovall, 2006; Hill, 2009; Bridges, 2009). Emdin contends that he "holds an intimate, reflexive, phenomenological, and experiential view of what learning science in urban settings entails" (p. 20). It is through those paradigms that he challenges the delivery of science and science education in urban educational environments.

This review supports and joins discussions by scholars who have passionately engaged in work surrounding cultural sensitivity within urban spaces (see Hammond, 2007; Banks, 2010; Gay 2010; Hartlep, 2010). Arguably the rationale behind the lack of minority students' achievement in science has been the students' inability to be successful. School administrators, policy makers, and educators constantly play the "*blame game*" when it comes to the failure of urban students without taking into account culturally biased teaching, theories, research, and practices. Studies are consistently being conducted to convey racial *achievement gaps*; however, not many studies are geared towards rigorously unmasking *opportunity gaps* through theoretical frameworks that expose racial and economic inequalities.

Although not explicitly mentioned in the text, it is evident that Emdin's work alludes to the theoretical framework of "*culture brokering*". Jezewski (in Jezewski & Sotnik,

2001) defined culture broking as “the act of bridging, linking or mediating between groups or persons of differing cultural backgrounds for the purpose of reducing conflict or producing change”. This text overtly dances around the notion that the hip-hop students within urban spaces does not necessarily have *learning disabilities*, instead it suggests that one-tracked science educators who lack competencies to accommodate differentiated learning styles have *teaching disabilities*. Thus, removing the responsibility of failure from students and looking more at the adaptability skill-sets of educators. Science should no longer be considered as the field that is reserved for students who are intellectually capable of understanding it. The backdrop of this work suggests that science education should be preserved for educators who have the ability to teach all students, including the hip-hop generation scholars.

Emdin reveals a host of factors that prohibits fruitful connections in between urban science education learning communities and the hip-hop generation. Traditionally science has been monolithically taught in spaces where educators lectured to students with the expectation that students will regurgitate the disseminated data through a test or lab project, while the hip-hop generation learning style unapologetically vary from the antiquated science teaching methodology. These intelligent students have higher chances at achieving when teaching methodologies allows dialogues among peers, just as it is within the hip-hop culture. This dialogue empowers student to be free thinkers and mentally digest information. The author notes that “participants in hop-hop generally view science classrooms as fields that impede their excitement about learning new things or actively participating in an activity” (p.31). It is the duty of science educators to discover the learning styles of all students so that no child would be left behind.

Urban Science Education is a must-read for all educators, particularly science education teachers who serve as instructors in any STEM (science, technology, engineering, mathematics) related fields. Although this work is geared towards scientists, those who work as social science educators can consider ways of expanding their teaching methodologies as a result of internalizing this book. Christopher Emdin is to be applauded for his

unwavering commitment to improving achievement for all students, particularly minority students.

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About the Reviewer

Antonio L. Ellis is an emerging scholar in the Urban Educational Administration and Policy (EAP) doctoral program at Howard University. He holds both a Masters in Theological Studies and Masters in Educational Policy. His research interests are Critical Race Theory in Education and Minority Representation in the Special Education spectrum. Antonio loves children and finds joy in acquiring information that benefits student achievement. He can be reached via email at aellis2@law.howard.edu.

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Editors

Gene V Glass

glass@edrev.info

Gustavo Fischman

fischman@edrev.info

Melissa Cast-Brede

cast-brede@edrev.info
