

MULTICULTURAL LITERATURE: CHANGES IN PERCEPTIONS AND
ATTITUDES IN FOURTH GRADERS

By

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ABSTRACT

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In 1954, the Supreme Court voted to end segregation in American public schools. However, this landmark decision did not end racism, discrimination, and inequality. Students of color continue to be invisible across the curriculum. This study is a qualitative teacher action research. The purpose of the study was to assess school personnel perceptions and attitudes toward multicultural education in a rural northern California district, and how the implementation of multicultural literature changes perceptions and attitudes in fourth grade students. The setting for the study took place in Steelhead Elementary, located in a rural section of Northern California. Participants included K-8 educators, bilingual aides, and 60 fourth grade students. Teachers were given a survey, engaged in focus groups, and participated in interviews that measured their general cultural awareness. Students participated in a social justice, critical multicultural literacy curriculum. Major findings include lack of teacher cultural diversity awareness, lack of teacher support for multicultural practices, problematic curriculum, and student consciousness development. This research concludes that critical multicultural literature is essential for addressing racism, discrimination, and lack of cultural representation in the classroom.

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DEDICATION

This thesis is dedicated to future scholars, engineers, scientists, artists, activists, reformers, dreamers, social justice fighters, and learners—my students. Their eagerness to learn, appreciation for cultural differences, and willingness to fight for what is right is a bright light shining in the darkness. Their dedication to problem solving and critical thinking will only make our world a better place for all.

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CHAPTER 1: INTRODUCTION

According to the United States Census Bureau (Colby & Ortman, 2015), 50.2 percent of the 20 million children under the age of five in 2014 belong to a minority subgroup. Hispanics or Latinos represented the largest group, making up 22 percent of the children identified, followed by African Americans at 15 percent (Colby & Ortman, 2015). These numbers represent major changes in the demographics of the United States. According to recent projections the minority population is “expected to rise to 56 percent of the total population [by] 2060 compared to 38 percent [in 2013]” (Colby & Ortman, 2015, p.1). In fact, by 2060 no group will have a majority share of the overall U.S. population transforming America into a minority-majority country (Colby & Ortman, 2015). These numbers suggest that diversity will continue to rise in the United States. As this trend continues it will be imperative that educators address the cultural needs of minority students.

In 1954, the Supreme Court voted to end segregation in American schools. Today, European American, African American, Asian American, Native American, and Hispanic and Latino students attend the same public schools. However, this landmark decision did little to end racism, discrimination, and inequality in school settings. Students of color continue to be invisible across the curriculum. Multicultural education and literature can help address the segregation that continues to plague our education system by starting a dialogue and serving as a framework for school reforms. The primary concern of this action research was to assess teacher perceptions and attitudes toward multicultural issues

and changes in perceptions and attitudes in fourth grade students through the use of multicultural literature.

A major topic in education is the achievement gap between European American students and students of color. Often, stakeholders address the achievement gap in terms of academic performance (Gay, 2010). A measure that is often ignored is the cultural gap that exists between teachers and students. Most educators are European American, middle-class, monolingual-English speakers (Gay, 2010). Increasingly, students in public classrooms belong to a minority subgroup and are emergent bilinguals. In fact, Latinos students today make up a majority of enrollees in California's public schools (Gay, 2010). Educators attempt to address this cultural gap by embracing the idea of color-blindness; treating all students the same regardless of their cultural backgrounds (Gay, 2010). However, culture is relevant and multicultural literature is effective in addressing the lack of student representation in the classroom (Gay, 2010, p. 34).

In 2007, the ACLU, along with local Native American tribes sued a rural northern California district for racial discrimination against students of color. The lawsuit never reached trial. Instead the district agreed to implement curriculum that addressed the histories, customs, and languages of local Tolowa and Yurok Native American groups. Furthermore, the district would also implement an action plan to address racism and discrimination directed against students. This lawsuit provided a background for the purpose of this study that includes assessing teacher perceptions and attitudes toward multicultural education and how perceptions and attitudes change in fourth grade students after the implementation of multicultural literature.

CHAPTER 2: LITERATURE REVIEW

Introduction

The 2007 the ACLU, along with local Tolowa and Yurok Native American groups, filed a lawsuit against a rural Northern California district. As a result of the lawsuit the district agreed to implement curriculum that addressed the histories, customs, and languages of local Tolowa and Yurok communities, along with an action plan to address racism and discrimination against students of color. This research will focus primarily on the role of multicultural literature in the classroom, through the lens of the common assumptions, misconceptions, and cultural norms that are present in a rural elementary setting as a means to address the 2007 ACLU lawsuit. Additionally, the theoretical framework for the study will encompass culturally responsive pedagogy. Culturally responsive pedagogy addresses many of the ideals of multicultural education that will be presented in this literature review. According to Villegas and Lucas (2002) culturally responsive teaching includes six elements: sociocultural consciousness, validating the views of students from diverse backgrounds, social justice oriented, understanding how students construct knowledge, making personal connections with students, and using information obtained through action research to design instruction around prior knowledge (p. 56).

The primary purpose of the literature review is to establish a framework for the overall research. As the United States becomes more diverse multicultural education has

emerged as a topic for policymakers, educators, and stakeholders alike (Nieto & Bode, 2008). As minority populations grow, the U.S. Census Bureau predicts no ethnicity will be a majority by 2014. Multicultural education is seen as a tool for addressing the implications surrounding the changing demographics of the United States. For this reason it is essential that multicultural education is part of the curriculum taught in today's schools. Additionally, improving multicultural skills and knowledge will serve a role in the global economy of the future (Nieto & Bode, 2008). Culture awareness and understanding will be a necessary criteria for leading in a competitive world. Major urban centers such as New York City, Los Angeles, and San Francisco have made an effort to address their changing demographics in their cities (Banks, 2015). While American cities are adapting to changing demographics, rural communities with their lower concentrations of minorities, 22 percent versus 36 percent of the overall U.S. population, are falling behind.

The literature review is a comprehensive overview of the related literature, research, theories, and sources related to multicultural education. This chapter will focus on the political, social, and economic implications of multicultural education. The review will begin with an introduction to multicultural education, definitions and interpretations followed by trends and historical significance, policy and political implications, social barriers, curriculum and instruction, including perceptions and misconceptions, biases, and the economic imperative of addressing the need for cultural awareness. In order to place the American classroom in context, it is important to provide a historical framework and definition for multicultural education and the role it has played, and will

continue to play, in the classrooms of today and tomorrow. Beginning in the 1960s multicultural education became a topic of consideration. The decades that followed transformed it through a body of scholarly work.

A Historical Development

Multicultural education is defined in terms of the “histories, texts, values, beliefs, and perspectives of people from different cultural backgrounds” (Gorski, 1991, p.1).

While schools across the country have begun to address multicultural education through the lens of ethnicity, race, gender identity, sexual orientation, and national origin, credit for these efforts dates back to the civil rights movements of the 1960s and 1970s (Banks & Banks, 2013). Schools became the center of this struggle. In order to understand multicultural education it is important to seek its historical framework including: how it was conceptualized, how it arose, the educational traditions and philosophies that have guided this area of study, as well as how it has evolved and changed over time.

The multicultural narrative begins in the civil rights movement of various “historically oppressed groups” (Gorski, 1991, p. 3). Historians and scholars alike align multicultural education to the social actions of African Americans and people of color who challenged discriminatory laws and social norms during the civil rights fights of the 1960s (Banks, 1989; Davidman & Davidman, 1997). Educational institutions became ground zero for challenging these values. The Supreme Court case, *Brown vs. Board of Education*, in addition to other significant events such as the Little Rock Nine, helped bring focus to the education system (Banks, 1999). There are reasons why schools

became the epicenter for these fights. Schools represented some of the places that were the most “oppressive and hostile to the ideals of racial equality” (Gorski, 1991, p. 3). Many, including activists, leaders, and parents, sought reform to curriculum and a reexamination of employment practices, insisting on schools that reflected the cultural and racial diversity present in the country at the time (Gorski, 1999, p. 3). The civil rights movement began the long process of acceptance, acknowledgment, and appreciation of the diversity that is the United States. In the decades that followed there have been several attempts to introduce and implement multicultural education as part of the broader framework for education.

Early examples of multicultural education included reforming curriculum. In addition to demanding changes to hiring practices, people of color pushed for community control of their schools and revisions to curriculum, including textbooks (Banks & Banks, 2014). Reformists wanted textbooks that reflected the diversity of the people in the United States. The civil rights movement presented an opportunity to seek those changes. These opportunities also lead to a hurried response. As a result, curriculum and programs were developed without careful planning or the forethought “to make them educationally sound or to institutionalize them within the educational system” (Banks & Banks, 2014, p. 4). Many of the programs that were created focused on fun, fact, and food. For example, “holidays and other special days, ethnic celebrations, and courses that focused on one ethnic group” became the framework for the changes that were made (Banks & Banks, 2014, p. 4). Additionally, ethnic studies courses of the time tended to be electives and those who enrolled were members of the group that represented the subject of the

course. These small reforms did little to alter the racial, ethnic, and cultural inequality that existed in the 1960s.

In addition to African Americans and people of color, women too fought for their place in the education system. By the end of the 1960s and well into the 1970s, the women's rights movement provided a voice for the push for education reform. Women's rights groups questioned employment and educational opportunities, including gender differences in income, and argued that schools were creating "institutionalized and systemic sexism" (Gorski, 1991, p. 5). Women activists, like African American activists before them, supported changing to a curriculum that included not only their history, but their experiences as Americans as well. They also challenged the significant differences between the "low numbers of female administrators relative to the percentage of female teachers" (Banks, 1989, p. 23). As multicultural education began to take form in the 1970s, other oppressed groups, including gays and lesbians, the elderly, and people with disabilities began to challenge the status quo and its institutions. In response to these challenges K-12 schools, universities, and other educational institution programs, practices, and policies, "focused primarily on small changes or add-ons to existing curriculum" (Banks, 1989, p. 23). From a historical perspective, the actions taken by the various marginalized groups of the 1960s and 1970s, followed by the response of various educational institutions of the time, resulted in the earliest conceptualization of multicultural education (Banks, 1989). It was not until the 1980s that multicultural education arose as a body of scholarship.

During the 1980s scholars challenged the definition of multicultural education that had developed in the 1960s and 1970s. Educational institutions were challenged to go beyond adding to existing curriculum, implementing poorly conceived programs, and creating “simple units on famous women or famous people of color” (Banks, 1989, p. 25). Activists sought to support programs that lead to “educational equality” (Banks, 1989). In this conceptualization of the term researchers began to see multicultural education as a “movement toward providing equal educational opportunities for everyone from different cultural, ethnic, or religious backgrounds” (Banks, 1989, p. 27). The definition today includes other marginalized groups, including members of the LGBTQ community. This shift is based on research that indicates the effects of curricular inclusion and teacher ethnicity on students. Additionally, scholars argue that in order to support a multicultural school environment it is necessary to address “policies, teachers’ attitudes, instructional materials, assessment methods, counseling, and teaching styles” (Banks, 1989, p. 27). By the mid-1980s, other areas came into focus including standardized testing, teaching approaches, disparities in school funding, classroom environment, and hiring practices. As a result, a new narrative followed, incorporating an analysis of the social and political structures that affect and, in essence, control education policies in the United States (Banks & Banks, 2014). Today there are several models that define multicultural education. A movement that began with making small changes to existing curriculum has moved into a struggle for the complete transformation of schools in order to meet the needs of all students, including students of color.

States who control much of the education experience in the United States, have taken different routes in approaching, implementing, and responding to multicultural education. Those who have studied multicultural education, pedagogy, and tolerance have concluded that the most effective route for dealing with racial conflicts, understanding, and acceptance is found within schools, districts, and education policy (Banks & Banks, 2014). It is important that those in education are made aware of the significance of multicultural education, including: “differences between teachers’ and students’ backgrounds and . . . how aspects of identity are framed and understood by teachers, parents, students, and school administrators” (Banks & Banks, 2014, p. 30). In fact, the California Standards for the Teaching Profession (2009) address these cultural differences, “professional educators in California serve an increasingly diverse population of students . . . therefore, there is a critical need for teachers who are responsive to the varied socio-cultural, racial, religious, ethnic, linguistic, and economic backgrounds of all students” (CTC, 2009). Teacher candidates are required to complete a variation of a multicultural pedagogy course as part of their credentialing experience (CTC, 2009).

Definitions of Multicultural Education

Multicultural education is commonly confused with global or intercultural education. For example, a teacher may present students with a unit on the country of China or the continent of Asia. The unit focuses primarily on the demographics, culture, customs, religion, and form of government of China. (Howe & Lisi, 2014). While this

may provide some insights about an Asian American subculture in the United States, not all Chinese Americans are from China. As result, in order to understand Chinese Americans living in the United States it is important to consider the experiences, values, struggles, and morals of those living in the country as opposed to people living on other continents (Howe & Lisi, 2014). This includes addressing past struggles of minority subgroups living in the United States.

There are many ways to define multicultural education, its characteristics, and its goals. The National Association for Multicultural Education (NAME) recognizes that scholars argue over the definitions and goals of multicultural education (Howe & Lisi, 2014). NAME defines multicultural education through “social justice, equality, equity, and human dignity;” and as a way to help students understand “the attitudes and values necessary to live in a democratic society,” by creating school environments that lead to “the highest levels of academic achievement for all students” (Howe & Lisi, 2014, p. 19). It is the mission of NAME (Howe & Lisi, 2014, p. 19) to “help students develop a positive self-image by teaching about the history and culture of diverse people” in society. Regardless of disagreements between scholars, there are common themes that are present in each definition.

