URBAN ELEMENTARY TEACHERS' PERCEPTIONS OF MULTICULTURAL

EDUCATION AND CULTURALLY RESPONSIVE PEDAGOGY

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Current literature calls for more culturally responsive pedagogy and multicultural education to connect with what students know, do, and believe outside of school and to utilize this to foster their academic achievement. This study investigated elementary teachers' perceptions of culturally responsive pedagogy and multicultural education in an urban school with a predominantly large minoritized student population (African American and Hispanic students). The study focused on four elementary teachers' perceptions of implementing culturally responsive pedagogy and multicultural education principles into their classroom and how this contributed to teacher-student interactions and student academic achievement. An integrated framework consisting of constructs from the literature on culturally responsive pedagogy and multicultural education guided the study. A thematic analysis of data (interviews, focus group interview, classroom observations, artifacts) revealed four teacher perceptions of culturally responsive pedagogy and multicultural education: Practicing culturally responsive pedagogy and multicultural education: (1) enables teachers and students to embrace diversity; (2) focuses teachers and students on the past and the present social injustices and provides social justice identity development among students; (3) builds empathy among teachers and students; and (4) promotes teachers to reflect on prejudice reduction. Implications: This study showed that constructs from culturally responsive pedagogy and multicultural education are context-specific and curriculum-specific. To the teachers in this study the dynamics of practicing culturally responsive pedagogy and multicultural education are inherent within the school and community contexts and in the curriculum.

TABLE OF CONTENTS

LIST OF TABLES AND FIGURES

CHAPTER 1

INTRODUCTION

Statement of the Problem

One of the problems in urban schools in the United States is discipline disproportionality geared towards ethnically minoritized students. The students are referred to the office for what is known as office disciplinary referrals (Gregory & Weinstein, 2008; Skiba et al., 2011). Minoritized students are the most significant number of students facing this referral. Skiba (2011), for example, found that African American students in elementary grades were referred twice as much as White students for disciplinary reasons. This occurs even though there is no proof that African American students show increased rates of bad behavior.

Nevertheless, African American students are disproportionally expelled from schools (Lewis et al., 2010). However, another problem in urban schools in the United States that may contribute to this problem is a cultural mismatch. The teaching force comprises 84% of White teachers (National Center for Educational Statistics, 2011). Cultural mismatch includes the unawareness of the tactics and rules between teachers and their students (Davis, 2009). There is also another problem, teacher bias. Teachers need to own their biases, whether they are implicit or explicit (NAEYC, 2020). A teacher's bias can add to their interaction and the messages they are sending the students. It may be that such biases may contribute to the teachers' misunderstanding of a situation, therefore, affecting judgment of a child's behavior (NAEYC, 2020). Furthermore, students can pick up on verbal and non-verbal cues about themselves and other students. A teachers' behavior impacts all the students in the classroom (NAEYC, 2020).

Hence, teachers need to connect a student's culture and the schools' curriculum, promoting cultural pluralism in today's classrooms. Moreover, for a classroom to be truly

culturally responsive, teachers must incorporate family culture and languages into learning. These classrooms need to be built upon equity pedagogy. For instance, the teachers aim to ensure all their students have an equitable opportunity to achieve as best they can (Diversity, 2020). To address the need and the problems stated above, it is crucial to investigate the impact of culturally responsive pedagogy and multicultural education (CRP/ME) in elementary classrooms where ethnically diverse students are served and to see how teachers perceive this implementation as an approach to educating all students to alleviate social injustices.

Purpose of the Study

The purpose of the study was to explore if urban schools are implementing CRP/ME principles in the early education of minoritized students, specifically African American, and Hispanic students. The study investigates first, second, third, fourth and fifth grade teachers' perceptions of CRP/ME in teaching minoritized students in elementary classrooms

Research Question

What is the nature of teachers' perceptions when implementing the principles of culturally responsive pedagogy and multicultural education (CRP/ME) in a Texas urban school serving minoritized students?

Significance of the Study

Minoritized families need to be assured that their children learn about their history and culture in educational settings. Minoritized families and children need to know that different cultures are represented in classroom disciplinary content. Families need to rest assured that the teacher does not display negative biases. This study sought to find out if such biases exist in the classroom and teachers' perceptions that uphold the principles of CRP/ME. The study's overall

goal was to explore how minoritized students from diverse racial, cultural, social, economic, and linguistic backgrounds are supported to achieve success in their educational setting. It is essential to provide equitable opportunities to every student. Furthermore, this study sought to uncover how such equitable opportunities in education are made available to minoritized students in urban schools in the United States. Most importantly, this study attempts to answer the current calls to investigate the nature of teachers' integration of CRP. For example, Jensen et al. (2020, p. 112) state that

> Advocates call for more culturally responsive teaching (CRT) to connect with what children know, do, and believe outside of school (Souto-Manning & Mitchell, 2010). Though an aim of CRT is to foster academic and other domains of development, currently, there is little empirical evidence that cultural aspects of teacher-child interactions afford learning or developmental gains for children.

Next, I present the significance of the study about myself as a researcher through my reflexivity statement.

Reflexivity Statement

My reflection on my motivation for doing my dissertation on this topic relates to my elementary schooling. I grew up and went to school in rural Southern Mississippi. I remember in rural southern schools I did not have African American history implemented in any subjects, especially not history. My culture was not displayed in the history books or any subject. However, I did have African American teachers who positively influenced my life. I did have some experiences of teacher bias from the mainstream culture teachers. It was negative teacher bias that is biased opinions on race and culture. In my school years, we were all African American, so negative teacher bias was what I thought was the norm. That was the way of growing up in the rural South. My dissertation research study would have been effective in those

times in the South. I am just glad I made it this far in academia and that I can do such a research study now that will benefit future generations of minoritized students.

Frameworks Guiding the Study

Sociocultural Theory

The sociocultural theory of Lev Vygotsky is the foundation for the theoretical frameworks ofCRP/ME. His theory is the foundation for individual development in social, cultural, and historical areas (Rogoff, 2003). Vygotsky's theory states that the efforts of individuals are not separate from the types of activities they take part in and the institutions they are a part of. He focused on subjects like literacy, math, and reasoning. Vygotsky theorized that thinking is a means of learning to use symbols and material cultural tools in ways known to be used (Rogoff, 2003). He was firm in stating that children learn to use tools given to them by way of culture and working with more skilled individuals in the zone of proximal development (Rogoff, 2003). The zone of proximal development lets children be a part of activities that they would not be able to do by themselves. Cultural tools of thought are used when children act out with others using complicated thoughts. Children can think by themselves and change the cultural tools of thought to their purpose (Rogoff, 2003). Cultural tools are handed down by generations and changed by successive generations (Rogoff, 2003).

Furthermore, culture is formed by the efforts of individuals working together. These individuals use and change materials and symbolic tools given to them by their ancestors and build new ones (Rogoff, 2003). In the last decade, cognitive processes have been known to differ according to the domain of thinking and the specificity of the task context (Rogoff, 1990). Cognitive development is grounded in specific problem definitions and the skill's goal structures (Rogoff, 1990). It presently includes language, reading, writing, and mathematical development,

which are part of memory and attention (Rogoff, 1990). Moreover, cognitive development is linked to cognitive performance (Rogoff, 1990).

Multicultural Education (ME) vs. Culturally Responsive Pedagogy (CRP)

Multicultural education (ME) is creating a way to meet the needs of America's culturally diverse student population (Multicultural Education, n.d.). Some of the approaches to multicultural instruction include (a) teaching the linguistic, exceptional, and culturally diverse by connecting the student's culture and the school curriculum. (b) developing good relationships with cultural and linguistic students. (c) creating single group studies such as programs geared toward diverse groups and (d) integrating multicultural social justice wherein students explore inequality and then take action to do something about the inequalities of society (Multicultural Education, n.d.).

Culturally responsive classrooms are the critical element for equity pedagogy. This means teachers should make sure all students have an equitable opportunity to achieve and be the best they can be. CRP happens when classrooms implement family, culture, and dual texts into learning (Multicultural Education, n.d.). Examples of characteristics of culturally responsive classrooms are (a) maps, and flags of all countries are present; (b) games are played in different languages; (c) books and materials are in different languages; and (d) music from different cultures are played (Multicultural Education, n.d.).

ME is instructed in a classroom with students of the same culture; the material presented reflects various cultural views (Rychly & Graves, 2012). However, CRP responds to the cultures that are present in the classroom. It links the new information to students' cultural knowledge and delivers the information so that the student can naturally understand (Rychly & Graves, 2012). ME is the heading under which CRP exists (Rychly & Graves, 2012). CRP is one means

to the overall goal of ME for all students (Rychly & Graves, 2012).

<center>Definition of Terms</center>

- *Culturally responsive pedagogy (CRP)*: CRP is a student-centered way of teaching that displays the culture and involves a student's background and experiences in their total learning (Ladson-Billings, 1995). In addition, CRP means a teaching style by teachers who dedicate themselves to cultural competence, have high expectations and place themselves as facilitators and learners (Jia & Nasri, 2019). CRP is also inclusive of ME and thus refers to any form of education or teaching that implements the histories, texts, values, beliefs, and views of people from different cultural backgrounds (ed. Glossary, 2013). For example, teachers may modify or include lessons that reflect the cultural diversity of the students in their classrooms (ed. Glossary, 2013).

- *Ethnic studies*: Ethnic studies were the first area in the historic achievement of ME. Black Studies were the first of the ethnic studies programs, which have roots deep in history (Hanna & Hill, 2013). The use of heroes and holidays became popular in schools in the United States and an important way to give what Gutmann. (2004) calls "recognition" (p. 76) and "civic equality" (p. 74) in the curriculum (Hanna & Hill, 2013). The ethnic studies movement advanced and became stronger because of the heroes and holidays program, and as a result, the student's views on American history grew (Hanna & Hill, 2013).

- *Ethnography*: Ethnographers tend to focus on current culture and not historical culture. It aims to gain an inside view through participation and observation or by observing it from an outsiders' point of view. Behaviors, beliefs, rituals, and interactions with other cultures and languages are documented, and cultural groups compare themselves to other cultural groups (Grbich, 2013).

- *Early childhood education*: Early childhood education has developed over the centuries. The importance and value of early childhood education have been acknowledged for over 2000 years (Carter, 1987). Recent factors have brought early childhood education to the forefront of public awareness. Changes in the economy, family life, public awareness, and public support have significantly affected early childhood education (Essa, 1999). The changes in family life have caused a need for the child-care outside of home life.

- Child-care needs of working parents make early childhood education a national topic, and it is of national importance. Children from low-income families, children with disabilities, and children at risk for other reasons are enrolled in early childhood publicly supported programs (Essa, 1999). Since the mid-1960s, federal, state, and local support has increased because of evidence that high-quality early childhood programs can make a long-term difference that goes into adulthood (Essa, 1999). Researchers have found that good early childhood programs improve the lives of the children and families enrolled in the program. In addition, early childhood education provides critical economic benefits for society (Essa, 1999).

- *Head Start*: Head Start started as an eight-week summer program in 1965 when 560,000 children were enrolled, and the program received $96 million in federal funding. Federal Head Start funding increased to approximately $200 million in 1966 and over $300 million in subsequent years as new centers were added, enrollment at existing centers increased, and many programs transitioned from summer-only to full-year programming (DHHS 2014). Initial Head Start programs were funded through the War on Poverty's Community Action Programs (CAP) and administered by the Office of Economic Opportunity (OEO). Head Start programs were created as holistic child development interventions and emphasized health, self-esteem, non-cognitive skills, and parental engagement rather than mainly academic objectives (Thompson,

2018). Some academic objectives were learning the alphabet or counting (Vinovskis, 2008).

Everyday health-related program activities included providing nutritious meals and snacks, immunizations, and screenings for common health conditions, such as tuberculosis and dental problems. The Head Start programs included home visits and formal parent-teacher meetings, parental volunteering, and paid parental classroom employment (Zigler & Valentine 1979; Bureau of Census 1968).

- *Minoritized students*: Minoritized students refer to students who do not belong to a region's or nation's majority racial or ethnic group—may be subject to discrimination, whether sanctioned or passive, that can affect their educational achievement.

- *Multiethnic education*: Multiethnic education explores racial and ethnic groups in the United States. In addition, other ethnic groups called for schools, colleges, universities, and other institutions to incorporate their histories, cultures, and experiences in the history books in the United States. Furthermore, multiethnic education advances gender, exceptionality, and social class (Gollnick & Chinn, 1983). This concept of diversity became multicultural education.

- *Multicultural education (ME) principles:* ME principles, according to James Banks, are (1) content integration; (2) the knowledge construction process; (3) prejudice reduction; (4) an equity pedagogy; and (5) empowering school culture and social structure (Sultanova, 2016). Content integration is the use of information on different cultures and social groups in the content of subjects (Sultanova, 2016). The knowledge construction process provides for teaching aimed at developing critical thinking towards the same object. Thus, an instructor helps students form an idea of an object under the guidance of racial, ethnic, social, and class positions of a society or an individual (Sultanova, 2016). Prejudice reduction helps to understand the dependence of ethnic identity on the context of learning, views, and beliefs of mainstream social

groups (Sultanova, 2016).   Equity pedagogy consists of an individual approach to students of different racial, cultural, social, economic, and language-specific groups to increase academic progress (Sultanova, 2016).   Empowering school culture and social structure calls for the achievement of equal opportunities for students (Sultanova, 2016).

