Community Engagement Student Work   Education Student Work

Spring 2021

Race and Culturally Responsive Teaching

Sarah Whittier

Race and Culturally Responsive Teaching

Sarah Whittier

Merrimack College

2020

MERRIMACK COLLEGE

CAPSTONE PAPER SIGNATURE PAGE

CAPSTONE SUBMITTED IN PARTIAL FULFILLMENT
OF THE REQUIREMENTS FOR THE DEGREE

MASTER OF EDUCATION

IN

COMMUNITY ENGAGEMENT

CAPSTONE TITLE: Race and Culturally Responsive Teaching

AUTHOR: Sarah Whittier

THE CAPSTONE PAPER HAS BEEN ACCEPTED BY THE COMMUNITY ENGAGEMENT
PROGRAM IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE
OF MASTER OF EDUCATION IN COMMUNITY ENGAGEMENT.

Audrey Falk, Ed.D.	*Audrey Falk*	May 6, 2021
DIRECTOR, COMMUNITY ENGAGEMENT	SIGNATURE	DATE
Melissa Nemon, Ph.D.	*Melissa Nemon*	May 6, 2021
INSTRUCTOR, CAPSTONE COURSE	SIGNATURE	DATE

Acknowledgements

Throughout the writing of this capstone, I have received a great deal of support and assistance.

I would first like to thank my professors from the Community Engagement program that have helped me grow intellectually and personally. Their expertise and teaching have been invaluable to my graduate school journey and got me to where I am today. Through their feedback, prompting of critical thinking, and conversations, they helped elevate me intellectually and allowed me to push myself to a higher level.

I would like to acknowledge my colleagues from the Community Engagement program, as well as my friends, for their endless support and collaboration. Thank you for always being there as sounding boards, supporting me through my education, and being on this journey with me. You have all served as inspirations to me and helped me keep going through graduate school. Thank you for providing me with discussions that elevated my thoughts through this process, as well as being my peace outside of my education.

I would also like to thank my parents for their constant support and love. You are always there for me and I would not be here without you. I am endlessly appreciative for all that you have done and continue to do. You have always been my biggest supporters and I am forever grateful for you.

Abstract

The U.S. population is becoming more diverse with researchers projecting that minorities will be the majority by 2030. These trends are reflected within the education system; however, the racial makeup of educators and whiteness of teacher preparatory programs is not representative of the students, posing educational gaps for all and prompting researchers and educators to investigate best teaching practices. Culturally responsive teaching is a teaching practice in which the educator is aware of the different cultures and identities within and outside of their classroom, incorporates diversity into the curriculum, and challenges Eurocentric values being upheld by traditional education models. Despite the benefits of culturally responsive teaching, there are barriers to implementing such practices within the classroom. The conference *Race and Culturally Responsive Teaching* aimed to educate educators and child practitioners on culturally responsive teaching practices, implementation, comfortability, and how to have conversations with colleagues, parents, and students about diversity. The results of the conference confirmed that teachers are willing and want to incorporate diversity within their classroom curriculum but feel as if they need more explicit teaching on how to do so and are apprehensive due to parental pushback and reprisal.

Table of Contents

Culturally Responsive Teaching for Educators

The National Center for Education Statistics reported that in fall 2017, of the 50.7 million U.S. students enrolled in public elementary and secondary schools, 48% (24.1 million) were White, 15% (7.7 million) were Black, 27% (13.6 million) were Hispanic, about 5% (2.8 million) were Asian/Pacific Islander, 1% (500 thousand) were American Indian/Alaska Native, and 4% (2 million) were of Two or more races (Hussar, Zhang, Wang, Roberts, Cui, Smith, Bullock Mann, Barmer, & Dilig, 2020, p. 32-33). They projected that by the year 2029, the percentage of students who are white will decrease from 48% to 44%, yet the percentage of black students will remain the same at 15%, as will American Indian/ Alaska Native at 1%, the percentage of Hispanic students will rise to 28%, the percentage of students who are Asian/Pacific Islander will rise to 7%, and those students of two or more races will also rise to 6% (Hussar et al., 2020, p. 32-33). Despite the diversity within the student population, there is a racial gap between students and educators. The National Center for Education Statistics reported that in the U.S., 79% of educators are White, 7% are Black, 9% are Hispanic, 2% are Asian/ Pacific Islander, 1% are American Indian/ Alaska Native, and 2% is of two or more races (Hussar et al., 2020, p. 58). Because of this racial divide between educators and their students, there is a dissonance in culturally responsive teaching, talking about race and racial inequities with students, and less promotion of diversity within the classroom.

From a young age, children recognize differences in colors, and as they get older, those differences in color transfer to differences in races, and when different cultures and groups merge in the school setting, children and adolescents are impacted. During such imperative developmental stages, children and adolescents are aware of race, yet the lack of awareness and conversations regarding racial diversity is leading to the same children and adolescents being

affected by racial prejudice in educational, social, individual, and emotional ways. Chanel Miller writes, "Rodolfo Mendoza-Denton, a social psychologist at the University of California, says that we often think that young children are colorblind to differences, and we are hesitant to point out differences for fear that it promotes prejudice… However numerous studies have shown that infants as young as 6 months are able to categorize people by both gender and race" (2019, p.1). From a young age, children are impacted through daily interactions and observations of comments and prejudices of others, and it impacts how they view their own race, their value due to their race, and how they view other races. "Silence about race doesn't prevent children from noticing racial and other differences; instead, silence inhibits them from asking questions and having conversations about it" (Miller, 2019, p.1). When questions are left unanswered and conversations are not had, children of all races, represented and unrepresented, perpetuate stereotypes and prejudices that impact their worldview and how they view their immediate and new environments and people surrounding them.

Diversity training and talking about racial diversity with children and adolescents matters because "as educators we must address these basic challenges for American pluralism across the curriculum- in the classroom, in the co-curriculum, in the intersections between campus and community. In short, this diversity that is part of American society needs to be reflected in the student body, faculty, and staff, approaches to teaching, and in the college curriculum" (Hurtado, 2001, p.188). Diversity training, awareness, promotion, and recognition need to be a common goal that is consistent with the values of the citizens in which the various systems within the United States serve, especially when working with children and adolescents as they are the up-and-coming citizens in society. Despite the awareness of racial diversity, there is still a lack of education, conversation, and change for both students and educators. In today's world, with the

composition of students enrolled in schools becoming more diversified, yet the composition of

educators within those schools being primarily white, there is a need for explicit education for

educators on how to be culturally responsive in their classrooms, as well as culturally

responsiveness being embedded in the school on a larger scale. A culturally responsive educator

is one that celebrates, responds to, and acknowledges all cultures to provide equitable and

accessible education to all students. The main objective of a culturally responsive educator is to

empower students by making cultural connections not only to the curriculum, but to the social

attitudes and knowledge of the students (Varus, 2008).

The purpose of this project is to provide a safe and welcoming learning environment that

tackles what it means to be culturally responsive as an educator or child practitioner in the form

of a Merrimack Institute for New Teacher Support (M.I.N.T.S.) workshop. The goal of this

project is to equip educators, practitioners, and other professionals with the tools and supports to

make changes in their classroom and direct field of work. It is intended to serve as a platform in

which educators, practitioners, and other professionals are given the opportunity to rethink

classroom materials and the implications of lack of representation. They will be given tools to

get to know their students and understand their individual cultures and the implications that may

have on the differences in approaching education and to address inequalities in the classroom.

They will also be offered the support they need to have conversations with children of all ages

about race and racial inequalities, as well as how to introduce them to diversity further through

community connections and academic outcomes. By giving educators, practitioners, and other

professionals the tools to make small scale changes within their classroom and work, they will

also be able to apply the same tools to challenging the structural inequalities within the broader

education system if they choose. As educators and practitioners, it is important to recognize the

gaps within the system that is supposed to serve all children and work together to try and fill the gaps through racially and culturally sensitive practice, conversations, promotion, and involvement.

Literature Review

Issues with Diversity in Schools Today

The United States is a mosaic of cultural diversity with almost 40% of its population belonging to racial or ethnic minorities, such as Hispanic, Black, or Asian, and 60% of its population being White (Ghosh, 2020). By the year 2060, it is believed that the distribution of those who are White will fall from 60% to 45%, and the distribution of those who belong to racial or ethnic minorities will rise from 40% to 55% (Ghosh, 2020). These changing demographics, while recognizable from city to city, is predominantly seen in the classrooms of today. The school-age population is growing increasingly racially and ethnically diverse with 49% belonging to racial or ethnic minorities, and 51% being White (NCES Blog Editor, 2019). With the changing demographics of schools, there is a desire to have education be more inclusive to the experiences of the students.

Despite the desire to have education be more inclusive, it is not supported by everyone. School districts run the risk of backlash and reprisal from parents who do not support including culture in the curriculum. They may also feel like the foundational changes to the school's overall curriculum may take too long or be unnecessary. Certain schools that receive government funding also find themselves being put in difficult positions as the political climate becomes more polarized, forcing the schools to choose between funding and moral obligations. Some teachers believe that making curriculum changes will be time consuming, or do not feel comfortable discussing issues with diversity in their classroom. Some parents believe that

children are too young to learn about such subjects and the classroom should be strictly academic in a traditional sense.

Although incorporating culture, race, and diversity in the classroom may not be supported by everyone, representation matters, especially in education. Inclusive curriculum and school systems are vital to changing the narrative of discrimination and provide a better education for all students. Amy Samuels (2018) conducted a qualitative study on 200 K-12 teachers in which she sought to explore perceptions on culturally responsive teaching. She found that the participants considered culturally responsive teaching to be beneficial in social emotional as well as cognitive skills. Participants reported that cultural responsiveness has the potential to build trusting relationships, foster cross-cultural understanding and inclusiveness, positively influence classroom culture, and influence more diverse world views (Samuels, 2018). Combined, these benefits encourage students to feel a sense of belonging, as well as assist them in maintaining cultural identity and integrity (Samuels, 2018). It also helps students feel comfortable risk taking, participate in dialogue, and engage in collaborative learning (Samuels, 2018). Student success rates, retention, participation, and attendance are also positively impacted (Samuels, 2018). Additionally, Samuels (2018) found that teachers themselves reported feeling like they learned alongside their students as they become more aware of the populations they are serving and develop an increased understanding socioeconomic and political factors.

When schools promote inclusive strategies and culturally responsive education, diversity and the unique contributions of students are not only valued, but they are promoted. Children feel a sense of belonging and safety that they may not otherwise feel if their identities are not recognized, represented, and promoted. When racial and cultural diversity is not valued and

promoted, children's cultural identity development, racial identity development, and racial socialization are impacted.

Racial Identity Development

Beverly Daniel Tatum (1992) writes about racial identity as a sense of group identity based on the assumption that an individual shares a racial heritage with a certain racial group and that the theory of racial identity development explores the implications racial-group membership has on an individual psychologically. By applying William Cross's model of Black identity development and comparing it to the model of White identity development theory with Janet Helms, Tatum outlines how the processes of identity development is different for white and black individuals based on societies perpetuation of whites being dominant and people of color being subordinate. Although specifically referencing black racial development, Tatum notes that there is evidence to suggest that the processes for other oppressed groups, such as Asian, Latino, and Native Americans, would be like Cross's model. She also notes that although both models present racial identity development to appear linear, they develop in a spiral motion, allowing individuals to revisit earlier stages as they encounter new experiences.

According to Cross's model, there are five stages of Black racial identity development: pre-encounter, encounter, immersion/emersion, internalization, and internalization-commitment (Tatum, 1992, p. 10). In the first stage, pre-encounter:

> "the African American has absorbed many of the beliefs and values of the dominant White culture, including the notion that 'White is right' and 'Black is wrong'. Though the internalization of negative Black stereotypes may be outside of his or her conscious awareness, the individual seeks to assimilate and be accepted by Whites, and actively or passively distances him/herself from other Blacks" (Tatum, 1992, p. 10).