Sonia Nieto and Patty Bode, experts in the field of multicultural education, define multicultural education as “a process of comprehensive school reform and basic education for all students; a rejection of discrimination; and an infusion of multicultural education throughout the curriculum and instructional strategies, including interactions

among teachers, students and parents” (Nieto & Bode, 2008, p. 44). Additionally, seven basic characteristics outline their interpretation of multicultural education. These include:

1. It is antiracist education in that the fundamental purpose of multicultural education is to fight against racism.
2. It is basic education—multicultural education that is not an add-on subject but provides content to all subject areas.
3. Multicultural education benefits all students, not just students of color.
4. It is pervasive—fully infused into all aspects of school life.
5. It is education for social justice that enables students to understand social inequities and learn how to fight to improve society.
6. Multicultural education is not a subject put a process—a comprehensive approach.
7. Finally, it is critical pedagogy, the essence of what equitable teaching and learning should be (p. 44).

Nieto and Bode (2008) argue that multicultural education responds to the needs and challenges of school underachievement and failure, today. Through sincere implementation, multicultural education can “transform and enrich” the education of all students, including European American and people of color (Nieto & Bode, 2008, p. 59). They contend that multicultural education acknowledges culture, language, and the experiences of all students for empowerment. As a diverse society, it is essential that all teachers take into account the need for multicultural education as “good pedagogy” in the classroom. According to Nieto and Bode (2014), “in our multicultural society, all good education needs to take into account the diversity of our student population” (p. 48). These themes are also present in other definitions of multicultural education.

Additional pioneers in multicultural education include James A. Banks and Cherry A. McGee Banks who define multicultural education as an idea or concept, a reform movement, and a process (Banks & Banks, 2014). They believed that

multicultural education is rooted in the belief that all students “regardless of their gender, sexual orientation; social class; and ethnic, racial, or cultural characteristics—should have an equal opportunity to learn in school” (Banks & Banks, 2014, p. 3). It is because of these traits that some students have a better opportunity to succeed in the current socially constructed school system (Banks & Banks, 2014). As a reform movement, multicultural education seeks to change schools, and other educational institutions, as a means for all students to have an equal chance at succeeding. As a result, this movement seeks changes in the overall school or educational environment. However, it is not limited to curriculum, but rather is guided by the idea that it is a process (Banks, 2010). Under these characteristics Banks (1999) describes the goals of multicultural education as:

1. To help individuals gain greater self-understanding by viewing themselves through the perspectives of other cultures.
2. To provide students with cultural and ethnic alternatives
3. To provide all students with the skills, attitudes, and knowledge needed to function within their ethnic culture, the mainstream culture, and within and across other ethnic cultures.
4. To reduce the pain and discrimination that members of some ethnic and racial groups experience because of their unique racial, physical, and cultural characteristics.
5. To help students master essential reading, writing, and computational skills.
6. To help students acquire the knowledge, attitudes, and skills needed to participate in civic action to make society more equitable and just (p. 16).

According to Christine Bennett (1999), multicultural education is an approach to teaching and learning. This includes democratic values and beliefs, and affirms cultural pluralism within culturally diverse societies in an interdependent world. Additionally, it is based on the idea that the primary goal of education is to “foster the intellectual, social,

and personal development of virtually all students to their highest potential” (Bennett, 1999, p. 16). Bennett (2011) also outlines six goals for multicultural education as:

1. To develop multiple historical perspectives.
2. To strengthen cultural consciousness.
3. To strengthen intercultural competence.
4. To combat racism, sexism, and other forms of prejudice and discrimination.
5. To increase awareness of the state of the planet and global dynamics.
6. To build social actions skills.

More recently, Howe and Lisi (2014) provide an additional definition of multicultural education. Under their interpretation, multicultural education encompasses several goals. The first goal seeks to eliminate “racism, sexism, homophobia, and other forms of intolerance” (Howe & Lisi, 2014, p. 19). This can be accomplished through the second goal of creating an equitable education system by which all students have the same opportunities to succeed. The third goal establishes curriculum and processes to meet the needs of diverse students (Howe & Lisi, 2014). This third goal recognizes the implementation of multicultural education in teaching, as well as the need to prepare students for a multicultural world (goals four and five). Finally, through goal six students are presented with a sense of civic responsibility and social consciousness (Howe & Lisi, 2014). In essence, these goals sum up Howe and Lisi’s (2014) definition of multicultural education as: “Multicultural education is a teaching model that recognize the significant influence of culture on teaching, learning, and student achievement” (p. 19). Regardless of the definition or interpretation provided by those who have studied multicultural education, there are four themes that are present in each definition. These themes include:

- 1) A commitment to being culturally responsive and culturally responsible, 2) a process

of changing pedagogical approaches, 3) a process of expanding the curriculum, and 4) systemic change across the school system (Howe & Lisi, 2014, p. 20-21). This definition will serve as the framework for this research because it combines multiple approaches to multicultural education.

In order for multicultural education to be successful educators must follow these four themes or principles (Howe & Lisi, 2014). They must be aware of not only biases that are present in society, but their own biases as well (Howe & Lisi, 2014). Additionally, educators must be aware of other cultures and perspectives (Howe & Lisi, 2014). Third, they must develop the skills and the awareness to successfully teach students from different backgrounds and learning styles (Howe & Lisi, 2014). Finally, educators must create a life-long commitment to increasing their own knowledge, skills, and “dispositions around diversity and to develop an institutional action plan to support education that is multicultural” (Howe & Lisi, 2014, p. 20). While I agree with the definition provided by Banks (2014) I disagree with his statement that “multicultural education is a continuing process because the idealized goals it tries to actualize—such as educational equality and the eradication of all forms of discrimination—can never be fully achieved in human society” (Banks & Banks, 2014, p. 43). This approach discourages the commitment needed to push for systemic changes through multicultural education.

The Dimensions of Multicultural Education

Many educators think of multicultural education as primarily focused on content related to the ethnic, racial, and cultural aspects of the group under study. This narrow view of multicultural education is problematic because it can lead to biases and dismissal of relevant information related to each discipline (Banks & Banks, 2004). The “irrelevant-of-content” argument is a form of resistance to multicultural education (Banks & Banks, 2004, p. 16). This form of resistance is influenced by the notion that multicultural education can only exist in literature and social studies courses and that it is not relevant in courses that deal with math and science. Under this interpretation educators argue that math and science is the same across cultures (Banks & Banks, 2004). For this reason multicultural education should be more broadly defined and understood to give teachers, from all disciplines, an opportunity to respond to the need of multicultural education as an attempt to minimize resistance (Banks & Banks, 2004). As an area of study, multicultural education is a broad concept with several different and essential components (Banks, 2004). Current educators can use these dimensions when teaching multicultural education. The dimensions include: content integration, the knowledge construction process, prejudice reduction, equity pedagogy, and an empowering school culture and social structure (Banks & Banks, 2004).

Content integration is concerned with the number of examples that teachers pull from a variety of cultures. Does the teacher include a number of cultural perspectives and contributions in his or her teaching, or is it focused primarily through the lens of the dominant culture (Banks & Banks, 2004)? Through the knowledge construction dimension teachers help students “understand, investigate, and determine,” how

assumptions, frames of reference, and biases influence the way that they learn (Banks & Banks, 2004, p. 19). This also forces the teacher to acknowledge his or her own assumptions, frames of reference, and biases. Through the third dimension, prejudice reduction, the teacher focuses on racial attitudes and how to modify them through curriculum (Banks & Banks, 2004, p. 19). Banks (2004) also includes empowering school culture, which looks at the interactions between teachers and students as well as students with their peers. Additionally, this aspect also examines whether students from diverse, racial, ethnic, and gender groups have equal opportunities to feel empowered. Finally, equity pedagogy is achieved when a teacher is able to provide academic support and success for students from diverse racial, ethnic, and gender groups (Banks & Banks, 2004). It is through these dimensions that educators can look to create and modify curriculum to meet the needs of all students.

Multicultural Curriculum

Multicultural curriculum and instruction has played an important role throughout the educational reform process. Trends have emerged across decades, but the content and intentions have remained the same. These trends include:

[C]ombating racism, hegemony, and marginalization in the educational enterprise directly and society at large indirectly; making teaching and learning more reflective of and responsive to the realities of ethnic, racial, cultural, social, and experiential diversity, and effective for a variety of marginalized population improving the academic, social personal, and civic performance without compromising their ethnic identities, and demeaning or ignoring their cultural heritages; teaching students the knowledge and skills needed to relate better with themselves and others within and across racial, ethnic, and cultural boundaries; promoting social justice; and developing in students the values, commitments, and competencies to be transforming agents of social change (Gay, 1994, 30).

The methodologies that have dominated multicultural education have included the contributions and experiences of racial minorities in school curriculum. There was an emphasis placed on what to teach about racial minorities and why the content should be “culturally pluralistic” (Gay, 1994, 31). Regardless, not all curriculums are effective in addressing multicultural issues. Traditional curriculum is often biased in favor of the dominant culture. According to numerous scholars (Howe & Lisi, 2014), (Arends, 2012; Banks & Banks, 2010; Sadker & Sadker, 2009), bias can be characterized in seven ways. The first form of bias that exists is “invisibility or omission” (Howe & Lisi, 2014, p. 195). Women and people of color had been absent in textbooks prior to 1960 (Howe & Lisi, 2014). Texts that fail to represent all people are biased in favor of the dominant group and do not reflect reality.

The second common form of bias discussed is stereotyping (Howe & Lisi, 2014). For example, not all Hispanics living in the United States are Mexican or of Mexican decent. Additionally, not all white males are ignorant racists. The third bias that is common in curriculum is imbalance and selectivity (Banks & Banks, 2014). Often curriculum is one sided and only provides the perspective of the dominant culture. History should be told from the perspective of all who participate in it, which includes people from all walks of life. The fourth bias is unreality. This is a controversial topic in curriculum development today (Howe & Lisi, 2014). Texts have traditionally omitted negative or unpleasant aspects of history and have trivialized the national narrative without concern for reality (Howe & Lisi, 2014).

The fifth bias that is often present in curriculum is fragmentation and isolation. Women and people of color have often been inserted into textbooks as additions (Howe & Lisi, 2014, p. 196). This minimizes the contributions of women and people of color. The sixth bias is linguistic bias. Language is a powerful tool. Bias in language is not only present through speaking only English, but is also influenced by the word choices that are made. For example, the pronouns “policeman and fireman” are inherently biased towards men (Howe & Lisi, 2014, p. 196). The final bias to consider is cosmetic bias. Textbooks are quick to plaster people of color in their covers, but in reality they are not represented as equal in the text (Howe & Lisi, 2014). Bias is a significant barrier to creating curriculum that is inclusive and equal. It is important to keep these biases in mind when developing curriculum.

Today there are several characteristics that are inherent in multicultural curriculum. Research suggests that students who are exposed to an inclusive curriculum are more eager and engaged in the classroom (Sadker & Sadker, 2009). Additionally, “faculty who integrate diversity into their curriculum report that their teaching is energized, students’ evaluations of their teaching improve, and their overall satisfaction with teaching increases” (Sadker & Sadker, 2009, p. 21). Banks (1992) provides an overview of multicultural curriculum. These characteristics include ideas that are overlooked when drafting multicultural curriculum. A well designed multicultural curriculum includes: opportunities for students to rely on their own culture as a means to learn about other cultures, promotion of positive ethnic identity, fosters positive relationships between students of various cultural backgrounds, builds on personal

knowledge of a students' own culture and that of other people, helps students acknowledge and creates awareness of "issues concepts, and events from the perspectives of other people," and helps students use their knowledge of other cultures as a way to resolve social problems as multicultural persons (Banks, 1992, p. 34). Traditional curriculum has been slow to reflect these principles. For this reason Banks (1992), along with the National Council for Social Studies (NCSS), developed a series of Curriculum guidelines for multicultural education.

The Curriculum Guidelines for Multicultural Education is a useful resource for developing and revising curriculum. In order for multicultural education to be successful the entire school community should be willing to have a positive multicultural climate through effective interactions and communications. The curriculum uses the diverse resources of the community to engage in collaborative learning. Another important step requires that, ideally, the makeup of the faculty and staff of the school reflects the community it serves, as well as a wider representation of the country. Staff and faculty demographics became a major cornerstone of the early multicultural reforms of the 1960s and 1970s. In addition, the cultural learning styles of students should be used as a way to understand the history and experiences of different people and cultures who are part of this country (Banks, 1992). Furthermore, the curriculum should reflect diversity in order for students to be successful in a multicultural society, and take into account student experiences: "the assessment process and methods should reflect the culture of the student experiences" (Banks, 1992, p. 33). Banks (1992) contends that if such curriculum is adopted, the opportunity exists to close the achievement gap, help students increase

their knowledge and understanding of culture, help students identify bias, stereotypes, and inaccuracies, while creating an environment where all students have an equal chance of success through varied learning styles. Whether textbooks are changed or not, it is important to note that the United States will continue to grow as a multicultural society.

Culture and Multiculturalism Defined

Culture is embedded in the multicultural education movement. Like other Western nations, such as the United Kingdom, Australia, and Canada, the United States is a multicultural society (Banks & Banks, 2014). The United States encompasses a core culture as well as many subcultures. The core culture is often defined as the *macroculture* within a society and the subcultures are called *microcultures* (Banks & Banks, 2014). Acknowledging the existence of a *macroculture* and various *microcultures* is essential in understanding multicultural education. The values, norms, and characteristics of the *macroculture* are “interpreted and expressed” differently within each *microculture* (Banks & Banks, 2014, p. 6). These interpretations and expressions often lead to misunderstandings, conflicts, and institutionalized racism between the dominant culture and the subcultures reinforced through internalized oppression. For students of color this is magnified by the clash between home life and school or public life.

There are expectations or cultural norms that a student must follow at home (microculture) that are not part of the mainstream (macroculture). For example, students who speak a different language other than English at home are forced to hide or minimize their bilingualism when in the presence of the dominant group (Banks & Banks, 2014). A

major focus of multicultural education is to help students of color, and students of the dominant cultural group, mediate between acceptance of home and public life. Students of color need to learn how to navigate home life versus public life, and students of the dominant White culture need to learn how to acknowledge and accept the various customs, norms, and beliefs of the subcultures in the United States (Banks & Banks, 2014). This is becoming more of a necessity as the United States continues to grow as a multicultural society.