- *Perceptions*: Perception is awareness, comprehension, or an understanding of something. An example of perception is knowing when to try a different technique with a student to increase their learning. This study specifically refers to how teachers perceive CRP in their classrooms.

- *Qualitative research*: Qualitative research is inductive and uses a research question to go from instances gained in the data collection to a form of conclusion, often comparing concepts (Grbich, 2013). Questions are exploratory as well as open-ended, the data is narrative in form, the reality is known to shift, and subjectivity is viewed as necessary (Grbich, 2013). Furthermore, power is shared with the participants who know the most about the investigated matter.

- *Teacher bias*: Teacher bias, as with many educators, teachers are human and have their own beliefs about education and students (Kelly, 2019). Some of the beliefs are positive and can help the student succeed. However, some of their beliefs are negative and can hurt the students.

- *Urban schools*: Urban schools are schools located in or near urban centers. Urban schools serve poor and ethnically diverse students in densely populated areas (IGI Global, 2021). The students achieve lower academically than suburban school students.

Summary

In this chapter, there are some essential terms discussed. One of them being *culturally responsive pedagogy*. It is a student-centered way of teaching consisting of a display of cultures involving students' backgrounds and experiences in their total way of learning (Ladson-Billings, 1995). Another term is *multicultural education* (ME). It is a form of education involving the histories, texts, values, beliefs, and views of people from different cultural backgrounds. ME began with the African American struggle for Civil Rights in the 1960s and 1970s. African Americans demanded that various institutions in America respond to their call for social, political, economic, and educational rights. Of interest were the years that followed when other minorities such as Mexican Americans, Native Americans, Puerto Ricans, and Asian Americans made outcries to have their histories included in school, college, and the university curriculum (Hanna & Hill, 2013).

Moreover, ethnic studies were the first area in the historic achievement of ME. Out of the ethnic studies program came the heroes and holidays celebration of events which became well known in United States schools. The heroes and holidays celebration of events give recognition and civic equality to the curriculum (Gutmann, 2004). Of importance were the difference in ME and CRP. ME is instructed in a classroom with students of the same culture, and the material presented reflects the various cultural views (Rychly & Graves, 2012). On the other hand, CRP responds to the cultures present in the classroom. It links the new information to the student's cultural knowledge and delivers that information in a way that the student naturally understands (Rychly & Graves, 2012).

Despite the prominence of CRP/ME within educational research, policy, state standards, and professional development, some problems exist in urban schools in the United States that are

direct consequences of CRP/ME not being a critical impetus in classroom teaching (discipline disproportionality, teacher bias, cultural mismatch, social injustice, marginalization, etc.). In addition, in putting together my purpose, I wanted to see to what extent are CRP/ME principles being used in classrooms by teachers instructing minoritized students in a Texas urban elementary school. I also aimed to determine teachers' perceptions about implementing the principles of CRP/ME in a Texas urban school serving minoritized students. The overarching goal was to explore how minoritized students from diverse racial, cultural, socioeconomic, and linguistic backgrounds were supported to achieve success in their educational setting. More specifically, the study aimed to yield essential findings to help understand how urban schools provided equitable educational opportunities to minoritized students.

CHAPTER 2

REVIEW OF LITERATURE

The second chapter of the dissertation presents the review of the literature, and it is on the following topics:

1. Structural inequities in schools and the early education of minoritized students

2. Teaching approaches to address educational inequities, culturally responsive pedagogy (CRP), contributions of critical scholars

3. The application of CRP in schools

In addition, this chapter discusses multicultural education (ME), ME principles, implementation of ME in the classroom, teacher race, culture, and language biases.

Structural Inequities in Schools and the Early Education of Minoritized Students

There is a large amount of discipline disproportionality in urban public schools in the United States. This discipline occurs over a range of grades and in urban and suburban school districts. Minoritized students are the most significant portion of students being referred to the office for what is known as office disciplinary referrals (ODR) (Gregory & Weinstein, 2008; Skiba et al., 2011). For example, African American students experience suspension and expulsion from schools at high rates (Gregory et al., 2010; Holzman et al., 2012; Lane, 2011; Luttrull, 2014; Skiba et al.,2002, Sugai et al., 2012; Tobin & Vincent, 2011; Vincent & Tobin, 2010). Skiba 2011 found that African American students in elementary grades were referred to the office for discipline reasons twice as much as White students (Johnson et al., 2017).

Schools with an issue of discipline disproportionality are made up of administrators and teaching staff that give harsh punishment for deviant behavior (Skiba et al., 2014). One of the behaviors is disrespect toward teachers. However, it is essential to note that there is no proof minoritized students show increased rates of bad behavior, but they are the students expelled

more from schools (Lewis et al., 2010). Even when Whites and minoritized students exhibit the same bad behavior, the minoritized student gets expelled (Emihovich, 1983). One example is in one particular urban school, African American males made up 17% of the student population. However, they made up 33% of the school suspensions (Raffaele & Mendez et al., 2003). This indicates that African American students are disproportionately suspended and expelled from school (U.S. Department of Education, Office for Civil Rights, 2014). In addition, African American students total only 18% of preschool enrollment (U.S. Department of Health and Human Services, n.d). There are consequences to disciplinary disproportionality. Some of them are increased student retention, dropping out of school, and involvement in the juvenile justice system (Johnson et al., 2017).

Moreover, one such reason for disciplinary disproportionality is cultural mismatch. The teaching force comprises 84% of White teachers (National Center for Educational Statistics, 2011). Cultural mismatch includes unawareness of the tactics and rules between teachers and their students (Davis, 2009, p.24). For example, it is essential to look at the African American male communication style. Their way of communication may not be the same way of communication as that of the educators. Educators may view African American males as loud and confrontational when talking to their peers (Cartledge & Fellows-Milburn, 1996). Teachers may feel this type of communication may lead to fighting. Neal et al., 2003 state that African American males stroll instead of walking. He states that a stroll is a rhythmic gliding motion of the hands and arms, and this type of walking may be looked at as aggressive (Neal et al.,2003). This is not to say one communication style is correct or incorrect, only that it may be misunderstood (Johnson et al., 2017).

Another reason for discipline disproportionality is school climate, including community

and student demographics. Mattison and Aber (2007) state that educators, school personnel, and administrators interested in looking into disproportionality in their schools should create an environment that respects and values students' cultures. For instance, an ethnically diverse student may say there is racism in their school. As a result, these students are likely to be expelled or suspended because of this statement. Moreover, yet another reason for discipline disproportionality is the zero tolerance policy that is in place in schools. Zero-tolerance policies are disciplinary practices that send a message that some behaviors are not allowed and, therefore, punish every offense harshly (Skiba & Peterson, 2000). The zero-tolerance policy may cause the harsh punishments that minoritized students receive in schools. Because of zero tolerance policies, thousands of students have been asked to leave or put out of school for non-violent and non-dangerous behaviors (Browne et al., 2001).

Culturally Responsive Pedagogy (CRP)

Culturally responsive pedagogy (CRP) is a student-centered way of teaching that consists of a display of cultures and involves students' backgrounds and experiences in their total way of learning (Ladson-Billings, 1995). When teachers get ready to instruct, they must be in tune with whether the student is ready to learn, the student's interest, and the student's learning profile (Laura & Christine, 2018). These include how the student chooses to learn, their strengths, and their difficulties. Moreover, CRP means a teaching style by teachers who are committed to cultural competence, create a high level of expectations, and place themselves as facilitators and learners (Jia & Nasri, 2019). Moreover, a culturally responsive teacher creates lessons with students' cultural backgrounds. CRP should be implemented where the students have different cultural backgrounds.

Nevertheless, teachers should educate themselves on what is CRP to have a better understanding of the importance of culture in teaching and learning (Jia & Nasri, 2019). This understanding allows the teacher to correctly carry out CRP (Amy, 2018). CRP allows for positive classroom culture and enhanced inter-student and teacher-student relationships. Moreover, it increases student self-esteem and self-worth, which equals confidence and a feeling of security in the classroom (Jia & Nasri, 2019). Teachers, students, and schools are well connected in a class where CRP exists. A disadvantage occurs when a teacher's background is limited on a particular topic or is not willing to accept the culturally responsive approach to teaching. This may cause uneasiness and difficulty in communication in the classroom.

<div align="center">Contributions of Key Scholars</div>

Gloria Ladson-Billings made many contributions to the work of CRP, one of them being *The Dreamkeepers: Successful Teachers of African American Children*. She came from poverty, from a line of sharecropping only three generations ago, four generations from slavery, and two generations from legal segregation (Ladson-Billings, 2009, p. 177). Gloria Ladson-Billings has experienced the effects of the cultural capital of African Americans being used by the dominant White society (Ladson-Billings, 2009). Gloria Ladson-Billings has pioneered scholarly work on building techniques in teaching African-American children. Other scholars have contributed to this genre of pedagogy, for example, Evelyn Young, in her article "Challenges to Conceptualizing and Actualizing Culturally Relevant Pedagogy: How Viable is the Theory in Classroom Practice?" finds in-depth structural problems involving teachers' cultural bias, the nature of racism in the school environment, and the lack of support to implement theories into practice correctly (Young, 2010).

Chezare Warren, another scholar, states that CRP offers in-depth empirical and

theoretical conventions for being an effective teacher of diverse students (Warren, 2017). He

states that empathy has been known to increase classroom teachers' capacity to (re)act to youth

in ways that show proof there is CRP in action "(Warren, 2017). Moreover, in his article

"Empathy, Teacher Dispositions, and Preparation for Culturally Responsive Pedagogy," he

states," there are too few instructive models in teacher education that link teacher candidates'

knowledge of students and communities to the development of good physical habits, tendencies,

and trends in observable behavior" (Warren, 2017). In addition, he finds that in schools of today,

to be a good teacher candidate, one needs to develop thought toward instruction and have

interpersonal bonding with young people; then, there is evidence of CRP (Warren, 2017).

Chezare Warren also discusses culturally responsive teaching as quoted in his article "Toward a

Pedagogy for Applying Empathy in a Culturally Diverse Classroom." He states" that the

culturally responsive teaching approach gives the conceptual foundation for techniques to

improve the student outcomes of racially, ethnically, and linguistically diverse young people"

(Warren, 2013).

Geneva Gay states that culturally responsive teaching uses the cultural characteristics,

experiences, and views of ethnically diverse students as factors for teaching them more justly

(2002). It is based on the thought that when academic knowledge and skills are a part of the lived

experiences, they are meaningful, have increased interest in the students, and are quickly learned

with great thought. (Gay, 2000).

Shannon Daniels discusses how teacher candidates struggle to enact CRP with an

understanding that every teacher works hard to be the best teacher they could be. Furthermore, in

her article "Grappling with Culturally Responsive Pedagogy: A Study of Elementary-Level

Teacher Candidates Learning across Practicum and Diversity Course Work Experiences," she

states, "her purpose in identifying missed chances for teacher candidates is that TCs are to think more in-depth about and act upon questions on the education of culturally and linguistically diverse students" (Daniel, 2016). She states," the aim is the help readers stop and improve teacher education coursework within a responsive paradigm" (Daniel, 2016). In addition, she states, "educators must understand the TC's views and learning experiences, and they can responsively add to designs of lessons, courses, and programs" (Daniel, 2016).

Teresa Bunner, an author of "When We Listen: Using Student Voices to Design Culturally Responsive and Just Schools," states, "educators should engage students' cultures" (Bunner, 2017). She states, "this is a concept that implements positive factors of students' cultures into learning and community building in just ways" (Bunner, 2017). She further stated, "that culture is all of the influences that help our values and beliefs and how we function in the larger world" (Bunner, 2017). Moreover, culture means our ethnicity, race, religion, neighborhood, place we live in America, sexual orientation, and family. All of those things make up who we are. Furthermore, she adds, "in classrooms, there is implementation of the culture of students by doing a" holidays and heroes" curriculum" (Bunner, 2017). In addition, there are multicultural festivals or potlucks held, and even festivities and activities focusing on Black History Month. Moreover, she states," these are not bad ways to celebrate Black history. However, they do not honor the students' culture and enhance learning" (Bunner, 2017).

In her article "Confronting the Marginalization of Culturally Responsive Pedagogy," Christine states," there are three areas that add to the marginalization of CRP: (a) a persistence of faulty and simplistic conceptions of what is CRP is, (b) not enough research linking its use with student achievement, and (c) White fear of losing national and global hegemony" (Sleeter, 2012).

Application of Culturally Responsive Pedagogy in Schools

In order to practice culturally responsive teaching, teachers must have some essential qualities. Teachers must be caring (Gay, 2002; Dalton, 1998; Irvine, 2003; Nieto, 2004) and empathetic (McAllister & Irvine, 2002; Robins, Lindsey, Lindsey, & Terrell, 2006). In a sense, caring does not allow for low achievement, only the best. Gay (2002) describes caring teachers as those who "care so much" about the culturally diverse students they demand, holding them to the same standards as non-culturally diverse students. Irvine (2003) states, "caring as one-to-one student-to-teacher relationships and the teacher's role in the environment." Empathy is said to be a factor in caring (Irvine, 2002).

Moreover, empathy is the teacher's way of understanding the classroom from the students' views. The caring teacher will succeed in her career if she holds all students to the same demanding standards. This can be done by knowing exactly where each student is in academia. In addition, empathy is needed for other characteristics in education.

