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Teachers' Attitudes towards Multicultural Curriculum

by

Constance Robinson

A dissertation submitted to the faculty of Bethel University
in partial fulfillment of the requirements for the degree of
Doctor of Education

St. Paul, MN
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Abstract

The purpose of this quantitative causal-comparative study was to examine teachers' attitudes toward multiculturalism and perceptions of multicultural curriculum. Teachers' perception of whether their schools' curriculum reflects multicultural perspectives was measured using the Multicultural Education Evaluation Checklist (Banks, 1994). Teachers' attitudes toward multiculturalism was measured in three domains collected by the Munroe Multicultural Attitude Scale Questionnaire (MASQUE): know, care, and act (Munroe & Pearson, 2006). Survey responses were collected from 170 liberal arts teachers with 1-5 years of experience in a metropolitan area. The results suggested that teachers "act" scores on the MASQUE were positively associated with teachers' perceptions of multicultural curriculum; however, teachers' "care," "know," and total MASQUE scores were negatively associated with teachers' perceptions of multicultural curriculum. Recommendations and implications for educators are discussed.

Keywords: teachers, multicultural attitudes, multicultural curriculum

Dedication

I dedicate my dissertation to my mother, Elouise Franklin, rest her soul. Mom ran my grandfather's (McKinley Alexander) truck company, EKPO Trucking & Demolition, for over 15 years. She was married to my father, W.T. Franklin, for 25 years before she died on May 7, 2001. Mom gave birth to six children, she was a foster parent to over 20 children, she adopted a few children, and she continued to be a beacon in the community by feeding the hungry and doing hair. Mom worked in an affluent school district part time, where she was the only Black food service provider who gave advice to teachers when they experienced different behaviors with Black, Indigenous, and students of color. She wanted to show all teachers—primarily White teachers—that Black, Indigenous, and students of color can become someone, especially if they see others who look like them and exemplify aspirational attributes. Mom also wanted White teachers to know that Black people are a resource: that Black people are an asset and they should not throw Black students away. Black, Indigenous, and people of color (BIPOC) deserve a wealth of information about people who look like them: educators should share their achievements and accomplishments so that BIPOC folks can succeed in life. To the teachers who yearned to explore and infuse their lessons with BIPOC accomplishments and contributions, who work countless hours to support BIPOC students, and who work tirelessly to engage BIPOC students and sustain their cultural knowledge, thank you. There are not enough of you.

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The completion of this research would not be possible without the guidance and wisdom of my Lord and Savior Jesus Christ and my mother for instilling Biblical principles as a child. I thank God for being the head of my life, for giving me the strength, wisdom, intellect, and encouragement to stay in the race through sickness, hardship, discrimination, annihilation, marginalization, disease, and divorce. The Good Word says, “Eyes have not seen, ears have not heard neither have entered into the hearts of man, the things which God hath prepared for them that love him” (I Corinthian 2:9).

I thank my father: he motivates by reminding me that I am the first to attain a doctorate out of all his children. To my husband who held me up in prayer and in his arms when I was discouraged and felt weak and alone. For believing in me, loving me when I was frustrated and angry, for pushing me to develop a higher level of determination. For allowing the space for me to study and work in different countries, from different walks of life, and with different beliefs. For making it easy by providing the tools and resources for me even when I thought we could not afford it. You are the air beneath my wings.

To my children for being understanding when I was not able to make it to the games and be attentive to their needs due to researching and working long hours. For reserving your love and hugs at the end of the day, for being unique in nature, avoiding me when my work was pressing yet insisting to me that you needed my touch, my attention, my affection. Those hugs have always made me feel like the Black Wonder Woman.

To my pastor, thank you for your prayers. Thank you for fasting and calling my name during your personal prayers. During my divorce you remained steadfast and focused as you prayed for my family and sanity... I felt them, even those prayers that caused me to hasten to His

word and do the work as a woman of God, a wife, a mother, a worship leader, a social activist, a friend, and a servant. God has placed you in my life for such a time as this. I know the strongholds that were in my life were only lifted because you partnered with me to pray and believe that God is able to keep me from falling.

To my dissertation committee, Dr. Parolini, Dr. Polding, and Dr. Soria, thank you for not giving up on me and for continuing to push me with positive energy and reinforcement. Thank you for sifting through my paper with an equitable lens and providing me with swift feedback.

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Chapter 1: Introduction

Introduction to the Problem

The United States is founded upon the belief that “all men are created equal” as written by Thomas Jefferson in the Declaration of Independence. While the original intention of that statement was to convey that the colonists had the same rights of self-government, over time it became a rallying cry for individual equality and it is that promise of equality that now defines the constitutional creed. In reality, there is no such thing as a society in which everyone is perfectly equal. In an ideal world, every child, regardless of age, gender, color, or race, would have access to the same quality of education; however, there are inequalities in school curriculum that are important in shaping students’ learning outcomes (Duncan & Murnane, 2011). In 1954, the central question addressed by the Supreme Court in *Brown vs. Board of Education* was whether or not the segregation of children in public schools based solely on race deprived students of color of equal educational opportunities. Yet, after over 50 years of integration, there remains persistent inequalities within schools across the nation: educators and leaders have not been successful in closing achievement gaps and the disparity in academic achievement outcomes between student groups that has been in existence since the 1950s. (Hanuschek et al., 2019; Wisdom et al., 2019). These inequalities are largely due to teachers’ attitudes, including what they define as acceptable and beneficial towards students’ achievement across multiple cultural groups (Geerlings et al., 2019).

The state of Minnesota, in particular, has some of the worst racial, ethnic, and socioeconomic academic achievement gaps in the nation (Grunewald & Nath, 2019). In Minnesota, there is currently a large gap in reading scores between White students and BIPOC students and students from high and low socioeconomic backgrounds on the Minnesota

Comprehensive Assessment. Grunewald and Nath showed that 65% of White students are proficient in grade 4 reading, compared to 31% of Native American students, 31% of Black students, and 32% of Hispanic students in 2018. The authors also found that 65% of White students are proficient in grade 8 math, compared to 25% of Native American students, 29% of Black students, and 35% of Hispanic students in 2018. Furthermore, Grunewald and Nath found that 68% of students from high socioeconomic status backgrounds were proficient in grade 3 reading compared to 36% of free/reduced priced lunch students, with a similar gap for grade 8 math proficiency.

Students who are behind grade level demonstrate more negative behaviors, frustration, and confusion, which leads to a lack of engagement. Negative behaviors contribute to lower attendance and graduation rates, which perpetuates the continuation of the achievement gap. Those early experiences and achievement gaps also extend to gaps in the graduation rates and college readiness in Minnesota as well: White students and students from higher socioeconomic backgrounds have much higher graduation rates than Black students, Hispanic students, Native American students, and students from lower socioeconomic backgrounds (Grunewald & Nath, 2019). Despite efforts to decrease those academic achievement gaps, Minnesota has failed to close the gaps for decades. Some of the major contributing factors include teachers' negative attitudes toward multiculturalism, lack of differentiated curriculum, lack of diversity among teachers, institutionalized racism, and disproportionality in disciplinary rates, which are described in detail below.

Teachers' Attitudes towards Multiculturalism

Multiculturalism as a life experience can offer new opportunities to students (Dwyer, 2018); however, some teachers are not comfortable with talking or teaching topics they cannot

relate to culturally (Montecinos & Rios, 1999). Teachers' approaches and attitudes towards culturally diverse populations do not exist in a social vacuum; rather, they tend to reflect norms and values of a larger society and of the educational settings in which daily multicultural interactions take place. Teachers who are not experts in multicultural materials can reinforce negative stereotypes or engage in cultural discrimination (Darling-Hammond, 2006). The critical consciousness of individual attitudes and beliefs about the increasing culturally and linguistically diverse student population is necessary for aligning individual beliefs with effective teaching practices.

The educational outcomes of culturally and linguistically diverse students is based in part upon teachers' attitudes (Vázquez-Montilla et al., 2014). Societal attitudes towards culturally and linguistically diverse students serve as a possible force that influence teachers' negative attitudes toward those groups of students (Glock et al., 2019). The salient factors that reinforce teachers' negative attitudes toward culturally and linguistically diverse students include the increasing number of diverse students in schools, the lack of cultural and linguistically specific training, negative interactions with students of color, and the diaspora of immigrant families to less populated areas that have limited exposure to diversity (Vázquez-Montilla et al., 2014). Due to the increasing numbers of culturally and linguistically diverse students in the school systems, there is an increased pressure placed on teachers and schools to be accountable for those students' academic achievement. Given those pressures and societal factors, there is greater potential for an increase of negative attitudes towards culturally and linguistically diverse students (Dukes, 2018; Ladson-Billings, 2008; Vázquez-Montilla et al., 2014).

There are additional influences on teachers' attitudes toward multiculturalism; for instance, teachers who lack proper professional development training and access to updated

technology, curriculum, or course materials are more likely to have negative attitudes toward teaching. Compared to their affluent suburban counterparts, students in urban school districts experience higher rates of poverty, inadequate teachers, and curriculum and materials that do not culturally resonate with them (Wright, 2012). Compared to suburban school facilities that provide intellectual support and resources, teachers in high-poverty schools more often report having to work with low performing students; outdated textbooks, computers, curriculum, and other kinds of technology; and inadequate or nonexistent science equipment, materials and labs (Hudley, 2013). Such conditions can negatively influence teachers' attitudes toward their students and their profession.

Teachers' beliefs about students are important because these beliefs subconsciously influence how teachers treat students. Children need guidance and structure on how to behave, how to improve, and how to approach difficult materials in order to achieve in life (Evidence based teaching, 2017). Dweck (2010) recommended teachers develop a growth mindset, the belief that one's abilities, qualities, and intelligence can be developed to predict motivation and achievement amongst students. Teachers who are willing to carefully plan and attend professional development to seek differentiated instruction can learn to see themselves as learners and enforce personalized concepts for the students they serve (Gerstein, 2014).