[I]s a system of beliefs and behaviors that recognizes and respects the presence of all diverse groups in an organization or society, acknowledges and values their socio-cultural differences, and encourages and enables their continued contribution within an inclusive cultural context which empowers all within the organization or society (Rosado, 2013, p. 2).

This interpretation of multiculturalism consists of four definitions. The first is recognition of diversity within the country. This includes accepting the various subcultures that fall under the dominant microculture. Multicultural education argues that these groups have not been recognized as part of the framework, national narrative, and makeup of the country. Racial and ethnic minorities, the disabled, and women “have not been given the same recognition as others” (Rosado, 2013, p. 2). This can be seen through various historical and educational approaches. For example, historical narratives are often written about or recognize men over the contributions of women (Rosado, 2013).

Followed by recognition in multiculturalism, is the second definition centered on respect. Respect is the process where the “[o]ther is treated with deference, courtesy and compassion” in an effort to safeguard “integrity, dignity, value and social worth of the

individual” (Rosado, 2013, p. 2). This is rooted in the idea that cultural differences should be respected and celebrated.

The third facet of this definition is acknowledgment. This includes acknowledging and valuing the contributions of the various subcultures in society. Historically, the cultural expressions and contributions of subcultures are only acknowledged when there is an economic incentive by focusing on the fun, food, and holidays of minority cultures (Rosado, 2013). For example, music from African American groups, Native American dances, and Mexican food are acknowledged because they serve an economic purpose. Additionally, media often acknowledges people of color when there is an economic benefit. This includes advertisements that include images of people of color in order to convince them to buy specific products. As a result, multiculturalism means valuing what each subculture has to offer, and not rejecting or diminishing their contributions because they do not conform to the dominant culture.

Multiculturalism also serves to encourage and enable the contributions of the various subcultures in society. Women and people of color often feel discouraged because their contributions are often reduced, given little value or worth (Rosado, 2013). Encouraging and enabling women and people of color lies behind the idea of empowerment, which includes the “process of enabling people to be self-critical of their own biases so as to strengthen themselves and others to achieve and deploy their maximum potential” (Rosado, 2013, p. 3). People who are empowered are given an opportunity to examine their own biases in the greater context of the dominant culture, including those that are reinforced by society. In addition to empowerment, it is also

important to celebrate diversity. One of the main goals of multiculturalism is to bring about a “unity in diversity” (Rosado, 2013, p. 3). “Multiculturalism enables us to look upon the [o]ther, especially the [o]ther that society has taught us to regard with distrust and suspicion, and to be taken advantage of, not as a ‘potential predator, but as a profitable partner” (Rosado, 2013, p. 3). Finally, the fourth definition of multiculturalism is focused on inclusiveness “within an inclusive cultural context” (Rosado, 2013, p. 4). This is essential in a multicultural society because there is fear that multiculturalism will bring in “foreign” concepts and ideas that will transform America into something different. Although America has always been a diverse and multi-racial society, the fact remains that many people are not willing to accept this existence.

Conclusion

The United States is and will continue to evolve as a multicultural society. Other nation-states, including the United Kingdom, Australia, and Canada are also experiencing their own multicultural transformations (Banks, 2008). The success of each country in meeting the needs of a changing global economy, as well as the need for a united citizenry, may rely on whether multicultural education becomes a part of the varied education systems of each nation. The goal of multicultural education is not to make the United States competitive in the global economy, but rather to create the opportunity to engage people from all over the country by providing everyone with equal chances at success (Banks & Banks, 2014). From an idea that grew out of the civil rights movements of the 1960s and 1970s to the transformation that is has gone through today, it is

important to keep in mind that multicultural education is a long process that may never be fully implemented. Regardless, society should fight for equal opportunities for everyone. Multicultural education should be used as a means to create curriculum, environments, and opportunities where biases and stereotypes can be minimized and where opportunities are increased.

The literature serves as a framework for addressing the research question: How does multicultural literature change perceptions and attitudes in rural teachers and students? This study also examines whether teachers are culturally aware and to what extent current curriculum addresses the needs of students of color in the district under study. This study will seek to build on prior literature on multicultural education, including: 1) using multicultural curriculum to combat racism, 2) integrating multicultural literature across subject matter, 3) the benefits of implementing multicultural literature for nonminority and minority students alike, 4) the implications of social justice and the need to understand how to address inequalities, and 5) multicultural education as critical pedagogy for equitable teaching (Nieto & Bode, 2008, p. 44). Finally, this study will serve to contribute to existing literature by validating current practices.

CHAPTER 3: METHODS

Introduction

This research on perceptions and attitudes in teachers and changes in perceptions and attitudes in students through multicultural literature is based on interviews, focus groups, questionnaires, and student field notes of 20 teachers and 60 students over the course of one academic school year at a rural northern California school district. Their prior knowledge and understanding of multicultural literature, including social justice terms and definitions, were gathered through oral interviews, and other quantitative data from questionnaires that measured teacher perceptions and attitudes and student attitudes and perceptions prior to and after the introduction of multicultural literature as a core component of education. Both the qualitative and quantitative data were triangulated to provide a clear interpretation of encountered changes.

This work is built on a qualitative approach fusing open-ended questions exploring various experiences with culture. The participating teachers, students, and district under study recently settled an ACLU lawsuit between local Native American groups and the county office of education. For the purpose of insuring the validity of this research, and to reduce potential bias, various data points were considered through a triangulation of the data. Quantitative data is also presented in order to help evaluate any themes or assumptions that developed during qualitative analysis. Finally, multiculturalism and social justice are complex ideas that produce varying degrees of

differences in opinion. These differences will be discussed as to address any biases that developed.

Exploring the experiences of rural educators who identify as European American provides a deeper understanding of the cultural gap that is present between teachers and the students of color they serve. This gap is central to identifying the reasons behind misunderstandings, biases, assumptions, and the reoccurrence of microaggressions between European American teachers and students of color. While the sample size of 20 teachers and 60 students is too small to provide for generalizations to the larger rural teaching and student populations, it does provide an opportunity for research participants, including teachers and students, to engage in multicultural literature as it relates to bridging the cultural gaps that exists in rural classrooms. Additionally, this study seeks to apply multicultural education approaches in relation to issues of social justice. Finally, the study may provide the reader or future researchers with insights into the complexities that exist in rural classrooms that experience cultural gaps between teachers and students.

One goal of this research is to take a closer look at the experiences of European American teachers and their students of color in the context of a recently settled lawsuit. According to the terms of the lawsuit, the district is required to implement curriculum that addresses the histories, cultures, and languages of local Native American groups. However, the settlement does not address the histories, cultures, or languages of other minority groups that are present in the district, including African American, Latino/Latina American, and Hmong American students. Additionally, current textbooks limit the contributions of minorities as add-ons or fixtures within the greater Eurocentric

historical narrative. This not only further extends and ignores the cultural gap that is present between European American teachers and students of color, but limits the opportunity to engage in culturally relevant pedagogy. The lack of teacher diversity, may also limit the opportunities to fully understand the contributions of traditionally oppressed groups necessary to address past struggles as outlined by the literature as essential in successful multicultural approaches.

One of the assumptions that guided my research was that teachers are not being adequately prepared to deal with racial issues present in their classrooms. Also, as outlined by the literature, teachers often justify their approach to bridging the cultural gap as “treating everyone the same,” regardless of cultural background. This led me to question the effectiveness of the recent settled lawsuit, approaches to curriculum, and teacher preparedness in meeting the cultural needs of all students, including students of color. My assumption was that the lack of inclusion of a diverse multicultural curriculum including literature, suggests that teachers were unaware of their responsibilities in creating inclusive environments for all students, including students of color. After a year of working with currently adopted materials, textbooks, and literature, I felt that the curriculum failed to deal with and address issues of social justice. According to current literature on multicultural education, simply addressing the histories, cultures, and languages of traditionally oppressed groups will not lead to racial harmony. In order for curriculum to meet this need, and cultural gaps, it must include opportunities for students to rely on their own culture as a framework for learning about other cultures, promote ethnic identify formation, bridge various cultural backgrounds between teachers and

students, build on the personal knowledge of a students' own culture and that of other people, help create awareness, and provide opportunities to use knowledge of cultures as a means to resolve social problems (Sadker & Sadker, 2009, p. 27). I realized that the current efforts would not address the cultural gaps and the goals of the lawsuit. As a result, a need for multicultural literature developed. However, this assumption also required measuring teacher cultural diversity awareness. As a result, participating teachers were asked to complete a self-evaluation of their cultural diversity awareness.

Another goal of my research was to look at how multicultural literature changes perceptions and attitudes in teachers and students as it relates to developed cultural biases, assumptions, and misconceptions. How can teachers help bridge the cultural gaps that exists in their classrooms? The role of multicultural research served as a framework because of my own position as an identified minority elementary teacher. I position myself not as an objective researcher, but rather as an active agent in my own research. As a result, I took an action research approach in addressing the cultural gaps that were present in my own classroom, including lack of cultural representation in adopted materials, curriculum, textbooks, and literature. Action research is a reflective process that allows for inquiry and discussion as parts of the "research" (Ferrance, 2000, p. 6). Additionally, rather than focusing on the theoretical, action research provides opportunities for researchers to address "those concerns that are closest to them, ones over which they can exhibit some influence and make change" (Ferrance, 2000, p. 12). This approach gave me the opportunity, as a practitioner, to assess needs, document the steps of inquiry, analyze data, and make informed decisions that could lead to desired

outcomes. Furthermore, because the research focused on addressing the need for multicultural education it was imperative to use action research as a framework for fellow educators and future researchers to use in their own inquiry.

Research Design: Teacher Action Research

There are key assumptions that drive action research including: teachers and principals work best on problems they have identified for themselves, teachers and principals become more effective when encouraged to examine and assess their own work and then consider ways of working differently, teacher and principals help each other by working collaboratively, and working with colleagues helps teachers and principals in their professional development (Watts, 1985, p. 118). A plan of research can involve a single teacher investigating an issue in his or her classroom, a group of teachers working on a common problem, or a team of teachers and others focusing on a school-or district-wide issue (Watts, 1985, p. 118). While this research only involved one teacher addressing a need found in his classroom, the hope is that other teachers will be encouraged to use this approach in addressing the cultural gaps present in their own classrooms, “we are convinced that the disposition to study . . . the consequences of our own teaching is more likely to change and improve our practices than is reading about what someone else has discovered of his teaching (Corey, 1953, p. 70).

Within action research, there are four basic themes to consider: empowerment of participants, collaboration through participation, acquisition of knowledge, and social

change. This qualitative approach to research helped triangulate the data for this study through five inquiry phases:

1. Identification of problem area
2. Collection and organization of data
3. Interpretation of data
4. Action based on data
5. Reflection

The problem that guided the action research included a 2007 joint lawsuit between the ALCU and local Tolowa and Yurok groups against a rural northern California district. The lawsuit was prompted after the district moved to transfer Native American students from their local school to another school located 30 minutes away. The lawsuit alleged that Native Americans students were being discriminated against at this new school setting, citing suspension rates as evidence. As a result of the lawsuit, the district agreed to implement curriculum that addressed the histories, customs, and languages of local Native American groups, along with an action plan to address discrimination leveled against students of color. This provided a basis for teacher action research.

In action research multiple sources of data are used to provide a better understanding of the scope of the happenings in the classroom. The data used for this action research includes: interviews, questionnaires, focus groups, surveys, journals, and field notes. The data was then interpreted and major themes were identified. Using the information from the data collected, including the review of current literature, I evaluated

current adopted materials, textbooks, and literature and determined there was a need for multicultural books. Lack of multicultural curriculum added to the problem.

Additionally, I invited Hispanic and Latino Spanish-speaking parents to participate in the *Los Dichos* program. Our emergent bilingual coordinator facilitated the process by inviting parents and providing materials and resources. Project Cornerstone developed the *Los Dichos* program as a means to help Spanish-speaking parents “become involved in their children’s education and instill a sense of positive cultural identity in their children.” Through *Los Dichos*, parents are invited to read social justice books in their native language. Parents read the story in Spanish while the teacher reads the story in English. Following the story there is time for reflection and discussion on social justice issues that are relevant to the Hispanic and Latino communities. The books used included: *Sonia Sotomayor: A Judge Grows in the Bronx* by Jonah Winter, *Lucha Libre: The Man in the Silver Mask* by Xavier Garza, *The Spirit of Tio Fernando* by Jancie Levy, *Family Pictures* by Carmen Lomas Garza, *What Can you Do with a Rebozo?* By Carmen Tafolla, *Playing Loteria* by Rene Colato Lainez, *Side by Side: The Story of Dolores Huerta and Cesar Chavez* by Monica Brown, *Muffler Man* by Tito Campos, and *Pele: The King of Soccer* by Monica Brown. For a complete list of *Los Dichos* books see Appendix D.

The *Los Dichos* program has five goals, including: 1) increase the number of developmental assets in all children and adults, 2) increase the number of caring adults that students interact with at school to enable them to feel increased levels of support and value, 3) use literacy opportunities to share Latino culture, language, and traditions with

elementary school children, 4) increase the involvement of parents who are primarily Spanish speakers and enable them to become parent leaders at their children's school site and within the community, and 5) increase student achievement, self-esteem, and bonding to school, particularly for those that are learning English as a second language (Project Cornerstone). These five goals encompass many of the goals of multicultural education.