Teachers must look at their attitudes and explore thoughts about other cultures before becoming culturally responsive in teaching. (e.g., Grant & Asimeng–Boahene, 2006; Nieto, 2004). One way to wipe out stereotypes of low achievement of diverse students is for the teachers to admit they may have thoughts, beliefs, and expectations of poor performance of diverse students. This is to say that they believe these students will perform poorly academically. (Grant & Asimeng–Boahene, 2006). Moreover, Nieto states (2004), "one problem of being part of a racist country is the internalization of untruths about different cultural groups, which come to the forefront by how these students are discussed and taught." Another example is "culturally deprived" and "cultural or linguistic deficit" (Grant & Asimeng–Boahene, 2006). Additionally, Quaye and Harper (2007) state "that many college professors have the idea that all students

should follow White cultural norms and ways" (p.36). Such a way of thinking can be conscious or unconscious. However, teachers will not become successful multicultural teachers without facing their beliefs and ideas about students from cultures other than their own" (Nieto, 2004).

Teachers must be able to look at and identify their cultural frame of reference (Rychly & Graves, 2012). Identifying their frame of reference is what is known as "worldview" by Howard–Hamilton (2000) and McAllister &Irvine (2002). Furthermore, a teacher's worldview can sway the teacher's classroom and ways of doing things. Gay (2002) states, "teachers may display symbolic curriculum that is images, symbols, icons, mottoes, awards, celebrations and artifacts around the classroom." She states, "silently, this is teaching the student who and what is important." Robins et al. (2006) write about "cultural blindness," which is defined as "any policy, practice, or action that ignores existing cultural differences or that thinks the differences are not important" (p. 89). Such cultural blindness can cause unintended harm to ethnically diverse students by believing the diverse students do not exist. Suppose teachers have not done the work of uncovering their own biases. In that case, this frame of reference could undermine students' feelings of achievement and belong in society, which all the researchers say may lead to ethnically-diverse students' failure in school or withdrawal from learning (e.g., Nieto, 2004, Banks et al., 2001, Howard–Hamilton, 2000).

Researchers have found that CRP requires changes in the typical teaching style to reach students with different ways of acquiring knowledge than their mainstream peers (Rychly & Graves, 2012). Teachers need to be knowledgeable about other cultures. In order to structure their teaching so that it shows cultural responsiveness, they will need the knowledge of cultural practices. Such knowledge required is more than just learning about cultural foods and days of celebrations. Gay (2002) adds learning techniques, preferring ways for cooperative vs. individual

problem solving, expected behavior between children and adults, and gender roles to the standard categories of values and traditions.

History of Multicultural Education (ME)

Theory in practice in 1962 started during a watershed year in the African American struggle for Civil Rights, and this is how the ME movement started (Hanna & Hill, 2013). During the Civil Rights Movement, i.e., the 1960s and 1970s, African Americans wanted their rights in the United States. Sometimes in loud voices and quiet public action, they demanded that various institutions within America respond to their call for social, political, economic, and educational rights. They demand rights that had been denied, lost, and betrayed for more than three centuries (Hanna & Hill, 2013). Inequalities were visible in public schools. Inequalities existed, such as the oppression of African Americans. It is because of the inequalities that protest arose. Racial segregation had been declared unconstitutional by the *Brown v. Board of Education* Supreme Court decision in 1954.

Moreover, Southern White opposition to racially desegregated schools was widespread (Hanna & Hill, 2013). Only African Americans and poor Whites remained in the schools during this troubled time. The middle and upper-class Whites put their children in private academies. They put them in places like Prince Edward County, Virginia, where the fight to desegregate the public schools ended in closing public schools for five years from 1959 to 1964 (Brookover, 1993). During these years, many African American students did not receive formal schooling. The White students who went to private academies received tuition grants for the five years that public schools closed (Hanna & Hill, 2013). As a result of the Civil Rights Movement, African Americans were firm in asking that their histories, hardships, and contributions be published in textbooks and as part of the school curriculum (Hanna & Hill, 2013). In the years that followed,

other minoritized ethnic and racial groups—including Mexican Americans, Native Americans, Puerto Ricans in the United States, and Asian Americans— also made outcries that their histories be included in the school, college, and university curriculum (Hanna & Hill, 2013).

Ethnic studies were the first area in the historic achievement of ME. Black Studies were the first of the ethnic studies programs, which have roots deep in history (Hanna & Hill, 2013). The use of heroes and holidays became well known in schools in the United States and is a good way to give what Gutmann. (2004) calls "recognition" (p. 76) and "civic equality" (p. 74) in the curriculum (Hanna & Hill, 2013). This is all because racial and ethnic groups' hardships, experiences, wishes, and dreams had been excluded from the curriculum or marginalized within the curriculum (Hanna & Hill, 2013). Nowadays, teachers want to give recognition and civic equality to their students of color. They state it helps White students develop a variety of views on the development of the United States. The teachers want to accomplish this by adding Mexican Americans, American Indians, and Asian Americans to the list of heroes studied and the holidays that the schools recognize (Hanna & Hill, 2013).

The ethnic studies movement advanced and became more substantial along with the heroes and holidays studies. As a result, the student's views on American history grew because of the movement. The positive side of this approach was that teachers responded quickly to the calls from ethnic communities to include stories about their histories and cultures in the curriculum. Ethnic studies allowed ethnic students to see their experiences reflected in the school curriculum and within society. Ethnic studies were a gateway for White students to understand how their history and the histories of other ethnic groups were closely connected. (Hanna & Hill, 2013). However, implementing the heroes and holiday studies into the curriculum was not without problems.

Multicultural Education (ME)

Gay (2003) states "that people who come from other regions such as Asia and the Middle East to the United States are different from immigrants from western and northern Europe in the earlier periods and that people may hold biases and feel anxieties about people from these unfamiliar countries, cultures, and languages." She calls for inputting ME in schools to highlight diverse students' academic success and assist other students in becoming essential members of the global society Gay (2003). Banks describes multicultural education (ME) as a concept, an educational reform movement, a process where all students can have an equal chance to learn in school (2010).

According to Nieto (2000), ME is a process of complete school reform and primary education for every student. It challenges and conflicts with racism and other types of discrimination in schools and nations. It accepts and affirms ethnic, racial, linguistic, religious, economic, and gender that students in their communities and teachers reflect (Nieto 2000). Furthermore, she states there are seven critical elements of ME. The elements are (1) anti-racist education, (2) primary education, (3) essential for all students, (4) pervasive nature to schools and communities, (5) education for social justice, (6) a process, and (7) critical pedagogy (Nieto, 2000).

Sleeter and Grant (1987) state "that multicultural education is about persons with disabilities." Smith (2009) believes ME includes all exceptional individuals. Singleton (1996) suggests that ME should include particular social groups and gender, culture, age, and class. Such explanations of ME give educators an inside view that they should be sensitive to this increasingly diverse group. These scholars call for the importance of teaching ME in U.S. classrooms. (Cai, 1998, 2010; Ford & Quinn, 2010; Ukpokodu, 2002).

ME is a field of study and an emerging discipline with a significant goal to provide equal educational opportunities for students from diverse racial, ethnic, social-class, and cultural groups (Banks & Banks 2004). Another goal is to assist all students in getting the knowledge, attitudes, and skills needed to thrive in a democratic society and to interact, negotiate and talk with diverse groups to create a civic and moral society that works for the common good (Banks & Banks 2004). ME is about equity, justice, and cultural democracy. It follows the democratic ideology of the essential documents of the United States: the Declaration of Independence, the Constitution, and the Bill of Rights. Another primary goal of ME is to carry out the founding fathers' ideals for an elite few at the nation's birth (Banks & Banks 2004). ME consists of deep historical roots. It is linked directly to an African American scholarship formed in the late 19th and early 20th centuries (Banks & Banks 2004). ME is indirectly linked to intercultural education, research, and curriculum movement formed in the 1930s that disappeared when the Civil Rights Movement came about in the 1960s (Banks & Banks 2004). ME evolved out of the Civil Rights Movement of the 1960s and 1970s. The Civil Rights Movement came about when African Americans were upset over deferred and broken dreams; they started protesting by using the ballot box to ask for symbolic and structural changes throughout the United States (Banks & Banks 2004). They mainly asked for a change in the nation's schools, colleges, and universities. Moreover, many individuals from other ethnic and racial groups were a part of and gave their support to the Civil Rights Movement started by African Americans (Banks & Banks 2004).

Another vital goal of ME, as discussed by experts in the field, is to reform the schools and educational institutions so that students from diverse racial, ethnic, and social-class groups would have educational equality (Banks & Banks 2004). In addition, ME gives male and female students equal opportunities.

Multicultural Education (ME) Principles

James A. Banks states, "there are five dimensions of multicultural education: content integration, knowledge construction process, prejudice reduction, equity pedagogy, empowering school culture and social structure" (Banks, 1993). Content integration is the use of information on different cultures and social groups in the content of subjects (Sultanova, 2016). The knowledge construction process provides for teaching aimed at developing critical thinking towards the same object. Thus, an instructor helps students form an idea of an object under the guidance of racial, ethnic, social, and class positions of a society or an individual (Sultanova, 2016). Prejudice reduction helps to understand the dependence of ethnic identity on the context of mainstream social groups' learning, views, and beliefs. Equity pedagogy involves an individual approach to students of different racial, cultural, social, economic, and language-specific groups to increase academic progress. Empowering school culture and social structure calls for the achievement of equal opportunities for students (Sultanova, 2016).

Implementation of Multicultural Education (ME) in Classrooms

Multicultural children's literature is about racial groups that are culturally and socially different from the dominant culture in the United States (Norton, 1995). Bishop (1997) defines multicultural literature as works that look at the racial, ethnic and social diversity, and it has qualities of our pluralistic society and the world. Researchers state, "it is a strong tool that helps students develop several views about their culture and gives insights about understanding other cultures and people" (Hefflin & Barksdale-Ladd, 2001). In addition, it builds awareness of other cultures' customs and values, and it helps to build communication with people from other countries (Lowery & Sabis-Burns, 2007, p.50). Moreover, it helps students look at themselves and others, which can change their attitudes and help them learn about other cultures (Cai, 2008).

Children's books are incredible tools in early childhood education. They are a familiar and comfortable teaching aid for early childhood teachers (Kemple & Lee et al., 2016). Teachers can guide young children in discussions about the topics in the books. Researchers have found that children's books help develop positive attitudes toward people with disabilities (Farazza & Odom 1997; Salend and Moe 1983). Children's literature can address various emotions and situations like fear, grief, bullying, and depression (Corr, 2003; Gregory et al., 2004; Duimstra, 2003; Nicholson et al., 2003). Children's books can help start discussions and activities that support children as they take notice of, make sense of, and affirm acceptance of the ways people are alike and how they are different (Kemple & Lee et al., 2016). Teachers can select books that have human physical differences like race, geographical origin, hair color, hair texture, skin color, and facial features. In addition, teachers should select developmentally appropriate books. For example, they should select books for ages 3-5 years old. Also important is selecting books that support respect for human differences and individuality (Kemple & Lee et al., 2016).

Whitehurst et al. (1988, 1994, 1999; Zevenbergen and Whitehurst 2003) started the dialogic reading approach, which is well supported by research and used throughout the United States. Whitehurst et al. (1988) state four elements are essential to the success of shared reading, and they are; using different types of questions to begin talks; evaluating a child's response by affirming correct responses and offering corrections if needed; expanding on a child's language by repeating the child's response and adding to it and encouraging the child to repeat the expanded language. The committee for children (2004) has arranged a framework to help teachers remember the parts of dialogic reading. They chose the Woven Word program, which supports beginning literacy and beginning social competence, called "Question with CARE" (Kemple & Lee et al., 2016). The words and their meanings are; correcting and modeling

language use, affirming children's answers, repeating what the children say and having them repeat what the adult says, and then expanding on what children say (Kemple & Lee, 2016). The Questions with CARE approach is found in the children's literature book *The Color of Us*.

Teacher Race, Culture, and Language Biases

Early childhood educators need to include all children and be effective in their teaching practices. They must own their race, culture, and language biases. When it comes to teacher race, culture, and language biases, NAEYC list eleven traits of an excellent early childhood educator? They are as follows; 1) Educators should have value and pride for each child and family. Educators must make sure every child sees themselves represented in their community positively, primarily when pedagogy is implemented (NAEYC, 2020). 2) Get to know each child's particular strengths and be willing to include every child regardless of culture, family status, language, racial identity, gender, abilities and disabilities, religious belief, or socioeconomic status (NAEYC, 2020). Early childhood educators should aid children in getting to know everyone as an essential member of society. 3). Establish bonds with children and nurture them while building on knowledge and competencies (NAEYC, 2020). Teachers should uphold each child's cultural experiences, language, and traditions that aid in the child's learning 4). Think about the developmental, cultural, and language adequateness of the academic setting and the teaching practice for each child (NAEYC, 2020). Teachers should adjust activities to include all interests and competencies. In addition, teachers should make sure every child with or without disabilities is represented in the community and academic materials. 5) Include each child, their family, and the neighborhood in designing and implementing academic activities. By doing so, the teachers can apply the knowledge the child and their family bring through culture and society. 6) Teachers should promote children's agency (NAEYC, 2020). Teachers should

encourage active play and offer the child choices in carrying out activities (NAEYC, 2020). 7) Educators should scaffold what a child learns to accomplish meaningful academic outcomes. Teachers should implement challenging and reachable goals for each child. 8) Create and incorporate academic activities using the child's language. Teachers should simultaneously support the child's first language and English proficiency (NAEYC, 2020). 9) Teachers should know to give various levels of support to all children according to their needs (NAEYC, 2020). Teachers should similarly support different children according to the child's needs. 10) Teachers should think about negative and positive biases and what message they may send children. Early childhood educators should consider whether biases may aid in understanding a situation (NAEYC, 2020). Moreover, teachers should think about whether a bias will interfere with their judgment of a child's negative behavior (NAEYC, 2020). 11) Create multi-tiered systems of support (NAEYC, 2020).