According to Szymanski et al. (2018) teachers' attitudes toward minority students can considerably affect students' motivation and course enjoyment. Gifted students appear to be more affected by teachers' attitudes and actions than other students (Szymanski et al., 2018). Mahler et al. (2018) used Bandura's social cognitive theory to understand the effects of teachers' attitudes effectiveness on students' outcomes. Self-efficacy is an individual's belief that he or she is capable of performing the behaviors required to produce a desired outcome. Compared to

more general constructs like self-esteem, self-efficacy is related to a certain context. Therefore, teachers' self-efficacy represents their beliefs in their ability to succeed in a teaching-related context by performing specific behaviors (Mahler et al., 2018).

Donohoo et al. (2018) interpreted teachers' attitudes as a whole by examining how a group's confidence in its abilities seemed to be associated with greater success. In other words, the assurance a people place in their team affects the team's overall performance. Researchers have since found this to be true across many domains: when a team of individuals share the belief that through their unified efforts they can overcome challenges and produce intended results, groups are more effective (Donohoo et al., 2018). Attitudes are important factors that influence behavior, so it is essential that teachers incorporate positive beliefs about their students with content from different cultures that are considered valuable and wonderful for students' educational endeavors.

Lack of Curriculum Differentiation

Curriculum differentiation focuses on students' background experiences, interests, needs, abilities, learning styles, and teaching modalities (UNESCO, 2014). Curriculum differentiation is also a pathway towards equity that tasks teachers with truly understanding students' evolving needs and provides modalities for learning and challenges that fit the needs. Many teachers ignore the importance of differentiation that enhances and cultivates individual qualities, interests, and strengths of students (Douglas et al., 2018). When teachers reject students' self-identity, self-image, self-esteem, self-discipline, self-respect, self-actualization, and history to maximize their potential, students' academic achievement is lowered (Douglas et al., 2018).

As differentiation of instruction becomes a demand for K-12 teachers, many teachers find it challenging to shift their mindset to enhance students' morals and academic development

(Elliot, 2017). Teachers' self-efficacy and happiness in the classroom affect students' performance as a whole (Blazer & Kraft, 2017). Teachers' presentation, lesson planning, classroom management, haptic (the communication through touch), and other strategies on improving skills all affect students' achievement on standardized tests (Blazer & Kraft, 2017). These findings are evidence that teachers' attitudes affect students' academic outcomes through how they teach and what they teach. The way information is conferred to students often has significant challenges on students' ability to reach their maximum potential (Blazer & Kraft, 2017).

Teachers who create positive teacher/student relationships and adjust curriculum for the students they serve are more likely to have an above average effect on students' achievement. This consideration of a shared culture approach for both students and teachers shows a natural and genuine engagement between teachers and students and sets positive outcomes for students when the curriculum reveals similar backgrounds, cultures, and experiences of students within the classroom setting. When students see themselves in curriculum, they develop stronger relationships with their teachers, peers, and content.

Culturally responsive teachers require people to change their mentality and behaviors, including their beliefs, attitudes, and self-efficacy (Yildirim, 2016). However, Toppel (2013) found that teachers' impressions of culturally and linguistically responsive teaching is just another thing to do or another program carried out for the sake of official requirements of a district initiative. Teachers find it difficult to adapt new strategies, concepts, and methodology for teaching students of color, which is often not a part of teaching programs (Toppel, 2013).

Franklin (2011) discussed additional problems that teachers are facing within a multicultural classroom, with many stating they find it hard to be culturally sensitive to and

aware of all the different cultures within one room. The more diverse the class, the bigger the challenge for educators. When presented with many different backgrounds, teachers do not fully know how to get all the required information from each one and they simply end up doing the best they can. For instance, in Los Angeles, there are over 80 languages used in the school district. Each language represents a different background, culture, and belief system, which presents a major challenge for teachers.

Additionally, race is not the only issue for teachers; they must be prepared for different religions, gender equality, same-sex households, single parent households, multicultural households, disabilities, and many other unique situations. The teachers in the field today lack the essential training to deal with the monumental amount of differences within a single classroom. Another question to be asked is, where will the time come from for teachers to manage such diverse classroom settings? Without question, most teachers want the best for every student and will put in all the effort they can to provide the best experience, but there is only so much one teacher can do (Franklin, 2011). Effective teaching comes from attending professional development and training that address cultural linguistic development and implicit bias to ensure cultural competence in all areas. By intentionally measuring teachers' attitudes on content and pedagogy, school administrators will be able to better understand the gap of equity and unequal educational outcomes.

Institutionalized Racism in the Curriculum

Race is an arbitrary specious, false socio/biological construct created by Europeans to assign human worth and status (Barndt, 2007). In spite of evidence disproving the biological legitimacy of race, there still remain social inequalities based on race in our society (Barndt, 2007). Racism refers to the combination of race prejudice and the misuse of power by systems

and institutions through cultural, linguistic, and individual interactions (Osteen et al., 2013). For many people, there is a false notion that racism is dying in America, especially since the election of the first Black President, Barack Obama. However, even President Obama was subject to racial bias being the first Black President. For instance, the President was persistently asked throughout his presidency to provide a birth certificate as evidence he was born in the U.S. (Cockley, 2016). Unfortunately, wealth and position does not eliminate discrimination for Black, Indigenous, or people of color in the United States.

Racism is a part of daily life for many African Americans and the effects of discrimination based on racial or ethnic groups show a higher level of stress for those affected by racism (Cockley, 2016). Cockley highlighted a dynamic change called “the fourth-grade failure syndrome” in which an environment change for the students from third grade (which is more socially interactive) to the fourth grade (where students have more individualism in the classroom) negatively affects African American boys more than any other group. In addition to assessing the cultural climate of classrooms, it is also important to investigate the ways in which curriculum may be harming students; for instance, in the Minnesota English Language Arts curriculum, racial slurs in commonly-assigned books such as “To Kill a Mockingbird” and “Huckleberry Finn” have humiliated and marginalized students of color, creating uncomfortable moments and isolation from their peers. To attempt to resolve this issue, school leaders have hired teachers of color to mend racism portrayed in novels by hiring acceptable people of color (Felton, 2016). However, African American educators were often relegated to teaching low-performing students and disciplinarian roles in those teaching positions (Felton, 2016), thus negating the potential effectiveness of their roles to reduce the effects of institutionalized racism on students of color.

Institutionalized racism is deeply interwoven with the American educational system. The cultural genocide of Native American and American Indian people is one such example: the intention was to kill the cultural core within Indian children through boarding-school education and forced assimilation that included prohibitions on speaking their Native language or practicing Native traditional religion (Loring, 2009). Government and missionary school curricula and day and boarding schools worked to erase tribal cultures, languages, and spiritual concepts. The goal was to Americanize Indian children and transform them into citizens of the republic; cultural brokers who would carry the new Christian civilization back to their own people. This approach persisted until the introduction of more culturally sensitive policies during the Indian New Deal of the 1930s, by which time all tribal children were attending either government or public schools a few thousand attended missionary schools (Coleman, 2012).

There are some examples of attempts to introduce critical awareness of racism in curriculum; for instance, because African American history has not been represented in K-12 history books, a Philadelphia School District voted unanimously to make a course in African American history mandatory for all of its 53 high schools. In 2016, Edina Public Schools in Minnesota developed a new standard that all schools must teach and provide an atmosphere through the “lens of racial equality.” They established strict guidelines for the hiring of new teachers and administrators, focusing on racially conscious educators (Kersten, 2017).

Unfortunately for millions of students in the 20th century, the Philadelphia and Edina Public Schools cases represent an anomaly. School districts across the United States have legally deprived the majority students and students of color the opportunity to become more knowledgeable about the American past. As one example, in the state of Minnesota there are over 66,000 Hmong families, which is the largest concentration in America; yet, the history of

Hmong immigrants has not been added into the America history curriculum. Hmong history should be combined with Minnesota and American history to confront racial disparity in the curriculum and demonstrate how Hmong people contributed to America's history.

In public schools, standardized testing, assessments, and data driven districts are essential and educators should seek ways to promote diversity in curriculum and classrooms to apply practices that focus on world events, culture, ethnicity, and other needs essential for a diverse learning community. In an example of a serious misstep in those goals, the city of Minneapolis spent more than \$1.2 million on student textbooks which were specially designed to help close the racial achievement gap but yet featured gender and racial stereotypes (Phillip, 2015). Teachers joined together to object to the use of these books and subsequently they were recalled by the publishers (Phillip, 2015). Such a mistake demonstrates that culturally competent teachers' engagement within curriculum implementation and teacher material is essential. Unfortunately, in schools around the country, textbook publishers, teachers, and curriculum coordinators are not included or may have limited input in the process of adopting or developing curriculum (Aitken, 1998).

McGraw Hill, a major educational publishing company in America caused major controversy when it appeared to "gloss over" the oppression on Blacks during slavery in America (Wong, 2015). The book displayed a picture with a caption "The Atlantic slave trade between 1500's and 1800's brought millions of workers from Africa to the U.S." The controversial part of this was that it referred to the slaves as "workers" and "brought" when they were clearly forced. Wong goes on to describe how one student took a photo of the book, sent it to his mother, who published it on Facebook. The post gained major momentum and was viewed

by two million people. In this case the damage was already done, and on a large scale as over 140,000 of the books in question were in circulation in U.S. schools (Wong, 2015).