In addition to using multicultural literature, members of the community were also invited to engage with students. University professors and students were invited to participate and discuss social justice issues with students. This included reading and conversing about topics related to social justice, multiculturalism, racism, and discrimination. Students were encouraged to write personal stories that were reflective of their home culture. Also, migrant farm workers were invited to discuss their experiences. Students compared the struggles between Cesar Chavez and current migrant workers. Students asked questions. Those questions and answers were transcribed and stored in a secure location for the duration of the study. No identifying information was recorded in these transcriptions.

I also implemented multicultural literature, including *Tar Beach*, a book about race written and illustrated by Faith Ringgold, a prominent African American activist, artist, and author, *The House on Mango Street*, by Sandra Cisneros, a Latina author that is based on her heritage, *The Circuit*, by Francisco Jimenez who describes the struggles of migrant workers in the United States, *The Streets are Free*, by Kurusa and illustrated by Monkia Doppert, that describes the rise of social justice for Venezuelan children, and

Side by Side: The Story of Dolores Huerta and Cesar Chavez, by Monica Brown and illustrated by Mexican American artists Joe Cepeda. . For a complete list of multicultural literature used see Appendix G.

Data Collection

In order to address themes I took field notes on formal and informal observations. These observations included field notes of both teachers and students. The notes included topics related to multicultural education including conversations about racism, discrimination, and culturally responsive pedagogy. The field notes were then reviewed and themes or salient information was highlighted and placed in context. Additionally, the field notes were kept under lock and key and no identifying information was gathered in order to protect the identities of those participating. I also looked at the curriculum being used by identifying the number of European authors, characters, historical figures, and women represented compared to people of color. I counted each author, character, and historical figure and came up with a representative percentage of each. Additionally, I determined whether a book addressed the needs of multicultural representation by looking up the author, publisher, and characters for credibility. I also used criteria present in the literature to determine whether a book met the goals of multicultural education.

I implemented multicultural literature through *Los Dichos* (a program that encourages Latino parents to read books in Spanish and English in the classroom), Be Glad strategies (strategies that take into account emergent bilinguals and the use of the home language), and multicultural books that address the cultural make-up of the

classroom through a responsive pedagogical approach. Finally, a second analysis of the follow-up data was conducted and as a result of the research new questions were considered, including additional improvements, revisions, and recommendations for future inquires or researchers.

In addition to the qualitative interviews, focus groups, and work samples, I also conducted a quantitative survey of the 20 participating teachers. I wanted to measure their prior knowledge, attitudes and perceptions as they relate to multicultural issues. I assumed that as educators, they were familiar with common social justice terms, and were familiar with meeting the needs of all of their students, regardless of cultural background.

Setting

The setting for the study took place in a rural northern California district located on the North Coast. The county is comprised of 27,540 individuals. Of the 27,540 residents, 79 percent are White, four percent are African American, nine percent are Native American, four percent are Asian American, five percent reported two or more races, and 20 percent identified as Hispanic or Latino (CA Department of Education, 2016). There is only one incorporated township surrounded by several town dwellings. Three Native American reservations are present within the boundaries of the county. Economic sectors include a prison that houses over three thousand inmates, lumber, agriculture, and fishing. The county as a whole is isolated from the rest of the state based on its distant proximity to major cities. The school that participated in this study is

located in a rural corner of the county. It is one of the only minority-majority schools within the district.

Participating Teachers and Paraprofessionals

The staff makeup of the school consisted of 80 percent identifying as White and 20 percent identifying in a minority subgroup. Teacher participants were invited to a professional development opportunity that discussed social justice topics, including the use of multicultural literature. Participants were familiar with the recent ACLU lawsuit, adopted curriculum, including newly adopted Native American materials, and district initiatives in addressing race and discrimination at local schools. Teachers were invited to participate in a pre-assessment of their prior knowledge of social justice terms, including: racism, culture, identity, school culture, school cultural process, social and cultural capital, culturally responsive pedagogy, community cultural wealth, and microaggressions. Additionally, teachers participated in a discussion of the terms, including how to use multicultural literature to address cultural gaps, topics on race, and how to address discrimination. Upon completion of the pre-assessment and discussion I described my research, explained my interest in the topic, and asked for volunteers to sign up if they were interested in participating. Out of the 20 teachers that formed part of the original study, six volunteered to participate in the extension portion of the research. All six were women and continued to participate for the remainder of the school year. Because candidates who were likely to volunteer were also likely to share interest in the

topic, I reached out to additional participants who may not share the same interest. They declined to participate any further.

Of the six candidates, four were general education classroom teachers, one was an emergent bilingual specialists, and one was a paraprofessional/bilingual tutor. All participating teachers worked at local elementary and middle schools, including K-5 and K-8 settings. Four participants identified as European American, white, or Caucasian, one identified as Hispanic or Latino, and one identified as mixed race.

All participants were given a pseudonym after the first focus group interview.

Mary was a 45-year-old female who identified as European American. She had 18 years teaching experience and was currently teaching fifth grade. She has experience and educational background in teaching emergent bilingual students and previously taught in out of area schools.

Patricia was a 28 year-old female who identified as European American. She had three years teaching experience and was currently teaching third grade. She recalled enrolling in multicultural coursework as part of her credential program, but felt that “the course did not focus on how to address culture in the classroom.”

Jennifer was a 49 year-old female who identified as European American. She had over twenty years of teaching experience and is an emergent bilingual specialists. She has pushed for a dual immersion program in the past and uses “multicultural literature on a daily basis” in her classroom.

Elizabeth was a 40 year-old female who identified as Filipino American. She had over ten years teaching experience and has taught in several states. She has recently taken

an interest in multicultural literature and is “passionate about exploring different cultures.”

Linda is a 39 year-old female who identifies as Hispanic or Latino. She had experience working with emergent bilinguals and parents. Her responsibilities as a bilingual aide is to help emergent bilinguals and recent immigrants “adjust to the general education classroom.”

Teacher and Paraprofessional Interviews

Two oral interviews were conducted with each candidate in school classrooms. The initial interview was conducted as a focus group, and the final interview were conducted individually. During the first focus group interview, I read the agreement to participate form, explained the potential risks and benefits, and gave each participant a pseudonym. I explained that in a small school district, it might be possible that others would be able to identify their true identifies, and that this could potentially impact their current job positions. No participant expressed concern and all were given assurances that every measure would be taken to protect their true identifies.

Interviews were recorded using a handheld cellphone and a list of questions to serve as a guide. All recordings were then transferred to a Google file, transcribed and kept in a locked file cabinet, along with participants', consent forms, email addresses, and phone numbers. Names were kept locked separately. The cellphone remained under a passcode for the duration of the research study.

Participants were asked 28 semi-structured questions over the course of two interviews (see Appendix B). These interviews began in the fall with a focus group and ended in the spring with one-on-one interviews. The questions solicited information about the participants' experiences with multicultural issues in education, and familiarity with social justice terms, including racism, prejudices, and discrimination. Additionally, participants were asked about their familiarity with multicultural literature, authors, illustrators, and topics. They were asked to describe the types of multicultural topics they cover in their classrooms, including who they cover, why, when, and how. Participants were also asked how they felt about the support they received from the district in helping address the cultural needs of their students. All six participants contributed to the focus group and follow-up individual interview. Also, each participant responded to clarifications questions.

All oral interviews were conducted between November 2015 and March 2017. Every interview was recorded using a handheld cellphone. I transcribed the interviews using my laptop computer. I felt it was important to transcribe each interview because it provided a sense of accountability and validity to each response. If for some reason the recording was "inaudible," I could refer to notes or ask clarifying questions after reviewing and transcribing each recording. If I could make out what each individual said I would complete each sentence. If asking clarifying or follow up questions continued to result in incomplete thoughts I wrote "inaudible" for that sentence. For all questions, focus group or individual, see Appendix B.

After each interview, I listened to the recording and took notes. After all interviews, both focus group and individual were complete, and notes were finished, I began transcribing them. I transcribed all interviews verbatim and highlighted sections that seemed important or noteworthy. As themes emerged from the data, I also highlighted whole quotes that were representative of those themes. I put all quotes into categories by theme. The themes that emerged as most salient were 1) lack of culturally responsive pedagogy awareness, 2) lack of cultural representation in the classroom, 3) people of color were only highlighted during specific times of the school year, and 4) curriculum that failed to address the cultural needs of students of color.

Cultural Awareness Questionnaire

In addition to interviews, all participants were invited to complete a questionnaire during the fall of 2015. The questionnaire was completely anonymously using Survey Monkey. 100% of participants completed the questionnaire. The instrument was a 28 item questionnaire that provided an inventory of the cultural diversity awareness of each participant. The Cultural Diversity Awareness Inventory (Larke, 1990, p. 23), CDAI, includes five domains that measure: general cultural awareness, culturally diverse families, cross-cultural communication, assessment, and creating a multicultural environment (Larke, 1990). Responses to the survey questions on the CDAI were in the form of a 5-point Likert scale ranging from 1 = Strongly Disagree to 4 = Strongly Agree. Each survey question had a possible rating of one to four. A rating of one indicated that the participant “strongly disagreed,” while a rating of four indicated that the participant,

“strongly agreed,” (Larke, 1990), (see Appendix B). No identifying information was asked of each participant, including demographic, age, sex, or teaching experience in order to allow for participants to answer anonymously.

Student Participants

Student participants were selected as a convenient sample because I had access to students on a weekly basis in my class. All students turned in and completed a permission form that allowed them to participate in the study. The permission forms were sent to parents and later stored under lock and key to protect the identity of participating students and parents (see Appendix C). Additionally, as a primarily action research approach the inquiry was established in a single classroom setting over the course of two years.

According to the California Department of Education (2016), the school district has approximately 4,160 students and is located in a rural, coastal setting in northern California. Of the 4,160 students, 888 are Hispanic or Latino, 569 are Native American, 213 are Asian American, and 12 are Pacific Islander, 27 Filipino, 43 African American, and 2,237 White. One hundred seventy reported two or more races. In total, minority students made up approximately 46 percent of the total student population. White students made up approximately 54 percent of the total student population. By comparison, the California Department of Education reports 84 percent of the district staff identifying as White. The school that formed part of the action research is one of the only minority majority schools in the district. This school identified 64 percent of students reporting as minorities, including Hispanic or Latino, African American, and

Native American. Of the total students 36 percent identified as White. Student participants included 60 students from various backgrounds, including European American, Hispanic or Latino, African American, and Native American.

Conclusion

The interviews and Cultural Diversity Awareness Inventory questionnaire provided much insight into participating teacher understandings of multicultural literature, practices, terms, and definitions. The action research phase provided opportunities for identifying the lack of cultural representation in classroom literature as a problem. Lack of cultural representation in classroom literature helped support included data to support findings, and the opportunity to act on evidence and evaluate results. Additionally, as a result of the action research, additional questions were raised by the data and next steps were considered. Finally, themes were established and the data was triangulated to help support the literature and findings. The next chapter provides results specifically in the following themes: 1) lack of teacher cultural diversity awareness (CDAI), 2) lack of teacher support for multicultural process, 3) problematic curriculum, and 4) student consciousness development through the implementation of multicultural literature.

CHAPTER 4: RESULTS

Introduction

This research sought to understand how multicultural literature can be used to address cultural gaps that are present between teachers and students in rural classrooms. In this chapter, I present the results of the data I collected, including focus group and interview themes, the questionnaire, implementation of multicultural literature through action research, and student work samples. The themes that developed from the focus groups, interviews, and questionnaires include: 1) lack of teacher cultural diversity awareness, 2) lack of teacher awareness and experiences with multicultural literature, 3) lack of current adopted materials, curriculum, and literature with diverse cultural representations, 4) lack of student awareness and exposure to multicultural literature, and 5) student observed changes in perceptions and attitudes with the implementation of multicultural literature.

The action research process includes five steps: 1) identification of a problem area, 2) collection and organization of data, 3) interpretation of data, 4) action based on data, and 5) reflection. This chapter will also discuss the identification of a problem area. In order to identify whether a cultural gap existed, between teachers and students, I conducted a Cultural Diversity Awareness Inventory (CDAI). The CDAI is a checklist designed to assess teacher attitudes, beliefs, and behaviors toward culturally diverse students (Larke, 1990, p. 23). The checklist consists of a series of 28 items to which

participants indicate the extent of their agreement or disagreement on four measures: 1) general cultural awareness, 2) working with families, 3) using effective communication strategies, 4) conducting accurate assessments, and 5) utilizing multi-cultural methods and materials.

Lack of cultural diversity awareness in teachers and the lack of cultural representation in adopted materials, curriculum, textbooks, and literature prompted this action research approach. Teachers reported having taken multicultural education courses as part of their credentialing and induction programs. Additionally, teachers also reported being aware of cultural differences in their classrooms. A salient theme among teachers is the idea of “treating all students the same” regardless of cultural background. This color blind approach suggests that teachers believe they are addressing the needs of all students, including minority students. This reflects the fear that the teacher may be biasing their work to the disadvantage of students of color. As a result, this could potentially serve as an impediment to introducing appropriately multicultural materials. Furthermore, teachers reported teaching multicultural topics, including those related to Martin Luther King Jr., Ruby Bridges, Harriet Tubman, and Cesar Chavez. However, teachers reported teaching on these topics during specific times of the school year. In the course of this study, I found problematic curriculum, lack of cultural awareness and acceptance by teachers, and student consciousness development.

Lack of Teacher Cultural Diversity Awareness (CDAI)

Teachers participated in a Cultural Diversity Awareness Inventory (CDAI) which measures attitudes related to: 1) general cultural awareness, 2) culturally diverse families, 3) cross-cultural communication, 4) assessment, and 5) creating a multicultural environment. The CDAI is a 28 item questionnaire. Questions one through five measured cultural differences between teachers and students, including identifying students by their ethnic background. Questions six through eleven measured interactions between parents and teachers outside of the classroom. Cross-cultural communication was measured with questions 12-17 which measured whether teachers addressed and corrected the use of non-standard English in their classrooms. Assessment was addressed by questions 18-21 which measured whether teachers make modifications for students to accommodate learning styles, or refer students for testing based on cultural or language differences. Finally, creating a multicultural environment (questions 22-28), measured the use of multicultural instructional methods and materials in a multicultural classroom environment (see Appendix B).