Summary

Structural inequities in schools and the early education of minoritized students were discussed in chapter 2. Minoritized students are the most significant portion of students referred to the office for what is known as office disciplinary referrals (ODR) (Gregory & Weinstein, 2008, Skiba et al., 2011). This is what is known as discipline disproportionality. CRP is another topic discussed in this chapter. It is a student-centered way of teaching consisting of a display of cultures involving a student's background and experience in their total way of learning (Ladson-Billings 1995).

Contributions of critical scholars were also discussed in this chapter. The critical scholars of CRP are Gloria Ladson-Billings, Evelyn Young, Chezare Warren, Geneva Gay, Shannon Daniels, Teresa Bunner, and Christine Sleeter. In addition, during the Civil Rights Movement, in

the 1960s and 1970s, African Americans wanted their rights in the United States. They sometimes ask for their rights in loud voices and in quiet public action. They demand that various institutions within America respond to their call for social, political, economic, and educational rights.

Another topic discussed was the application of CRP in schools. Teachers should have the following qualities to be culturally responsive in their teaching practices. They must be caring and empathetic. Teachers should care so much that they hold their culturally diverse students to the same standards as the non-culturally diverse students (Gay 2002).

Also discussed in this chapter was ME. According to Banks (2010), ME is a concept, a reform movement, and a process where all students can have an equal chance to learn in schools. Furthermore, the principles of ME were discussed in this chapter. They are content integration, knowledge construction process, prejudice reduction, equity pedagogy, and empowering school culture and social structure. Implementation of ME in classrooms was a topic discussed in the review of the literature chapter. Teachers are incorporating multicultural children's literature in their early childhood education classrooms. Multicultural children's literature is works that reflect the racial, ethnic, and social diversity of a classroom. It has qualities of our pluralistic society and the world (Bishop 1997).

Moreover, teacher, race, culture, and language biases. NAEYC lists eleven traits early childhood educators must possess to be effective educators in early childhood programs. Early childhood educators must display these traits in their profession.

Finally, based on the constructs from the literature review, I present the overall consensus of the frames that guide this study, including the proposed analytical framework. I have distinguished between two key areas, CRP/ME, and in my discussion have also integrated the

28

two areas. I present a simple chart (Table 1) and propose that CRP/ME are focused on the learning of under-served minoritized students and that both individually and in an integrated fashion contribute a social supporting role in the education of under-served minoritized students and all students.

Table 1

The Individual and Collective Focus of ME and CRP

Multicultural Education	Collective Focus	Culturally Responsive Pedagogy
• Individual Focus and Emphasis: • celebrating minoritized student diversity • creating positive social interactions across minoritized student diversity • integrating and reflecting minoritized students' diversity into the curriculum • exposing all minoritized and privileged students to multiple perspectives and diverse cultures.	Teachers create instructional approaches and learning that profoundly impact the building and promotion of academic achievement of minoritized students.	• Individual Focus and Emphasis: • recognizing marginalized ways of learning and teaching • focusing on the learning of minoritized students' that integrates and leverages their assets and experiences • recognizing affective & cognitive aspects of teaching and learning – empathy, equity, diversity, and inclusion

CHAPTER 3

METHODOLOGY

This chapter presents the methodology and includes the purpose of the study, the research questions, study design, participant selection, and data collection methods. In addition, I discuss semi-structured interviews, qualitative observations, focus groups, data collection procedures, and the data collection timeline. Furthermore, in this chapter, I discuss ethical considerations and data analysis.

Purpose of the Study

The purpose of the study was to explore if urban schools are implementing culturally responsive pedagogy and multicultural education (CRP/ME) principles in the early education of minoritized students. Furthermore, the study sought to determine the teachers' perceptions of CRP/ME principles in teaching minoritized students in an elementary school setting.

Research Question

What is the nature of teachers' perceptions when implementing the principles of CRP/ME in a Texas urban school serving minoritized students?

Study Design

Qualitative research is inductive and uses a research question to move from instances gained in the data collection to some form of conclusion, often comparing concepts (Grbich, 2013). The analysis deals with meanings, descriptions, values, and characteristics of people and things. Questions are exploratory, and the data is narrative in form. Reality is seen as a shifting, and subjectivity is sometimes viewed as necessary. Furthermore, power is shared with the participants who know the most about the investigated matter. The result is the development of

explanatory concepts and models. These concepts are theoretically underpinned, uniqueness is favored, and widespread generalization from similar-to-similar instances is avoided (Grbich, 2013).

Several aspects will need to be looked at in qualitative research, one being the topic. The researcher must ask themselves, is it okay to collect qualitative data? In addition, how will the researcher's prejudices affect the research, and how will the researcher treat the readers of the research. Moreover, the researcher must ask which paradigm would fit the research question, Realism, post-positivism, critical theory, interpretivism/constructionism, post-modernism, post-structuralism, or mixed- multiple methods (Grbich, 2013). Once a researcher makes this decision on the paradigm, they must evaluate the research.

One of the characteristics of qualitative research is the role the researcher must play in qualitative inquiry. In contrast to other research methodologies, qualitative research searches to find the observer in the world (Denzin & Lincoln, 2005). Qualitative research states a bond between the researcher and the researched (Kerstin et al., 2018). The findings of information are discussed between the researcher and participants. It is, then, that the researcher tries to make her/his ideas known. Thus, the researcher needs to know his/her part in doing research.

In conducting this study, I investigated to what extent were CRP/ME principles being used in classrooms by teachers of diverse racial and ethnic backgrounds, teaching minoritized students in a Texas urban elementary school. I interviewed teachers and observed their classrooms in hopes of finding out if CRP/ME principles were being used in their classrooms. I also investigated teachers' perceptions about implementing the principles of CRP/ME in a Texas urban school serving minoritized students. In addition, I wanted to find out if there are differences in teachers' race and ethnicity.

Participant Selection

Four teachers from the same elementary school volunteered to participate in the study. The teachers were from different ethnicities: one White, one Hispanic, and two African American teachers. Each of the teachers was the teacher of record. The assumption for choosing teachers of three different racial and ethnic backgrounds was that they provided diverse perspectives on using CRP/ME in the early childhood classroom when serving minoritized students. To recruit the participants, I contacted the school board administration and one urban elementary school in Texas to provide information about the study and obtain permission for teacher volunteers. Permission was needed so that research was conducted ethically and appropriately, including consent forms. The consent forms were sent to the school administrator, who distributed consent forms with information about the study to teachers. Among all the teachers who agreed to participate in the study, I selected four teachers of different ethnic backgrounds. I submitted my proposal to the Institutional Review Board (IRB) for approval at the University of North Texas. I presented my Institutional Review Board approval to the school board and participants. I reviewed ethical considerations and consent forms to build trust between the participants and the researcher. The informed consent demonstrated ethical approval proceeding with collecting primary data and confidentiality of all participants' identities and the data obtained. I used pseudonyms to ensure the confidentiality of the settings and participants of the study. The participants were informed that their information would be kept safe and stored in a secured and encrypted electronic form to avoid a breach of confidentiality and the corruption of the information from the beginning of data collection to analysis. Table 2 provides the demographics and instructional experiences of the four participants.

I used non-probability purposive sampling. Purposive sampling is used in order to access

knowledgeable people. People with deep knowledge about a specific issue may be due to their profession or experience (Ball, 1990). A preliminary meeting was conducted to inform participants about the purpose of the research. The participants were given information about the research timeframe, details about their involvement in the research, and how their information was to be analyzed and shared. Table 2 provides participant demographics and backgrounds.

Table 2

Participant Demographics and Instructional Experiences

Participants*	Ethnicity	Yrs Teach Exp	Grades Taught	Certification
Cross	African American	18	1st - 3years 3rd - 2years 4th- ELAR	- ESL - E-4 General Education
Herring	African American	3	5th- Language Arts/Social Studies	- EC-6 General Education - EC-12 Special Education
Indigo	White	27	3rd - 5 years 4th -7 years 5th -7 years - Sped life skills - 7 years 2nd - 1 year	- Special Education - EC-12 - Elementary Self-contained Grades 1-8 - English as a Second Language EC-12
Rowe	Hispanic	10	3rd - Self-Contained 4th- Self-Contained Math and Science	- EC-6 Bilingual - Gifted and Talented Bilingual

*Pseudonyms.

Semi-Structured Interviews

The researcher introduces themselves to the person being interviewed in crafting the interview. When conducting this type of interview, there are ethical and moral issues. Furthermore, there are issues of purpose, consequences, consent, identity, relationship, confidentiality, and protection vital to consider early on (Rabionet, 2011). For example, the opening statement has to be specially crafted by the researcher to build a line of communication that will allow participants to tell stories (Rabionet, 2011). When introducing yourself, the

researcher should include a statement of confidentiality, consent, options to withdraw, and use of the results (Rabionet, 2011). Developing questions that take place in an interview is of importance, and so are follow-up probing questions. It may be essential to seek experts in the field. They are needed to develop a draft of the protocol.

Moreover, experts can give feedback and guidance. In addition, the questions should be respectful and culturally sensitive. In conducting the semi-structured interviews, the researcher should have notes written at the time of the interview and notes written afterward. There should be audio recordings and video recordings (Rabionet, 2011). The researcher should inspect the quality of the recording equipment and its electronic performance, the actual settings, the gender of the interviewer, and the familiarity of the interviewer and the interviewee (Rabionet, 2011). All of the above are important issues to consider in pre-interview planning and were implemented in the semi-structured interviews used to collect data in this study.

I followed the protocols for semi-structured interviews as discussed above: I used an opening statement with some general questions to start the conversation. I addressed ethical and moral issues. These issues included the purpose of the study, consequences of the study, consent to take part in the study, confidentiality issues, and protection from risk or harm. I introduced myself to the participants. I talked about my academic background and credentials that qualify me to conduct the study.

Furthermore, I discussed the questions I intended to ask the participants. I talked about options to withdraw from the study and how the results were to be used. Moreover, I looked for and used developing questions, and I made sure the questions were respectful and culturally appropriate. I took notes during the interview and after the interview. I checked the quality of my audio recorder and made sure it was working correctly. I checked my computer video and audio.

I used pre-interview planning to check the physical settings of the interview, check the gender of the participants, the ethnicity of the participants, and the familiarity of the interviewer with the interviewee. I managed and organized the interview data. I wrote up the interview data. In addition, I addressed issues of disclosure, consequences, and trustworthiness and lastly reported the findings.

Observations

"Qualitative observations offer the investigator a chance to get real live data from naturally occurring social situations" (Wellington, 2015, p. 247). Robson (2002, p. 310) states," what people do may not be the same as what they say they do; therefore, observation gives a reality check." Observations can be facts, such as the amount of on-task teacher and student talk and off-task conversation (Cohen et al., 2018). It can also focus on behavior, for instance, the friendliness of the teacher or the amount of cooperative behavior among students (Cohen et al., 2018)." Observations (Morrison, 1993, p.80) enable the researcher to gather data on the 1) physical setting (e.g., the physical environment and its organization); 2) the human setting (e.g., the organization of people, the characteristics and make- up of the groups or individuals being observed, for instance, gender, class); 3)the interactional setting (e.g., interactions that are taking place, formal, informal, planned, unplanned, verbal, non-verbal);4) the programmed setting (e.g., resources and their organization, pedagogic styles, curricula, and their organization)". Observational data helps record non-verbal behavior, behavior in naturally occurring settings, and longitudinal analysis (Bailey, 1994, p. 244). All these constructs were subscribed to in planning the observation phase of the study to collect field notes of the participants' classroom teaching and the physical setups of their classrooms.

Focus Groups

A focus group is a form of group interview in which reliance is on the interaction within-participant of a study (Morgan, 1988, p. 9). Topics are given out and discussed by the researcher, and the results come from the whole group and not just an individual's standpoint (Cohen et al., 2018). The participants interact with each other and not the interviewer. This is done so that the participants' views can be at the forefront and the participants' ideas dominate and not the researcher's plan or agenda (Cohen et al., 2018). Focus groups are unnatural in settings bringing together a specific chosen part of the population (Hyden and Bulow, 2003) to talk about a particular topic, and it is where the group's interaction results in data and outcomes (Smithson, 2000, Hyden and Bulow, 2003). A facilitator is on hand to start the discussions and guide the group, keeping them on task about the discussion. Focus groups have unnatural settings. However, they are structured and focus on a specific topic. They reveal subjects that might not have come up from a brief interview and are essential for seeking consensus on participants' meanings and understandings of a phenomenon under study (Cohen et al., 2018). They are timesaving, putting out a significant amount of data in a relatively short amount of time (Cohen et al., 2018). All these constructs were subscribed to in planning the focus group utilized in this study to collect data to seek consensus, confirm, and disconfirm participants' perceptions about classroom teaching about CRP/ME.