When specific stakeholders are not part of the decision-making process in developing curriculum, they are compelled to plan and deliver lesson plans that do not recognize or may not be appropriate for the students they serve nor have the opportunity for sorting out the importance of the lesson. Curriculum should be student-centered, include best practices and culturally and linguistically responsive strategies, and provide lessons on skills to collaborate in a diverse classroom that would later lead into employment skills. Curriculum design should also entail knowledge of social constructivism where dialogue and high level thinking is expected, critical thinking, social skills, morals, politics, historical events, and information through stories that link new knowledge embedded for all students. Multicultural education is a conceptually sophisticated field of research that studies the intersecting factors of race, gender, class, sexuality, culture, ethnicity, ability, and language (among others), proceeding from a strong commitment to equity and social justice (Keith, 2010).

Major policies related to educational systems, curriculum standards, textbooks, literature compilations, and exams appear racially-biased. Minority students' experiences are not embedded in curriculum and standardized tests either: Malsbary (2015) speculated that standardized tests create test scores which are then used to target students of color by limiting the creative depth, intellectual wealth, and variety of their education. Producing test scores is an act of racial profiling. The alternative, here, is to opt young people out of tests, which means opting children out of this particular form of racial profiling: a means of assigning value or worth to young people (Malsbary, 2015).

Colonial injustices and awareness of respect for the educational enlightenment, strength, wisdom, and holistic integrity of displaced/colonized knowledge systems are not enforced within social study and history courses (Austin & Hickey, 2011, p. 38). Curriculum is the most important part of building strong academic awareness and teaching materials that are approved by departments of education.

The No Child Left Behind Act (NCLB) stipulates that ALL students must be efficient and competent within the first three years of school. Integrated curriculum, interdisciplinary teaching, thematic teaching, and concepts related to curriculum has not equally been explored or redefined to recognize equality within curriculum. To achieve a fair and equitable curriculum, it is crucial to change the philosophy, planning, learning theory, social development, and curriculum design to a more relationship building, culturally responsive, and restoration content for teacher learner concepts. It is important to note that in order to help students achieve academically and hold high expectations for all students, the curriculum must be expanded in subject formats and identify ethnicity related students of color (Bland, 2014).

The stress associated with institutional racism—even within curriculum—leads to negative mental health effects on people of color. Poor and unsafe living conditions, unpredictable threats of attack, lack of connection in schools, direct violence exposure, and debilitating wounds not only characterize the military war zone, but also the inner-city streets of impoverished urban communities (Bertram & Dartt, 2009). Indeed, the war zone experience of these youth has been called compounded community trauma in urban studies research (Bertram & Dartt, 2009). With post-traumatic stress disorder (PTSD) vivid in communities and schools, mental health should be an integral part of schools and conversations within a transparent space for students of color (Ferreira, 2012).

Lack of Diversity in Teachers

Currently, students of color account for 33% of the student population statewide; yet, only 1% of teachers in Minnesota are Hispanic/Latinx while 4% are Black/African American (Mahamud & Webster, 2018). Secondary curriculum must be culturally and linguistically relevant for students and teachers' attitudes towards multicultural curriculum should be monitored and tracked to identify barriers. Mahamud and Webster highlighted Minnesota's persistent achievement gaps between students of color and their White peers, diversifying the teaching corps is a strategy that many local school administrators, lawmakers, and education advocates have been taking seriously in recent years; yet, the number of teachers of color have not increased as much as students of color in classrooms (Mahamud & Webster, 2018)

The U.S. is poised to undergo a substantial demographic change: it is estimated that by the year 2043, the U.S. will become a minority-majority country (Wilson, 2016). These demographic shifts mean our White teachers will continue to teach students of color with the same mindset and trends as today; however, the minority groups will then be majority, the need for culturally relevant pedagogy will increase, and the attitudes of White teachers will persist. The government and educational leaders have ignored and declined to address changing world issues and existent issues within our educational modules to examine fear and racial disconnect (Yates, 2015).

As a case in point, teachers in large, public middle schools in the American South are housing an increasingly diverse, though predominantly African American, student population, and have noticed a dominant narrative in which many students' stories were not told (Hoffman & Nottis, 2008). Teachers were concerned as they witnessed increasing stratification between groups of students beyond the required course enrollment and wondered how to teach multiple

grade levels might be in a unique position to help all students see themselves as members of the school community and curriculum (Hoffman & Nottis, 2008). The dominant storyline was that of African American history and culture, excluding stories representing students from the Republic of Congo, Iran, Iraq, El Salvador, and non-African American communities in the United States (Hoffman & Nottis, 2008).

An overwhelming number of teachers in urban settings are White, middle class, and have little to no interaction with people of color in their communities, which contributes to a lack of multicultural influences in teachers' curriculum and lesson planning (Godsil et al., 2014). Because White teachers do not share the same cultural background as their students, many do not want to self-examine and reinvent their teaching practices; instead, they make students fit into the existing system of teaching and learning. Such this model does not build on the strengths of cultural characteristics or cultural preferences in learning (Kafele, 2014). Teachers focus more on teaching and less on building professional relationships with their students because they lack empathy for students of color. Empathy is needed in the curriculum in order to develop student-teacher relationships (Owens, 2015). School leaders and teachers who intentionally incorporate empathy into curriculum have seen better test results among students (Owens, 2015); yet teachers' values are stuck on yesterday's industrial era ideologies that require students to conform to what teachers value for the teachers' benefit and not for students' development (Owen, 2015).

There are too many school leaders who want Black bodies in the building to discipline children or act as models of acceptable Blackness (Mosely, 2018). Being an excellent Black teacher involves knowing who you are and your craft. Yet, Black teachers must figure out how to work with students who have greater needs than an education. As a result, Black teachers are

expected to bring out the excellence in themselves and the young people they serve (Mosely 2018), which leads to another layer of concern: Black teachers must learn how to navigate and transform the racist education system designed to maintain social and economic order in which Black people are the lowest economic class. Such scenarios illustrate where the impact of institutional racism is at its worst.

According to Toppo (2017), students of color are seeking to connect with someone who resembles them as teachers. Resemblance and similarity comes in many forms: food insecurity, not having a stable place to call home, living in unsafe neighborhoods, immigration status, and existing within an infrastructure that is dysfunctional (Toppo, 2017). However, over 80% of teachers are White (Dwyer, 2018) even though students within schools become more diverse. Dwyer raised an essential point that few academics point out: it is not only Black students who benefit from a Black teacher, it is essential for White students to encounter Black teachers, to be in their surroundings which would reduce the chance of future racial discrimination or bias. Dwyer concluded by stating that the lack of diversity in teachers cannot be solved easily or quickly, as circumstances such as lack of professional support and bias are driving people of color out of the education profession.

A Minneapolis Public School administrator adopted a curriculum called Building Lives Acquiring Cultural Knowledge (BLACK) to address student discipline. The administrator also offered one on one tutoring, discussions on the history of people of color, literature, and leadership development to target the suspension rates of underrepresented students (McNeil, 2014). Those teachers who took on this curriculum witnessed another factor: invisible taxes on teachers and non-licensed staff members as disciplinarians rather than academic instructors, uncompensated time spent in informal leadership roles as the unofficial liaison with families of

color, being skipped over for more formal leadership opportunities, and being expected to teach remedial instead of advanced courses (McNeil, 2014). White teachers often do not feel as though teachers of color are equals: they do not see them as intellectual peers, their ideas are disregarded, and their classrooms were interrupted by their colleagues who ask them to deal with behavior management as if their teaching practice was discipline.

One of the most significant issues schools face is the lack of minority students having mirrors and windows, meaning they cannot see themselves in stories from traditional curriculum, they do not see themselves in the schools they attend, and they do not have people who reflect back their language, culture, ethnicity, religion, and their lives (Moss, 2016). Most White teachers put their 40 hours in for the week and continue with their lives; yet, minority teachers cook meals, visit juvenile detention centers, attend funerals, attend baby showers, assist with job applications, purchase coats, drop off missing assignments to homes, and attend weddings because teaching is more than a job it is bridging the gaps in order for students to achieve (Moss, 2016). When discussing these factors with White teachers, they could not and refused to relate to these barriers (Moss, 2016).

Ladson-Billings (2008) proposed creating a more diverse teaching force and a more diverse set of teacher educators to ensure all students, including White students, experience a more accurate picture of what it means to live and work in a multicultural and democratic society. Ladson-Billings posed a question that ignited inequality and institutional racism on both sides of teaching and hiring, which was, “What opportunities do White students have to see and experience Black competence?” (2008, para. 8).

Other concerns with teachers’ attitudes is the division and lack of camaraderie among White teachers and teachers of color, the lack of classroom management, and cultural awareness

within the classroom setting. Machado (2013) found that White teachers presume diversity and culturally responsive training are insignificant to their discipline study, to state standards and the training evince uncomfortableness when discussing race. Yet teachers of color view the training as meaningful exposure of others' social class and utilize the information to better understand the conditions students face (Machado, 2013). White teachers assume teachers of color can relate and cope with students who experience hardships; yet, teachers of color felt it placed an extreme amount of pressure to be good teachers immediately (Machado, 2013). Before minority teachers enter classrooms, mentorship and training is essential to reflect on and navigate through the racial inequity encountered while working in schools in the public schools (Mosely, 2018).

Disproportionality in Disciplinary Rates

Another concern is that teachers' attitudes are strongly associated with higher suspension and exclusion rates among students of color, which could also increase the achievement gap between White and minority students. Suspensions and expulsions are also linked to the disproportionate numbers of minority students in the criminal justice system. Nationally, Black students are suspended three times as often as their White peers; in Minnesota, it is eight times as often (Green, 2018).

Minority students, particularly Black students, are disproportionately subjected to exclusionary discipline relative to their White peers. Findings pertaining to Latino and Native American students vary. Nationally representative estimates from 2003 indicated that Black students were more than twice as likely as White students to be suspended, whereas Hispanic and Native American students were 10% and 20% more likely to be suspended, respectively, Asian students had the lowest suspension rates (Sullivan et al., 2013).