From here, an event or series of events will force the individual to notice racism in their life, and they move into the encounter phase. The individual will realize that they will not be viewed by Whites as an equal, and that they cannot truly be White, therefore they are forced to recognize themselves as a member affected by racism (Tatum, 1992). The third stage, immersion/emersion is characterized by the sudden urge to surround oneself with physical and visible symbols of one's racial identity and deny or denote things that symbolize whiteness. Individuals in this phase also seek out education opportunities to learn about their history and culture with support of those of the same racial background (Tatum, 1992). Tatum (1992) notes that from here, a solidified and newly defined version of self will transpire.

This marks the beginning of the fourth stage, internalization. At this stage, individuals are secure in their sense of racial identity and there is less of a desire to assert attitudes that make "blackness" a competition. While still maintaining relationships with those of the same racial group, there is now the willingness to establish relationships with Whites who are acknowledging and respecting their self-definition, and ready to connect with those who are members of other oppressed groups (Tatum, 1992). The fifth and final stage, internalization-commitment, is marked by finding ways to transcribe an individual's sense of Blackness into a plan or commitment that is concerned with Blacks as a group, and transcends time (Tatum, 1998). Individuals at this stage are secured in a positive sense of racial identity:

> "Positive racial identity has been empirically linked to increased psychological adaptation
> and functioning, increased self-esteem, and achievement. Negative racial identity in
> African Americans has been theoretically linked to low self-esteem, problems with
> psychological adjustment, low school achievement, dropping out of school, teenage

pregnancy, gang involvement, eating disorders, drug abuse, and involvement in crimes"
(Thomas & Speight, 1999, p. 153).

A positive sense of self for African Americans, including a sense of racial pride, is
imperative to avoiding potential consequences of negative racial identity development.

According to Helms model, there are six stages of White racial development: contact,
disintegration, reintegration, pseudo-independent, immersion/emersion, and autonomy. The first
stage, contact, is characterized by the lack of awareness of cultural and institutional racism and
of one's White privilege (Tatum, 1992). This stage also includes a naive fear or curiosity of
people of color based on perpetuated stereotypes. Like Cross's model, an event, new
information, or exposure to racism, moves the individual onto the next phase, disintegration. At
this stage, ignorance and lack of awareness is replaced with shame, guilt, and occasionally anger
at the realizations of the advantage of being white, and the recognition of white people's
complacency in the perpetuation of racism (Tatum, 1992). It is common for individuals at this
stage to use denial as a coping method. Pressure to recognize and accept the status quo pushes
the individual to reintegration. At this stage, individuals want to be accepted by those in their
own racial group and their belief system may become reshaped to be accepting of racism. The
guilt and shame felt in disintegration are now turning into anger towards people of color and they
are now blamed as the source of discomfort, not their previous realization (Tatum, 1992).

This stage is followed by the pseudo-independent stage in which individuals are
abandoning their conformity to white superiority, yet still behave in ways that unintentionally
support a racist system. Individuals at this phase seek information and affiliation with people of
color leading to feelings of alienation from those who have not evaluated their position in the
system of oppression, and may also face rejection from people of color due to fears of the white

person's motives (Tatum, 1992) Due to a growing discomfort in their own Whiteness, the

individual moves into immersion/emersion so they can begin looking for more comfortable ways

to be white and finding comfort in stories and research supportive of unlearning racism and

participating in antiracist activities (Tatum, 1992). The last stage is autonomy, in which

individuals internalize their new definition of being white and the positive association with this

new definition motivates the individual to address racism and oppression in their day-to-day life

(Tatum, 1992). Friendships and alliances with people of color are easy to create due to their

newfound knowledge of antiracist behaviors and attitudes being expressed. Tatum writes that

although the Autonomy stage is marked by racial self- actualization, it is imperative to refer to it

as a continuous process in which the individual is continuously welcoming new information and

ways of thinking about racial and cultural factors (Tatum, 1992).

Like racial identity development, cultural identity development follows concrete steps

that brings individuals to terms of their own culture, the dominant culture they are surrounded

by, and the oppressive relationship that can arise between the two: conformity, dissonance,

resistance and immersion, introspection, and integrative awareness. (Arumugham, 2017).

During the conformity stage, the lifestyles, values, cultural, and physical characteristics

of the dominant society are valued highly by the racial minorities, expressing a preference for the

dominant culture over their own (Arumugham, 2017). Met with the ideology that the dominant

society and the way that they live is superior to all others, many in the racial minority groups

adopt self-depreciating attitudes and beliefs which lead to a lower internal self-esteem. From this

low internal self-esteem and the association of being a minority, the racial minorities detach

themselves from their own culture and cultural identity (Arumugham, 2017).

After the conformity stage, the individual enters the dissonance stage through a gradual process (Arumugham, 2017). This movement is marked by an experience that challenges their self-concept in terms of cultural beliefs, attitudes, and values (Arumugham, 2017). It is during this stage that individuals start to question the dominant views of minorities strengths and weaknesses, and certain aspects of the minority culture become appealing (Arumugham, 2017). Individuals start to question the stereotypes that are associated with minority groups, and a feeling of camaraderie among different oppressed groups begins (Arumugham, 2017). Individuals at this stage realize that not all the aspects of the dominant culture are beneficial and a growing sense of suspicion and distrust of members of the dominant group develop (Arumugham, 2017).

From the dissonance stage, the individual moves into the resistance and immersion stage. During this stage, the individual begins to support views held by the minority and reject the dominant values they once upheld (Arumugham, 2017). They are likely to feel anger, shame, and guilt towards the racism and oppression they once dealt with. From there, the individual begins a journey of discovering their own history and culture and take pride in the cultural and racial characteristics that were once a source of contention (Arumugham, 2017). With their newfound pride and honor, the individuals at this stage feel a sense of connectedness with other members of their minority group. Norms and values are now accepted without questions and interactions with the dominant group become lesser and lesser as their role in the individual's cultural identity makes them an oppressor (Arumugham, 2017).

The second to last stage, called the introspection stage, is when the individual works towards understanding themselves and their role in their minority group. They may reach out to other oppressed groups to investigate the forms of oppression they have experienced and how

they have handled it (Arumugham, 2017). They feel a conflict between trust and mistrust of the

dominant group due to previous oppressive behaviors and actions, yet that is imperative in their

definition and discovery of their sense of self (Arumugham, 2017). The introspection stage is

followed by the final stage, integrative awareness stage. At this stage, minorities have developed

a solid sense of security and can relate and appreciate the positive aspects of both their culture

and the dominant culture. The comforts and discomforts that were felt in the introspection stage

are resolved, and there is an overall belief that there are acceptable and unacceptable aspects in

every culture, and it is up to the individual to accept or reject them (Arumugham, 2017).

Colorblind Socialization

A colorblind approach believes that recognizing and exploring race and racial differences

are preconditions to racism and perpetuates the narrative that not recognizing race reduces

racism (Pahlke, Bigler & Suizzo, 2012). Colorblind approaches have been increasingly present in

the legal and education system, from *Plessy v. Ferguson* in 1896 where separate is still equal, to

today where we find race-conscious programs aimed at increasing racial integration within

educational systems (Pahlke et al., 2012) and schools are found to encourage students and

educators to approach racial and diversity issues from a colorblind standpoint.

Opponents of colorblind ideology have several arguments. First, they argue that people

cannot ignore variations of skin color, nor can they forget the social construct of race, therefore

no one is inherently colorblind. Second, it encourages people to ignore and forget the histories,

experiences, cultures, and values of racial minority groups. Thirdly, by ignoring race, individuals

are unable and unwilling to accept and recognize racism. This unwillingness maintains white

privilege and perpetuates racial biases and discrimination. Support for colorblind ideologies, as

well as implementation of colorblind behaviors, vary across racial groups. It was found that,

"greater percentages of European Americans than African Americans endorsing such

ideology… European Americans- more than other groups- have increasingly come to

view race as irrelevant, racism as a thing of the past, and race-based policies as

unnecessary… Furthermore, European American adults seem to believe that colorblind

policies will increase racial equality over time. African Americans, in contrast, tend to

endorse racial ideologies that explicitly (a) recognize the value of racial diversity (e.g.,

African Americans' unique culture and history and (b) address racial inequalities and

discrimination" (Pahlke et al., 2012, p. 1165).

In 2012, Pahlke, Bigler and Suizzo recruited 84 mothers and 84 children to investigate

how mothers use children's literature to share their social attitudes and knowledge. All the

participants, mothers and children included, identified as White, Caucasian, or European

American. Each mother and their child were left in a room with a video camera and the mothers

were asked to read their children two popular children's books, *David's Drawings* by Cathryn

Falwell about a young African American boy who draws a picture with his friends at school.

Despite not explicitly mentioning the race or the ethnicity of the characters, the characters

diversity is noticeable through the illustrations. The second book *What if Zebras Lost Their

Stripes?* by John Reitano asks a series of questions about if some zebras became all black and

some became all white. It is designed to raise issues of racial prejudice by using the zebras as an

analogy. After completing the readings, mothers and their children were asked to complete a

series of racial attitude measures in which they measured each other's attitudes.

The recorded conversations and readings between the mothers and the children were

transcribed and all comments about race, ethnicity, diversity, or notes of attitude were flagged

for observation and analyzing. Analyzing happened in five steps: the observed behaviors during

the readings to see if mothers would avoid discussions on race, the racial attitudes of mothers

and children to see if children endorsed racially biased attitudes, mother's and children's

estimates of each other's racial attitudes to see if they were able to accurately estimate their

child's views and if it reflected their own, the mothers' self-reported race-related behaviors and

beliefs on socialization and if these predicted children's behaviors and beliefs, and the relations

between children's racial attitudes and mothers racial attitudes.

What they found from this study was that European American Mothers lean towards

colorblind socialization strategies and that these strategies have limits to the potential that they

will prevent the development of racial biases among their children (Pahlke et al., 2012). About

94% of the mother's read the first book without making any racial comments and 89% of the

mother's read the second book without making any racial comments. In both instances, children

asked questions pointed towards the race and ethnicity of the characters, yet only about 10% of

mothers answered their questions (Pahlke et al., 2012). Mothers self-reported that they rarely

discuss race-related information with their children, and they were hesitant to disagree with, and

often ignored, statements their children made that concerned intergroup conflict (Pahlke et al.

2012). This colorblind socialization can be an active or passive habit due to the intentional

avoidance of talking about race, as well as failure to notice it (Loyd & Gaither, 2018). Although

the results suggest that the use of colorblind socialization is unrelated to children's attitudes,

Pahlke et al. (2012) argue that the colorblind socialization approach that European American

favor led to missing out on opportunities for parents to talk to their children about race and to

have a positive impact on their racial attitudes. Because colorblind socialization is common

among European American mothers, the children's racial attitudes were from their observation

and socialization of their mother's race-related behavior, or lack thereof.

With the knowledge of colorblindness impacting white children in failing to recognize and discuss differences, leading to explicit and implicit prejudice, Deborah Son Holoien and J. Nicole Shelton (2011), conducted a study on the cognitive effects of colorblindness on ethnic minorities. They recruited 158 university students and paired them into same-sex dyads of 31 White/White, 25 White/Asian, and 23 White/Black partnerships (Holoien & Shelton, 2011). The unacquainted pairs individually read editorials: the white participants were primed to read about multiculturalism or colorblindness, and the person of color read the control prime. After reading, they met for a five-minute discussion, and then individually completed the Stroop task as a measure of their cognitive performance. The Stroop task asked participants to indicate the color of text that appeared on the screen as quickly and accurately as they can by selecting buttons previously labeled a color (Holoien & Shelton, 2011)

When analyzing the findings of the Stroop test, it was found that the interracial pairs in which the white individual was primed with colorblindness reached significance, meaning that the ethnic minorities were more cognitively depleted from interacting with them-the cognitive functioning of ethnic minorities were impacted by a color-blind approach. The minority individuals who interacted with Whites who had been primed with the colorblind editorial made more mistakes in the Stroop task than those minorities who interacted with Whites who had been primed with multiculturalism, and the Whites who had been primed with a colorblind approach tended to be more prejudiced. The study supports and endorses the ideology that minorities benefit cognitively when multiculturalism is endorsed, refuting the colorblind standpoint.