Data Collection Procedures

I conducted semi-structured interviews, observations, and focus groups in this study. First, I conducted semi-structured interviews with the four teachers; then, I conducted observations in the classrooms of each of the four teachers. The observations were conducted for four weeks, one every other week. I collected field notes and did a reflection on each

observation. After each observation, I conducted a short 15-minute follow-up interview with the teacher to ask questions that provided contextual information about what was observed. In addition, I conducted a focus group with the four teachers. The focus group took place after the interviews and observations were concluded and preliminary coding had been conducted. This allowed me to explore my initial findings' credibility (trustworthiness). In addition, it showed if my findings were correct and honest.

Data Collection Timeline

I began the collection of data when I received my IRB approval from the University of North Texas and received consent forms back from the participants. The data collection occurred over two months. It entailed semi-structured interviews, three observations per each of the four teachers' classrooms, and a focus group with all four teachers. After the data collection process was completed, the data were transcribed, coded, and analyzed. Table 3 provides a collective view of the procedures and times of data collection.

Ethical Considerations

Interviews have ethical elements, and they are concerned with interpersonal interaction and produce information about the human condition (Cohen et al., 2018). Here are the ethical issues that the researcher must consider; informed consent, beneficence, do no harm, confidentiality, and the interview consequences (Kvale, 1996). The researcher should expect questions, such as 1) who will give informed consent? 2) How much-informed consent should be given and by whom? 3) What is legitimate private and public knowledge? 4) How might the research help or harm the interviewee? 5) How will the interviewee and Interviewers both benefit from and gain something from the interview (cf Mills, 2001)? In addition, there are questions to consider ethically. 1) How has the informed consent of the interviewee been gained?

2) Has this been obtained in writing or orally? 3) Who will have access to the data? 4) How will

the research benefit the participants? 5) How much information should be given in advance of

the study? 6) How will the data and transcription be verified, and by whom (Cohen et al., 2018)?

There are ethical considerations in observations. First, the participants need informed consent,

the right to be observed, permission from the school and parents, and maybe a clearance

concerning the researcher's reliability and safety to work with young children in schools (Cohen

et al., 2018). The researcher's informed consent needs to address the cultural part of the

observation. Here are some examples, knowing when to approach the participants, how to

address the participants, and how to secure permission in a culturally appropriate manner (Cohen

et al., 2018).

<p align="center">Data Analysis</p>

First, all interview data were read and re-read to identify discourse structures that

contained participants' discourse of classroom episodes centered on CRP/ME. An in-depth focus

here was on their descriptions of CRP/ME centered on instruction, learning, and curriculum

present within the interview transcripts collected over the -month period of the study. Each

description and associated discourse were cross analyzed with focus group transcripts,

observation field notes, collected artifacts, and researcher reflection memos. A collection of

descriptions were thus identified and further analyzed through thematic analysis guided closely

and related to the constructs suggested by the theoretical frames and derived analytical

framework (see Table 3). A thematic analysis approach (Braun & Clarke 2006) was adopted to

analyze the descriptions of CRP/ME centered on instruction, learning, and curriculum. This form

of analysis is used to interpret discernible patterns inherent within participants' meanings of

phenomena as expressed in verbal, written, and visual data (Braun & Clarke 2006) and covered with the study's aim to explore teachers' perceptions of CRP/ME.

Table 3

Data Collection: 1/20/2022 to 2/11/2022

Participant	Semi-structured Interviews	Observations	Follow-up Interview*	Focus Group
Indigo	30 minutes	1 hour	15 minutes	
Herring	45 minutes	1 hour	15 minutes	
Cross	16 minutes	35 minutes	15 minutes	1.5 hours
Rowe	30 minutes	1 hour	15 minutes	

*Performed after observation.

Each description of CRP/ME centered on instruction, learning, and curriculum individually was thematically analyzed as per the six steps of the thematic analysis process (Braun & Clarke 2006).

1. I first familiarized myself with each description of CRP/ME centered on instruction, learning, and curriculum by reading and re-reading each identified description.

2. Each identified description and its associated discourse was individually coded about interview transcripts and focus group transcripts on deciphering participants' reasons for why and how they used CRP/ME that centered on instruction, learning, and curriculum.

3. In constructing preliminary themes, I grouped coded data extracts across data sets to seek coherent and meaningful patterns relevant to the study's research questions. For example, data extracts coded across data sets were further analyzed for coherence with participants' roles and students' roles about their descriptions of CRP/ME that centered on instruction, learning, and curriculum. The themes of participants' perceptions of CRP/ME centered on instruction, learning, and curriculum were constructed.

4. The themes were then reworked into all coded data extracts across interview transcripts and focus group transcripts on seeking patterns that confirmed, disconfirmed, expanded upon, and/ or clarified the themes.

5. As a result of reworking the themes across data sets, I was able to refine and thus define different themes that were coherent, meaningful, and relevant to each description of CRP/ME that centered on instruction, learning, and curriculum

6. As a final step in the thematic analysis process I weaved together the constructed themes resulting from the identification of consistent and predominant patterns across the data sets for relevancy with the study's research questions.

Trustworthiness and Limitations

Some steps were used to ensure the trustworthiness of the findings in this study. Participants' descriptions of CRP/ME that centered on instruction, learning, and curriculum were member-checked with participants for indications of time, place, and student activity, (2) an indication of what, how, and why CRP/ME that centered on instruction, learning and curriculum happened, and (3) an indication of why the CRP/ME that centered on instruction, learning, and curriculum that happened was critical to participants. In this study, I also used triangulation through multiple data sources (semi-structured interviews, observations, and a focus group). Triangulation uses multiple methods of data collection to study a particular phenomenon (Mays & Pope, 2000).

Even though steps were taken to ensure the trustworthiness of the findings, the biases inherent in the study need to be addressed. The involvement of only four participants in the study does not lend itself to generalizing the findings in this study. The study was situated within an urban context, a Title 1 school with a large minoritized student population. I was explicitly

involved in the collection of data, and this might have resulted in biases like the data and the process of data collection. My presence as a researcher might have caused observer reactivity among the participants and thus, resulted in biases like the data and the process of data collection. Hopefully, these limitations were alleviated by member checking and data triangulation.

CHAPTER 4

FINDINGS

The purpose of the study was to explore if teachers in urban schools are implementing culturally responsive pedagogy and multicultural education (CRP/ME) principles in the early education of minoritized students. Furthermore, the study seeks to determine teachers' perceptions while implementing CRP/ME principles in teaching minoritized students in an elementary school setting. Thematic analysis of the data corpus – interview transcripts, observations, focus group transcripts, and artifacts – revealed four distinct teacher perceptions about CRP held by the four participants.:

- Practicing CRP/ME enables teachers and students to embrace diversity.

- Practicing CRP/ME focuses teachers and students on the past and the present social injustices and provides social justice identity development among students.

- Practicing CRP/ME builds empathy among teachers and students.

- Practicing CRP/ME enables teachers to reflect on prejudice reduction.

Before I present the above themes, I provide vignettes of each participants' classroom teaching to explain how they practiced CRP/ME in their classrooms.

Vignettes of Participants' Classroom Teaching

Indigo

In Indigo's classroom, there was an interactive whiteboard. Direct instruction was her teaching style. She displayed her lesson, the Westward Expansion Map and a picture of the Transcontinental railroad. In addition, she displayed pictures of the Iron horse (train) and a picture of Ling Wei, an Asian writer. Ling Wei worked on the Transcontinental railroad as well. Past social injustice was mentioned in the lesson. She talked about how the Irish, Chinese, and

42

freed slaves and runaway slaves were treated unkindly and endured harsh working conditions like low wages and exposure to dynamite.

Herring

In Herring's classroom, there was an interactive whiteboard. However, the students used their laptop computers. Direct instruction was the teaching style. The students read Chapter 11, Lesson 2, the Transcontinental railroad on the laptops. Past social injustice was mentioned in the lesson that she taught. For instance, the three ways Western settlers impacted native Americans was discussed. Harden discussed the Dawes Act, which forced Native Americans to accept property rights. The Native Americans were forced to move to reservations (lost land). In addition, the Westerners built houses, limiting the Native American food supply. Due to technology usage, the collaboration of students and teachers was high when working on the lesson.

Rowe

In Rowe's class, there was the usage of an interactive whiteboard to teach her students. Direct instruction was her teaching style. She explained to the students the concept of fractions. In addition, she discussed the two measurement units. Rowe tells the students in the United States customary units are used to measure things. However, in Mexico and Europe, the Metric system is used to measure things in those world regions. She gave her students a glass of Jarritos, an orange drink. In doing this, she explained to the students that Jarritos is equal to a liter. She also used a syringe with a milliliter of water in it. She went around the class and sprayed the students giving an example of a milliliter of water. The students were motivated and highly engaged while doing this activity.

Cross

In Cross's class, there was an interactive whiteboard. She used direct instruction as her teaching style. On the whiteboard, she displayed Langston Hugh's poem "Harlem." Campbell took the poem apart stanza by stanza and asked where they saw the use of figurative language. She also asked the students to identify similes in the poem. The students were very much engaged and answered the questions with enthusiasm.

Perceptions about Culturally Responsive Pedagogy and Multicultural Education (CRP/ME)

Practicing CRP/ME Enables Teachers and Students to Embrace Diversity

The participants in this study believed that their practice of incorporating CRP brought about experiences for their students to embrace diversity. The aspect of embracing diversity was inclusive to the curriculum they taught and the community in which the school was situated (a Title I urban school). Participants enabled their students to embrace diversity through experiences that straddled and reflected their own lives in the curriculum and the communities they lived in. For instance, in the following exemplary quotes from the data, it is evident that participants acknowledged and respected the role of the community (parents, social events, multiple cultures, celebrations, etc.) and how they related to the school/classroom contexts to enable their students to embrace diversity.

> … even during the quarantine, when the numbers went down, we did a big title one event for families, and it was all outside socially distancing and everything. And we did a danceathon where the bilingual students, the African American students, the teachers, and other community members were welcome onto the campus to just get a break from COVID. Even though we couldn't be getting close together, we were all in the same place we were able to get together. I was able to meet my parents for the first time. Parents were able to meet me and ask questions at this gathering. It was all supposed to help students decompress. The kids had anxiety about being back at school, and it was supposed to reassure the parents that we were taking all the necessary protocols to keep everybody safe. We still had fun and were in an educational setting. (Herring)

On our campus, we are a bilingual campus. I know that we celebrate different nationalities. We just had Hispanic heritage month, October 15 and September 15. We had a big celebration where we recognized Hispanic things, Hispanic hair, and Hispanic people. In addition, Black history month is coming up. So, we will celebrate the African American culture. (Cross)

So, embracing multicultural awareness is vital because nowadays, everyone is somehow impacted by different cultures, races, nationalities, and even religions. I have Muslims in my classroom, and I have a Jehovah's witness and Seven-day Adventist and Catholics. It is crucial to bring up the different religions too! (Rowe)

The emphasis for this aspect of embracing diversity was based on engaging their students and themselves with community-based events. In particular, the above exemplary quotes and the other data indicated the "celebration," and "celebrating" the diversity that is part of the community and the students was the gist of making this embracing diversity a reality and possibility. Further evidence for a community-based aspect of embracing diversity comes from one of the participants, who claimed that

In previous years pre, COVID. Our schools embrace diversity. We had some African American awareness events, Mexican American, Mexican, and Hispanic, awareness events. In the last two years, we have not. I think it's still crucial for the schools and the administration to empower these cultures and embrace the different cultures. (Rowe)

This evidence indicates that the experience of a community-based aspect of embracing diversity was already prevalent prior to the pandemic.

In the following exemplary quotes from the data, the role of curriculum in embracing diversity was evident. For example, participants included and integrated role models and identities of people from multiple ethnicities and cultures to respect and honor their students' own identities and cultures and integrated these essential aspects into the curriculum.

I talk about different main characters from different cultures with my kids. For example, when I taught fifth grade, two of my favorite novels were becoming Naomi, Leon, and Esperanza rising, both by Pam Munos Ryan. One was a modern-day Hispanic girl that had come to the United States, and one was during the Great Depression. It was a Mexican family, and I was just talking about their cultures. No matter what culture it is, I am just trying to do as much as possible to get those kids to experience whatever that

45

culture is. I also work very closely with an exchange student that is an international high school student. So, I have had some of my students from various countries worldwide. Students from Asia, Europe, and Africa made a video for my class, depending on what we were doing, talking about their cultures. Obviously, during COVID time, it's just a video, but I have in the past had students come into the classroom (Indigo)

In the past, CRP was integrated through some of the given lessons. The books that we were reading within our class. So, we had a lesson about Hispanic families. So, once we were reading about the family, we did more research about Hispanic families. We started talking about famous Hispanic people. We talked about what made Hispanic heritage great. Ceasar Chavez led the protest for the work labor of Hispanic people. In addition, being a bilingual school also made most of our students be able to make a connection. The connection was made because they are bilingual and they're Hispanic. (Cross)

Yes, I must because I'm also an ESL teacher. I label different areas in the classroom with their names, like right here, and we have the word in Spanish and English. So, that's how one way I do a lot of pictures with my slideshow presentation. Not only do I speak and have the words on the board, but I have pictures to help them understand what this word means. I teach my lesson like that. So, I do a lot of hand-on-hand signaling. I speak with my body gesture. I want to make sure that they completely understand. If I don't feel like I'm reaching someone in the past, I would have a student repeat what I said, that is, to try to help me out. In that situation, a teacher cannot reach their peers, but the peers can. (Cross)

Integrating role models and identities of people from multiple ethnicities and cultures into the curriculum so that it provided contexts for their students to embrace diversity was evident in the data. The quote below is an example of this integration.