Yuen (2016) interviewed a White Bloomington High School principal who surveyed students during lunch time and found African American students' behavior is perceived differently than White students' behavior. Teachers are more likely to view a child's repeated misbehavior as more troubling if the student is Black, rather than White (Yuen, 2016). Racial stereotypes shape teachers' responses to students' misbehaviors. In an experiment, researchers asked teachers to read two instances of relatively mild infractions by a student and assigned different names to the files (one assuming the student was Black, another assuming a student was White). Racial stereotypes shaped the teachers' responses after the second infractions and the stereotype that Black boys were "troublemakers" was powerful (Yuen, 2016).

The Obama administration acted to try and rectify the racial disparities in school discipline by drafting new tough policies; however, there is a great deal in the difference of opinion as to whether these policies made a difference. The bias in suspension decisions is driving the achievement gap between White and Black students even wider. The disciplinary and achievement gaps are a problem in Minnesota that must be addressed (McNeil, 2014).

Problem Statement

The persistent academic achievement gaps between students of color and White students in Minnesota is too high, leading to lifelong disparities for underrepresented and marginalized students. It is therefore important to examine some of the contributing factors that may be contributing to the achievement gap, including teachers' attitudes toward multiculturalism and perceptions of multicultural curriculum.

Purpose of the Study

The purpose of this study is to examine teachers' attitudes toward multiculturalism and perceptions of multicultural curriculum. Specifically, the goal is to examine whether teachers'

perceptions of whether their schools' curriculum reflects multicultural perspectives are correlated with their attitudes toward multiculturalism. Teachers' perception of whether their schools' curriculum reflects multicultural perspectives is measured using the Multicultural Education Evaluation Checklist (Banks, 1994). Teachers' attitudes toward multiculturalism are measured in three domains collected by the Munroe Multicultural Attitude Scale Questionnaire (MASQUE): know, care, and act (Munroe & Pearson, 2006) (Appendix A).

Research Question and Hypotheses

R1: Is there a significant relationship between teachers' perceptions of whether their schools' curriculum reflects multicultural perspectives and attitudes toward multiculturalism (know, care, and act)?

H₀1: There is no significant relationship between teachers' perceptions of whether their schools' curriculum reflects multicultural perspectives and attitudes toward multiculturalism (know, care, and act).

H_a1: There is a significant relationship between teachers' perceptions of whether their schools' curriculum reflects multicultural perspectives and attitudes toward multiculturalism (know, care, and act).

Significance of the Study

Teachers, curriculum coordinators, state agencies, curriculum development organizations, and textbook publishers collectively create and choose curriculum for schools all across the nation. Because White members constitute 75% of these panels of decision makers, their input and vision of the framework and standards of what students should be taught is embedded in benchmarks and outcomes. It is necessary that when aligning instructional materials, textbooks,

and computer or other media-based materials be developed with an equitable lens that can maximize equitable outcomes.

The response from the surveys will help in designing and implementing appropriate curriculum, instructional strategies, and techniques for working with secondary students. Furthermore, these data will help design appropriate staff development, curriculum, instructional strategies, and techniques for teachers in the metro area of Minnesota Schools. A pedagogy that takes a stance for differences calls for teaching and learning practices committed to encouraging this transformation. The results of the study may also assist schools in assessing competence of new employees enabling them to provide appropriate professional staff development related to multiculturalism and equity. In addition, school districts with similar student and teacher demographics like Minnesota schools can use the results obtained from this study.

The U.S. is seen as a dominant power and looked up to by many other nations; however, in reality, it is the most unequal country when compared to other developed nations (Ryssdal, 2012). The U.S. has fewer opportunities for minority groups in comparison with many European countries and further afield (Ryssdal, 2012). The current and future implications, where the life opportunities depend on one's educational outcomes, could hinder the growth of students of color. Analyzing what is described, one could easily conclude that the bias in the education system not only hinders minority students in an educational setting, but this has a detrimental effect throughout their lives.

Definition of Key Terms

The following terms will be used in this study and defined to provide the reader with understanding of the anticipated study:

Achievement gap: the disparity in academic performance between groups of students' academic achievement (Ansell, 2011).

Attitude: an aspect and general feelings, positive or negative, towards any psychological object, and as a factor motivating and guiding an individual's behaviors (Gürsoy, 2016).

Cultural competency: the capacity to draw effectively upon cultural knowledge, awareness, sensitivity, and skillful actions in order to relate appropriately to, and work effectively with, others from different cultural backgrounds (Sperry, 2012).

Curriculum: description of what, why, how and how well students should learn in a systematic and intentional way. The curriculum is not an end in itself but rather a means to foster quality learning. (UNESCO IBE, 2011).

Inequality: unequal distribution of academic resources for schools (Smith et al., 2016).

Inequity: when biased or unfair policies, programs, practices, or situations contribute to a lack of equality in educational performance, results, and outcomes.

Institutionalized racism: the patterns, procedures, practices, and policies that operate within social institutions so as to consistently penalize, disadvantage, and exploit individuals who are members of racial minority groups (Better, 2007).

Minnesota Comprehensive Assessment: Minnesota state legislative tests requirements in reading, mathematics, and science (Minnesota Department of Education, 2020).

Multicultural attitudes: a teacher's disposition toward their instructional effectiveness (Nadelson et al., 2012).

Multicultural education: the construct of multicultural education is as multifaceted as its name implies and overlaps with the definitions and applications of teacher efficacy, teacher

experience, teachers' attitudes, teacher development, teacher expertise, and teacher knowledge (Nadelson et al., 2012).

Multicultural perspectives: informative methods for identifying, questioning, and organizing the human experience; discover more about self and others as we examine our individual viewpoints and further shape our multicultural perspectives (Gallavan, 1999).

Multiculturalism: being aware of cultural factors like race, ethnics, identity, social status, being disabled, gender, age, choice of religion and sexual approach (Gürsoy, 2016).

Racial equity: broadly defined, refers to racially equitable systems in which racially diverse perspectives are equally embedded in power structures, policymaking processes, and the cultural fabric of institutions (Museus et al., 2015).

Self-efficacy: an individual's perceived ability to implement the behavior necessary to yield a specific outcome (Sciuchetti, 2017).

White supremacy culture: cultural tendencies, habits, and values in mainstream white culture. Some of the characteristics she identifies include perfectionism, urgency, defensiveness, quantity over quality, worship of the written word, paternalism, power hoarding, fear of conflict, claims to objectivity, right to comfort, either/or thinking, individualism, one right way, and progress as bigger/more (Cole et al., 2019).

Summary of Chapter One

It is imperative that teachers examine their beliefs and values around multicultural curriculum to understand cultural proficiency and to develop a critical consciousness about the students they serve.

Organization of the Remainder of the Study

Chapter two details the literature review for this research while the philosophy and

research design, methodology data collection process, and limitations and ethical considerations are provided in chapter three. Chapter four provides an analysis and examination of the results from the analysis, and chapter five includes the results from the study, conclusions, implications, and recommendations for future research.

Conceptual Framework for Literature Review

A conceptual framework is a graphical or narrative representation of a concept with key factors and variables to presume relationship amongst them (Miles et al., 2014). I will demonstrate how exposure and knowledge around BIPOC individuals' socio-economic status, cultural background, religious beliefs, values, and principles will better help teachers relate to BIPOC students and dismantle the stereotypes and bias in the literature review. More specifically, teachers' attitudes can serve as a mediator variable between multicultural curriculum and students' success.

Based on the relationship between the attitude of teacher and curriculum, I believe that the more teachers familiarize themselves with the student background, the potential teachers will have to prevent cultural dissonance between themselves and BIPOC folks. The more teachers develop critical consciousness about students of color, the more they will understand themselves as racial and cultural beings, to potentially help name the emotions around their thinking, acknowledge their bias and reveal their bias.

Tucker's (1998) knowledge construction process moves to a different level because here teachers help students to understand, investigate, and determine the implicit cultural assumptions and frames of reference and perspectives of the discipline they're teaching. As they gain more liberated space to self-reflect, they share their emotions and thoughts with people they trust with a possibility of questioning their social norms and beliefs around BIPOC individuals. Most

teachers receive information about BIPOC individuals from media outlets; this is usually a negative outlook that depicts people of color as barbaric. As teachers are intentionally responding and recognizing their differences, they internalize cultural differences within the curriculum and begin to take action by identifying the barriers, expose the history and racism in the text, discuss complex identities, cultivate empathy, and build a culturally responsive pedagogy. Teachers actively modify the way they teach to all racial groups and gender and what they present to students to achieve an equitable pedagogy, which means educators need to persistently seek culturally responsive practices and relevant curriculum to confront White supremacy culture.

These variables demonstrate how teachers view the classrooms as a microcosm; each student is a unique representation of our diverse experiences, values, abilities, understanding, approaches, and beliefs (Lewis et al., 2017). The more background knowledge of students and communal learning environment teachers are involved in, the better it will shape teachers' attitudes towards developing and sustaining a multicultural curriculum.

Chapter 2: Literature Review

The literature review addresses teachers' attitudes and educational inequalities within secondary curriculum. It has been burdensome for educators, parents, policy makers, and community leaders to justify why the history of minority groups have been excluded or eliminated in textbooks, writing compilations, mandatory tests, and assessments. The articles were gathered from online sources from other researchers regarding the inequalities in curriculum, classroom management, culture awareness, and teachers' attitudes. The articles vary with different understanding of how to integrate, blend, and how to accommodate students; however, each article concludes that equity is needed in our curriculum. Finding facts and different points of view related to teachers' attitudes and inequality in curriculum illuminated reasoning and new perspectives.