Racial Socialization

Socialization is "a social, cognitive, and developmental process through which individuals transmit, negotiate, and acquire beliefs, values, social norms, and behaviors to

engage appropriately with society" (Loyd & Gaither, 2018, p. 55). Bentley, Adams, and

Stevenson (2008) propose that there are four targets of socialization influence: beliefs,

knowledge, experiences, and behaviors. They believe that the integration of all four represent

identity coping, and that each have similar intra- and intergroup emphasis, as well as political

and social emphases. Socialization in terms of race and ethnicity is important, and unavoidable,

in racially diverse settings in which people are making meaning of their encounters with those of

other racial and ethnic groups. With that given, racial socialization is a "dynamic and

multifaceted social, cognitive, and developmental process through which ideas, beliefs, values,

social norms, and behaviors regarding race and ethnicity are transmitted, interpreted, negotiated,

and adopted" (Loyd & Gaither, 2018, p. 55). Racial socialization refutes the colorblind approach

and assumes a color-conscious perspective (Loyd & Gaither, 2018). Ashley Gaskin (2015) writes

that research on racial socialization primarily focuses on five types of messages: "messages

emphasizing pride in being black, warnings about racial inequalities, messages that de-

emphasize the importance of race and emphasize that hard work will ensure someone can

overcome racism, mistrust of other ethnic groups, and silence about race and racial issues" (p. 1).

Outside of these five topics, oftentimes, research on racial socialization stems from literature

about family, although that is not the only source of racial socialization. Young people's

concepts of identity, colorism, and racial preferences are "received from a variety of social cues

and courses, as well as from parents" (Bentley, Adams & Stevenson, 2008, p. 258). The way that

White parents racially socialize their children differs from the way that Black or other families of

a minority race socialize their children, therefore it is not surprising that these two different racial

socializations come into conflict in the classroom.

Due to the pervasiveness of whiteness being viewed as the cultural norm, racial socialization is qualitatively different for white families than it is for their counterparts. Family continues to play an important role in children's social development in middle childhood yet schooling also has an impact in their social development. As previously explored in terms of early childhood, parents of elementary-aged white children also adopted a colorblind approach by "exhibiting reluctance to mention how racism, stereotypes, and prejudice might impact their children's lack of interracial friendships. Instead, they pointed to differences in social class and their children's interests to explain primarily same-race friendships" (Loyd & Gaither, 2018, p. 58). Research shows at this age that diversity in school alone is not enough to impact children's racial beliefs positively as some white children may attribute a negative experience with someone of another race as representative of the race, therefore, "explicit conversations with adults can play a critical role in helping children think about and make meaning of their intergroup experiences in middle childhood" (Loyd & Gaither, 2018, p. 58). At this age, White children's explicit racial bias tends to peak until it declines in middle school and early adolescent years.

In a study conducted by Jenna Kelley Zucker and Meagan M. Patterson (2018), they examined racial socialization practices among White American parents of children within the middle childhood age group (8 to 12) through quantitative and qualitative measures, as well as relations of racial attitudes, racial identity, and the racial diversity of the schools of the student's socialization practices. Zucker and Patterson found, similarly to Holoien and Shelton (2011), that parents were hesitant to discuss race or racism, yet in this study, they report that it is because it is not a part of their everyday parent-child interactions. Less than one-third of the parents within this study reported encouraging their child to speak about racial issues with them meaning that

two-thirds of the parents elected to take a colorblind approach to race with their children rather than racially socializing with them (Zucker & Patterson, 2018). Zucker and Patterson also noted that:

> "socialization strategies were related to both parental racial attitudes and parental racial identity. Parents who expressed more biased attitudes toward racial out-group members were less likely to engage in socialization practices that emphasized egalitarian messages, the importance of learning about the history of other racial groups, the continued prevalence of bias against other groups, and general messages about racial discrimination. Parents who expressed more biased attitudes toward racial out-group members also were more likely to engage in racial socialization that emphasized racial group differences and the value of associating primarily with members of one's own race" (Zucker & Patterson, 2018, p. 3925).

When discussing race with their children, parents have their own set of biases and stereotypes that they bring into the conversation and effect the conversation that they are having with their children. Parents with more biased attitudes tend to have conversations that do not convey the principle that all people are equal and should be given equal rights and opportunities and may even promote the passing of their own biases. These same parents promote activities and actions that solidify the ideology that cross-cultural differences are not a steppingstone to growth and learning, but a warning to associate only with those who are like themselves and their families.

During adolescence, it is difficult to distinguish between the role of social environment and cognition growth as being the motivation behind adolescent's racial attitudes and behaviors (Loyd & Gaither, 2018). At this stage in socialization, parents of White adolescents' express

concerns about cross-race friendships, such as naming a specific friend who happens to be another race, then make explicit comments about race to their child (Loyd & Gaither, 2018). What separates adolescence from childhood years is the ability for youth to draw their own interpretations of race through their meaningful interactions, individualization, and biases or lack thereof. From adolescence into the transition to young adulthood, individuals become more introspective and are put in more intellectually stimulating social environments, whether it be at work or in higher education. It is during this phase that they enter Helms stages of White racial identity development.

In contrast, due to the perpetuation of stereotypes and biases, "African American parents face the difficult task of raising their children to have positive self-concept, racial identity, and personal identity because of racism, negative media images, and stereotypes" (Thomas & Speight, 1999, p. 152). Socialization within African American families differs according to these messages, media, and stereotypes being transmitted. Boykin and Toms (1985) believed that there are three kinds of classifications of African American Families: mainstream, minority socializing, and Black cultural (Thomas & Speight, 1999).

"African American families classified as mainstream generally socialize their children according to Eurocentric values and beliefs, although they may demonstrate more Afrocentric values through their behavior… Minority socializing includes the degree of passivity in accepting oppressive and racist beliefs and trying to work within a racist society" (Thomas & Speight, 1999, p. 154).

African American parents have been noted to have specific socialization messages, categorized as racial identity, self-development, racial barriers, and egalitarian views and they adopt of a form of socialization that is often paralleled with these messages due to the direct

results of white socialization and how divisive it has historically been. African American parents

perpetuate racial identity messages that have a focus on racial pride, African heritage, and the

history of their family and the culture. Self-development messages place an emphasis on

education, achievement, and the importance of working hard. Racial barrier messages shine a

light on racism and prejudice of society, and the importance of treating everyone fairly, even if

they do not treat you fairly. Messages in the egalitarian category focus on the universal

experience of human beings and do not place an emphasis on racial differences and is a pacifist

reaction to the results of white socialization (Thomas & Speight, 1999).

Thomas and Speight (1999) conducted a study in which they explored the relationship

between racial identity attitudes and socializations of African American parents and the specific

racial messages being taught to their children. The researchers found that 96% of African

American parents felt that racial socialization was imperative to helping their children navigate

the reality of racism, a contrast to the feelings that White American feelings have. African

American parents felt that they are the ones who must socialize their children with different races

and ethnicities, as well as their own, as peers and teachers give wrong information, if any at all,

because Black history is not taught within the mainstream education system (Thomas & Speight,

1999). Parents listed specific messages that they were sure to reiterate to their children, such as

the importance of achievement, the invasiveness of racism, coping strategies for handling racism,

as well as their heritage, religion, pride, moral values, and egalitarian messages (Thomas &

Speight, 1999).

Politics and History of Diversity in Schools

Diversity education started as a reaction to the civil rights movement and the demands of

various ethnic groups for inclusion in the educational curriculum (James & Ambrosio, n.d.). In

1954, the beginning of the civil rights movement, the *Brown v. Board of Education* case ruled it unconstitutional to impose segregation in schools. With this new integrated schooling, students of color were finding themselves forced to assimilate to the Eurocentric values being imposed on them and noted the lack of representation within the curriculum. In her chapter, *Maximizing the Benefits of Student Diversity: Lessons from School Desegregation Research,* Scholfield (2001) explored the four orientations that desegregated schools upheld that had implications for the students, noting which one had the best educational, social, and personal outcomes for students and educators. "Business as usual" schools are avoidant in response to their changing student body and try to remain customary in their behaviors and interactions with students.

"Assimilation" schools achieve the end point that those considered minorities are no longer able to be differentiated from their white counterparts in terms of skills, orientations, and values (2001), yet diversity and celebration of individual cultures is lost. "Pluralistic coexistence" schools recognize and accept the differences between students' historical experiences and values, but make little to no effort in fostering understanding, acceptance, and relationships between students. "Integrated pluralism" schools start with an acceptance and recognition of differences but place an emphasis on interactions and respect (Scholfield, 2001). This approach, most in line and supportive of anti-bias curriculum and multicultural education, "explicitly affirms the educational value inherent in exposing all students to a diversity of perspectives and behavior repertoires, and in that it is structured to achieve mutual information exchange, influence, and acceptance" (Scholfield, 2001, p. 102). Despite what is now known about integrated pluralism and its benefits, "business as usual" and "assimilation" orientations were societal norms in schools across America after desegregation.

Refusing assimilationist ideologies, marginalized ethnic groups called for educational reforms that would incorporate diverse perspectives into curriculums and shift it away from the norm of a Eurocentric perspective (James & Ambrosio, n.d.). By the 1970's, it was clear that the inclusion of ethnic content, and the token programs or "special" units focusing on famous people of color, were not enough, and that a structural change was needed to invoke educational equality and equity. In 1977 the National Council for the Accreditation of Teacher Education issued standards for the accreditation of teacher education that would implement components, courses, and various programs addressing diversity in education (James & Ambrosio, n.d.). By the 1980's, culturally oppressive teaching approaches, funding discrepancies, discriminatory hiring practices, classroom climate, and standardized testing were being exposed, discussed, and chastised (Gorski, 1999). Following the 1980's, researched focusing on diversity in education have developed new approaches and models that are based on critical thinking, equality, and social justice.

Today, there are dozens of frameworks and models for multicultural, diversified, and culturally responsive education. While the struggle shifted from small curriculum changes to personal, societal, and educational system changes, the struggle to maintain diversity within education and refute the Eurocentric values is still going on today. In 2018, President Trump announced that his administration was abandoning President Obama's policy on Affirmative Action in schools that called on higher education universities to consider race as a diversifying factor to their campuses, thus perpetuating race-blind admissions standards (Green, Apuzzo & Benner, 2018). From this announcement there were seven policy guidelines on affirmative action that had been rescinded, and some policies that reverted to George W. Bush's administration by

stating that the Department of Education encourages using race-neutral methods when assigning students to elementary and secondary schooling (Green et al., 2018).

In 2020, two campuses halted their diversity, equity, and inclusion programs in response to Trump's executive order 13950 on combating race and sex stereotyping. The order "sought to combat offensive and anti-American race and sex stereotyping and scapegoating" and prohibited federal contractors from including these views in their diversity, equity, and inclusion trainings (Abrahams & Linguist, 2021). Those contractors who were found to be in violation of this were subject to being cancelled, suspended, terminated, and ineligible for further contracts with the federal government. To avoid punishment, many government contracts, such as the previously mentioned campuses, University of Iowa, and John. A. Logan College of Illinois, both of which cancelled diversity events and trainings on campus for at least two weeks after the announcing of the executive order (Flaherty, 2020). In contrast, the University of Michigan's President recommitted their campus to diversity, equity, and inclusion work (Flaherty, 2020). All three campuses experienced backlash from their student bodies and parents expressing concerns of oppressive tendencies sided with racism and sexism, both from those in support of the executive order and those who are not in support.

Despite legislation that is working on taking diversity out of education, legislation that is working to preserve diversity in education is also prevalent. The Strength in Diversity Act of 2020, introduced by Representative Marcia Fudge, aims to revive Obama administration grants that would support and fund schools that are creating, executing, and growing school diversity initiatives (Uijfusa, 2020). Also in 2020, the Equity and Inclusion Enforcement Act was introduced by Chair Robert C. Scott in response to the Government Accountability Office's report showing that despite growing diversity, schools are shifting towards resegregation

(Committee on Education & Labor, 2019). The act, intended to amend Title VI of *Civil Rights Act of 1964*, to restore the right for private parties to file legal complaints against policies that they believe negatively impact students of color (Uijfusa, 2020). Both bills were the first in decades that called for new funding for school integration, as well as support and promote structural changes.