Teachers reported being more culturally aware in domains one, two, and three while being least culturally aware in domains four and five. The results are as follows:

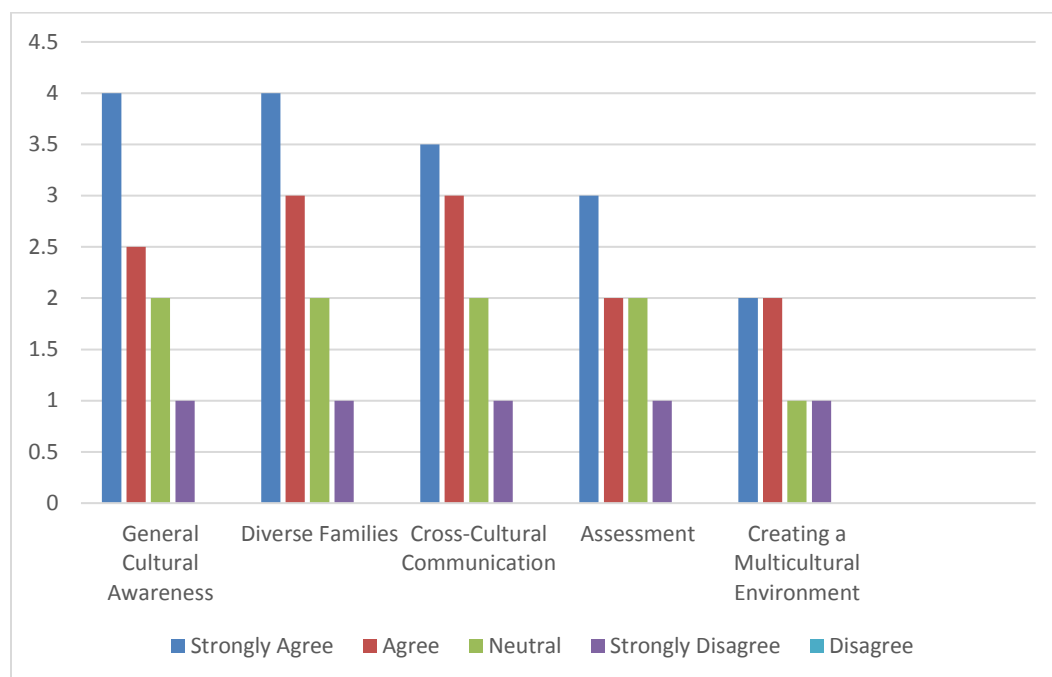


Figure 1. Level of Cultural Diversity Awareness

The results of the Cultural Diversity Awareness Inventory suggests that participating teachers had a general understanding of cultural awareness in their classrooms (differences in the cultures within their classrooms), were aware and could communicate with diverse families (using school resources such as translators to do so), cross-cultural communication (allowing students to use home language in the classroom). However, areas where teachers lacked cultural awareness were in assessment and in creating a multicultural environment. While teachers reported teaching “multicultural curriculum.” Teachers reported only addressing historical figures of color during specific times of the school year. For example, they would only teach about Martin Luther King Jr. during the month of January: “I use a heroes unit during the month of January that

includes Martin Luther King Jr.” “I teach about Cesar Chavez in March, around his birthday.” “I make sure to highlight minorities on specific months.”

Lack of Teacher Support for Multicultural Practices

Teachers participated in a focus group that measured their awareness and understanding of social justice terms, including: racism, culture, identity, school culture, social cultural process, social and cultural capital, culturally responsive pedagogy, community cultural wealth, and microaggressions. Participants were asked to define each term on a poster using a “post it” note. All responses were anonymous and teachers were encouraged to define each term without the fear of being right or wrong. Teacher responses and definitions are provided in Table 1.

Table 1. Defining Social Justice Terms

Term	Participant Definitions
Racism	“Fear,” discriminatory beliefs and actions based upon the race of another person,” “someone is outcaste because of the color of their skin and/or where they’re from,” “to dislike even hate a specific race,” “negative attitudes toward others because of differences,” prejudice against a race or culture,” “unequal opportunity,” “divides,” “the unknown,” “deeply ingrained”
Culture	“The shared beliefs, values, art, and language of a people or group of people,” “a variety of diversity, religious beliefs, and languages of different people and the foods, arts, and traditions of their lives,” “which do I belong with?” “beliefs,” “can shape your identity perception, etc.,” “what makes you—you: traditions, backgrounds, and family,” “morals, values, and beliefs,” “the beauty of our diversity,” belonging to a group,” “where one is from, traditions passed down from family,” “traditions, expectations, lifestyle gained from my heritage,” “shared beliefs, values, art, language,” “the ‘roots’ of me,” “mine and my family’s traditions and beliefs”
Identity	“Where do I belong?” “what a person feels about self or identities about self,” “feeling good about who you are,” “prejudice—hate because of how someone ‘looks,’” “affects how we see ourselves,”

Term	Participant Definitions
	<p>“who do we relate to,” “how people see themselves, the things they feel represent them,” “the way you connect yourself to your communities,” “awareness of self,” “who I am,” “how I see myself and group I belong to,” “knowing where one comes from and who they are,” “how I see myself,” “who you really are as opposed to who ‘they’ think you are”</p>
School culture	<p>“the beliefs and values and activities which are contained within a school,” “the atmosphere we create at school,” “family, feelings, and acting,” “expectations and acceptance with in the school environment,” “community cohesion,” “norms and values of a school,” “how the school environment feels, ho you feel when you are there, what they beliefs are there,” “we make it,” “school family we have,” “positive relationships,” “what is expected of students to learn to be a student”</p>
School Cultural Process	<p>“Learning how to live within you own culture in society?” “how different cultures fit into society,” “process of social understanding of a culture,” “how one acts within their social norms, steps they have to follow” “ the developmental process in which a culture is developed in a person or a group of people,” “norms within one’s culture,” “integrating birth culture to new one,” “integrating what is socially okay but stays true to your culture,”</p>
Social and Cultural Capital	<p>“a student’s own offerings,” “what an individual, individuals, or families believe they can contribute to the table based on abilities or experiences,” “the unspoken advantages inherent to a cultural group,” “where one stands in society caused by steps of classes (middle class),” “social benefit of working together,” “?” “capital gained from my social or cultural standing,” “what we gain as individuals and groups from being a part of our culture and society,”</p>
Culturally Responsive Pedagogy	<p>“awareness of different perspectives and backgrounds,” “bring in/include all perspectives always,” “knowing who your students are and responsive to their learning process,” “learning—teaching that can stop/slow racism,” “teaching that values the cultural experiences of the individual learners—that uses those experiences as a way to increase learning and empower the individual learner,” “being mindful of all students,” “teaching to respond to all cultures”</p>
Community Cultural Wealth	<p>“harnessing community members of various backgrounds to foster positive change,” “how diversity enriches our collective culture,” “a community rich in accepting it’s diversity,” “the wealth of different cultures in a community,” “supports for individual values and groups,” “helps support individuals,” “having advantages over others in a community,” “how many positive representatives from my culture are in my community, does my community know respect</p>

Term	Participant Definitions
	us?" "the wealth of diversity we already have," "families celebrating traditions (quinces, Cinco de Mayo)," "community has community center, sidewalks, streets/lamps, activities for kids, property taxes to pay for better schools etc.," "working together honoring all working collaboratively," "the resources available in a community to encourage relationships and to resolve the challenges and obstacles that are there"
Microaggression	"I'm not sure," "potential to become 'bigger,'" "specific hostile acts toward a member (perceived) of a group," "aggression within a culture to people within that culture or community—that do not fit the accepted norms or expectations of that culture," "small injustices to my culture—things that are not overt, but hurtful," "frustration in kids?" "Aggression focused at a specific group," "small behaviors that are aggressive—sometimes so small they aren't seen by others," "hidden frustrations?" "ways students react within the classroom playground etc.," "acts of aggression purposefully or maybe not but they happen all the time"

The results of the focus group reveal that some teachers lacked cultural awareness. Teachers were able to define specific terms related to social justice, but did not understand how it would work in their classrooms. Participating teachers were also provided with resources and were encouraged to discuss how to find culturally relevant books.

Problematic Curriculum

As part of the qualitative approach to action research, several data points were considered. This included measuring cultural representation in current adopted materials, textbooks, curriculum, and classroom literature. The adopted Social Studies curriculum for fourth grade included *Our California* produced by Pearson Scott Foresman. The textbook is broken into five units: 1) The Land of California, 2) Early People in

California, 3) Early History to Statehood, 4) Growth and Development Since 1850, and 5) California Government. Each unit highlighted key California historical figures. The racial and ethnic makeup of each historical figure is displayed in the figure below:

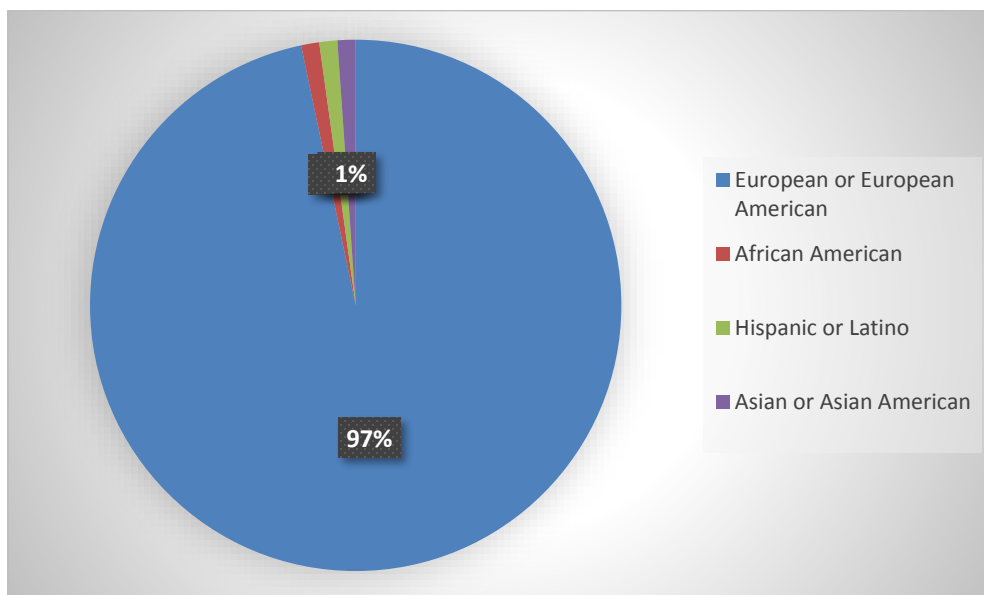


Figure 2: *Our California* Ethnic and Racial Representation

European or European American historical figures were represented 97 percent of the time, while people of color were only represented three percent of the time. No California Native American figure was highlighted. Additionally, women represented only two percent of historical figures highlighted in the *Our California* curriculum:

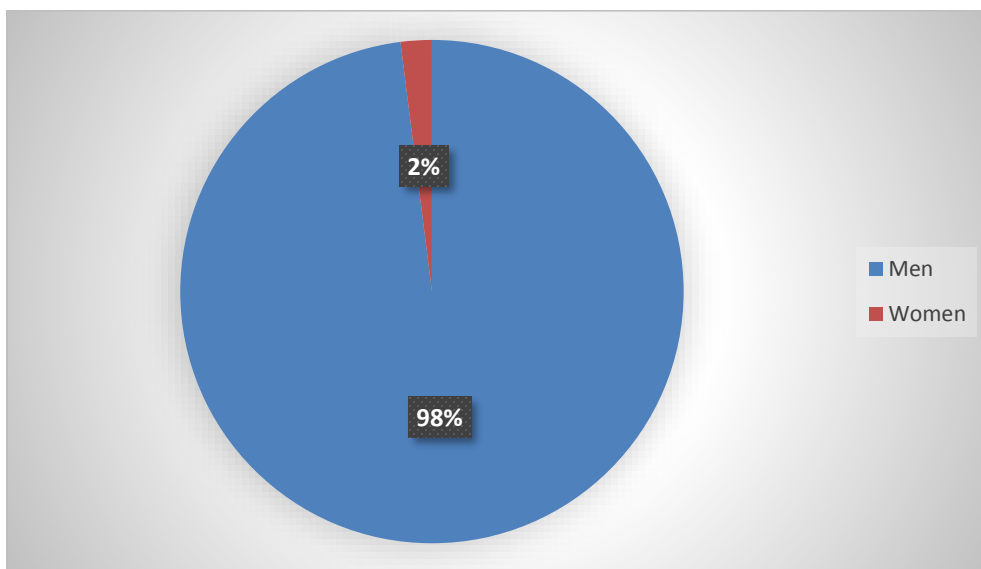


Figure 3 Our California Gender Representation

The adopted social studies curriculum also failed to address the hardships faced by minority groups in California. The historical narrative was dominated by the European groups that explored and later populated California. A section on Early People in California includes topics on: *How did early people live in California? How did early Europeans come to California? How did the Spanish change how California Indians lived? What was Spain's influence in California? What was life like in Spanish and Mexican California? Where were California's settlements? How and why did people travel to California? And, how did the movement of people and ideas change in California?* The focus being primarily on the settlement and contributions of European Americans.

The present curriculum also included problematic language/values such as using the terms “illegal,” when identifying undocumented immigrants to the United States, and “Indian” and “savage,” when identifying Native Americans. Current adopted language

arts materials, curriculum, textbooks, and literature also lacked significant cultural representations.