Teachers' Attitudes toward Multiculturalism

When looking into the daily life of a teacher, it is far from the glamorous, well-paid job that some might imagine. So, why do teachers teach? Why are so many still wanting to enter the profession? Zdanowicz (2012) interviewed several teachers to ask them their thoughts on their profession. All the teachers described the same situation: they worked under constant pressure, and frustration towards classroom conditions, felt underappreciated, and was drastically underpaid. Several teachers admitted to having a second job to be able to survive. With all this negativity towards the educational system, why do they carry on in the line of work? Teachers described their dedication towards their students and wanting to make a difference in the lives of children. Many teachers explained how happy they were to have a career in teaching and that they were called to teach.

Teachers have a substantial effect on students' self-efficacy, behavior, and happiness in the classroom (Blazer & Kraft, 2017). The modern-day teacher is expected to raise test scores, manage classroom behavior, deliver an effective lesson, provide emotional support for students, and much more. Teachers' attitudes are the main influential factor in positive school-family interactions (Richards et al., 2007) and play an important role in students' success (Gürsoy & Akyniyazov, 2016).

Teachers' attitudes towards multiculturalism can also influence school-family interactions as well. Because teachers' attitudes impact their relationships with students and families, teachers must reconcile negative feelings towards any cultural, language, or ethnic group. Often teachers may be resistant to the notion that their attitudes toward multiculturalism might reflect prejudices or even racism towards others (Mette et al., 2016). Discrimination, prejudicial attitudes, and stereotypes against minority groups, immigrants, and other disadvantaged groups still persist in social interchange environment such as education (Kumar et al., 2015). Although prejudicial and stereotype belief is unacceptable whether conscious or unconscious bias, implicit prejudice continues in teachers as early as kindergarten. Many educators' personal attitudes activate stereotypes toward other cultural groups whether positive interactions or negative, often leading to disproportionate rates of discipline among students of color (Gershenson & Dee, 2017). White teachers feel responsible for educating students, however, intolerance towards teaching historical events brings about conflict (Kumar et al., 2015). When teachers are able to rid themselves of such biases, prejudices, or discrimination, they help to create the atmosphere of trust and acceptance for students and families, resulting in greater overall opportunities for students' success (Gürsoy & Akyniyazov, 2016; Richards et al., 2007).

Teachers' attitudes towards multiculturalism also influence their ability to implement multicultural education programs or curriculum effectively (Yildirim & Tezci, 2016). Teachers plan curriculum according to prior classroom interactions, personal reflections and beliefs, and the observed needs of their students. Quality teaching is bred when competent teachers align their personal beliefs with their professional practice teaching is often viewed as a complex activity that is not amenable to the scripted materials, standardized lessons, or any one-size-fits-all plan for the organization of instruction (Eisenbach, 2012).

Wong (2016) described a shift in the mindset of educators calling for major changes in how the subject is taught to students, and the abandonment of traditional teaching styles of lessons. Giving children many different sources of information and allowing them to analyze themselves could be key to a new style of teaching. The theory is backed up by Albu (2015), who stated that now is the time to expand on what is deemed as essential to teach students, to divert away from a history within America that is not all White history. Albu described the struggles of teaching and having to answer basic questions from students that were not deemed as important enough to be included in the curriculum. The only time Black history was covered was to cover the necessary events such as slavery, the rights movements, and the civil war. Thus, separating Black history from the main curriculum at treating it as a less important and separate entity. Albu emphasized that major changes must be made in the teaching system and an expansion of what is considered relevant and important within the curriculum to give all children a more equal chance within the education system and society as a whole.

Teachers with a strong interest in and feeling for multiculturalism are often more successful in promoting the academic success of their learners (Acquah & Commins, 2013). Nevertheless, it is true that some teachers are initially unaware of their cultural values and, as

many researchers suggest, changes in belief systems and attitudes can be accomplished by joining a multicultural course (Acquah & Commins, 2013). Teachers' positive attitudes toward multicultural students facilitate inclusion in a mainstream setting because positive attitudes are closely and positively related to motivation to work with and to teach ethnically diverse students (Kalyava et al., 2007).

An effective approach to addressing the culture gap is the use of multicultural literature as a tool for encouraging cultural receptiveness (Delpit, 2012; Palmi et al., 2016). If teachers recognize the intellectual potential of all children, model positive behaviors in the classroom, and incorporate the importance of ethnicity in the curriculum throughout the year, then they can apply the vast collection of materials devoted to multicultural education into their lessons (D'Angelo & Dixey, 2001).

A major goal of most teacher education programs is the development of teachers who are sensitive supporters of all students, embrace diversity, and plan and implement inclusive and culturally responsive instruction. As such, authentic diverse literature should provide a window through which the reader senses the deep structure of the culture (Palmi et al., 2016; Szecsi et al., 2010). Despite the importance of teachers' cultural awareness and attitudes pertaining to their efficacy in teaching diverse students, there has been a lack of attention to preservice teachers in teacher education programs, where they need to develop their skills and strategies to educate culturally diverse students in their classrooms (Hyunjin & Connelly, 2019).

Classroom Management

Subedi (2011) implied the essential tools for a multicultural curriculum is a confident teacher with a well-designed engagement plan for classroom management. The aim of a multicultural classroom is to prepare students for life after they leave the education system.

Being in such a diverse surrounding gives all students the opportunity to be successful in today's diverse social settings. If students are expected to learn this model of society, it is hypocritical when the leaders in institutions are biased against groups in society (Subedi, 2011).

According to Ryan et al. (2013), teachers' attitudes and beliefs are important in understanding classroom management, practices, and conducting teacher education designed to help prospective and in-service teachers develop their thinking and practices. In such change programs, beliefs, and attitudes of incoming preservice students and teachers strongly affect what and how they learn and are also targets of change within the process (Ryan et al., 2013).

Akin et al. (2016) explored classroom management as a fundamental aspect of curriculum in Turkey. Classroom management, indeed, has been one of the most debated issues in Turkish education system and it is mostly associated with discipline, which has a lot to do with seeing the teacher as the authority of the class. With regards to classroom management, K-8 teachers in Turkey consider five themes, namely, the physical setting, planning the first days and motivation, rules and routines, coping with misbehaviors, and establishing teacher-parent cooperation (Akin et al., 2016). The physical environment of the classroom had a direct impact on the students learning and morale in the room. The room should match the objectives, for example, a chemistry room should have the period table on the wall. The seating arrangement has an impact on students' interaction with other students and the instructors. Also, when the students are involved in the creation of their classroom, it gives them a sense of empowerment (Phillips, 2014).

The process of class management should not be seen as a simple issue that teachers could solve instantly. The modern-day classroom is complex, consisting of many different personalities, cultures, beliefs, and many events happening simultaneously. All of these factors

must be addressed by teachers when preparing each class; this is not an easy task. To try and solve this complex issue, the use of culturally responsive pedagogy is used, as described by Akin et al. (2016). When the students' culture is used as a foundation, this process gives students the ability to understand themselves, fellow students, teachers, and other members of society. With the use of this process, it can enable students from underrepresented backgrounds to be more active in class and interns may lead to a higher participation from all members of the class, no matter what the culture or background.

Vázquez-Montilla et al. (2014) established that teachers' attitudes towards classroom management and culture awareness often tend to consider students as more onerous and challenging than teaching English-speaking students. Considering the long history of behaviorist orientation in the education system and the recent changes in the school curriculum toward constructivist teaching and learning process, it might be important to understand how teachers are shaping their classroom management practices and what they think about their effectiveness (Akin et al., 2016).

Skiba et al. (2016) considered classrooms with quality teacher-student relationships have fewer classroom behavior problems and better academic performance. Teachers have consistently identified classroom management as an area in which they need additional training. Over the last 30 years, psychological science researchers have identified a number of ways in which skilled teachers structure their classrooms, their instruction, their curriculum, and their rules and procedures so as to maximize the likelihood of a positive and effective learning climate (Skiba et al., 2016). Everything teachers do has implications for classroom management, including creating the setting, decorating the room, arranging the chairs, speaking to children and handling their responses, putting routines in place (and then executing, modifying, and

reinstating them), developing rules, and communicating those rules to the students. These are all aspects of classroom management (Sieberer-Nagler, 2016).

Subedi (2011) concurred with this idea, describing how there must be instructional instructions to increase the freedom of expression with students. This process would lead to a process where more knowledge is obtained benefiting the student by ensuring the feel social equality, dignity, and social justice is part of the system in which they are involved. Most importantly, all students must feel equal and the content being taught must be relevant to facilitate their everyday lives.

Cultural Awareness

Culturally responsive classrooms actively engage students by offering a curriculum relevant to students' lives, and matching what students are already familiar with based on their lives, communities, and families. Understanding the heterogeneity of their students, culturally responsive teachers demonstrate a willingness to learn about important aspects of their students' lives and create a physical environment that is reflective of students' cultural heritage (Cartledge & Kourea, 2008). It is obvious not only that a social justice curriculum is impossible in such circumstances, but that curricula which unearth dangerous questions may well have the opposite effect, leading to discipline practices that re-assert the very relations of dominance which the curriculum is supposed to undermine. Without that type of examination, such reactions may be expected from teachers, who can use their classroom authority to ignore the knowledge students are potentially offering: that they need to understand themselves vis-à-vis the curriculum being taught (Keith, 2010).

Clemons (2010) defined multicultural education as shifting from the melting-pot concept assimilation of minorities into European-American culture to the salad bowl concept of curricula

reflecting the contributions of minorities and women. The main goal of a multicultural curriculum is to help students develop decision-making and social action skills. Curricular materials may represent the content of multicultural education, but multicultural education is a process, as knowledge is never complete and always involves relationships among people. Cultural tools such as language and cultural expectations mold, shape, and filter what students think, thereby shaping their learning (Clemons, 2010).