Although diversity in education has been in the forefront of educational equity conversations, political movements, and legislation, there is still a dissonance between structural changes made to support and sustain diversity initiatives, and the follow through of the various political and educational structures put into place. Politics is embedded in education and can polarize the viewpoints of stakeholders, decision makers, students, and parents. Because of the intricacy of the relationship between politics and education, schools that act as government contracts find themselves having to choose between their moral obligation to their staff, students, and families, and the benefit of government contracts and funding. This juxtaposition between moral and political obligations puts schools at the precipice of backlash and reprisal stemming from fear and pressure, thus affecting their enacting of structural change.

Whiteness of Teacher Education

Despite the 1977 pledge that teacher education programs will educate and prepare future educators for culturally responsive teaching, the percentage of White educators has grown to roughly 80% (Sleeter, 2018, p. 155). Education preparation programs attempt to prepare future educators to teach ethnically and racially diverse students, yet they do it through a few courses or professional development. Christine Sleeter (2018) uses tenets of critical race theory to critique the pattern of teacher education programs preparing predominantly White teacher candidates for handling a diverse classroom yet failing to converge the gap between what the teacher

preparation programs claim they are doing and the number of prospective teachers who are not equipped to offer strong culturally responsive educations to their students. She argues interest convergence in that whites advance the interests of people of color when it also benefits the interests of whites and applied it to the curriculum that prospective teachers are taught to teach. Curriculum of teacher education preparation programs are biased in the fact that they reflect eurocentrism (Sleeter, 2018). Teachers are being trained to teach a curriculum that reflects hegemony of Whiteness and maintain a status quo.

Policies for state teacher certification are also presented as impartial and neutral and although all states have accreditation standards touching upon diversity, they are ambiguous in their wording. Whiteness of education is supported through failing to account for the ways race matters in the education system, thus perpetuating color-blind conceptions of quality teaching (Sleeter, 2018). Certification policies reinforce Eurocentric knowledge. In terms of curriculum and what prospective teachers are being taught to teach, Sleeter makes the argument that those who depend on teachers the most, the students, are not being asked what matters to them, and not receiving the education they would like to because of it. Sleeter writes, that the teachers who students valued the most were those who could provide safe, culturally aware, respectful, and responsive learning environments, as well as those who established positive relationships with families of the students and the broader community (2018). She also notes that those teachers' abilities to do those things were not only valued by students of color, but also their parents, and are imperative to the definition of a quality teacher (Sleeter, 2018). Although in a curriculum and program standpoint, prospective teachers are being trained in diversity and culturally responsive teaching, their students do not always feel that way, and neither do the educators.

In an explanatory mixed methods research design, Kamau Oginga Siwatu (2011) collected quantitative data to examine preservice teachers' culturally responsive teaching self-efficacy beliefs, followed by a face-to-face interview in which culturally responsive teacher experiences that preservice teachers had were discussed to assess the influence they had on their self-efficacy beliefs. Siwatu used 193 participants in her study, with 183 of them being White and nine of being another race. She found that most teachers with lower self-confidence scores believed that the disproportion between class conversation and actual experience impacted their confidence. The ideal scenario for preservice teachers to be exposed and practice culturally responsive teaching is in their field experiences and those field experiences would reflect diversity in the classroom. Unfortunately, for many preservice educators, their field experiences are in settings that are not reflective of diversity, and is not representative of the student demographics (Siwatu, 2011). Many of the teachers also expressed that the basis of their education revolved around discussion, not applications. She quotes a participant in saying, "I think the education [to be a culturally responsive teacher] that I have received is largely discussion based and theory based and does not include an outline of procedural steps that need to be taken" (Siwatu, 2011). The students comment reiterates the importance of showing prospective teachers what culturally responsive teaching looks like, not just discussing it.

Theory Implementation in Schools

The whiteness of teacher education has resulted in teachers who teach through a white lens in their classroom. To address this, the Critical Race Theory can be used to integrate diversity in the classroom. Critical race theory "integrates transdisciplinary methodologies that draw on theory, experiential knowledge, and critical consciousness to illuminate and combat the root causes of structural racism" (Ford & Airhihenbuwa, 2010, p. S2). It calls for individuals to

assess racism in society by applying theories, knowledge, and experiences with race to evaluate institutionalism and longevity. Critical race theory challenges the synonymity of "race consciousness" with "racism" and "color blindness" as the absence of racism and argues that racism is a fundamental way to organize society (Sleeter, 2017, p. 157). In educational research, Critical Race Theory assists investigators in remaining attentive to equity when carrying out their research, as well as assessing root causes of educational disparities between communities and groups of people. One aspect of education that Critical Race Theory has shed light on is how the traditional education system often offers no meaningful connections between what is being taught to the lives of the students it is serving. To further address this, liberation education could be implemented.

Paolo Freire coined the term "liberation pedagogy" to take an anti-oppressive educational approach to "liberate minds and level the playing fields between teachers and students" (Fischer, 2020, n.p). He believed that the student, not the teacher, should be in the center of education, especially those who are oppressed, so they can create their own emancipation though their education. He compares the traditional education system to be that of a banking model in which there is a transactional relationship between teachers and students; students are seen as empty entities waiting to be filled with knowledge by their educators (Fischer, 2020). When viewed this way, there is no room for meaningful connections to students' realities and encourages the act of passive learning. Liberation education refutes this ideology and flips the classroom placing students in the role of co-creators of knowledge that have a say in what they learn, but also learn alongside their teacher. The teachers and the students learn to think critically in a non-conformist and liberated way that allows them to share in intellectual and personal growth. Students are given the opportunity and freedom to assess their own realities, something that Freire believed

led to growth and transformation (Kirylo, 2011). When successfully implements, liberation education allows teachers and students to think critically about the content they are learning but apply it to their identities and experiences both in and out of the classroom.

Both Critical Race Theory and Liberation Education can be used in tangent to address the gaps in the "whiteness" of education. By adopting these ideologies, educators can engage in meaningful, real world discussions that apply to their student's lives directly, not just a few of them. They both flip the script and place the students at the center of their education and allow for them to drive conversation and content in a way that makes it applicable and impactful.

Underlying Theories and Frameworks

This research is grounded in three main theories: intersectionality by Crenshaw, the ecological model by Bronfenbrenner, and the sociocultural theory by Vygotsky. These theories are essential to understanding where education sits, which is in a spot that spans the individual to the larger society, with an overlay of diversity and culture. Further, these theories allow us to understand how children develop their identities and why education is so crucial to this personal development.

Bronfenbrenner believed that "the ecology of human development is the scientific study of the progressive, mutual accommodation, throughout the lifespan, between a growing human organism and the changing immediate environments in which it lives, as this process is affected by relations obtaining within and between these immediate settings, as well as the larger social contexts, both formal and informal, in which the settings are embedded" (Bronfenbrenner, 1977, p. 514) and from this definition, he developed the ecological model. Bronfenbrenner believed that "the understanding of human development demands going beyond the direct observation of behavior on the part of one or two persons in the same place; it requires examination of multi-

person systems of interaction not limited to a single setting and must take into account aspects of

the environment beyond the immediate situation containing the subject" (Bronfenbrenner, 1977,

p. 514). These multi-person systems he is referring to are known as the microsystem, the

mesosystem, the exosystem, and the macrosystem.

At the center of the ecological model is the individual. After the individual comes the

first system, the microsystem, which is defined as the complex relationship between the

individual and the direct environment in which they exist (Bronfenbrenner, 1977), which could

be the workplace, family, and peers. Next comes the mesosystem which is the homogeneity

among the major settings in which a person is in during a certain point of their life

(Bronfenbrenner, 1977), such as camp or church for children or a first job for a young adult.

After the mesosystem is the exosystem which is an extension of the mesosystem that includes

other social structures that do not directly encompass the individual but impede on the immediate

settings in which the individual is found, and has influence on the entire system (Bronfenbrenner,

1977), such as the media or their neighborhood. Lastly, there is the macrosystem which is

defined as the institutional norms of culture, such as schooling, economics, legal, and political

systems, in which the previous systems are demonstrations (Bronfenbrenner, 1977) which are

demonstrated through laws, history, culture, and social conditions. Growth or development of an

individual happens through interactions between the individual and the surrounding systems.

When applying the ecological model to a developing child and adolescent, school, home,

and those who they interact with in those environments are some of the biggest influences on a

child's development of their racial identity. As previously stated, development occurs within

several, embedded contexts in which the individual lives and the individual's relationship with

their environment is reciprocal. To explore these bidirectional relations in how racial identity

moves across the levels, it is important to recognize how they all interact within each other.

Children start their development in the home with their families. They are influenced and shaped

by the views of their family members and take on the identity that is being formed within their

home. When they reach school age, children enter school and are now faced with the reality of

conflicting identities converging, the societal factors at play in the lives of other students, as well

as the educators, and stereotypes that are being perpetuated. It is within the school context that

children can explore the cultural identities of others, as well as evaluate their own. They are

socialized with people who are intrinsically different from them, and they must learn how to

navigate conflict, especially conflict surrounding their cultural and racial identities. They are

taught curriculum that may or may not be representative to them and their experiences, and that

shapes their overall development and how they grow into the other levels of their ecosystems. In

the ecological model, school is imperative in the context of influential environments because it

not only makes the individual an academic being, but they are introduced to societal

characteristics that they may not learn outside of the schooling context. The experiences, growth,

and development that children experience in school is imperative to the formation of the other

levels in their ecosystems.

Kimberle Crenshaw coined the term "intersectionality" as a frame of reference for

looking at someone through the many intersecting identities that make them up instead of

deducing them down into one. Crenshaw believes that the identities that intersectionality aim to

highlight are the same identities that are used as a basis of marginalization. She writes that

gender, race, and other identifiers are treated as bases of biases or discrimination which turns

these categories into vehicles for exclusion and marginalization (Crenshaw, 2006). Instead of

using the identities to strip someone of their power, she uses intersectionality to empower others.

When applied to education, intersectionality "emerges as a key concept that unlocks the education house that race made, not only from the obvious racialized achievement gap but also all the way down to the educational enterprise, from disciplinary policies, to the overdiagnosis and over referral of Black students to special education, to teacher education in general" (Harris & Leonardo, 2018, p.13). In education, intersectionality allows researchers to engage with the multiple identities of students of marginalized groups to see which identities reinforce the individuals perceived inferiority (Harris & Leonardo, 2018), such as if racism and socioeconomic status are reinforcing each other to perpetuate oppression of students. Researchers can argue that an intersectional approach to analysis shows how combined effects of social identities inhibit the educational, legal, and social life of those who are considered minorities (Harris & Leonardo, 2018).

Sociocultural theories use foundations from the work of Lev Vygotsky and examine the roles of cultural and social processes in human activity and thought (Nasir & Hand, 2006). They are aimed at investigating what society and culture contribute to the developing individual. Sociocultural theories are used to explore the learning and development of all students by integrating their culture into the focus and understanding that an individual's social construct and cultural background are imperative to their learning (Nasir & Hand, 2006). When defining sociocultural theory, Sarah Scott (n.d.) believes that its main objective is to explain how an individual's learning and mind processes are related to the institutional, cultural, and historical context of the individual, and the role of social interactions and cultural activities influence their psychological development. When applying sociocultural theories to developing children and adolescents, they can be used to argue that the overall attitude towards oneself is created through their interaction and participation in the culture and society around them. It alludes to the

interdependence of the individual and the social processes in which learning, and development

takes place (Scott, n.d).

School Based Interventions

From the previous literature and research, the field of education needs to move in

directions towards multicultural and anti-bias education, educate future educators on culturally

responsive teaching, and adopt policies that are centered around racial development and fostering

it.