I remember I had a parent from Nigeria. No, what's the other island, Ethiopia. They were from Ethiopia. They came in, they gave a lesson about their culture, and they showed us examples of their food. So, we learn why their children dress differently from the other children. Some of the Caucasian students were asking, why are you wearing that? What is that for? They asked because they didn't feel that the children looked like them. So, if you don't look like me, then you're what you're doing must be wrong. So, I had to educate them. So, even today, when I have a teachable moment, I just dive into it. (Cross)

Participants in this study practiced CRP in their classrooms by celebrating their students' cultures and identities and the communities they came from and purposefully integrated the role models and identities familiar to their students into the curriculum teachers and students. Participants believed that their students would embrace their peers, their classrooms, their

school, and their community.

Practicing CRP/ME Focuses Teachers and Students on Past and Present Social Injustices: Provides Social Justice Identity Development among Students

The participants in this study believed that their practice of CRP helped them, and their students focus on past and present social injustices and provide social justice identity development among students. In doing so, participants specifically hinted at their teaching that focused on improving the learning capacity of their minoritized student body through affective and cognitive aspects of instruction and learning (see Figure 1).

Figure 1

Classroom Rules Reflecting Affective Aspects

The affective aspects to focus students on the past and the present social injustices were also centered on participants sharing their past experiences of social injustice. As evident from the quotes below, participants related their own stories of injustice to raise their students' consciousness and awareness about inequities that participants faced and how they interrupted

47

the inequities. In doing so, they again believed that this would build resilience and academic

mindsets among their students.

> I share my lesson with my students about what happened to me as a child. I told them
> once that I had a third-grade teacher who told me that I didn't do my homework. She
> said, can a little Black girl write this neat? So, once she said that it crushed me, I was
> like, because I did the work. I did it! I was proud of the assignment that I did. But when
> she told me that, I didn't know what happened, but I stopped writing neatly. My
> handwriting got sloppy, and I didn't try to do my best. It broke me. It broke me at age
> eight. I was in third grade. I told my students I said the reason why I became a teacher
> was that I never wanted a student to feel the way I felt at that moment. So, I tell them my
> story and how I overcame my pain, and when I began to love myself as a Black girl and
> as a Black lady, it taught them. It helps them understand they can love themselves too.
> (Cross)

> So, I can say that teachers do not have a relationship with their students. The students
> don't respect them as much. Well, they don't respect them. The students don't interact
> with them in a welcoming, loving way. I was comparing myself to another teacher from a
> different district, not this district. She spoke down about other races without being direct
> with it. She was implicit with it. She wasn't explicit. The students were able to pick up on
> her comments, that is, her underlying comments. They just did not respond to her at all.
> So when, whenever her class was in disarray, I would just walk past, and I would stand at
> the door, and then I would turn my head to the side. There would be complete silence. So,
> that was the way they responded to me because they knew that I love all students. I love
> all backgrounds. Otherwise, I wouldn't be here. They honestly thought that she was at
> our school for her check. One student even told her that. So, yes, that was unfortunate,
> but it's. (Cross)

The cognitive aspects related to participants creating learning contexts where they

promoted their students' mindsets by pushing back on dominant narratives extant in the

curriculum. Specifically, the participants integrated past events of social injustice into their

curriculum and instruction. For instance:

> I do consider, and I always try to do more than the textbook. I try to integrate ethnic and
> cultural content in my classroom based on the content I'm teaching. Right now, the
> content that I am teaching is reconstruction. So, we talked about how former slaves were
> treated after slavery and after the civil war ended. So, instead of just teaching from the
> textbook, I reenacted a skit that would've happened during the period. So, with my
> example with reconstruction, I explained to them. Yes, the information in the textbook is
> one side of the story, but there are other sides of the story. I give my family an example
> because I'm three generations away from slavery. So, my uncles worked in the cotton

gins. So, we talked about what life was like working in a cotton gin, even after slavery was over. So, I give them a real-world experience based on a real-life person. (Herring).

I keep going back to the lesson that I taught last week. When I did the skit, the Hispanic students could relate, and they had more questions than the African American students. They were like, well, I didn't know Hispanics were not slaves. I was like, no, Hispanics were not slaves. I said, when you go back in, in history, who owned Texas first, it was the Hispanics. Then it was the Europeans who owned Texas. So, then France had it, which is still a part of regional Europe. Then back into the USA. At that point, it became part of the United States. So, it doesn't matter who owned it. If we are going to function as a unit, we must think of ways in which we can come together. Whether we're talking about history or dealing with one another within the classroom. (Herring)

I mentioned this before in the first interview. We have to talk about famous people at the beginning of the year in social studies, and we use lots of different races, women, social, economic, everything, backgrounds to compare. So, like when we did Ruth Bader Ginsburg, we also did Sotomayor. So, we had a Jewish woman and a Hispanic woman. We were talking about women in the Supreme court and different ethnic backgrounds. You know, it's just necessary that the lesson that I taught when you were there was great. Also, we were able to talk about the immigrants from China that were disliked and treated poorly; however, they worked on building the transcontinental railroad. The Irish were also not treated very nicely. However, they also had an impact on our country. (Indigo)

My experience is that the kids are very accepting of it. They like to learn new things about different people and different cultures. For instance, when we were talking about inventors, we talked about the Industrial Revolution and just the inventions that made life better. It may not have made the people's lives better in slavery; however, when the invention of the cotton gin came along, 20 to 30 slaves had to separate the cotton before it could be processed. They invented a gin, and it did all that work for all those people. So, plantation owners created a bigger harvest and made a better profit. Where the working conditions better for the slaves? No, they still had to work long hours. We do this to get the kids to buy in and show them empathy so they can empathize with what others have had to go through for the technology. Also, to show them this is where they are today. So, this is how we live better. This is what people had to experience before we get to this point where everything is sewn on a machine, and nobody has to do hard labor. So, we must make a connection so that it is just not something being told to them. You can see, and you can empathize with the pictures you're being shown of factory workers, of people, enslaved, enslaved people in cotton fields, that's labor. (Herring)

In summary, participants in this study practiced CRP in their classrooms through reflecting and focusing on their own social injustice experiences and integrating this perspective into the classroom through cognitive and affective aspects.

Practicing CRP/ME Builds Empathy among Teachers and Students

The participants in this study believed their practice of CRP builds empathy among

teachers and students. Participants believed that practicing CRP provided contexts for both

themselves and their students the ability to understand and share the feelings of another. For

example:

> I believe that if we implement CRP and do it correctly, it will enrich the student's
> educational experience. They will not just look at just one perspective. They get to see it
> through their own eyes and their experience, and they also get to see it from the
> perspective of their classmates. (Herring)

Most importantly, participants indicated that practicing CRP in their classrooms opened

opportunities for their students to acknowledge and understand past social injustices and build

empathy with marginalized people. The following quotes from the data are examples of this

experience in action in participants' classrooms:

> I look at the TEKS the essential knowledge and skills. How am I going to reach those
> kids? I must teach them with something that they already know. Something they may
> already use in their scheme.   How will they be able relate and understand what I am
> teaching? Why am I teaching it? So, it must be a relationship that is CRP. They must
> know something for me to teach them. I think that is real world scenarios. I use
> something they know like their country and culture. (Rowe)

> Practicing the CRP forms a relationship with the students. We must build relationships. I
> am a strong believer in having a relationship with a student because it is like I always tell
> them I am the chicken, and you are my POTOs. You are my little chicklets. I always say
> that I am not your mom, but I'm the chicken. I am the mother, and you are my little
> chicks. So, it is building a relationship.   If you don't have a relationship, you don't have
> respect of the kids. They want to learn here. They want to please you; the kids want to
> please me. They want to please themselves. I always give them a positive experience.
> There are teachers that do not build relationships and those are the ones that don't
> practice CRP. They are like I am just going to teach.   Hey, you got it. You don't! I have
> seen teachers that don't teach from the heart! I teach from the heart because I want the
> kids to learn. I want to know things about them. I share my personal culture too, as well
> to them. (Rowe)

> So, at a different district that I worked.   I had a student that was of a different nationality.
> We were not used to the difference. I had the parents to come to classroom to teach us
> more about their culture and their lifestyle. We learned why they eat certain food and

why they wear certain fragrances. We learned all we could so to make the student feel more welcome. Sometimes children when they see someone looking different or dressing different some little children don't know how to not make a person feel welcome. In welcoming the parents in and having them teach us about their culture was my way of gaining knowledge for myself and having my students gain knowledge. (Cross)

Recently matter of fact last week I had a student that was Black. She was fair skin. She told another Black kid who was Black well. She yelled shut up with your Black self. Oh, my goodness! Mrs. Campbell changed her personality! Yes, I did. It was my teachable moment.   Well, I told the entire class, I said, there's different shades of Black. There isn't just one color. Your skin may be fairer. It may be a fair complexion that doesn't mean you're not Black. In the eyes of everybody you will always be Black. I said there are different shades of Hispanic. They are light skin Hispanics. There are dark complexion Hispanics. We all are different shades.   There are Caucasians (White people) they go get a tan so they can look dark.   So, you should never talk about yourself and your culture. When you call somebody else Black you are really talking about yourself. I don't care if you are pale Black, you're still Black! Black is beautiful and there's different shades. (Cross)

It's just there and you don't really realize it's there. Sometimes you have prejudices that you don't even realize you have until it comes out wrong and somebody calls you on it. It hurts me because I would never want to make anyone feel less. (Indigo)

I try and help my students to achieve. I will try to find a song that they know outside of school. I try and find a video that is You Tube has every lesson you teach. It has someone teaching or explaining a lesson that I want the students to learn. I am really careful to try to find a mix of where that information is coming from. So, if I have to put a video lesson on for example Schoology or a digital platform. I really look at what is the cultural background of the teacher that's teaching it. I am careful because if I am constantly finding a White teacher and pushing that out digitally at home then I am pushing myself into their home and I don't want to do that. I want to find a mix of like Asian, Indian, Black, and Hispanic. I want that mix to be brought into their homes that is if we have to do virtual or digital things. I know my students are low income and so I try not to talk about my own upbringing because I was from a well to do middle class family. I try not to bring my personal experiences into the classroom because I don't want to make them feel less than me. I would never want to do that. (Indigo)

For example, if I had a whole class of White students and I was teaching about Amelia Earhart and Bessy Coleman, would I show the same passion for both? I hope so! I really hope so! Did I show it with my class that is Hispanic and, and Black? Yes, absolutely. I would do it again that's part of me that I've not experienced, and I hope it wouldn't be a problem. Gosh, that scares me! I've never thought of that. I would want that passion to be for everybody everywhere! There are people that don't think it's needed. I think that's sad because we have White upper class to middle upper class students who are only

learning just a little smidgen about Bessy Coleman. I keep coming back to her because that's who I'm remembering. (Indigo)

My experience is that the kids are very accepting of it. They like to learn new things about different people and different cultures. For instance, when we were talking about inventors, we talked about the Industrial Revolution and just the inventions that made life better. It may not have made the people's lives better in slavery; however, when the invention of the cotton gin came along, 20 to 30 slaves had to separate the cotton before it could be processed. They invented a gin, and it did all that work for all those people. So, plantation owners created a bigger harvest and made a better profit. Where the working conditions better for the slaves? No, they still had to work long hours. We do this to get the kids to buy in and show them empathy so they can empathize with what others have had to go through for the technology. Also, to show them this is where they are today. So, this is how we live better. This is what people had to experience before we get to this point where everything is sewn on a machine, and nobody has to do hard labor. So, we must make a connection so that it is just not something being told to them. You can see, and you can empathize with the pictures you're being shown of factory workers, of people, enslaved, enslaved people in cotton fields, that's labor. (Herring)

Why did they do that? I just remember teaching social studies. For three years, they were in awe when I taught social studies in fourth grade. They were in awe, and they could not believe that people would do that to other people. So, the same thing with learning about Texas history right now. It was the Spaniards, and they didn't take the Indian as slaves; they killed them and then raped the women. So, that was in our culture. I said, to my students, that is your culture. That was, that's why we look the way we look. They were like, oh, that is true? The White people came to America, and the Spaniards came over. The White, or the Europeans, came over; they didn't enslave the Indians. They brought their slaves. Yes, the Europeans brought their slave or indigenous slaves. They didn't meet the Indians, killed the Indian men and made the women their wives. So that's what the kids were learning. They then pointed out the cultures are not that different. (Rowe)

They emphasized this belief because they perceived that their students were not understanding and sharing the feelings. The issue of inequity in terms of what students have or do not have seemed to create divides in their classrooms. Thus, they perceived that empathy through practicing culturally responsive teaching alleviated this inequity. For instance:

I want to extend what she's saying and bring it to their current lives and situations. So, back to the empathy thing that I spoke on. So, within the cultures, and because we're all in uniform, we have no individuality, and kids express their individuality through their tennis shoe brands. Well, between the two different cultures, you could see a big difference. In Hispanic cultures, they buy what their kids need. It doesn't have to have a name brand on it, but in the African American culture, everything must have a brand. I find you must teach them empathy. Just because the brand is on it doesn't mean that the

quality isn't the same as yours. It's not better. So do not down people and make them feel bad about what they have on. So, you must bring it in and make it relatable to them so that they can see, oh, that's the same thing they did during this time. Or this is the same thing. I shouldn't do that. (Herring)

Practicing CRP/ME Enables Teachers to Reflect on Prejudice Reduction

The participants in this study believed that CRP enabled them to reflect on prejudice

reduction. They claimed that their CRP practices are reflected in their approaches to the

curriculum, embrace diversity, and focus on past and present social injustices collectively

centered on creating positive social interactions across the differences among their students.