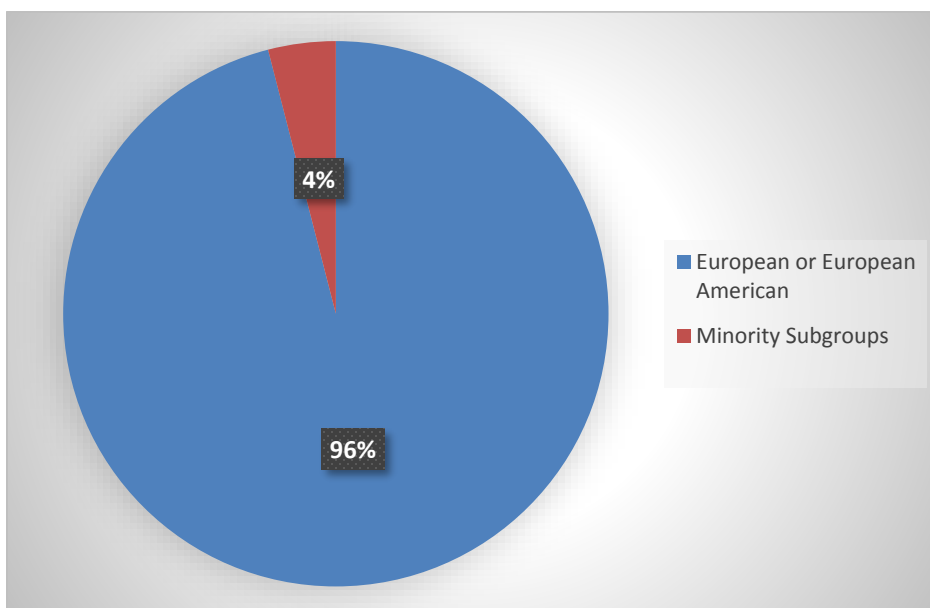


Figure 4. Cultural Representation in ELA Curriculum and Literature

Student Consciousness Development

I used field notes to record student cultural diversity awareness. The notes included quotes and discussions that students had both in structured and or organic situations. Prior to the implementation of multicultural curriculum it was common for students to use derogatory terms such as: “gangster” to describe African American males, “wetbacks” to identify undocumented immigrants, and discouraging Spanish-speaking students from using their home language in school settings. Additionally, some students would openly discuss their joy for presidential candidate and then president Trump’s chant of “build that wall.” Prior to the implementation of multicultural literature students

exhibited a degree of bullying behavior, collaborating and working together presented obstacles for some students. Growth mindset and motivation in minority students was nonexistent. For example, boys would be mocked for wearing pink. Students of color would hide their true identifies and identify as American and not as Latino or Native. Also, Spanish speaking students made sure they did not use their home language at school.

As a result of the implementation of multicultural literature, students began the process of consciousness development. Students started becoming conscious of their world. For example, they became aware and questioned the 2016 presidential election. Additionally, students started questioning the fairness of their world, including the prospect of Donald Trump being president and the implications for people of color. Also, students developed the vocabulary and dialogue that was important in understanding their world. For example, they started understanding the concept of fairness and its historical implications. Also, students were engaged in social justice and the need to make positive changes. For example, *Familias unidas por la justicia* were invited to discuss the harsh working conditions of migrant workers in Washington, California, and Mexico. The *Familias unidas por la justicia* organization represented people working for Driscoll, a major supplier of berries in the United States. Upon learning and comparing the harsh working conditions of present migrant workers and those who lived during Cesar Chavez's time, students advocated for writing letters to Driscoll and sought to grow strawberries in the classroom to protest harsh working conditions for migrant workers.

Prior to the implementation of multicultural curriculum students lacked the vocabulary and knowledge to discuss social justice issues. For example, students defined a social justice movement as, “a movement is when you spend time with your family.” After the implementation of multicultural curriculum students reported the following in small focus groups: “segregation is an injustice,” “injustice means not free, no peace, it’s not good, not freedom, *la migra*, racism, discrimination, hunger, being homeless, being afraid, being abandoned, no money, no support, not being treated the same, killing animals, slavery, no clean water or clothes, war, people dying no food, being afraid, being abandoned, a president who takes away our freedom, streets to walk where they won’t give us tickets for random reasons, not letting us speak, not taking care of pets, causing people to die, Donald Trump, racism, building walls, taking dogs to the pound, taking families away, taking away our friends, taking our homes.” These all represented concerns and situations that students felt were an injustice.

As students developed the vocabulary or understanding of social justice issues they defined justice as: “peace, freedom, keeping our families together, keeping our pets, no racism, being kind, sharing, no one losing their houses, giving stuff for free, free health care, keep our lives with dignity and freedom, having clothes, having water, equality, having friends, accepting, working together, free education, equal schools, picking up trash, recycling, fairness, better policing, better jobs for everyone, getting paid more, better homes, equal, liberty and justice for all, education, and rights.” This demonstrated awareness and understanding of social justice issues.

Students also came up with ideas on how to fight injustices in their communities. Their ideas included: “protesting, talking nicely, talking to people in charge, using words/making signs, standing up for people, writing letters to the principal, make a video, better school lunches, free education, free health care, free housing for the homeless, writing letters to Donald Trump, being allowed to use Spanish, providing food for the homeless, not dressing up like a homeless person for Halloween, standing up for people, better policing, political pressure, cleaning our school, helping pick up trash, recycling, boycotting, getting the community involved.” This sparked a sense of urgency among students.

Conclusion

After each interview, I listened to each recording and took notes. After all interviews, both focus group and individual were complete, and notes were finished, I began transcribing them. I transcribed all interviews verbatim and highlighted sections that seemed important or noteworthy. As themes emerged from the data, I also highlighted whole quotes that would represent these themes. I put all quotes into categories by theme. The themes that emerged as most salient were: 1) lack of culturally responsive pedagogy awareness, 2) lack of cultural representation in the classroom, 3) people of color were only highlighted during specific times of the school year, and 4) curriculum that failed to address the cultural needs of students of color.

After identifying the problem and validating it through quantitative and qualitative data I implemented multicultural literature, using multicultural books (see

Appendix D). I kept a journal and analyzed notes to determine themes. The themes that emerged as most salient as a result of the action research include: 1) student consciousness development, 2) students questioning the fairness of their world, and 3) student social justice awareness. These findings support the literature on multicultural education and many of the attributes outlined by Howe and Lisi (2011). The next chapter will analyze the results of the data collected.

CHAPTER 5: DISCUSSION

Introduction

This chapter will discuss the interpretation of data, actions taken on evidence, and evaluating concluding results. Action research includes five phases: 1) identification of problem area, 2) collection and organization of data, 3) interpretation of data, 4) action based on data, and 5) reflection. As a result of action research, several themes were identified including: 1) lack of teacher cultural diversity awareness, 2) lack of teacher support for multicultural practices, 3) problematic curriculum, and 4) student consciousness development. These findings support many of the principles of multicultural education found in the literature including bias in adopted curriculum (Gay, 1994, 31), lack of content integration (Banks & Banks, 2004, p 56), lack of teacher cultural awareness or exposure (Banks, 2008, p. 29), reinforcing the ideas that multicultural education practices fight racism, benefit all students, and address social justice through critical pedagogy (Nieto & Bode, 2008, p. 44). Also, the findings support the idea that multicultural education helps individuals gain greater self-awareness through cross-cultural connections and that it reduces the pain and discrimination that ethnic or racial groups experience (Howe & Lisi, 2014, p. 19). These connections to the literature will be discussed in this chapter.

Culturally Responsive Pedagogy

A major obstacle to multicultural curriculum includes the lack of teachers who are willing to transform their classrooms. As highlighted by the literature, the four main themes of multicultural education includes: 1) a commitment to being culturally responsive, 2) a process of changing pedagogical approaches, 3) a process of expanding the curriculum, and 4) systemic change (Howe & Lisi, 2014, p. 20-21). The key player in all four of these themes is the teacher. The teacher must be willing to make the commitment to change their teaching practices and environment in order to meet the needs of all students, including students of color.

The Cultural Diversity Awareness Inventory suggests that participating teachers had the knowledge and awareness of the cultural differences that are present in their classrooms. High marks were given to general cultural awareness, addressing diverse families, and cross cultural communication. These results indicate that teachers are familiar with multicultural concepts. However, the results also suggests that teachers lacked the knowledge or willpower to implement multicultural curriculum in their classrooms. This is a key measure addressed by the literature. Teachers lack the cultural awareness or experience to address multicultural issues in their classrooms (Banks, 2008, p. 29). In fact, many teachers reported only teaching or discussing famous minority historical figures during specific times out of the school year. This includes teaching or discussing Martin Luther King Jr. during the month of January. Additionally, teachers also had a difficult time naming important authors of colors or could not identify using books written by people of color. In essence, not much importance was placed in knowing who the author is. It is important to note that most European or European

American authors, such as Dr. Seuss, are regularly addressed and are present in classroom settings. Clearly there was a lack of meaningful multicultural literature present in the classroom. There is a need for cross cultural connections that include the perspectives of diverse groups (Nieto & Bode, 2008, p. 56).

Teachers were familiar with social justice terms. Participants defined racism as, “discriminatory beliefs and actions based upon the race of another person,” “to dislike even hate a specific race,” negative attitudes toward others because of differences,” and “unequal opportunity.” Furthermore, participants defined culture as “the shared beliefs, values, art, and language of a people or group of people,” morals, values, and beliefs,” “where one is from, traditions, expectations, lifestyle gained from my heritage, and shared beliefs and values.” Teachers defined identity as “what a person feels about self or identifies about self,” “how we see ourselves,” the way you connect yourself to your communities,” and “awareness of self.” These suggests that participating teachers were familiar with social justice terms. Teachers defined school culture as “the beliefs and values and activities which are contained within a school,” “the atmosphere we create at school,” and “community cohesion.” However, similar to the CDAI checklist, teachers lacked cultural awareness when it came to addressing it in the classroom through a multicultural approach. These findings suggests that teachers in this rural district are in need of additional professional development opportunities. While teachers many understand multicultural terms, they may lack the knowledge of how to implement it in their classrooms (Gay, 1994, p. 45).

Participants struggled defining school culture process, social and cultural capital, culturally responsive pedagogy, community cultural wealth, and microaggression. These terms are essential in understanding multicultural education and literature. Teachers defined school culture process as “learning how to live within your own culture in society,” “how different cultures fit into society,” how one acts within their social norms, steps they have to follow,” and integrating what is socially okay but stays true to your culture.” In contrast to these views, social cultural process is broadly defined as the social construction and norms deemed appropriate by the dominant culture in the literature (Horning, 2013). For example, a minority student may feel compelled to hide their bilingualism on accepted school culture. In other words, the school culture may not reflect the culture or experiences of students of color. Participating teachers were also challenged to define social and cultural capital. Their definitions included: “a student’s own offerings,” “the unspoken advantages inherent to a cultural group,” “social benefit of working together,” and “what we gain as individuals and groups from being a part of our culture and society.” T.J. Yosso (2005) defines social capital as students’ “peers and other social contracts,” which places an emphasis on how students use these contacts to navigate other social institutions. This also led to a discussion about community cultural wealth and microaggressions.

The literature clearly states that teachers must be committed to addressing their own biases and prejudices as well as their own pedagogical approaches. The general themes described the literature are fundamental in addressing this issue. These themes include: 1) a commitment to being culturally responsive, 2) a process of changing

pedagogical approaches, 3) a process of expanding the curriculum, and 4) systemic change (How & Lisi, 2014, p. 20-21). This lack of cultural awareness in terms of pedagogical approaches and its place in the classroom presented a problem that led to action research. Furthermore, in order to understand culture in the classroom it was important to discuss teacher experiences with multicultural literature.

Cultural Bias in the Curriculum

As part of the focus group teachers were presented with examples of multicultural literature texts. Additionally, teachers were asked to converse and share out their own experiences with multicultural text. Several themes developed out of these conversations. First, teachers claimed to use multicultural literature in their classrooms. Second, teachers could not name authors or illustrators of color. Third, multicultural figures were only represented or taught during specific times of the school year. These themes suggest, as the CDAI and teacher definitions also suggest, that participating teachers in general did not fully understand multicultural pedagogy and multicultural education practices. Furthermore, teachers were also presented with examples of text that at one point were deemed culturally responsive. This supports many of the issues addressed by the literature concerning adopted curriculum (Gay, 1994, p. 34). One example included *Arrow to the Sun: A Pueblo Indian Tale*, by Gerald McDermott. Many teachers shared they had read the book in the past in their own classrooms.

According to Kathleen T. Horning (2013), *Arrow to the Sun* was published by Viking in 1974, a time when “librarians were immersed in the politics of children’s book

selection.” While this award winning book was criticized for portraying Native American characters negatively, stereotypically, or as an object of pity. In fact, Mary Gloyne Byler, a member of the Eastern Band of the Cherokee Indians of North Carolina is quoted as saying, “it is time for American publishing houses, schools, and librarians to take another look at the books they are offering children and seriously set out to offset some of the damage they have done. Only American Indians can tell non-Indians what it is to be Indian. There is no longer a need for non-Indian writers to ‘interpret’ American Indians for the American public.” In other words, *Arrow to the Sun* is not culturally responsible because it is written from the perspective of a non-Native author. Furthermore, it stereotypes and creates a sense of pity for the Native American characters present in the book.

According to the literature, Native Americans represent a group that has been stereotyped and distorted in children’s books. For example, stereotypical books on Native Americans tend to ignore their cultural heritage and instead focus on “feathers and animal clothing” as a result readers may develop inaccurate depictions of different Native American cultures (Roberts, Dean & Holland). Furthermore, Knoeller (2005) concludes that schooling results in a disconnection in U.S. society that includes a lack of knowledge about Native American groups. As a result, people tend to overlook or not understand the stereotypes that are present. In fact, some participating teachers could not identify why these types of children’s books were not culturally responsive, “I guess I don’t have an eye for it.” This lack of cultural awareness in terms of literature is important.