In their research, Pahlke et al. (2012) found that the importance of explicitly discussing

race with children can be derived from school-based intervention work. Pahlke et al. writes about

how Hughes (2007) reported that children who were explicitly taught, in detail, about racial

discrimination were found to develop less biased attitudes towards black individuals than

children who were taught the same lessons, but with omitted information that steered the

teachers away from explicitly discussing race with their students. This finding suggests that

children are capable of not only understanding racial differences but should be explicitly taught

them to promote understanding. Research on children's development at this age shows that

children are not passive participants in social modeling and are able to use broad categories when

approaching new experiences, such as an awareness of ethnic differences and racial biases and

that if children are taught about race from a young age, they would not develop racial biases

(Loyd & Gaither, 2018). Loyd and Gaither also found that prior research suggests that young

children are constantly questioning and making sense of the world around them, but parents are

not discussing their curiosities, or their immediate environment with them (Loyd & Gaither,

2018) The research shows that children are capable of recognizing race and racial differences

across individuals, yet the ambivalent reaction they get from the adults in their lives to their curiosity can lead to racial biases or negative racial development.

To foster positive racial development in children and adolescents, Tatum outlines four ways in which racial development can be brought into the classroom and all four strategies aim to reduce student resistance to diversity, as well as promote development. She outlines the strategies as: the creation of a safe classroom atmosphere by establishing clear guidelines for discussion, the creation of opportunities for self-generated knowledge, the provision of an appropriate developmental model that students can use as a framework for understanding their own process and the exploration of strategies to empower students as change agents (Tatum, 1992, p.18). The four strategies that Tatum outlines are in line with Francis Wardle's (1996) proposal for an anti-bias and ecological model for multicultural education. He argues replacing the traditional model with one that is reflective of the anti-bias and ecological model to assist children in their exploration of cultural heritages, customs, expectations, and diverse experiences. This new model rejects that children are sole products of their ethnic culture, but instead are a product of their family, community, and socioeconomic status. It allows for individualism of each child and calls for a change in curriculum and teaching practices (Wardle, 1996).

Lastly, future teachers should be educated on how to properly execute culturally responsive teaching methods. In her discussion of her research, Kamau Oginga Siwatu (2011) writes about how preservice teachers need to be taught better culturally responsive teaching methods to meet the needs of their diverse students, but also to introduce diversity in a classroom that is lacking it. She calls for a more robust curriculum inclusive of diversity and cultural response training when educating potential teachers. She argues for the incorporation of self-

efficacy building activities in teacher preparation courses because they are designed to foster and promote competence and confidents for both preservice and in-service practitioners (Siwatu, 2011). She argues that faculty development should be contingent on three things; recognizing culturally responsive teaching as something to be implemented throughout the curriculum, investigate ways to implement the teacher education curriculum with culturally responsive teaching practices, and identify the activities and experiences that help develop preservice teachers culturally responsive teaching self-efficacy beliefs (Siwatu, 2011). Preservice teachers should be given the opportunity to practice their teaching, as well as be offered a curriculum that will help their confidence.

Current Project

This project will seek to educate future teachers about racial socialization and to explore how racial development can be brought into the classroom. Following guidance from Tatum (1992), as well as Siwatu (2011), a workshop will be developed that will focus on how educators can integrate racial socialization and intersectionality into their classrooms through small but impactful changes. The project be a workshop conducted in collaboration with the Merrimack Institute for New Teacher Support (M.I.N.T.S.), a professional development community for new teachers and instructors located at Merrimack College in Massachusetts.

<div align="center">

Project Plan

</div>

This project will be in the form of a Merrimack Institute for New Teacher Support (M.I.N.T.S.) conference. At the conference, race and culturally responsive teaching will be discussed to guide teachers, other child practitioners, and parents through racial socialization, diversity, and racial conversations with children to challenge the racial injustices in and out of

the education system to promote a more equitable environment both in and out of the classroom, as well as fostering an understanding of different races and cultures.

Situation Statement

The National Center for Education Statistics reported that in fall 2017, of the 50.7 million U.S. students enrolled in public elementary and secondary schools, more than half (52%) were identified as a minority (Hussar, Zhang, Wang, Roberts, Cui, Smith, Bullock Mann, Barmer, & Dilig, 2020, p. 32-33). They projected that by the year 2029, the percentage of students who are white only in schools will decrease from 48% to 44%, while more diverse student demographics will continue to rise (Hussar et al., 2020, p. 32-33).

Despite the diversity within the student population, there is a racial gap between students and educators. The National Center for Education Statistics reported that in the U.S., 79% of educators are White (Hussar et al., 2020, p. 58). Because of this racial divide between educators and their students, there is a dissonance in culturally responsive teaching, talking about race and racial inequities with students, and less promotion of diversity within the classroom.

Define Your Goals

The goal of this project is to equip educators, practitioners, and other professionals with the tools and supports to make changes in their classroom and direct field of work. The project will help promote a culturally responsive teaching approach to be adopted. Educators, practitioners, and other professionals will be given the opportunity to rethink classroom materials and the implications of lack of representation, they will be given tools to get to know their students and understand their individual cultures and the implications that may have on the differences in approaching education. They will be given support in addressing inequalities in the classroom and how to have conversations with children of all ages about race and racial

inequalities as well as how to introduce them to diversity further through community connections and academic outcomes. By giving educators, practitioners, and other professionals the tools to make small scale changes within their classroom and work, they will also be able to apply the same tools to challenging the structural inequalities within the broader education system if they choose.

Target Audience and Stakeholders

The intended audience of the project are those who directly work with children and youth. The target audience is those who are prospective educators and childhood practitioners as the project is intended to be a M.I.N.T.S. conference and is attended mainly by undergraduate education students. Current and prospective teachers, child development professionals, and parents are stakeholders because they are the ones who have direct access and influence on children's growth and development, especially regarding diversity and inclusion and may also be at the M.I.N.T.S. conference.

Crafting a Clear Message

According to the National Center for Education Statistics, more than 50% of the U.S. population of elementary and secondary school students are not white, yet approximately 79% of the U.S. population of elementary and secondary school educators are white. Merrimack College's students within the school of Education and Social Policy, as well as those who participate in the project, will benefit from a collaborative effort to make culturally responsive teaching and learning more accessible to meet the changing demographics of U.S. elementary and secondary schools.

Incentives for Engagement

Incentives for engagement, at any level of stakeholder, are all rooted in racial equality and educational justice. For parents, both white and of varying races, they will be able to see why discussing race, both their own and others, with their children will help influence their outlook on themselves and those around them. Teachers will be given tools to be more effective and encompassing in their culturally responsive teaching, something that not all teachers feel like they were adequately prepared for. Future practitioners will be given the opportunity to fill in any gaps in how to educate themselves, families, and students about race, diversity, and racial inequalities. The public will be able to bring awareness to racial injustice and how to navigate that with children involved.

Identify Outreach Methods

Participants of the project will be reached through social media. Instagram will be utilized to post stories regarding the upcoming M.I.N.T.S. conference. This will allow potential participants to find out the basics about the conference, such as dates, times, and themes. More in-depth emails will be sent out to the Merrimack College students regarding the conference and will have information on attendance, dates, and times. It will also go more in depth on the topic of the conference and any guest speakers to be in attendance.

Responsibilities Chart

NAME	ORGANIZATION OR AFFILIATION	RESPONSIBILITIES	CONTACT INFORMATION
Sarah Whittier	Merrimack College	Post on Instagram regarding the M.I.N.T.S. Conference	Email: whittiers@merrimack.edu Phone: 978-873-6262
Amanda Alcox	Merrimack College	Coordinating M.I.N.T.S. conferences	Email: alcoxa@merrimack.edu

| Lisa O'Brien | Merrimack College | Guest Speaker | Email: obrienl@merrimack.edu |

Tools/Measure to Assess Progress

Prior to the conference, an RSVP link will be attached to the email that promotes the conference itself. Those who RSVPed will get a follow up email closer to the event to remind them of the date and time, as well as share a pre-evaluation that will ask participants questions about their level of comfort surrounding culturally responsive teaching, barriers they have faced, and questions they may have. During the conference, there will be opportunities to measure and assess progress through two jam boards and one PowerPoint activity. After the conference, the recipients will receive an email thanking them for attending the conference as well as a link to a google drive of resources for them, and a link to a post-evaluation. The post-evaluation will ask the recipients for demographic information, feedback on the conference, as well as some questions that gauge their understanding of culturally responsive teaching now that they have completed the conference.

Implementation Timeline

December 2020	Meet with Amanda Alcox about M.I.N.T.S. conference Schedule meeting for February Guest speaker arranged
January 2021	Develop schedule and methodology of the conference. First meeting with all those involved in the conference. Discuss activities, handouts, and any other materials. All handouts and materials will be arranged, as well as materials for activities. Second meeting with guest speaker Discuss main points, flow of the conference
February 2021	Send out pre-evaluation. Host M.I.N.T.S. conference Collect post evaluation

March 2021	Complete workshop analysis
April 2021	4/22: Full capstone draft due 4/30: Submit final capstone paper for publication

Logical Framework

We will…	Facilitate a workshop on culturally responsive teaching that teaches educators and child practitioners about culturally responsive teaching, how to implement practices, and how to handle pushback from parents and colleagues.
So that…	Preservice and in service teachers are explicitly taught about culturally responsive teaching practices.
So that…	They are given the tools and strategies to implement culturally responsive teaching in their classrooms.
So that…	All students are exposed to and understandng of cultural differences.
So that…	The changing demographics of schools are being recognized and represented.
So that…	Teachers and students's cultural identity and competencies are leveraged.
So that…	Teachers and students learn how to better serve individuals from cultures other than their own.

Methodology

A new teacher and educator workshop was developed in conjunction with Merrimack Institute of New Teacher Support (M.I.N.T.S.). The workshop consisted of small information lectures, hands on activities, and groups discussion and debrief. The conference was held on Thursday, February 25, 2021, via Zoom.

Participants

The target audience of this study was educators of all stages in their practice: pre-service, novice, and seasoned. They were invited, via email, by the Merrimack Institute of New Teacher Support (M.I.N.T.S.), the organization at Merrimack College that holds professional

development opportunities for the School of Education and Policy. Outside of classroom

teachers, other childcare professionals were also invited to the workshop to participate.

Materials

The following study used Google Docs, Google Forms, Google Jamboard, Google Slide,

Google drive, and Zoom. Google Docs was used for compiling lists of resources to be shared in a

resource folder via link to the Google Drive. It was also used for the agenda of the conference

(See Appendix A). Google forms was used to create a pre-workshop registration form (See

Appendix B) in which participants were asked questions about culturally responsive teaching,

such as rating their familiarity with culturally responsive practices and their ability to integrate

them, as well as barriers the participants have faced when trying to implement diversity in their

classroom. They were also given the opportunity to ask questions. The pre-evaluation was

emailed to participants once they signed up for the event. Google Jamboard was used for two

activities: the ice breaker (See Appendix C) and the first content area activity (See Appendix C).

The ice breaker asked participants to introduce themselves and review the questions from the

pre-evaluation. The first content area activity asked participants to rearrange a traditional

classroom to be culturally responsive. The Google Jamboards were made available to

participants through a link to a Google Drive.

Google slides was utilized for the second content area activity (See Appendix D) which

was scenarios intended to spark conversation and apply subject knowledge. The Google Slides

were shared with participants through another link to a Google Drive. Another Google form was

used to create a post-evaluation (See Appendix E) which asked participants a variety of questions

about the workshop itself, how their own understanding or awareness increased, whether the

workshop processes were effective in helping them learn, and types of actions they may take in

their own classrooms. Further, the post-evaluation collected demographic information including

their gender, occupation, grade level they work with, and their race and ethnicity. This was sent

out with an email thanking the participants for participating. Google Drive was utilized to hold

all the conference materials, as well as the resource folder that was shared with participants via a

link to the Google Drive. Finally, Zoom was used as the online platform used to host the

conference.