Cartledge and Kourea (2008) presumed that tools such as language, ideas, customs, behaviors, and practices act as cultural negotiators for students and shape their learning. The sociocultural theory of development recommends that teachers utilize cultural knowledge and activities to heighten learning. Teachers' perception of cultural norms may differ from that of their students. For example, teachers who come from an individualistic culture may have difficulty understanding why their collectivist students frequently converse during learning activities, instead of performing their tasks silently as instructed. Although unintended, lack of knowledge of students' cultures may result in unintentional bias or ethnocentrism being incorporated into classroom rules and routines.

Skiba et al. (2016) speculated learning is facilitated when teachers provide a high rate of verbal acknowledgement and praise for students engaging in behavioral expectations that have been posted, taught, reviewed, and reinforced. The most effective classroom managers have been found to utilize a ratio of four praise statements for every one corrective statement given. Praise is most effective when it specifically identifies the desired behavior (Skiba et al., 2016).

Martinez (2012) concluded six characteristics to the meaning of culturally responsive teaching to make awareness in class:

- Validating—teaching respect and factual understanding of a student’s own cultural heritage, as well as their classmates’ heritages; multiple entry points for learners to engage with information presented in class
- Comprehensive—teaching to the “whole child”; creating community within the classroom; all students learn to be responsible for others’ and their own learning
- Multidimensional—collaboration of teachers across subjects to investigate larger themes (i.e. the study of protest through painting, poetry, and political actions); combining “emotions, beliefs, values, ethos, opinions, and feelings” with factual information to create a more ethnically diverse curriculum.
- Empowering (academic and personal)—enabling students of color to gain positive experiences within school, gain self-confidence and efficacy through academic/social scaffolding to aid achievements
- Transformative—double-focused: transcendence of hegemony found in traditional education and development of students’ social consciousness in order to “combat prejudices, racism, and other forms of oppression and exploitation.”
- Emancipatory—freedom from mainstream misconceptions of ethnic cultures; development of critical skills that enable students to analyze, question, and actively shape their own learning. Raising awareness about other cultures for students to transcend present social conditions, teachers must teach for change. This change must supply students, teachers, administrators, and community members with “courage to dismantle the status quo.

Multicultural Curriculum

Innumerable articles have been written about multicultural curriculum, yet an addendum is needed to address specific groups, current events, and historical movements in outnumbered communities. The culture, religion, race, and language provide quality of relationship; it improves individual and collectivism in student success. Albright et al. (2013) suggested that a curricula process allow teachers and students more autonomy in their teaching and learning. Such a process can be traced historically to political maneuvering toward a national curriculum over 20 years ago when a child-centered developmental perspective merged with the instrumentalist economic imperatives of the day (Albright et al., 2013).

Denson (2009) addressed the multiple changes in demographics throughout public school and colleges shifting parallels to welcome diversity on the low-level yet discount the culture that comes with these groups. Although the population has increased and census has noted the adjustment in communities and school systems, the curriculum and elements of curriculum design has not altered. It will also be used to legitimize culture competency as prerequisite and provide vital information for curriculum composing (Denson, 2009).

Young and Bull (2015) asked the question, what is happening to diversity in America? Figure 1 below answers both of these questions, showing the importance of the situation as the gap between education and employment is closing fast. Figure 1 shows a population growth in the U.S. from 1970 to present day, it also projects the growth to the year 2050. The population of White people has plateaued, while others identifying as non-White is increasing. We can associate the higher growth in non-White with higher birth rates and a higher level of immigration. In 2044, a major change is projected to take place, when non-while will make up a higher percentage of the population than Whites.

Figure 1

U.S. White and Non-White Populations, 1970-2020

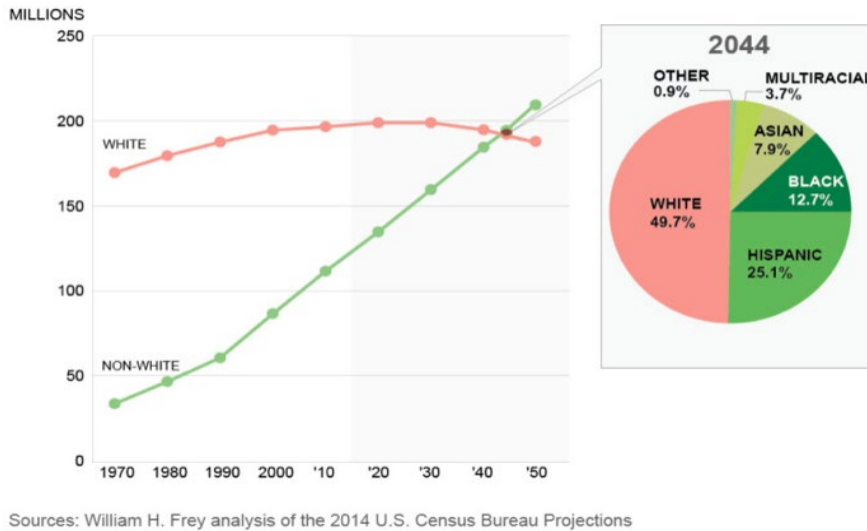
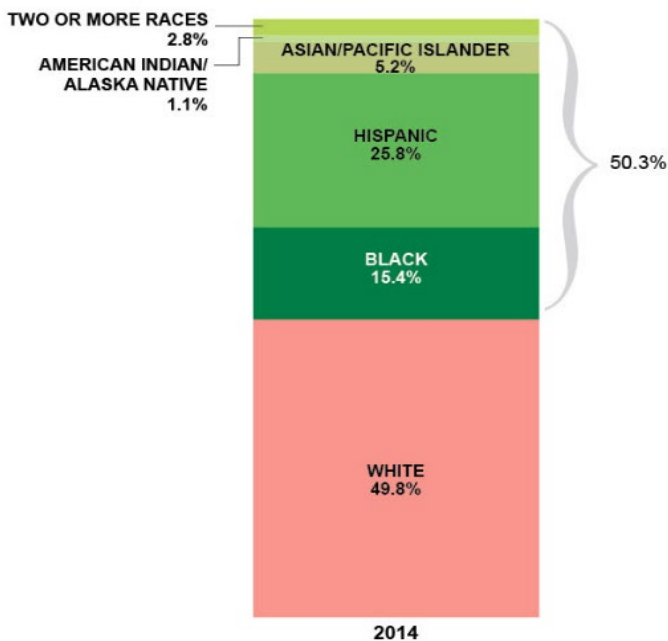


Figure 2 breaks down the population of Kindergarteners to year 12 students (K-12). In American schools, White children are now the minority.

Figure 2

A New Majority in K-12, 2014

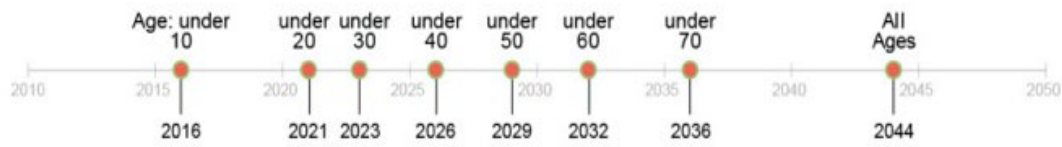


Source: Education Week, 2014

Figure 3 details when each age group will become a “minority White” group. As we can see for students aged ten and under, this shift took place in 2016. By 2021, everyone less than 20 will be minority Whites. Confirming the data above, by 2044 all White Americans will be the minority.

Figure 3

Tipping Points: Year When Age Group Becomes “Minority White”



Note: Year indicates first year when the size of the age group's white population is superseded by that of the age group's non-white population.

Source: William H. Frey analysis of the 2014 U.S. Census Bureau Projections

Derman-Sparks (2009) analyzed and explained case studies conducted in several areas around the country from kindergarten through to second graders focusing on racial identity, language, and play based curriculum to determine the relationship each child identifies itself. The observer attempts to identify what makes the curriculum an excluded curriculum. Derman-Sparks hypothesized that information taught to students during an early age only focused on European culture and any other race or ethnic group is considered quaint or exotic for the students. The time spent learning the rules of how to become a citizen of the United States, disconnects the children from their own values and background (Derman-Sparks, 2009).

Espaillet and Camara (2013) demonstrated what multicultural curriculum does for minority groups when truth in the curriculum is acknowledged, open-ended structural activities are added to curriculum, and most importantly when culture is addressed from historical developments regarding social issues. In previous research, the emphasis was on curriculum framework and to validate the notion of multi curriculum being addressed to empower and enrich

student growth. It will also be used to answer the question related to whose problem curriculum design falls on.

Looking at fixing the problems, Reisberg (1998) included a special education curriculum for students who should be allotted time in the regular education classes. Students learn from one another in the regular education classes with integrated curriculum; however, those in excluded settings do not know these opportunities exist (Reisberg, 1998). Educational reform examines the need for students to receive social and emotional learning for educators with SEL background; yet, students also need learning strategies and social skills with instructional support that special education students are not given as an option. Interventions and innovative thinking are needed in order to better serve and promote racial justice and race base equality in higher education development.

The qualitative study evaluated race related syllabus, influential learning tools, attitudes about the courses and themes of the college process to recruit. Razer et al. (2013) explained that schools are functioning as exclusion agents. Placing every review in perspective, Chambers (2000) sought out responsibilities of curriculum writers while Denson (2009) felt the need to involve more diversity in activities on race to learn more about others and their culture. Derman-Sparks (1993) suggested that teachers introduce multicultural curriculum at a young age to help children evolve as learners.

Theoretical Framework

Curriculum and pedagogical beliefs are influenced by perceptions and beliefs. Integrating values and culture in curriculum depends heavily on teachers' belief. Teachers must develop self-awareness of bias, culture, and practices that may be defined as discriminatory. These types of behavior form the foundation of attitude in studies. Consistency theory bases assumptions on

human behavior in several constructions; for instance, people expect and prefer consistency and people strive to maintain psychological harmony with their belief, attitudes, and behaviors.