Doing so exposed their students to diverse perspectives and inclusion in the curriculum,

instruction, and learning and provided contexts to see themselves reflected positively in their

classrooms and school. For example:

> I think part of it is just knowing my kids and having a relationship with them and their parents and asking their parents where their family is coming from without me asking for too much personal information. What do you feel comfortable telling me about where are your family coming from? I've been teaching for 20 years. So, if I were to go back 25 years, our textbooks looked very different from today—one example of a sociology work textbook. I was in school, and it had different things in it. My son's sociology textbook had all these rappers and famous people of all different ethnic backgrounds in the textbook. (Indigo)

> Sometimes you'll get topics that can sway it either way or the other, but you have to be the captain and navigate those conversations to make sure they stay positive and respectful. You don't have to agree with me and how my culture lives, but you have to be respectful of the information that's being shared. So that's how I approach it with everything you can disagree. Let's be respectful of the disagreements between our cultures. Not one is correct. Everybody has challenges within their cultures. Everybody has difficulties within the classroom. So, let's pull it back into the classroom. In this classroom, I have students of different cultures. I have students of different levels, but everybody's going to be treated the same, and everybody will get the same quality of education! (Herring)

> I had to think about how prejudice is reduced. I have to try to keep open to their point of view. I would be honest with you we all have prejudice, and prejudice is something we don't understand. I come from a mixed relationship. I grew up prejudiced. I might have grown up with prejudice because I didn't know any better and had not been exposed to other cultures. I shared this with my students repeatedly, being exposed to other cultures

in the military. I was in the army, and there were vast nationalities, and we needed to embrace that. My husband is not like me. We're not in the same religion, not the same culture. He's African American, and I'm Catholic; he's Baptist. He's a Democrat, and I'm a Republican. I just embrace that, embrace that change, and embrace the difference. So, getting the kids to understand and become open to their point of view. They need to see that difference is acceptable. Everybody's not going to be the same. It would be boring if we all were the same. So, I try to reiterate that to the students. (Rowe)

I was just like, wow, I never thought that Snoop dog would be in a sociology book. So, when I am looking at that, I think of the changing structure and the organization. I know that my kids they're all about relationships, and I will try to use their slang and their way of communicating with each other. They laugh at me when I try to do it, and I still feel like it brings them in to learn that content. Are there attempts made at prejudice reduction? As far as myself, I always try to look within at what I'm going to say and if it would even have that little bit of White privilege in it. I ask whether I am going to offend somebody by saying this. I try to make sure that nothing like that comes out of me, that I'm treating every kid in this room equally. No matter where they come from, I mean, I am the minority in this classroom. So, if anything, I have to go above and beyond to make sure that I am not showing any sort of prejudice. I know it's almost impossible not to do it entirely because it's just there, and you don't realize it. Sometimes you have prejudices that you don't even realize until it comes out wrong and somebody calls you on it. So, that hurts me because I would never want to make anyone feel less. (Indigo)

In summary, participants in this study practiced CRP to reduce prejudice in their classrooms. The participants in this study believed that embracing diversity and focusing on past and present social injustices collectively centered on creating positive social interactions across the differences among their students were crucial elements to reducing this prejudice in their classrooms.

CHAPTER 5DISCUSSION, CONCLUSION, AND IMPLICATIONS

Discussion

This study aimed to explore if teachers in urban schools are implementing culturally responsive pedagogy and multicultural education (CRP/ME) principles in the early education of minoritized students. The study sought to determine teachers' perceptions while implementing CRP/ME principles in teaching minoritized students in an elementary school setting. The research questions that guided this study was: What is the nature of teachers' perceptions when implementing the principles of CRP/ME in a Texas urban school serving minoritized students?

The findings of this study indicated that participants in this study practiced CRP/ME as a collective focus in their urban classrooms. The participants created instructional approaches and student learning that profoundly impacted the building and promotion of academic achievement of minoritized students. Findings indicated that participants celebrated their minoritized student diversity by creating positive social interactions, specifically by embracing diversity, building empathy, focusing on social injustices, and prejudice reduction. They did so by integrating their minoritized students' diversity into the curriculum and exposing them to multiple perspectives and diverse cultures. These perspectives held by participants reflected their pedagogy as a student-centered way of teaching that consisted of a display of cultures and involved their students' backgrounds and experiences in their total way of learning (Ladson-Billings, 1995; Laura & Christine, 2018; Jia & Nasri, 2019).

Moreover, these perspectives reflected participants' context-based understanding of CRP/ME (Jia & Nasri, 2019) and how contextual understanding allowed the participants to carry out CRP (Amy, 2018) and ME (Bank & Ambrosio, 2010; Bank & Bank, 2004). It must be mentioned that participants in this study focused on improving classroom practices, with specific

attention paid to curricular resources for all their minoritized students - Africans, Latino/as, and Asian students. They also claimed that practicing CRP/ME focused on diversity, social injustices, empathy, and prejudice enhanced inter-student and teacher-student relationships. Moreover, it increased their minoritized students' self-esteem and self-worth, which equals confidence and a feeling of security in the classroom (Jia & Nasri, 2019; Nieto, 2004).

Thus, in this study, participants' recognition of marginalized ways of learning and teaching led them to value their minoritized students' assets and experiences as critical elements to leverage affective and cognitive aspects of teaching and learning in their classrooms. They perceived that they improved academic successes, fostered critical consciousness, and supported cultural competence in the classroom, which gives their minoritized students opportunities to honor their cultural backgrounds as curriculum (Gay, 2002; 2003; Ladson-Billings 1995). Most importantly, the findings indicated that participants' recognition of marginalized ways of learning and teaching focused them on teaching pathways or practices through which minoritized students' backgrounds were validated and even privileged in the classroom (Young, 2010).

Even though Gay states that culturally responsive teaching, defined as using the cultural characteristics, experiences, and views of ethnically diverse students, is the key to teaching minoritized students more justly (2002; 2003), participants in this study through a collective focus embedded their interpretations of what is culturally responsive teaching. That is, participants included the cultural characteristics, experiences, and views of their ethnically diverse minoritized students, as mentioned by Gay, but integrated perspectives like embracing diversity, focusing on social injustice, building empathy, and reducing prejudice reduction to expand and practice the form of pedagogy advocated by Gay and other scholars (Amy, 2018;

56

Bank & Ambrosio, 2010; Bank & Bank, 2004; Ladson-Billings, 1995; Laura & Christine, 2018; Jia & Nasri, 2019; Nieto 2004; Young, 2010).

Apart from the coherence of the findings with the literature, some pertinent elements of the study need to be discussed. One of which is participants' instructional experiences, and the other is demographics and how these are related to participants' practices of integrating CRP/ME. It was evident in the findings that participants, despite the differences in their years of instructional experiences, held similar perspectives about CRP/ME. It was evident in the findings that participants' different ethnic backgrounds – Campbell and Harden being African Americans, Ivy being White, and Roland being Hispanic – had no impact on how they perceived CRP/ME in their classrooms. It could be that they're practicing CRP/ME through embracing diversity, alleviating social injustices, building empathy, and prejudice reduction was tailor-made in response to their minoritized students' cultural capital (Gay, 2002; 2003; Jensen et al., 2020)

Finally, the findings of this study advocate for a more nuanced knowledge base on teachers' perspectives about CRP/ME and how both connect with what students know, do, and believe outside of school – their cultural capital (Jensen et al., 2020). In a way, the study's findings of a collective focus on CRP/ME provide one pathway for how teachers practice CRP/ME to afford learning or developmental gains for their minoritized students.

<div align="center">Conclusion</div>

As mentioned, the purpose of this study was to explore if teachers in urban schools are implementing CRP/ME principles in the early education of minoritized students. This study indicated that participants, the four teachers in an urban school, practiced CRP/ME through a collective focus that emphasized teachers creating instructional approaches and learning that profoundly impact the building and promotion of academic achievement of minoritized students

of learning and teaching. This collective focus derived and integrated the tenets of student

cultural capital, specifically the:

- Learning of minoritized students' that integrates and leverages their assets and experiences

- Affective and cognitive aspects of teaching and learning – empathy, equity, diversity, and inclusion

- Celebration of minoritized student diversity and inclusion of this diversity into the curriculum

Hence, the collective focus with which participants in this study practiced CRP/ME

created positive social interactions across minoritized student diversity and aimed to alleviate the

marginalized ways of learning and teaching.

<p style="text-align:center">Implications for Early Childhood Teachers</p>

A key implication of the findings of this study for early childhood teachers is that they

need to be mindful of their teaching practices and view the constructs of CRP/ME that inform

their teaching, not as unitary constructs but as constructs that function collectively. This study

shows that constructs from CRP/ME are context-specific and curriculum-specific. To the

teachers in this study the dynamics of practicing CRP/ME are inherent within the school and

community contexts and in the curriculum.

<p style="text-align:center">Implications for Teacher Education</p>

A key implication of the findings of this study for early childhood teacher educators is

that they need to design a curriculum that integrates the constructs of CRP/ME for their

prospective early childhood teachers. As evident in today's early childhood curriculum, CRP/ME

are taught as unitary constructs. Early childhood teacher educators might need to engage in

conceptualization and analysis of the extant professional development practices in the early

childhood curriculum to provide evidence to support a coherent argument for implementing

CRP/ME principles in a collective fashion. However, as this study's findings implicate, teachers

in authentic settings create instructional approaches and learning that profoundly impact the

building and promotion of minoritized students' academic achievement, integrating CRP/ME

principles collectively.

Further Research

The findings of this study indicate that there is an area of research centered on in-service

teachers in early childhood and elementary settings concerning their experiences of practicing

CRP/ME. This study revealed that the four participants reflected on their own experiences to

build their knowledge of integrating CRP/ME into their classrooms. Since only teachers'

experiences were investigated in this study, there needs to be an in-depth analysis of the beliefs

about CRP/ME that develops from their experiences and collective focus. In addition, further

research could investigate how these beliefs are similar or different and whether they differ

among teachers who come from different ethnicities.

APPENDIX A

INFORMED CONSENT FORM

UNT

UNIVERSITY OF NORTH TEXAS®

Informed Consent for Studies with Adults

TITLE OF RESEARCH STUDY: Implementation of Multicultural Education and Culturally Responsive Pedagogy in Urban Schools Teaching Early Childhood African American Students

RESEARCH TEAM: Vickie Davis College of Education 682-375-8955 vickiedavis@my.unt.edu. The project is part of a dissertation being conducted under the supervision of Dr. Karthigeyan Subramaniam.

You are being asked to participate in a research study. Taking part in this study is voluntary. The investigators will explain the study to you and will any answer any questions you might have. It is your choice whether or not you take part in this study. If you agree to participate and then choose to withdraw from the study, that is your right, and your decision will not be held against you.

The purpose of the study is to explore if urban schools in grades PK-3 are implementing culturally responsive pedagogy and multicultural education principles in the early education of African American student. Furthermore, the study seeks to find out the beliefs and the experiences of the teachers while implementing culturally responsive pedagogy and multicultural education principles in teaching African American students in an elementary school setting. In addition, the study hopes to uncover any biases the elementary education teacherS may have in their discourse and classroom practices while they educate African American students, and how those biases are manifested.

You are being asked to take part in a research study about Implementation of Multicultural Education and Culturally Responsive Pedagogy in Urban Schools teaching Early Childhood African American students.

Your participation in this research study involves taking part in interviews and one focus group interview on Multicultural Education and Culturally Responsive Pedagogy. In addition, it will involve qualitative observations of the teachers' classroom that is virtual or in person. I will be a non-participant observer.

The Interview questions are:

Multicultural Education
1. How do you integrate ethnic and cultural content in your curriculum? Can you give some examples?
2. How do you practice the knowledge construction process? Can you give some examples?
3. Are there attempts made at prejudice reduction in the classroom? Can you give some examples?
4. Is equity pedagogy practiced? Can you give some examples?
5. Does your school administration empower school culture and social structure?

Culturally responsive pedagogy
4. What is your knowledge of Culturally Responsive Pedagogy?
5. Do you believe Culturally Responsive Pedagogy creates a positive classroom learning experience? Can you give some examples?
6. Do you believe Culturally Responsive Pedagogy enhances student learning? Can you give some examples?
7. Do you believe CRP increases a student's self-esteem and gives them confidence, as well as a sense of security in the classroom? Can you give some examples?
8. What are the differences between teachers who practice Culturally Responsive Pedagogy and those who do not?
9. Why do you think Culturally Responsive Pedagogy is not widely practiced in schools and classrooms?

The Focus Group Questions are:

1. Is the implementation of Multicultural Education and Culturally Responsive Pedagogy a part of the administration policy?
2. What are your beliefs about implementing Multicultural Education and Culturally Responsive Pedagogy?
3. What is your experience implementing Multicultural Education and Culturally Responsive Pedagogy in your class?
4. Are biases evident in discourse and classroom practices teaching African American students? If so, how are they manifested? Can you give me some examples?