Procedure

In December 2020, Merrimack Institute of New Teacher Support (M.I.N.T.S.) marketed

the conference in conjunction with two other graduate student's conferences to reach as many

potential participants as possible. In the initial email, each conference had their own registration

link in which the participants could fill out to reserve their spot for the conference. After two

months of marketing and promotion, the pre-workshop information form was sent out to those

who had registered for the workshop. The information gathered from the pre-workshop

information form drove the direction of the conference in terms of content delivery and was used

to determine the activities that would follow in the conference. The day before the conference,

the pre-workshop information form was sent out again to gather as much pre-conference data as

possible.

On the day of the conference, a reminder email was sent out with the Zoom link for the

virtual conference. The conference was on Thursday February 25, 2021 from 4 p.m. to 6 p.m.

The conference started with a brief introduction from the M.I.N.T.S coordinator of the host and

the guest speaker. From there, the conference started with a welcome from the host, and was

immediately followed by the ice breaker. The participants were divided up evenly into breakout

sessions in which they were asked to introduce themselves to each other, discuss their work, and

then come up with a definition of what they believe culturally responsive teaching is, as well as

barriers that they think educators experience when trying to implement these practices. They

were given ten minutes to do so, and this was followed by a five minute debrief in which the

large group was asked if anyone would like to volunteer their definition or what they spoke about

in their breakout session.

      After the debrief, there was a fifteen-minute introduction in which the host went over the

aims of the conference, the skills the participants should have by the end of the conference,

culturally responsive teaching, and demographics of schools. The participants were given a

concrete definition of what culturally responsive teaching is, competencies that fall under

culturally responsive teaching, and why it matters through the changing demographics of the

students, as well as the educators that comprise the public education system. After the

introduction by the host, the guest speaker, Lisa O'Brien, had twenty-five minutes to deliver

their content piece on culturally responsive teaching that consisted of opportunities in the

classroom for culturally responsive practices, effects on students when culturally responsive

teaching is implemented, as well as putting it into context through three difference classroom

scenarios. During this porting of the conference, Dr. O'Brien would stop periodically and prompt

a discussion based off the material the participants just interacted with. Dr. O'Brien's content

piece was followed by a ten-minute activity in the form of a jam board, in which participants

were put back into the same breakout room configurations and asked to apply what they just

learned by physically altering a traditional classroom setting to be that of a culturally responsive

educator. From there, they had a five minute debrief in which the participants discussed what

they altered in their classroom, as well as less concrete actions they would take, before beginning

the next twenty-five-minute content piece.

The second twenty-five-minute content delivery was done by the host and consisted of conversational tips for addressing resistance and pushback to curriculum changes that support culturally responsive teaching, during this time, putting culturally responsive teaching into beneficial contexts, the forms of resistance, and conversation pointers were discussed. This portion of the conference was followed by another ten-minute activity in the form of a google slide presentation that had scenarios and discussion questions on each of the five slides.

Participants were placed back into their previous breakout room sessions and were asked to work through the scenarios together, and then were brought back together for a five minute debrief in which they were asked to share out what they discussed, how they felt, and what conversation tips they applied. To wrap up the conference, the host offered a ten-minute comprehensive closing in which they reiterated the aims of the project, what the participants should be able to do now based on the content they learned, and shared their resource folder, as well as email with all the participants. At the conclusion of the workshop, a post-workshop evaluation form was sent to all attendees.

Results

The workshop, *Race and Culturally Responsive Teaching*, was held on February 25, 2021. A total of 27 individuals registered for the event, with 27 attending the event.

Pre-Workshop Registration

Twenty-seven participants who registered for the event. Results of the Google Form registration showed that 40.7% of people reported a three on a scale of one to five, with one being not familiar at all, and five being fully familiar with culturally responsive teaching practices, and about 3.7% of people reported a one, 14.8% of people reported a two, 37% of people reported a four, and 3.7% of people reported a five. When asked to rate their ability to

integrate culturally responsive teaching into their classroom or youth-serving environment using the same scale of one being not at all, and five being fully able to integrate, 37% of participants reported a three, 3.7% reported a one, 18.5% reported a two, 29.6% reported a four, and 11.1% reported a five. When asked what are some barriers that they have faced as educators or child practitioners in terms of bringing more culturally responsive practices into their work, most people (n=#) reported family backlash, inability to separate personal perspectives, communication differences, stakeholders not being interested in culturally responsive teaching, and the inability to commit and follow through to curriculum changes.

Workshop Ice Breaker

During the ice breaker Google Jamboard, participants were asked to introduce themselves and put down their definitions of culturally responsive teaching, as well as report any barriers they have experienced either in their own practice or in the practices of others. One group developed their definition as, "Culturally responsive teaching is bringing students' cultured into your classroom to make sure that all feel welcome." The second group noted, "Culturally responsive teaching is an awareness and respect for the cultures of students and engaging positively with them." The final group posted, "Culturally responsive teaching requires being open to a culture that isn't necessarily your own, being tolerant of other cultures, and being willing to incorporate other views into your teaching". The only barrier that was reported was the concern about backlash that could potentially arise from the parents of the students.

Workshop Activity 1

Activity one was another Google Jamboard in which participants were asked to adjust a traditional classroom to reflect that of a culturally responsive educator. Breakout room one reported that they would make the following changes to the traditional classroom: student work

on the walls to help promote ownership, discussion starter posters for productive conversations, circle the desks to prompt collaboration and conversation, introduction papers on the wall introducing all the students individually, and word walls for academic content. Breakout room two reported that they would have more visuals posted, interpreters on demand, and circle or U-shape the desks for collaboration. Breakout room three reported the following changes to be made to a traditional classroom: posters showcasing different cultures, arranging seats in a way that promotes discussion, use of poetry and music from other cultures to enhance curriculum, showcasing books in the library by authors of color that reflect the student body, and providing various types of learning opportunities to support different learning styles such as whole group, partner work, small group, collaboration etc.

Breakout room four reported that they would implement the following changes: posters of scientists and engineers of color on the walls, cooperative searing arrangement that involve students face one another or horseshoe shape to promote conversations and building ideas off one another, incorporating projects, readings, or videos about scientists from all different walks of life, especially during Black History Month and Hispanic Heritage Month, as well as varied seating arrangements that are not based on language development, race, or religion. The final breakout room, room five, reported adding a reading station in the classroom, adding a writing station in the classroom, and an art station for ELL's to share their thoughts.

Workshop Activity 2

Activity two consisted of five Google Slides of hypothetical scenarios regarding handling conversations about culturally responsive teaching. To record data from the breakout rooms, confederates were placed within them to take notes on the discussion. The common themes in responses to the scenarios was to act - whether it be through conversations with parents, students,

and colleagues, or through adjusting teaching practices, as well as the importance of celebrating

traditions, and the importance of communication with parents. Participants from all the groups

agreed that when met with a situation in which a parent or colleague says something that is

culturally insensitive, the best course of action is to pull them aside, address the situation, let it

be known that comments like that are not tolerated, and follow up with the parent or colleague if

needed. The groups discussed the importance of recognizing holidays and traditions that are

present in your classroom, as well as recognizing ones that may not be represented in the

classroom. The importance of recognizing and educating on holidays and traditions brought the

participants to the theme of the importance of communicating with parents. One group noted that

parents are an asset to the classroom and should be utilized and treated as such by including them

in lessons, such as asking them to help fill in gaps about the students when you want to know

more about them, and the importance of viewing them as a fellow educator because education

while explicit at the classroom, continues when the students go home. One participant was noted

to say that they would set the precedent of communication at the beginning of the year via email

and newsletter and continue those practices while also inviting parents to share their cultural

norms and practices so lessons in the classroom, as well as observations, can be adjusted to meet

the diversity of all their students.

Post-Workshop Evaluation

Results of the conference were gathered via Google Form that was sent out to the

participants immediately after the conference, as well as on the following Monday. Participants

were asked nine questions about their understanding of the content and the conference overall, as

well as five demographic and job-relation questions. Seven of the participants that attended

responded to the post-survey.

In terms of demographic information regarding the participants, 85.7% of the participants identified as female and 14.3% identified as male. Most (85.7%) of the participants identified themselves as white, and 14.3% identified themselves as black or African American. When asked to report their type of employment, about 71.4% of the participants are current educators, 14.3% of the participants are future educators, and 14.3% described themselves as "other" in terms of working with children.

As a result of the workshop, participants were asked to rate their understanding about what culturally responsive teaching is, what a culturally responsive teacher does or looks like, how to make your classroom support culturally responsive teaching, how to improve classroom practices to be more culturally responsive and how to have conversations regarding culturally responsive practices. On average, most participants recorded having a somewhat better understanding. On a scale of one to five, when asked how likely they were to implement culturally responsive teaching in the classroom, 57.1% reported that they were highly likely (five), 28.6% reported as likely (four), and 14.3% reported as neutral (three). When asked how likely they were to share the information they learned with their colleagues, 85.7% reported they would, and 14.3% reported they might. When asked if the participants are likely to seek more information on culturally responsive teaching and culturally responsive practices, 85.7% of the participants reported yes, and 14.3% reported maybe.

On the post-evaluation, participants were also asked two short answer questions: what are some strategies that you learned from this workshop and what are some challenges you think you will face when implementing culturally responsive teaching? Responses to the first question, what are some strategies that you learned from this workshop, included topics such as the educating yourself first, how to adjust your classroom environment to promote student

interaction and representation, implementing student-inquiry driven classrooms, and the various

conversation strategies that were taught. Responses to the second question, what are some

challenges you think you will face when implementing culturally responsive teaching, included a

variety of issues including such as potential backlash from parents and colleagues, getting

parents to recognize the importance of culturally responsive teaching, and the difficulties of

virtual learning.

Discussion

The purpose and goals of this study were to equip educators, practitioners, and other child

professionals with the tools and supports to make changes in their classrooms and curriculum to

support culturally responsive teaching, as well as to assist them in how to have difficult

conversations surrounding culture, race, and diversity with colleagues, parents, and children.

One of the main research questions of this study was how comfortable educators are

implementing culturally responsive practices in their classroom. As previously discussed,

culturally responsive practices, when implemented within the mainstream classroom, uphold

academic expectations for all students, promote healthy racial identity development and

socialization, as well as allow students to explore cross cultural differences within and outside of

their classrooms. When asked their familiarity level with culturally responsive teaching, 59.2%

of participants, all of which are current educators, ranked themselves as not being familiar with

culturally responsive teaching, and 59.2% of participants also ranked their ability to integrate

culturally responsive teaching in their classroom as being somewhat to not at all. Why is it that

teachers are not comfortable, or not equipped to implement culturally responsive teaching into

their everyday practices? This finding suggests that teacher preparation programs have equipped

educators with the tools to teach mainstream subjects and acknowledge diversity but failed to

explicitly prepare educators for implementing and teaching through diversity when they are on their own in the classroom.

When looking at the post-evaluation data, it was self-reported that the educators understanding of various components of culturally responsive teaching increased after participating in the workshop. There was an increase in understanding of what culturally responsive teaching is, what a culturally responsive teacher does or can do, how to make classrooms support culturally responsive teaching, how to improve classroom practices to be more culturally responsive, and how to have conversations regarding culturally responsive teaching. When asked if they would now implement culturally responsive teaching into their classroom, 85.7% of participants reported that they would like to. This finding shows that when educators receive explicit instruction on how to implement new practices in their classroom, their comfortability with the material goes up, therefore they will be more likely to implement culturally responsive practices in their classrooms or start a conversation about the school-wide curriculum and how to adjust it to reflect such practices.

Despite explicit education in culturally responsive teaching, there is also the variable of comfortability. As researched, the field of education is becoming homogenous in terms of the racial makeup of the educators as being white, and the student population is becoming more disparate. The participants from this study were representative of this trend as 85.7% of those who completed the post-evaluation reported being white when asked their race and ethnicity. This finding suggests that there is an association between the racial composition of teachers and their comfortability implementing culturally responsive education because culturally responsive education is rooted in diversity. With the pervasiveness of whiteness in the education system, something that is not representative of the world at large, some white educators may struggle to

adopt culturally responsive practices, or feel uncomfortable doing so, because they are not considered racially and culturally diverse. This goes back to the research into racial identity development and socialization by suggesting that race and diversity is not separate from education and should be implemented within education to promote a level of comfortability and tolerance.