Inconsistency causes psychological discomfort, tension (Slavich & Irwin, 2014).

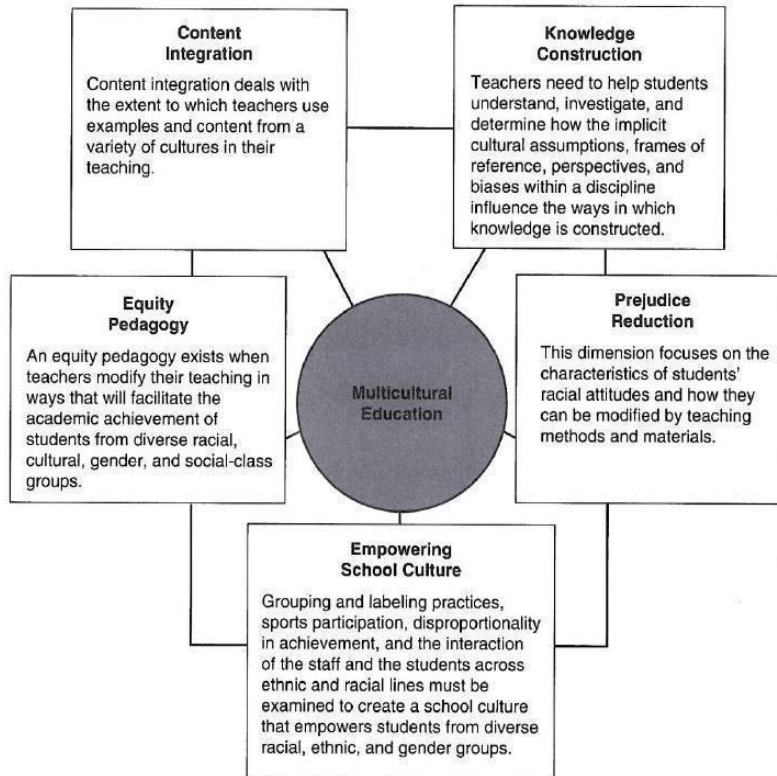
Figure 4 looks at multicultural education and divides the necessary actions down into five sections. All of these five sections together could help to develop the teachers' skills and the learners' education. The first section is content integration. If we are empowering the students from other backgrounds, steps must be taken to make sure history and culture from their heritage is taught as well as American or European. For example, if the class has students who were born in Africa, then African history should also be covered in some way. Actions like this curriculum change can promote more involvement in class.

The second section refers to knowledge construction, which is focused on the teachers inside the classroom and ensures all subject teachers are using the knowledge and ensuring all students are involved. Such a step would be achieved by regular training, ongoing professional learning communities for the teacher and sporadic assessments of the students to demonstrate they understand and are following the lesson.

The third section is based on prejudice reduction, dealing with the students' attitude so they want to be in class and involved in all activities. Such a step involves extra teacher training so teachers are well equipped with new teaching methods. The fourth section is about empowering school culture. Integration within the school culture, where all groups from all backgrounds can be as one. The final part is equity pedagogy, which occurs when teachers modify teaching styles to help develop the academic success of those from minority backgrounds.

Figure 4

Multicultural Education Framework



Chapter 2 Summary of the Literature Review

The literature review entails that teachers are the most influential in education yet they lack the ability to identify their attitude gaps to engage with BIPOC students and families. The literature stresses the need for appropriate, specific, measurable, achievable, attainable, and relevant curriculum to be implemented and delivered for teachers of all skill levels. The literature review shows the need for professional development around equitable pedagogy, cultural awareness, social and emotional learning, classroom management, and the importance of instructional methods and practices for interacting with families of color. The literature also

indicates a demand for multiple resources and materials for teachers, to guide them from the traditional practices of teaching into culturally relevant responsiveness. Exploring the various characteristics, attitudes, and behavior of teachers can empower teachers' pedagogy, teaching styles and curriculum options to validate teacher knowledge.

Chapter 3: Research Design and Methodology

Introduction

The purpose of this study is to examine teachers' attitudes toward multiculturalism and perceptions of multicultural curriculum. Specifically, the goal is to examine whether teachers' perceptions of whether their schools' curriculum reflects multicultural perspectives are correlated with their attitudes toward multiculturalism. Teachers' perception of whether their schools' curriculum reflects multicultural perspectives is measured using the Multicultural Education Evaluation Checklist (Banks, 1994). Teachers' attitudes toward multiculturalism are measured in three domains collected by the Munroe Multicultural Attitude Scale Questionnaire (MASQUE): know, care, and act (Munroe & Pearson, 2006). The quantitative study uses a causal comparative research design including two surveys.

The majority of institutions for higher learning want to diversify their learning climates as much as possible, and many offer courses in multiculturalism. These courses fall short of what is required with the increased needs of attitudinal change. Due to this, a new instrument was developed, the Munroe Multicultural Attitude Scale Questionnaire (MASQUE; Munroe & Pearson, 2006) that was theoretically based on Banks's transformative approach. The MASQUE instrument specifically measures multicultural attitudes. Exploratory factor analysis supported the "know," "act," and "care" domains of Banks's transformative approach, and the instrument was sensitive to detecting group differences on several demographic variables.

Teachers make decisions on curriculum and instructional adjustments often to better serve students; their decision-making on student level of performance and assessments is crucial and I would like to identify schools that work with students of color and implement culturally linguistically responses or multicultural curriculum.

The populations will be selected and evaluated by demographics: the current school employed. The data will be used to detail similarities and differences across schools. Each school will give the researcher access to curriculum to measure culturally linguistically and responsiveness. If new information was detected, it was used to show relationship to findings and describe other similarities.

Research Questions and Hypotheses

R1: Is there a significant relationship between teachers' perceptions of whether their schools' curriculum reflects multicultural perspectives and attitudes toward multiculturalism (know, care, and act)?

H₀1: There is no significant relationship between teachers' perceptions of whether their schools' curriculum reflects multicultural perspectives and attitudes toward multiculturalism (know, care, and act).

H_a1: There is a significant relationship between teachers' perceptions of whether their schools' curriculum reflects multicultural perspectives and attitudes toward multiculturalism (know, care, and act).

Research Design

During the research we will be using qualitative research using the Multicultural Education Evaluation Checklist (Banks, 1994) and MASQUE surveys (Munroe & Pearson, 2006). The Munroe Multicultural Attitude Scale Questionnaire (MASQUE) was theoretically based on Banks's transformative approach and it specifically measures multicultural attitudes.

Population and Sample

High school liberal arts teachers in the metro area of Minnesota were elected to participate in the study. Those teachers teaching the following courses were invited to complete

the survey: advanced placement (AP) and honors classes, world languages (e.g., Chinese, French, German, Latin, Ojibwe, and Spanish), engineering and technology, economics, music, visual arts and theater, college in the schools classes, English literature and composition, government, and other courses under the liberal arts umbrella. These groups were selected to ensure those entering the teaching profession are knowledgeable, liberally and broadly educated, and have the ability to improve how to teach the subject and increase both quantity and quality of actual practice in instruction for all students.

This target group had 1-5 years of experience as a teacher in rural and urban schools. These educators were identified as special and regular education teachers in Minnesota secondary schools. All educators in the metro area teaching under the liberal arts umbrella were given a survey. A minimum of 10-20 educators per school were asked to complete the Munroe Multicultural Attitude Scale Questionnaire (MASQUE) survey to determine teachers' attitudes on language, religion, inequality, inequity, economic status, sexual orientation, and racism. To introduce the study and examine teachers' attitudes, administrators and department leads from all eight schools will be emailed an invite and to introduce the study, the factors for the study that influence teachers' attitude and other essential information regarding the study.

Instrumentation and Data Collection

The Multicultural Attitude Scale Questionnaire (MASQUE; Munroe & Pearson, 2006) is a survey that focuses on a set of beliefs around multicultural education. The survey provides an explanation that recognizes and values the importance of ethnic and cultural diversity in shaping lifestyles, social experiences, personal identities, and educational opportunities of individuals. There are 18 items which are directed towards teachers and their attitude. It is a six-point attitude scale (1 = strongly disagree to 6 = strongly agree). In this study, the MASQUE

survey items had good internal consistency in all four areas: know ($\alpha = .849$), care ($\alpha = .735$), act ($\alpha = .897$), and all MASQUE items ($\alpha = .792$).

The second instrument being used for this survey is the Multicultural Education Evaluation Checklist (Banks, 1994), which allows teachers to reflect on their school culture, school climate, programs, and activities. The checklist has 17 items for teachers to rate the level of culturally responsiveness in their schools on a 3-point scale (1 = hardly at all, 2 = somewhat, 3 = strongly). In this study, the Multicultural Education Evaluation Checklist survey items had good internal consistency ($\alpha = .992$).

A total of nine schools were selected from the metro area of Minnesota. These schools are as follows:

- Minnesota Math and Science Academy
- Wabasha-Kellogg ISD #811
- Seven Hills Preparatory Academy
- West St. Paul, Mendota Heights and Eagan Area Schools
- Rush City Schools
- Universal Academy Charter School (UACS)
- Bluffview Montessori School
- East Central Schools
- ISD 917 School

The schools listed above were carefully selected to focus on student demographics shared by the Minnesota Department of Education. A letter of intent to conduct a qualitative research was emailed to nine Minnesota schools with the purpose of the survey and why their input is

needed. Their rights and potential risks to participation will also be enclosed. An incentive was offered after taking the survey (Creswell, 2009).

Once school administrators have given the approval from the nine schools, the survey will be distributed to the parties by email. The deadline for completion and return of the questionnaire was a six month period. Once the data were collected, they were de-identified to protect individuals' anonymity for IRB and safely stored.