Participating teachers were also presented with a checklist, developed by the University of North Carolina at Chapel Hill, for evaluating multicultural literature. The checklist consists of seven sections that address the following: 1) Determine the author's perspective and expertise. For example, what source material informs the author's writing? 2) Watch out for stereotyping in characters or cultures. For example, does the author use condescending tones toward minority characters? 3) Assess illustrations for authenticity and accuracy. For example, do characters have recognizable features of their culture? 4) Check that the cultural details are current and correct. Is historical information correct? 5) Analyze the storyline and characters for tokenism or typecasting. Are majority characters dominant while minority characters remain submissive? 6) Look for multidimensionality and interconnections between characters. Does the storyline bring diverse characters together in a realistic way? And 7) consider multicultural book awards and honors.

According to the literature, multicultural curriculum should include specific approaches. A well designed multicultural curriculum includes: opportunities for students to rely on their own culture as a means to learn about other cultures, promotion of positive ethnic identity, fosters positive relationships between students of various cultural backgrounds, builds on personal knowledge of a student's own culture and that of other people, helps students acknowledge and creates awareness of "issues concepts, and events from the perspectives of other people," and helps students use their knowledge of other cultures as a way to resolve social problems as multicultural persons (Banks, 1992, p. 34). As the quantitative data in this study suggests, multicultural perspectives and

cultures are not being represented in currently adopted materials, curriculum, textbooks, and literature. While the district that is included in this study is rural, the demographics include 46 percent as minority identifying students while 54 percent identified as European American. However, the social studies material for fourth grade only addressed or included minority historical figures three percent of the time. The rest of the time White historical figures were represented. This is significant because it creates an environment or school culture where minority students do not have a presence in the materials or topics being discussed. In other words, students of color do not have a role model to look for in the curriculum.

In addition to the adopted social studies curriculum, the adopted English Language Arts curriculum also fails to address the needs of students of color. In fact, the ELA materials, curriculum, textbooks, and literature includes students of color three percent of the time. Again, students of color lack the opportunity to rely on their own culture when learning about other cultures (Nieto & Bode, 2008, p. 67). As a result, teachers and students lacked the resources to address cultural differences and topics related to race, discrimination, and culture in their classrooms. More broadly speaking, the systems and policymakers failed to adopt culturally responsive curriculum and the opportunities for cultural development among teachers. In fact, as presented in the literature, traditional curriculum has been slow to reflect these principles (Gay, 1994, p. 31). For this reason Banks (1992), along with the National Council for Social Studies (NCSS), developed a series of Curriculum Guidelines for Multicultural Education.

The Curriculum Guidelines for Multicultural Education is a useful resource for developing and revising curriculum. In order for multicultural education to be successful the entire school community should be willing to have a positive multicultural climate through effective interactions and communications. The curriculum uses the diverse resources of the community to engage in collaborative learning. Another important step requires that, ideally, makeup of the faculty and staff of the school should reflect the community it serves, as well as a wider representation of the country. Staff and faculty demographics became a major cornerstone of the early multicultural reforms of the 1960s and 1970s. In addition, the cultural learning styles of students should be used as a way to understand the history and experiences of different people and cultures who are part of this country (Banks, 1992). Furthermore, the curriculum should reflect diversity in order for students to be successful in a multicultural society, and take into account student experiences in order to synthesis teaching: “the assessment process and methods should reflect the culture of the student experiences” (Banks, 1992, p. 33). Banks (1992) contends that if such curriculum is adopted the opportunity exists to close the achievement gap, help students increase their knowledge and understanding of culture, help students identify bias, stereotypes, and inaccuracies, while creating an environment where all students have an equal chance of success through varied learning styles. Whether textbooks are changed or not, it is important to note that the United States will continue to grow as a multicultural society. The quantitative data suggests that that teachers, students, and the curriculum, books lacked the cultural awareness that was needed to address cultural gaps in the classroom as presented by the literature. This

identified a problem that contributed to the action research approach and implementation of multicultural curriculum.

Self-Awareness through Cross-Cultural Connections

Teachers developed an awareness for cultural differences in the classroom and the implications of not addressing those differences. Anglo students gained an appreciation, acknowledgement, and acceptance of people of color. They valued cultural differences in the classroom, “can you teach us Spanish?” This validated the home language of emergent bilingual students. In addition, Latino students began to “claim” space within the classroom. They felt they could talk openly about their fears including topics related to the 2016 presidential election, “my family could face deportation if Donald Trump is elected president” or “my family has been discriminated against.” Furthermore, Native American students were able to see themselves represented in the curriculum. Students embraced their identities and openly discussed their histories. For example, they were willing to discuss grandparents/great grandparents being forced into boarding schools. Students also began to believe that they could make positive changes in their community. Social justice through writing letters to elected officials about Donald Trump, writing letters to our principal/librarian about purchasing diverse books, writing letters to Driscoll demanding fair working conditions for migrant workers and boycotting and growing strawberries in the classroom to protest Driscoll were organic social justice movements that students developed on their own.

How does multicultural education change perceptions and attitudes in teachers and students? The results validate many of the points presented in the literature. Through the implementation of multicultural literature teachers and students were challenged to evaluate biases, assumptions, and stereotypes. As a result, the multicultural topics discussions discussed presented students with opportunities to address racism. Additionally, the multicultural literature presented became part of the mainstream curriculum. State standards and topics were covered through multicultural literature. Based on student responses it is clear that all students benefited from the implementation of culturally responsive literature. Students of color were validated while European American students gained an appreciation for cultural and ethnic alternatives. Furthermore, students were challenged to address inequalities by addressing social justice issues in an attempt to improve society. This research, reflects the benefits identified in the literature for implementation of multicultural education. Finally, the research study presents a viable argument for using multicultural literature for addressing recent ACLU lawsuits against the district under study, the lack of teacher cultural awareness in implementing multicultural education, and the lack of diverse cultural representations in adopted curriculum and materials.

Conclusion

The findings reinforced many of the research present in the literature. An analysis of adopted curriculum found that it provided students with a Eurocentric narrative. As a result, students of color lacked the opportunity to see themselves in the curriculum (Gay,

1994, p. 31). Additionally, teacher interviews found that multicultural topics were only discussed during specific times of the school year. For example, Martin Luther King Jr. was integrated into the curriculum when it was convenient, during the month of January. Also, authors, characters, and historical figures of color were often showcased as add-ons to the greater European narrative, lacking critical content integration of people of color (Banks & Banks, 2004, p. 56). The implementation of multicultural literature helped foster an environment to combat racism, address social justice, provide opportunities for self-awareness through cross-cultural connections, and benefited all students, not just students of color. Again, these values were supported by the literature (Nieto & Bode, 2008, p. 44). Finally, the teacher action research approach created an opportunity for critical pedagogy and additional professional development to unfold. Critical pedagogy, the essence of what equitable teaching and learning should serve as a framework potential professional development (Howe & Lisi, 2014 & Gay, 1994).

CHAPTER 6: CONCLUSION

There are several limitations to consider for future researchers. The data is limited by the number of participants. For instance, only between six through 20 teachers participated out of over 200 district employees. Furthermore, only 60 fourth graders out of 4,200 students participated. Recommendations for future researchers include adding more students to the research study or conducting a district wide Cultural Diversity Awareness Inventory. Additionally, there were limitations in the action research approach. Future researchers may consider including principals and other teachers in the action research process. This could facilitate and measure student outcomes across classrooms and school settings. Also, recommendations include professional development for teachers to gain a better understanding of cultural diversity awareness. This includes, investing in curriculum that meets the recommendations of Banks (2011) and others.

In order to understand the importance of multicultural education, it is essential to discuss changing demographics and immigration in the United States. Immigration has become a polarizing issue in American politics (Nieto, 2013). As a result, Democrats and Republicans have been unable to find common ground on an issue that is affecting millions of people across the country. The broad spectrum of policy associated with immigration has sent mixed messages from competing states; those in favor of comprehensive immigration reform and those opposed to such measures (Nieto, 2013). For example, Arizona and Georgia have passed strict immigration laws in an attempt to

limit the number of undocumented immigrants in their states (Nieto, 2013). Politicians who co-sponsored these bills justified their actions as an economic necessity. They have argued that legalizing millions of undocumented immigrants would reduce job opportunities and result in additional costs to the government. However, these laws have created cultural gaps between White communities and communities of color (Nieto, 2013). Other states have passed less restrictive laws. For instance, California recently approved driver's licenses for undocumented immigrants (Nieto, 2013). In addition, Maryland recently passed their version of the Dream Act, which allows undocumented students to pay in-state tuition at public colleges and universities (Nieto, 2013).

At the federal level, Congress has been unable to pass comprehensive immigration reform (Nieto, 2013). As a result, under his tenure, President Obama took unprecedented action through his use of Executive Orders. His executive policies have given thousands of Dreamers and undocumented children access to work permits, driver's licenses, and a reprieve from deportation (Nieto, 2013). However, this is not a permanent fix to the immigration problem and the former President's policies have been challenged in courts pending litigation. This research encompassed the time leading up to the 2016 presidential election. One of the major topics of discussion was the issue of immigration. On the left were those who favored comprehensive immigration reform and the legalization of millions of undocumented immigrants. On the right were those who opposed immigration reform and favored stricter laws, deportations, and border walls. The United States is not the only western power facing changing demographics or the issue of immigration.

Migration within and across western nations is a worldwide phenomenon. People have immigrated across national boundaries for as long as nation-states have existed. However, “never before in the history of the world has the movement of diverse racial, cultural, ethnic, linguistic, and religious group” between nation-states been as vast and as rapid as today (Banks, 2011). Prior to the civil rights movements of the 1960s and 1970s, the educational system of most nation-states sought to develop citizens who internalized national values, celebrated national heroes, and accepted exceptional interpretations of their histories (Banks, 2011). These goals are not relevant today because of the rich diversity that exists in each nation-state, including the United States. A more relevant approach to education in the globalized world of today is rejected by most nation-states because nationalistic sentiments remain strong (Banks, 2008). A clash exists between nationalism and globalization worldwide.

The nation-states of today must contend with complex educational issues. They are in the process of determining whether they will perceive themselves as multicultural and allow immigrants to experience “multicultural citizenship” which is in response to the “failed citizenship” that subcultures experience across nation-states (Banks, 2008, p. 24). “Failed citizenship” is defined by the lack of equal opportunities afforded to citizens of a specific country. It is important to note that nation-states across the world have responded to this call in different ways. Multicultural societies must incorporate the diversity of its citizens while at the same time have an overarching set of “values, ideals, and goals to which all of its citizens are committed” (Banks, 2001, p. 33). A nation-state is deemed multicultural when all citizens are unified under a set of values that are

associated with justice, equality, and the protection of the rights of diverse groups of people (Banks, 2001). Finally, cultural, racial, ethnic, linguistic, and religious diversity exists in most nations. The goal or challenge of most nation-states is to create opportunities for different groups to maintain aspects of their community cultures, while concurrently feeling a sense of belonging to the dominant culture (Banks, 2008).

In a recent afternoon a group of educators discussed a “joke” that had come up in the classroom. Eight grade students were eagerly voting for their choice of “best dressed,” “class clown,” and “most likely to succeed” for the school year book. These are your typical options presented in school yearbooks. However, in the midst of this conversation a student jokingly said “who would be most likely to get deported.” The teachers who oversaw the process laughed, but failed to address the underlying issue: racism, discrimination, and assumptions. The students were assuming that because a student was Latino he must be undocumented. The teachers did nothing, but laugh at the situation. This is a clear example of the implications for the need for multicultural education. The research literature is clear and this study further supports the idea that multicultural literature can address cultural gaps and divides that exists in our society due to perceived racial differences. Schools should serve as the center for social justice and inclusiveness. This study sought to support the use of multicultural education as a tool for addressing cultural gaps in the classroom.

This study has contributed to the field of multicultural education because it has validated the literature. According to the literature, multicultural education includes opportunities to fight racism, is not an add-on subject, but is integrated across the

curriculum, benefits all students, not just students of color, is fully infused into all aspects of school life, challenges and exposes students to social justice issues, and helps students gain greater self-understanding. Participating students in the action research were provided with opportunities to fight racism through multicultural literature. Students were presented with literature that combated stereotypes of people of color and were exposed to the struggles and narratives of historically oppressed people. This created an environment of respect where students of European descent and students of color could engage in critical thinking related to social justice topics. Additionally, European American students gained the knowledge, attitudes, and skills needed to participate in civic action to make society more equitable and just. It was European American students who proposed sending letters to Donald Trump and who were eager to protest the harsh working conditions of migrant workers. Finally, participating teachers gained an appreciation for multicultural literature that strengthened intercultural competence. The goal of multicultural literature is not to limit the contributions of European Americans, but rather to truly desegregate all aspects of education, including the literature.

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APPENDIX A: IRB APPROVAL



MEMORANDUM

Date: 2/8/2017

To: Marisol O. Ruiz Gonzalez

From: Susan Brater
Institutional Review Board for the Protection of Human Subjects

IRB #: IRB 14-136

Subject: Exploring Multiliteracy Practices

Thank you for submitting your proposal to the Institutional Review Board for the Protection of Human Subjects in Research. After reviewing your renewal request, determining that you have no unanticipated problems or adverse events, and no changes or modifications to the approved proposal, I am able to extend the Exempt status of your proposal.

The Exempt designation of this proposal will expire on ~~2/7/2018~~ 2/7/2018. By Federal Regulations, all research related to this protocol must stop on the expiration date and the IRB cannot extend a protocol that is past the expiration date. In order to prevent any interruption in your research, please submit a renewal application in time for the IRB to process, review, and extend the Exempt designation (at least one month).