Next to explicitly teaching educators about culturally responsive teaching, the best way to promote understanding and comfortability is through experience. When looking at the various activities that the participants participated in, there was a trend in which most participants reported the google slide scenario discussions to be the most helpful and impactful activity of the conference. Participants were given various scenarios, all of which required a culturally responsive lens to be used when analyzing, in which they had to apply what they had learned throughout the conference. In Siwatu's (2011) study, she records participants feeling that being explicitly taught culturally responsive practices and having discussion and theory-based interactions with the topic led to the dissonance of putting what was learned in context. There is an importance of experiencing what it is to be culturally responsive and that only comes from real life application. In the current study, participants were able, through the scenario cards, to experience situations in which they are required to interact with parents, students, and colleagues in culturally responsive and appropriate ways. This allowed them to put theory to practice, as well as discuss with each other what they believed best practices for a given scenario would be to better equip them to handle these scenarios in a real-life application.

This study has shown that educating others on social justice issues, such as the importance of culturally responsive teaching, requires facts and actions. It is imperative when teaching social justice issues to allow participants time to be educated, but also put the things

that they have learned into action. This study and its research have shown that discussion and theory-based educations do not necessarily prepare educators for the issues they will face in the field. Education preparation programs need the added element of real-life application through hands on experiences. In the realm of culturally responsive teaching, preservice educators need to not only be taught how to be culturally responsive and what that looks like in the classroom, but they need to be shown. Preservice educators need to be immersed in diverse settings so they are not only able to apply the things that they have learned and discussed, but also for the exposure that will increase their comfortability. The education system is rapidly becoming more diverse, and if the teacher population is not going to be reflective of these shifting racial trends, there needs to be changes to the teacher preparatory programs to better equip and prepare teachers for the diversity in their classrooms.

Limitations of the Study

Limitations to this study include virtual platforms, low attendance, and timeframe. This study was conducted virtually, which poses limitations that would not be had if it were conducted in person. By being virtual, it is hard to interact with all the participants when they are in the main group, as well as in their smaller groups. When put in groups virtually, the participants leave the main Zoom call and go into separate breakout rooms whereas in person, the participants would divide themselves up within the same room therefore the facilitator could oversee all groups at the same time. This being virtual also posed the limitation of some resources not opening or loading, the internet being unstable, and participants being unfamiliar with the different tools being utilized. This study utilizes Jamboard, a Google Suite add on, that allows participants to place sticky notes on a large sheet and collaborate, however, not all

participants were familiar with this resource. All resources that are being used and the

participants are expected to interact with should be explained prior to the event.

Relying on virtual platforms for information gathering paired with low attendance also

poses limitations to the study. For the current study, 64 people RSVPed to participate, however

27 participants filled out the pre-evaluation google form and participated in the study and only 7

participants completed the post-evaluation that measured knowledge growth and the event's

reception among the participants. Lack of attendance poses limitations to information gathering

as there are less participants to engage in activities and discussions, and not all the participants

will complete the evaluations.

Timeframe of the study also has implications. The current study was two hours long and

that time was split between two speakers, two activities to strengthen knowledge, an introduction

with norm setting and icebreaker activities, as well as a comprehensive closing. The small

timeframe of the conference did not give the facilitators enough time to explain the difficult

concepts they were speaking about. It also did not provide participants with ample time for

discussion and interaction within their breakout sessions.

Implications for Future Studies

This study has helped highlight the increasing whiteness of educators, and the lack of

training and education that these educators are offered when it comes to diversity within the

classroom. Culturally responsive teaching should be explored as a pedagogy that all educators

are trained in, and taught about, to ensure the success of them as educators, as well as their

students as functioning parts of their school community and larger community. This study

suggests that more research into why culturally responsive teaching is not implemented in

schools needs to be conducted, as well as more research into successful cases of schools that have implemented culturally responsive teaching into their curriculum and how.

When recreating this study, future researchers may investigate expanding the time of the conference. By making the conference longer in time, facilitators will be able to explain the various tools that participants will be interacting with, allow for more discussion to learn from a variety of perspectives, and allow for more time doing the activities that were designed to ground the concepts that the facilitators discussed. With more time, facilitators may also be able to implement more activities that get participants interacting with each other and the content they are learning. This study could also be expanded into a longitudinal study in which culturally responsive teaching and practices are taught to the participants through a series of workshops that allow them to learn at their own pace, get a more in-depth understanding of how to implement this in their classroom, and allows for more networking and resource sharing.

References

Abrahams, J. C. & Linguist, S. L. (2021, January 25). *President Biden repeals executive order 13950 upon taking office.* The National Law Review. https://www.natlawreview.com/article/president-biden-repeals-executive-order-13950-upon-taking-office

Arumugham, P. (2017). Racism and racial/cultural identity development model. *International Journal of Crime, Law and Social Issues, 4*(2), 21-27.

Banks, J. A. & Ambrosio, J. (n.d.). Multicultural education: History the dimensions of multicultural education, evidence of the effectiveness of multicultural education. *Education Encyclopedia.* https://education.stateuniversity.com/pages/2252/Multicultural-Education.html

Bentley, K. L., Adams, V. N. & Stevenson, H. C. (2008). Racial socialization roots, process, and outcomes. In Neville, H. A., Tynes, B. M. & Utsey, S. O. (Eds), *Handbook of African American Psychology* (pp. 255-264). SAGE Publications.

Bronfenbrenner, U. (1977). Toward an experimental ecology of human development. *American Psychologist, 32*(7), 513-531.

Committee on Education & Labor. (2019). *The Equity and Inclusion Enforcement Act (EIEA)* [Fact Sheet]. https://edlabor.house.gov/imo/media/doc/2019-05-16%20The%20Equity%20and%20Inclusion%20Enforcement%20Act%20Fact%20Sheet.pdf

Crenshaw, K. (2006). Intersectionality, identity politics and violence against women of color. *Kvinder, Køn & Forskning*, (2-3). https://doi.org/10.7146/kkf.v0i2-3.28090

Editor, NCES Blog. (2019, June 20). New report shows increased diversity in U.S. schools,

 disparities in outcomes. *Institute of Education Sciences.*

 https://nces.ed.gov/blogs/nces/post/new-report-shows-increased-diversity-in-u-s-schools-

 disparities-in-

 outcomes#:~:text=The%20school%2Dage%20population%20in,vary%20among%20raci

 al%2Fethnic%20groups.

Fischer, F. (2020, November 2). *Leading Liberated: Why liberation pedagogy is the heart and*

 foundation of TAF's network for edwork. TAF.

 https://techaccess.org/leadingliberated/#:~:text=Originally%20coined%20by%20Paolo%

 20Freire,fields%20between%20teachers%20and%20students.

Flaherty, C. (2020, October 7). *Diversity work, interrupted.* Inside Higher Ed.

 https://www.insidehighered.com/news/2020/10/07/colleges-cancel-diversity-programs-

 response-trump-order

Ford, C. L. & Airhihenbuwa, C. O. (2010). Critical race theory, race equity, and public health:

 Toward antiracism praxis. *American Journal of Public Health, 100*(S1), S30-S35.

Gaskin, A. (2015). *Racial Socialization*. American Psychological Association.

 https://www.apa.org/pi/families/resources/newsletter/2015/08/racial-socialization

Ghosh, Iman. (2020, December 28). *Visualizing the U.S. population by race*. Visual Capitalist.

 https://www.visualcapitalist.com/visualizing-u-s-population-by-race/

Gorski, P. C. (1999, November). *A brief history of multicultural education*. Critical Multicultural

 Pavilion Research Room.

 http://www.edchange.org/multicultural/papers/edchange_history.html

Green, E. L., Apuzzo, M. & Benner, K. (2018, July 3). *Trump officials reverse Obama's policy on affirmative action in schools.* The New York Times. https://www.nytimes.com/2018/07/03/us/politics/trump-affirmative-action-race-schools.html

Harris, A. & Leonardo, Z. (2018). Intersectionality, race-gender subordination, and education. *Review of Research in Education, 42*(1), 1-27.

Holoien, D. S. & Shelton, J. N. (2011). You deplete me: The cognitive costs of colorblindness on ethnic minorities. *Journal of Experimental Social Psychology, 48*(1), 562-565. doi:10.1016/j.jesp.2011.09.010

Hurtado, S. (2001). Linking diversity and educational purpose: How diversity affects the classroom environment and student development. In Orfield, G. & Kurlaender, M. (Eds.), *Diversity Challenged: Evidence on the Impact of Affirmative Action* (pp. 187-203). Harvard Education Publishing Group.

Hussar, B., Zhang, J., Hein, S., Wang, K., Roberts, A., Cui, J., Smith, M., Bullock Mann, F., Barmer, A., and Dilig, R. (2020). The Condition of Education 2020 (NCES 2020-144). U.S. Department of Education. Washington, DC: National Center for Education Statistics https://nces.ed.gov/pubsearch/pubsinfo. asp?pubid=2020144.

Kirylo, J. D. (2011). Liberation theology and Paulo Freire. *Counterpoints, 385*(1), 167-193.

Loyd, A. B. & Gaither, S. E. (2018). Racial/ethnic socialization for white youth: What we know and future directions. *Journal of Applied Developmental Psychology, 59*(1), 54-64.

Miller, C. (2019 May 28). *The importance of promoting diversity in early childhood programs.* The Infant Crier. https://infantcrier.mi-aimh.org/the-importance-of-promoting-diversity-in-early-childhood-programs/

Nasir, N. S. & Hand, V. M. (2006). Exploring sociocultural perspectives on race, culture, and learning. *Review of Educational Research, 76*(4), 449-475.

Pahlke, E., Bigler, R. S. & Suizzo, M. A. (2012). Relations between colorblind socialization and children's racial bias: Evidence from European American mothers and their preschool children. *Child Development, 83*(4), 1164-1179. doi:10.1111/j.1467-8624.2012.01770.x

Samuels, A. J. (2018). Exploring culturally responsive pedagogy: Teachers' perspectives on fostering equitable and inclusive classrooms. *SPRATE Journal, 27*(1), 22-30.

Schofield, J. W. (2001). Maximizing the benefits of student diversity: Lessons from school desegregation research. In Orfield, G. & Kurlaender, M. (Eds.), *Diversity Challenged: Evidence on the Impact of Affirmative Action* (pp. 99-110). Harvard Education Publishing Group.

Scott, S. (n.d.). *Sociocultural Theory.* The Gale Group.

Siwatu, K. O. (2011). Preservice teachers' culturally responsive teaching self-efficacy-forming experiences: A mixed methods study. *The Journal of Educational Research, 104*(5), 360-369. DOI: 10.1080/00220671.2010.487081

Sleeter, C. E. (2016). Critical race theory and the whiteness of teacher education. *Urban Education, 52*(2), 155-169. doi:10.1177/00420859

Tatum, B. D. (1992). Talking about race, learning about racism: The application of racial identity development theory in the classroom. *Harvard Educational Review, 62*(1), 1-25.

Thomas, A. J. & Speight, S. L. (1999). Racial identity and racial socialization attitudes of African American parents. *Journal of Black Psychology, 25*(2), 152-170.

Ujifusa, A. (2020, September 15). *House passes signature bills on school integration and*

> *discrimination*. Education Week. https://www.edweek.org/policy-politics/house-passes-

> signature-bills-on-school-integration-and-discrimination/2020/09

Wardle, F. (1996). Proposal: An anti-bias and ecological model for multicultural education.

> *Childhood Education, 72*(3), 152-156. https://doi.org/10.1080/00094056.1996.10521620

Zucker, J. K. & Patterson, M. M. (2018). Racial socialization practices among white American

> parents: Relations to racial attitudes, racial identity, and school diversity. *Journal of*

> *Family Issues, 39*(16), 3903-3930. doi:10.1177/0192513X18800766

Appendix A: Agenda

<div align="center">Before the conference</div>

- Send out a google form that asks:
    - What is culturally responsive teaching?
    - What are some barriers you have faced trying to be more culturally responsive in the classroom?