Qualitative Observation Protocol

It is my intention to be a non-participant observer. I intend to observe if James A. Banks 5 dimensions of Multicultural education are included in the teachers' classroom practices. They are content integration, knowledge construction, prejudice reduction, equity pedagogy and empowering school culture and social structure. I also intend to observe whether the teachers are implementing Culturally Responsive Pedagogy in their classroom. I will observe and take pictures of displays in the classroom that is without the presence of students. I will take pictures without the presence of students of the various artifacts. Artifacts such as the teacher's lesson plans, maps of different countries, and flags of different countries. I will look to see if games are played in different languages, and I will listen to see if music is played in different languages. In addition, I will look to see if there are books or magazines in different languages on display in the classroom.

You might want to participate in this study if you wish to implement Multicultural Education or Culturally Responsive Pedagogy in your teaching practices. However, you might not want to participate in this study if you do not want to be interview, or audio recorded and if you do not want to participate in a focus group session.

You may choose to participate in this research study if you are an urban elementary school teacher instructing African American students. You are not a second-grade urban elementary school teacher instructing African American students.

The reasonably foreseeable risks or discomforts to you if you choose to take part is privacy or confidentiality in that biases could be exposed the focus group which you can compare to the possible benefit of influencing co-workers or administration to implement Multicultural Education and Culturally Responsive Pedagogy in their curriculum or policy. You will not receive compensation for participation.

DETAILED INFORMATION ABOUT THIS RESEARCH STUDY: The following is more detailed information about this study, in addition to the information listed above.

PURPOSE OF THE STUDY: The purpose of the study is to explore if urban schools in grades PK-3 are implementing culturally responsive pedagogy and multicultural education principles in the early education of African American student. Furthermore, the study seeks to find out the beliefs and the experiences of the teachers while implementing culturally responsive pedagogy and multicultural education principles in teaching African American students in an elementary school setting. In addition, the study hopes to uncover any biases the elementary education teacher may have in their discourse and classroom practices while they educate African American students, and how those biases are manifested.

TIME COMMITMENT: Participation in the interview process is expected to last one hour. The interviews will be conducted three per week during the first week. The data collection is expected to last eight weeks. After the second, fourth, and six weeks of observation there will be follow up visits lasting fifteen minutes per visit.

STUDY PROCEDURES: The first week the researcher will conduct interviews lasting approximately one hour. The researcher will conduct three interviews for the first week of data collection. The second, fourth, and sixth week the researcher will observe the teacher's classrooms. The observations will last one hour. Then the researcher will conduct follow up interviews which will last for fifteen minutes. The eighth week the researcher will conduct a focus group session with all three teachers. The focus group interview will last two hours. The seventh week the researcher will write up field notes, and do a reflection of the notes taken during interviews and observation.

1. Semi-Structured Interviews will be audio taped, a focus group interview will be audio taped, and observation notes will be taken. Pictures will be taken of artifacts ie. Lesson plans, bulletin boards, posters, and maps inside the classroom (without the presence of the students).
2. One day each week for three days Semi-structured will be conducted with each one of the three teachers. The interviews will take place on the first week of the study. The interviews with individual teachers will be audio taped and will last for one hour. There will be classroom observation for all three teachers. The researcher will take notes and listen and watch to see if Multicultural Education and Culturally Responsive Pedagogy is being implemented in the curriculum (lessons). The observations will take place on the second, fourth, and sixth weeks of the study. They will last for one hour. All three teachers will come together to participate in a focus group interview which will be audio taped. It will last for two hours. The focus group interview will take place on the eighth week of the study. There will be follow up interviews with all three teachers and they will last for fifteen minutes. They will take place in week seven of the study.
3. For the Semi-structured interviews, the teachers will interact with the researcher (principle investigator).
4. The research will be conducted at Highlands Elementary school located at 131 Sims Drive, Cedar Hill, Texas 75104.
5. The research will be conducted in an eight-week time period.
6. There will not be sensitive subject matter involved.
7. Participants may skip questions that may make them uncomfortable.

AUDIO/VIDEO/PHOTOGRAPHY: The research will consist of audio and photography.

☐ **I agree** to be chosen for audio recorded/video recorded/photographed as appropriate during the research study.

    ☐ **I agree** that the chosen audio recorded/video recorded/photographed as appropriate can be used in publications or presentations.

    ☐ **I do not agree** that the chosen audio recorded/video recorded/photographed as appropriate can be used in publications or presentations.

☐ **I do not agree** to be chosen for audio recorded/video recorded/photographed as appropriate during the research study."

"You may participate in the study if you do not agree to be audio recorded/video recorded/photographed".

The recordings will be kept with other electronic data in a secure UNT OneDrive account for the duration of the study.

POSSIBLE BENEFITS: One possible benefit is the school board administration may choose to implement Multicultural Education and Culturally Responsive Pedagogy in their curriculum. It may result in an addition to their policy. Teachers in the district will get onboard with such implementation. Due to your participation in this research study such a change could take effect.

POSSIBLE RISKS/DISCOMFORTS: There may be risks or discomforts, which the subject may experience as a result of participating in this research study. The risks include breach of confidentiality or loss of privacy. There is a clause in this consent form for focus group participants to keep information confidential and private. This means what is said in the focus group must remain confidential and private. The possible risks or discomforts to participating in the research study are equivalent to those that participants would experience in their everyday lives.

Participation in this online survey involves risks to confidentiality similar to a person's everyday use of the internet and that there is always a risk of breach of confidentiality.

You might experience social and privacy risks or discomforts during this research study. This consent form provides a clause to kept the focus group interview confidential and private. Denton County MHMR crisis hotline at 1-800-762-0157; UNT Mental Health Emergency line at 940-565-2741 Family Violence Shelter of Denton County Crisis Line at 940-382-7273; National Suicide Prevention Hotline at 1-800-273-8255; UNT Survivor Advocate for students effected by Violence or Sexual Assault at 940-565-2648. Remember that you have the right to withdraw any study procedures at any time without penalty, and may do so by informing the research team.

This research study is not expected to pose any additional risks beyond what you would normally experience in your regular everyday life. However, if you do experience any discomfort, please inform the research team. Denton County MHMR crisis hotline at 1-800-762-0157; UNT Mental Health Emergency line at 940-565-2741 Family Violence Shelter of Denton County Crisis Line at 940-382-7273; National Suicide Prevention Hotline at 1-800-273-8255; UNT Survivor Advocate for students effected by Violence or Sexual Assault at 940-565-2648. Remember that you have the right to withdraw any study procedures at any time without penalty, and may do so by informing the research team.

Participating in research may involve a loss of privacy and the potential for a breach in confidentiality. Study data will be physically and electronically secured by the research team. As with any use of electronic means to store data, there is a risk of breach of data security.

Participating in this research study may involve increased risk of exposure to COVID-19 due to in-person interactions with the research team. The study team will follow local regulations and institutional policies, including using personal protective equipment (masks) and social distancing guidelines while those regulations and policies are in effect. If you have any questions or concerns, please discuss them with your research team.

If you experience excessive discomfort when completing the research activity, you may choose to stop participating at any time without penalty. The researchers will try to prevent any problem that could happen, but the study may involve risks to the participant, which are currently unforeseeable. UNT does not provide medical services, or financial assistance for emotional distress or injuries that might happen from participating in this research. If you need to discuss your discomfort further, please contact a mental health provider, or you may contact the researcher who will refer you to appropriate services. If your need is urgent, helpful resources include Denton County MHMR crisis hotline at 1-800-762-0157; UNT Mental Health Emergency line at 940-565-2741 Family Violence Shelter of Denton County Crisis Line at 940-382-7273; National Suicide Prevention Hotline at 1-800-273-8255; UNT Survivor Advocate for students effected by Violence or Sexual Assault at 940-565-2648. Remember that you have the right to withdraw any study procedures at any time without penalty, and may do so by informing the research team.

The UNT Survivor Advocate connects students who have been impacted by violence to resources (counseling, health, safety, academics, legal, etc.), and act as their advocate. The UNT Survivor Advocate can be reached by emailing SurvivorAdvocate@unt.edu or calling 940-565-2648. If there is an emergency, please call the police at 911 or the Denton County Friends of the Family 24-hour crisis line at 940-382-7273.

COMPENSATION: There will not be any compensation offered for this research study.

CONFIDENTIALITY: Efforts will be made by the research team to keep your personal information private, including research study and medical records, and disclosure will be limited to people who have a need to review this information. All paper and electronic data collected from this study will be stored in a secure location on the UNT campus and/or a secure UNT server for at least three (3) years past the end of this research in a locked file cabinet. Research records will be labeled with a code (or "pseudonym") and the master key linking names with codes will be maintained in a separate and secure location.

For studies that are completely anonymous where no identifiers will be collected-including codes-or matched to the subject for the duration of the study. Your participation in this study is anonymous, and the information you provide cannot be linked to your identity.

For studies that are HIPAA-regulated This research uses or discloses Protected Health Information as defined by the Health Insurance Portability and Accountability Act (HIPAA), and you will be asked to sign a form to authorize use of this information.

For focus groups Please be advised that although the researchers will take these steps to maintain confidentiality of the data, the nature of focus groups prevents the researchers from guaranteeing confidentiality. The researchers would like to remind participants to respect the privacy of your fellow participants and not repeat what is said in the focus group to others

For studies that are conducted online: Participation in this online survey involves the potential for the loss of confidentiality similar to a person's everyday use of the internet.

Due to Senate Bill 212, all University of North Texas employees are required to report all events of sexual harassment, sexual assault, dating violence, or stalking that involve a current student or employee. These reports are made to the University's Title IX Coordinator. You should understand that some of the information you provide during this study will be disclosed by the researchers to the appropriate authorities, if required by the law.

The results of this study may be published and/or presented without naming you as a participant. The data collected about you for this study may be used for future research studies that are not described in this consent form. If that occurs, an IRB would first evaluate the use of any information that is identifiable to you, and confidentiality protection would be maintained.

While absolute confidentiality cannot be guaranteed, the research team will make every effort to protect the confidentiality of your records, as described here and to the extent permitted by law. In addition to the research team, the following entities may have access to your records, but only on a need-to-know basis: the U.S. Department of Health and Human Services, the FDA (federal regulating agencies), the reviewing IRB, and sponsors of the study.

I hereby agree to allow my educational records indicated in the study to be used for the purpose of this research. I understand that information for the study will be secured and all personally identifiable information will be excluded from any published research results. I am giving my consent voluntarily and can withdraw this consent at any time in writing.

CONTACT INFORMATION FOR QUESTIONS ABOUT THE STUDY: If you have any questions about the study, you may contact Vickie Davis vickiedavis@my.unt.edu and Dr. Karthigeyan Subramaniam SubramaniamKarthigeyan@my.unt.edu Any questions you have regarding your rights as a research subject, or complaints about the research may be directed to the Office of Research Integrity and Compliance at 940-565-4643, or by email at untirb@unt.edu.

CONSENT:
- Your signature below indicates that you have read, or have had read to you all of the above.

- You confirm that you have been told the possible benefits, risks, and/or discomforts of the study.
- You understand that you do not have to take part in this study and your refusal to participate or your decision to withdraw will involve no penalty or loss of rights or benefits.
- You understand your rights as a research participant and you voluntarily consent to participate in this study; you also understand that the study personnel may choose to stop your participation at any time.
- By signing, you are not waiving any of your legal rights.

Please sign below if you are at least 18 years of age and voluntarily agree to participate in this study.

SIGNATURE OF PARTICIPANT   **DATE**

*If you agree to participate, please provide a signed copy of this form to the researcher team. They will provide you with a copy to keep for your records.

For the Principal Investigator or Designee:

I certify that I have reviewed the contents of this form with the subject signing above. I have explained the possible benefits and the potential risks and/or discomforts of the study. It is my opinion that the participant understood the explanation.

Signature of Principal Investigator or Designee   Date

APPENDIX B

INTERVIEW QUESTIONS

Multicultural Education

1. How do you integrate ethnic and cultural content in your curriculum? Can you give some examples?

2. How do you practice the knowledge construction process? Can you give some examples?

3. Are there attempts made at prejudice reduction in the classroom? Can you give some examples?

4. Is equity pedagogy practiced? Can you give some examples? Does your school administration empower school culture and social structure?

Culturally Responsive Pedagogy

5. What is your knowledge of culturally responsive pedagogy?

6. Do you believe culturally responsive pedagogy creates a positive classroom learning experience? Can you give some examples?

7. Do you believe culturally responsive pedagogy enhances student learning? Can you give some examples?

8. Do you believe culturally responsive pedagogy increases a student's self-esteem and gives them confidence, as well as a sense of security in the classroom? Can you give some examples?

9. What are the differences between teachers who practice culturally responsive pedagogy and those who do not?

10. Why do you think culturally responsive pedagogy is not widely practiced in schools and classrooms?

Focus Group

1. Is the implementation of multicultural education and culturally responsive pedagogy a part of the administration policy?

2. What are your beliefs about implementing multicultural education and culturally responsive pedagogy?

3. What is your experience implementing multicultural education and culturally responsive pedagogy in your class?

4. Are biases evident in discourse and classroom practices teaching minoritized students? If so, how are they manifested? Can you give me some examples?

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