Important Notes:

- Any alterations to your research plan must be reviewed and designated as Exempt by the IRB prior to implementation.
 - Change to survey questions
 - Number of subjects
 - Location of data collection,
 - Any other pertinent information
- If Exempt designation is not extended prior to the expiration date, investigators must stop all research related to this proposal.
- Any adverse events or unanticipated problems involving risks to subjects or others must be reported immediately to the IRB (irb@humboldt.edu).

cc: Faculty Adviser (If applicable)
Institutional Review Board for the Protection of Human Subjects

APPENDIX B: CULTURAL DIVERSITY AWARENESS QUESTIONNAIRE

Please indicate how strongly you agree or disagree with the following statements by circling the appropriate letters following the statement.

	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
	SD	D	N	A	SA
I Believe...					
1.					
my culture to be different from some of the children I serve.	SD	D	N	A	SA
2.					
it is important to identify immediately the ethnic group of the children I serve.	SD	D	N	A	SA
3.					
I would prefer to work with children and parents whose cultures are similar to mine.	SD	D	N	A	SA
4.					
I would be uncomfortable in settings with people who speak non-standard English.	SD	D	N	A	SA
5.					
I am uncomfortable in settings with people who exhibit values or beliefs different from my own.	SD	D	N	A	SA
6.					
in asking families of diverse cultures how they wish to be referred to (e.g., Caucasian, White, Anglo) at the beginning of our interaction.	SD	D	N	A	SA
7.					
other than the required school activities, my interactions with parents should include social events, meeting in public, places (e.g., shopping centers), or telephone conversations.	SD	D	N	A	SA
8.					
I am sometimes surprised when members of certain ethnic groups contribute to particular school activities (e.g., bilingual students on the debate team or Black students in the orchestra).	SD	D	N	A	SA
9.					
the family's views of school and society should be included in the school's yearly program planning.	SD	D	N	A	SA
10.					
it is necessary to include on-going parent input in program planning.	SD	D	N	A	SA
11.					
I sometimes experience frustration when conducting conferences with parents whose culture is different from my own.	SD	D	N	A	SA
12.					
the solution to communication problems of certain ethnic groups is the child's own responsibility.	SD	D	N	A	SA
13.					
English should be taught as a second language to non-English speaking children as a regular part of the school curriculum.	SD	D	N	A	SA
14.					
when correcting a child's spoken language, one should role model without any further explanation.	SD	D	N	A	SA

Please indicate how strongly you agree or disagree with the following statements by circling the appropriate letters following the statement.

	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
	SD	D	N	A	SA
I Believe...					
15.					
that there are times when the use of non-standard English should be ignored.	SD	D	N	A	SA
16.					
in a society with as many racial groups as the USA, I would expect and accept the use of ethnic jokes or phrases by some children.	SD	D	N	A	SA
17.					
that there are times when racial statements should be ignored.	SD	D	N	A	SA
18.					
a child should be referred for testing if learning difficulties appear to be due to cultural differences and/or language.	SD	D	N	A	SA
19.					
adaptations in standardized assessments to be questionable since they alter reliability and validity.	SD	D	N	A	SA
20.					
translating a standardized achievement or intelligence test to the child's dominant language gives the child an added advantage and does not allow for peer comparison.	SD	D	N	A	SA
21.					
parents know little about assessing their own children.	SD	D	N	A	SA
22.					
that the teaching of ethnic customs and traditions is NOT the responsibility of public school programs or personnel.	SD	D	N	A	SA
23.					
it is my responsibility to provide opportunities for children to share cultural differences in foods, dress, family life, and/or beliefs.	SD	D	N	A	SA
24.					
Individualized Education Program meetings or program planning should be scheduled for the convenience of the parent.	SD	D	N	A	SA
25.					
I make adaptations in programming to accommodate the different cultures as my enrollment changes.	SD	D	N	A	SA
26.					
the displays and frequently used materials within my setting show at least three different ethnic groups or customs.	SD	D	N	A	SA
27.					
in a regular rotating schedule for job assignments which includes each child within my setting.	SD	D	N	A	SA
28.					
one's knowledge of a particular culture should affect one's expectations of the children's performance.	SD	D	N	A	SA

APPENDIX C: PARENT CONSENT FORMS ENGLISH & SPANISH

CONSENT FORM

PARENT OR LEGAL GUARDIAN OR AUTHORIZED REPRESENTATIVE PERMISSION FORM
STUDY TITLE: EXPLORING MULTILITERACY PRACTICES: A literature Curriculum Project to Supplement Reading and Language Arts for all students, Grades K-12
PROJECT DIRECTORS: Marisol Ruiz, Ph.D.

DESCRIPTION: Your child is invited to participate in a research study using literature to improve literacy skills, such as reading, writing, comprehension, critical thinking, and creativity. The more your child reads, writes, thinks critically, and is creative the more he or she will be able to become a better reader, writer, and thinker. Your child will be involved in creating, writing, and illustrating his or her own book, participating in poetry and theater performance, journal writing. Your child's name on the literacy projects will be removed so as not to identify your child. Several literature, creative writing, and theater lessons, will be videotaped. The videotapes will be transcribed and viewed by me. The videotapes will be kept secured and used only by me. The tapes will be reviewed in five years, and if deemed no longer useful, they will be destroyed.

Your child has the right to not be videotaped and still participate in the study. Your child also has the right to not be videotaped and not participate in the study.

RISKS AND BENEFITS: There are no risks associated with this study. We cannot and do not guarantee or promise that your child will receive any benefits from this study. Your decision whether or not to allow your child to participate in this study will not affect your child's grades or participation in school.

TIME INVOLVEMENT: Your child's participation in this study will be between 30-60 minutes of literature instruction that your child receives over the course of 1 semester, February to May.

PAYMENTS: Your child will receive no payment for his/her participation.

STUDENT'S RIGHTS: If you have read this form and have decided to allow your child to participate in this project, please understand that your child's participation is voluntary and your child has the right to withdraw his/her consent or discontinue participation at any time without penalty or loss of benefits to which he/she is otherwise entitled. Your child has the right to refuse to answer particular questions. Your child's individual privacy will be maintained in all published and written data resulting from this study.

CONTACT INFORMATION:

If you have questions, concerns, or complaints about this research study's procedures, risks, or benefits they can be directed to the project director: Dr. Marisol Ruiz at (707) 826-3738 or (707)-296-0320 or email: marisol.ruiz@humboldt.edu

INDEPENDENT CONTACT:

If you are not satisfied with how this study is being conducted, or if you have any concerns, complaints, or questions about the research study or your rights as a participant,

please contact the Chair of the Institutional Review Board for the Protection of Human Subjects, Dr. Ethan Gahtan, at eg51@humboldt.edu or (707) 826-4545.

If you have questions about your rights as a participant, report them to the Humboldt State University Dean of Research, Dr. Rhea Williamson, at Rhea.Williamson@humboldt.edu or (707) 826-5169.

I give consent for my child to be video and audio taped during this study:

Please initial: ____ YES ____ NO

I give consent for my child's writing to be used in the study:

Please initial: ____ YES ____ NO

I give consent for tapes resulting from this research study to be used for transcription and analysis and to be excerpted in research publications:

Please initial: ____ YES ____ NO

Signature of Parent(s), Guardian, or Representative _____

Date _____

A copy of this consent form is available for you to keep.

FORMA DE CONSENTIMIENTO

FORMA DE PERMISO DEL PADRE O TUTOR AUTORIZADO.

TITULO DEL ESTUDIO: TALLER DE LECTO-ESCRITURA MULTIPLE: Proyecto para el Currículo de Alfabetización para Incrementar Lectura y Lenguaje

Directora del proyecto: Dr. Marisol Ruiz.

DESCRIPCIÓN: Se invita a su hijo a participar en una investigación usando literatura para mejorar sus habilidades en lecto-escritura, incluyendo lectura, escritura, comprensión, pensamiento crítico, y creatividad. Entre más lea, escriba, piense críticamente, y sea más creativo, su hijo será más capaz de llegar a ser un mejor lector, escritor, y pensador. Su hijo se involucrará en creatividad, escritura y será capaz de ilustrar su propio libro, participando en poesía y teatro, y en escritos periodísticos. La identidad de su hijo permanecerá anónima, en los trabajos realizados en el taller de lectoescritura no se usará su nombre. Varias de las lecciones de literatura, escritura creativa y teatro, serán videograbadas. Los videos serán transcritos y observados por cinco miembros del equipo de investigación. Las videograbaciones estarán protegidas y serán vistas solamente por los miembros del equipo de investigación. Los videos se revisaran en cinco años, y si se considera que ya no son útiles, se destruirán.

Su hijo tiene el derecho de no ser video grabado y seguir participando en el estudio. Su hijo tiene también el derecho de no ser video grabado y de no participar en el estudio.

RIESGOS Y BENEFICIOS: No existen riesgos asociados a esta investigación. Esperamos que su niño se beneficie del taller de lecto-escritura y sus actividades. Su decisión de permitir a su hijo participar, o no en este estudio no afectará sus calificaciones o su participación escolar.

TIEMPO DE DURACIÓN: La participación de su hijo en el estudio será durante las clases de literatura de entre 30-60 minutos, que su hijo recibe en el curso de un semestre, de Febrero a Mayo.

PAGOS O REMUNERACIÓN: Su hijo no recibirá ningún pago por su participación.

PAYMENTS: Your child will receive no payment for his/her participation.

DERECHOS DEL ESTUDIANTE: Si Ud. ha leído esta forma y ha decidió permitir a su hijo participar en el proyecto, por favor entienda que la participación de su hijo es voluntaria y que su hijo tiene el derecho de retirar su consentimiento o dejar de participar en el proyecto en cualquier momento, sin ninguna sanción o pérdida de los beneficios que él tiene. Su hijo tiene el derecho de negarse a contestar cualquier pregunta. La privacidad de su hijo será mantenida en todas las publicaciones y datos escritos resultantes de este estudio.

INFORMACIÓN DE CONTACTOS: Si Ud. Tiene preguntas, dudas o quejas acerca de los procedimientos de esta investigación, riesgos o beneficios, puede dirigirse a la Dra.

Marisol Ruiz al: (707) 826-3738 o (707)-296-0320 o por email:

marisol.ruiz@humboldt.edu

Contactos Independientes: Si Ud. no está satisfecho con la forma en que se conduce el estudio, o si tiene alguna duda, queja, o pregunta acerca de la investigación o de su derecho a participar, por favor póngase en contacto con el Director del Instituto de Investigaciones para la protección de los seres humanos (Institutional Review Board for the Protection of Human Subjects), Dr. Ethan Gahtan, at eg51@humboldt.edu o (707) 826-4545.

Si tienes preguntas sobre tus derechos como participante en el estudio por favor pongase en contacto con la directora de investigaciones, Dr. Rhea Williamson, por email: Rhea.Williamson@humboldt.edu o llámale al (707) 826-5169

Doy mi consentimiento para que mi hijo sea videograbado y audiograbado durante este estudio o investigación:

Escriba sus iniciales: ____ SI ____ NO

Doy mi consentimiento para que los escritos de mi hijo sean usados en este estudio:

Escriba sus iniciales: ____ SI ____ NO

Doy mi consentimiento para que las grabaciones resultantes de este estudio de investigación sean usadas para transcripción y análisis y puedan ser citados en subsecuentes publicaciones.

Escriba sus Iniciales: ____SI ____ NO

Firma del/los padre(s), Tutor, o Representante _____

Fecha _____

Puede conservar una copia de este documento.

APPENDIX D: LOS DICHOS ELEMENTARY BOOK LIST

Sonia Sotomayor: A Judge Grows in the Bronx by Jonah Winter

Lucha Libre: The Man in the Silver Mask by Xavier Garza

The Spirit of Tio Fernando by Jancie Levy

Family Pictures by Carmen Lomas Garza

What Can you Do With a Rebozo? by Carmen Tafolla

Playing Loteria by Rene Colato Lainez

Side by Side: The Story of Dolores Huerta and Cesar Chavez by Monica Brown

Muffler Man by Tito Campos

Pele: The King of Soccer by Monica Brown

APPENDIX E: MULTICULTURAL LITERATURE

The House on Mango Street by Sandra Cisneros

Crossing Bok Chitto: A Choctaw Tale of Friendship and Freedom by Tim Tingle

Buffalo Bird Girl: A Hidatsa Story by S.D. Nelson

The First Strawberries: A Cherokee Story by Joseph Bruchac

I Am Sausal Creek by Melissa Reyes

Dolores Huerta: Hero to Migrant Workers by Sarah Warren

My Dream of Martin Luther King by Faith Ringgold

Joelito's Big Decision by Ann Berlak

The Old Man and His Door by Gary Soto illustrated by Joe Cepeda

If a Bus Could Talk: The Story of Rosa Parks by Faith Ringgold

Aunt Harriet's Underground Railroad in the Sky by Faith Ringgold

The Bat Boy and his Violin by Gavin Curtis

Tar Beach by Faith Ringgold

The Forbidden Treasure by See Lor

Mice and Beans by Pam Munoz Ryan illustrated by Joe Cepeda

A Picture Book of Harriet Tubman by David A. Adler

A Picture Book of Rosa Parks by David A. Adler

The Streets are Free by Kurusa illustrated by Monkia Doppert

Side by Side: The Story of Dolores Huerta and Cesar Chavez by Monica Brown

We Came to America by Faith Ringgold

Teammates: How Two Men Changed the Face of Baseball by Peter Golenbock

Yes, We Can! Janitor Strike in L.A. by Diana Cohn

The Women Who Outshone the Sun by Alejandro Cruz Martinez

Black Elk's Vision: A Lakota Story by S.D. Neslon

Gift Horse: A Lakota Story by S.D. Nelson

Harvesting Hope: The Story of Cesar Chavez by Kathleen Krull

That's Not Fair! by Carmen Tafolla

The Magic Stone by See Lor

The Circuit: Stories from the life of a Migrant Child by Francisco Jimenez

The Girl from Chimel by Rigoberra Menchu

The Boy Who Harnessed the Wind by William Kamwamba and Bryan Mealer