<div align="center">The Conference</div>

- Icebreaker **(10 minutes):** Break the group up into breakout rooms and have them do the following:
    - Introduce themselves to each other.
    - Talk about their background in working with children.
    - Share a barrier they had talked about on the google form.
        - Have them put these barriers on a jamboard.

Icebreaker debrief **(5 minutes)**: discuss the jamboard responses and have people share the most common barrier they have experienced or recognized.

- One person from each group to be the spokesperson.

Introduction **(15 minutes):**

- Aims of the project.
- By the end you will be able to…
- Go over culturally responsive teaching and give a concrete definition.
- A culturally responsive teacher is…
- Give some statistics of school compositions.

Content 1 **(25 minutes):** How to be culturally responsive and how to make your environment support culturally responsive teaching (Lisa O'Brien)

- Check your own biases (start there) because you cannot hold onto biases.
- Concrete things such as classroom environment
- Less tangible things: high expectations
- Video content (2)
- Content 1 Activity 1 **(15 minutes (10 activity, 5 debrief)):**
    - Jamboard having them edit a classroom to be more inclusive.

Content 2 **(25 minutes):** What to do if you get pushback from parents.

- We know you are going to get pushback, but research shows and tells us… so here is how we can address that.
- Make sure you are giving good tips on how to address difficult conversations.
- How to explain to someone that a culturally responsive classroom is important and why.
    - Content 2 Activity 1 **(15 minutes (10 activities, 5 debrief)):**
        - Roleplaying scenarios with parents who are unhappy about the changes in the classroom and asking how to handle them.

Closing **(10 minutes):** have the group do a google form.

- A culturally responsive teacher is…
- As culturally responsive teachers, you should be able to…
- Google form closing

Appendix B: Google Form Pre-Evaluation

M.I.N.T.S. Pre- Survey

Hello all! My name is Sarah Whittier and I am hosting the M.I.N.T.S. conference that you signed up for on February 25th from 4-6 p.m. This survey is just to gain a better understanding about where you are all at with culturally responsive teaching. There are no right or wrong answers- I just want to get insight to where you all stand so I can make the conference tailored to you all. Thank you for your time and I cannot wait to see you in February!

* Required

1. Email address *

   _____

2. On a scale of 1 to 5, with 1 being "not at all familiar" and 5 being "fully familiar", how would you rate your familiarity with culturally responsive teaching practices? *

   Mark only one oval.

	1	2	3	4	5
	○	○	○	○	○

3. On a scale of 1 to 5, with 1 being "not at all" and 5 being "fully able to integrate", how would you rate your ability to integrate culturally responsive teaching into your classroom or youth-serving environment? *

   Mark only one oval.

	1	2	3	4	5
	○	○	○	○	○

4. What are some barriers you have faced as a teacher or practitioner in terms of bringing more culturally responsive practices into your work? *

_____

_____

_____

_____

_____

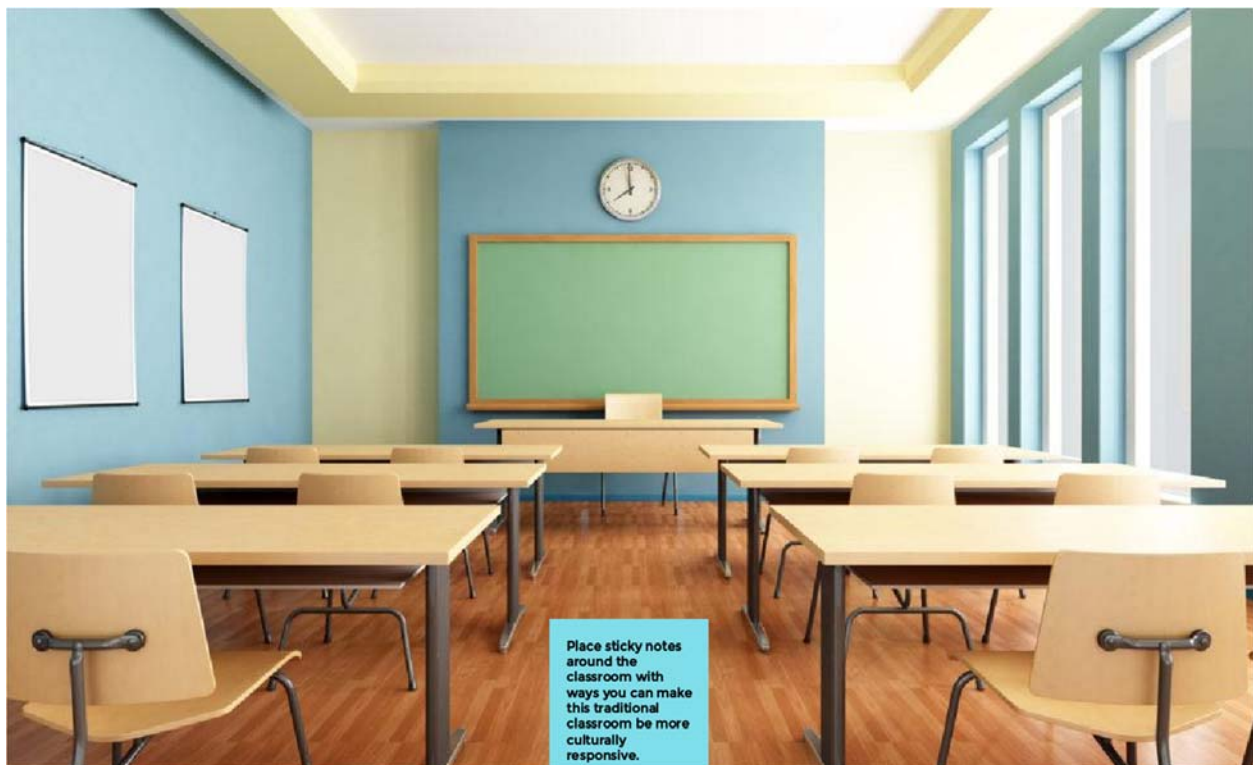5. Do you have any specific questions that you would like addressed in terms of culturally responsive teaching?

_____

_____

_____

_____

_____

Appendix C: Google Jamboards

Table 1: Icebreaker Jam Board

Introduce yourselves: Name, background working with children, what brought you here. Also, share a barrier to culturally responsive teaching you have encountered.

Table 2: Activity 1 Jamboard

Place sticky notes around the classroom with ways you can make this traditional classroom be more culturally responsive.

Appendix D: Google Slides

Scenario 1

You bring your students on a field trip to the museum and are lucky enough to get parent volunteers to chaperone your trip. You notice that one of your chaperones is talking to Aamir, a muslim student, and is trying to get him to eat the provided lunch. When you pull the chaperone aside and inform them that it is Ramadan and Aamir fasts during the day, the chaperone makes a comment about Muslims that is dismissive of their holiday and that Aamir should just "be like the other kids".

- How would you respond to this parent?

- What actions could you take after this interaction to make sure that the parents of your students are more culturally aware of their children's classmates?

Scenario 2

Your student's mom shows up at your door five minutes before the bell rings to start class. This parent wants to know the grade that her son has in your class (he's failing, and you have already exchanged several emails) and wants to explain why her son will not be taking an assessment with the rest of the class later that day. Due to his participation in Diwali the evening prior, he was unable to study.

- What accommodations could you offer this student while also upholding them to the same expectations as others?

- What actions could you take to make sure that you have an open communication with parents regarding cultural traditions and obligations that they may have?

Scenario 3

You decide that you want to acknowledge the holidays that the various students in your class celebrate. Your student, Chen, celebrates Lunar New Year and was excited to talk to the students about it. Later that evening, one of the parents of the other students emailed you and felt that it was inappropriate to celebrate holidays in the classroom, especially holidays that are for people who aren't "from here".

- How would you respond to this email? Would you get the principal involved?

- How would you discuss potential parental biases with your students in an age-appropriate way?

Scenario 4

Your student's mother has scheduled a meeting for this afternoon, but she has given you no indication of what she wants to talk about. Your student is doing very well academically and socially, so you don't have a clue as to the topic. At the appointed time, Mom enters your classroom, sits down, and begins to tell you that she feels you're being inappropriate by discussing race in the classroom and that you "should not see color".

- How can you respond to the statement that you should not see color? What research could you bring up to support your claims?

- How would you navigate an unexpected discussion surrounding your culturally responsive practices in your classroom?

Scenario 5

Prior to the staff meeting, you and other grade-level teachers decide that you're going to propose swapping out a traditional literature piece for one that seen as controversial, but more representative. When you bring it up at the staff meeting, you quickly realize that those who were in support have changed their minds due to the negative reception from the group. Some of the teachers claim it is too hard to swap out literature, and others claim they do not have the time to plan new lessons for the new book.

- Are the teachers concerns true barriers to culturally responsive teaching? Why or why not?

- How could you respect their opinions while also remaining unwavering in your decision?

- Do you think as an educator it is your duty to promote and support curriculum change?

Appendix E: Google Form Post-Evaluation

M.I.N.T.S. Post- Survey

Thank you so much for attending my Workshop - Race and Culturally Responsive Teaching. As a graduate fellow at Merrimack College, I am conducting this workshop for my Capstone Project. Please take a moment to fill out these questions to help me in the research portion of my project. All answers will be confidential and will only be used for data collection purposes. I appreciate you taking the time to support my learning by helping me to gain insights on my workshop.

* Required

1. How would you rate this conference? *

   Mark only one oval.

	1	2	3	4	5	6	7	8	9	
Very Poor	◯	◯	◯	◯	◯	◯	◯	◯	◯	Excellent

2. As a result of this workshop, please rate your understanding of the following: *

   Mark only one oval per row.

	A worse understanding	Understanding stayed the same	Somewhat better understanding
What culturally responsive teaching is	◯	◯	◯
What a culturally responsive teacher does or can do	◯	◯	◯
How to make your classroom support culturally responsive teaching	◯	◯	◯
How to improve classroom practices to be more culturally responsive	◯	◯	◯
How to have conversations regarding culturally responsive teaching	◯	◯	◯

3. How likely are you to implement culturally responsive teaching in your classroom? *

   Mark only one oval.

	1	2	3	4	5	
Not likely	◯	◯	◯	◯	◯	Very likely

4. Are you likely to share information you learned today with colleagues? *

   Mark only one oval.

   ◯ Yes

   ◯ No

   ◯ Maybe

5. Are you likely to seek more information on culturally responsive teaching and culturally responsive practices? *

   Mark only one oval.

   ◯ Yes

   ◯ No

   ◯ Maybe

6. What are some strategies that you learned from this workshop? *

   _____

   _____

   _____

   _____

   _____

7. What are some challenges you think you will face when implementing culturally responsive teaching? *

_____

_____

_____

_____

_____

8. What was your favorite part of this workshop? *

_____

_____

_____

_____

_____

9. How can this workshop be improved? *

_____

_____

_____

_____

_____

About you:
The following questions are solely for research purposes and will not be shared elsewhere.

10. What is your gender? *

Mark only one oval.

⬭ Male

⬭ Female

⬭ Non-binary

⬭ Other

⬭ Prefer not to say

11. How would you describe yourself? *

Mark only one oval.

⬭ Future educator

⬭ Current educator

⬭ Retired educator

⬭ Administrator

⬭ School staff

⬭ Child practitioner

⬭ Other

12. In what environment do you work with children? *

     _____

13. What grade level do you work with? *

     _____

14. What is your race and ethnicity? Select all that apply. *

     Check all that apply.

     ☐ White
     ☐ Hispanic / Latinx
     ☐ Black / African American
     ☐ Native American / American Indian
     ☐ Asian
     ☐ Middle Eastern / North African
     ☐ Native Hawaiian / Pacific Islander
     ☐ Other
     ☐ Prefer not to say