Data Analysis

Using raw data from surveys focusing on categorizing, coding, and concepts placing the information into SPSS for analysis using descriptive and inferential analyses. The data were analyzed using Pearson's correlation coefficient to examine whether there is a relationship between teachers' perceptions of whether their schools' curriculum reflects multicultural perspectives are their attitudes toward multiculturalism.

Assumptions and Limitations

Teachers may not have time to take the survey during the school day. Teachers are very busy teaching and preparing classes. It is possible that some teachers may not have time to complete the survey or put it off until later and forget. It is anticipated a very small amount is possible for this situation. The effects would be a reduction in returned surveys. Following up with participants helped combat against this issue.

Administrators may view the survey as a waste of time and reject the proposal. Even though permission was obtained from local authorities to carry out the survey, when the survey was sent to the schools the possibilities of it being deleted from email are possible and it was possible this could have a large-scale effect on the amount of responses received.

Teachers may decide to opt out due to change in jobs or belief about the curriculum. It can be understandable teachers agree to participate out of social pressure. Maybe they are pressured by the school board; on the ground it would make the school look good to take part. It must be taken into account that some responses may not be received back if they are uncomfortable with the questions and their answers. Also, a very small out may fall into the category of changing jobs during this process. Teachers may not have access to electronic devices to take the survey. Although in this day and age the likeliness of this situation is very minimal we must take it into consideration, especially for the older teachers. Such an issue would have a very small effect on survey return numbers.

Some may feel it is too much hard work to spend 20-30 minutes on a survey when they could possibly work on lesson planning. The possibility of not taking part is a medium risk issue and failure to receive a certain amount of responses would result in the need to carry out more and a possible different type of research. For example, if less than half of the surveys are returned that may result in the need for face-to-face interviews. Administrators may not communicate the information to all of their teachers about the possible study-taking place. Communication breakdowns in large establishments are a very common issue. To try to combat this problem, follow up communications were made. Another aspect that may affect this is personal opinion; if the administrators did not feel it necessary, they may take the decision on their own to not pass along the information. This is also a medium risk area that could result in more research required if enough responses fail to be returned.

Administrators may feel their teachers have bought into the current curriculum deemed it appropriate for their population. The possibility of this is medium risk. It is understood that many administrators may have personal feelings that “they know what is best for their school

and students” also the feeling of pride—that they do not want outsiders assessing them and reporting based on the information collected. This degree of thinking could have affected the return results seeking the need for a different kind of research type.

The length of time to complete the survey (2-5 months) may be too long. Although people are busy and need time to complete things such as surveys, giving a deadline that is five months away may encourage procrastination. The longer the people have the survey with them the bigger chance of them losing it, forgetting about it, or just not sending it back. This may delay the results, or if the participant forgets to answer may not be received at all.

A survey like this may not be well received. There are many teachers taking part and many different personalities. A survey like this may spark many feelings such as, “are we questioning the current teachers and their methods?” Fear of putting what they really feel in case the school they work at sees it. Fear of the survey not protected by the people conducting it. Teachers questioning their teaching style and being nervous of the results of the surveys.

Furthermore, all the questions may not be answered. A partially answered survey would cause the issue of, what should we do with it? As it is not complete it can’t be compared with the rest as it may affect the full results. Any incomplete surveys may have to not be included. Creswell (2009) implied that research bias is the effect of nonresponse on survey estimates; non-respondents had responded their response would have changed the over results.

Ethical Considerations

Permission to survey will be asked prior to the study. The administrators of each school were given the reason for the study, the length of time it would take in order to complete, and permission form for 1-5 year teachers and samples of questions that were asked. The administrator will be notified that no harm will be involved; every circumstance that may appear

uncomfortable will be suspended from the study. The survey was administered using Qualtrics, a powerful online tool that allows easy and access to distribute and collect data from surveys.

Summary of Research Design and Methodology

Qualtrics online survey tool was used to capture the confidential responses of teachers for the results of two surveys combined. Banks' (1994) Multicultural Education Evaluation 17 questions checklist aims towards school climate, curriculum selection, cultural events, and parent involvement and 18 questions from Munroe and Pearson's (2006) Munroe Multicultural Attitude Scale Questionnaire (MASQUE): know, care, and act was used for this causal comparative research design, to capture and address the multidimensional conceptualization of teacher's attitudes. The selected sample were secondary teachers ranging from advanced coursework to career and technical education classes with 1-5 years of experience. Teachers were recruited by schools that were highly populated with new teachers and student demographics (i.e., race and free and reduced lunch program). This method was performed to capture teachers' views on how they examine the current curriculum and school climate. The results of teachers' responses are presented in chapter four.

Chapter 4: Results

Introduction

The purpose of this study was to examine teachers' attitudes toward multiculturalism and perceptions of multicultural curriculum. Specifically, the goal was to examine whether teachers' perceptions of whether their schools' curriculum reflects multicultural perspectives are correlated with their attitudes toward multiculturalism. This chapter begins with a review of research questions and hypotheses, data collection, and results. The descriptive data of all inventory and the correlation of know, care, and act responses for participants will demonstrate and reflect teachers' attitudes in tables and figure below to illustrate statistical findings. The descriptive data provide insights into 5-12th grade teachers' attitudes in Minnesota public schools relate with their diverse students. With an underlying teaching curriculum that has been in use for decades, the research analyzed the teachers' attitudes, their understanding of Banks "know, act, and care" theory while using culturally responsive teaching techniques.

Research Questions and Hypotheses

R1: Is there a significant relationship between teachers' perceptions of whether their schools' curriculum reflects multicultural perspectives and attitudes toward multiculturalism (know, care, and act)?

H₀1: There is no significant relationship between teachers' perceptions of whether their schools' curriculum reflects multicultural perspectives and attitudes toward multiculturalism (know, care, and act).

H_a1: There is a significant relationship between teachers' perceptions of whether their schools' curriculum reflects multicultural perspectives and attitudes toward multiculturalism (know, care, and act).

Results

Upon approval from the Institutional Review Board (IRB), 200 teachers were emailed and asked to complete a survey, which was open for six months to gain maximum participation. The participants included 172 liberal arts teachers with 1-5 years of experience teaching in 5-12th grade the metro area. Teachers completed two surveys: the Multicultural Education Evaluation Checklist (Banks, 1994) and the Munroe Multicultural Attitude Scale Questionnaire (MASQUE) (Munroe & Pearson, 2006).

Descriptive Results

Table 1 includes the percentages of teachers who responded to the three scales (hardly, neutral, strongly) on the Multicultural Education Evaluation Checklist survey.

Table 1

Descriptive Statistics for the Multicultural Education Evaluation Checklist

	<i>Hardly</i>	<i>Neutral</i>	<i>Strongly</i>
	(%)	(%)	(%)
Does school policy reflect the ethnic, cultural, and gender diversity in U.S. Society?	45.6	45.0	9.4
Is the total school culture (including the hidden curriculum) multiethnic and multicultural?	30.8	61.0	8.1
Do the learning styles favored by the school reflect the learning styles of the students?	44.8	45.9	9.3
Does the school reflect and sanction the range of languages and dialects spoken by the students and within the larger society?	32.9	55.3	11.8
Does the school involve parents from diverse ethnic and cultural groups in school activities, programs, and planning?	32.6	58.7	8.7
Does the counseling program of the school reflect the ethnic diversity in U.S. society?	38.4	54.7	7.0
Are the testing procedures used by the school multicultural and ethnically fair?	38.0	56.7	5.3
Are instructional materials examined for ethnic, culture and gender bias?	39.8	55.0	5.3
Are the formalized curriculum and course of study multiethnic and multicultural? Do they help students to view events, situations, and concepts from diverse ethnic and cultural perspectives and points of view?	34.3	55.2	10.5

Do the teaching styles and motivational systems in the school reflect the ethnic and cultural diversity of the student body	32.2	60.2	7.6
Are the attitudes, perceptions, beliefs, and behavior of the total staff ethnically and racially sensitive?	33.1	57.6	9.3
Does the school have systematic, comprehensive, mandatory, and continuing multicultural staff development programs?	38.6	54.4	7.0
Is the school staff (administrative, instructional, counseling, and supportive) multiethnic and multicultural?	29.8	60.8	9.4
Is the total atmosphere of the school positively responsive to racial, ethnic, cultural, and language differences?	33.9	58.5	7.6
Do school assemblies and holidays reflect the ethnic and cultural diversity in U.S. society?	38.6	54.4	7.0
Does the school lunch program prepare meals that reflect the range of ethnic foods eaten in the U.S.?	40.1	52.9	7.0
Do the bulletin boards, physical education program, music, and other displays and activities in the school reflect ethnic and cultural diversity?	15.1	79.1	5.8

Table 2 includes the percentages of teachers who responded to the three scales (hardly, neutral, strongly) on the Munroe Multicultural Attitude Scale Questionnaire survey.

Table 2

Descriptive Statistics for the MASQUE

	<i>Strongly Disagree</i>	<i>Disagree</i>	<i>Agree</i>	<i>Agree Strongly</i>
	<i>Disagree</i>	<i>Somewhat</i>	<i>Somewhat</i>	<i>Agree</i>
I realize that racism exists	6.4	4.6	20.8	28.9
I know that social barriers exist.	5.8	4.6	19.7	26.0
I understand religious beliefs differ.	4.6	9.8	19.7	24.3
I understand sexual preferences may differ.	4.0	8.7	21.4	17.3
I understand that gender-based inequities exist.	1.7	7.5	23.7	17.3
I accept the fact that languages other than English are spoken.	3.5	8.1	20.8	15.6
I do not understand why people of other cultures act differently.	8.1	14.5	20.8	2.9
I am sensitive to respecting religious differences.	3.5	9.8	21.4	9.8
I am sensitive to differing expressions of ethnicity.	1.7	8.1	25.4	9.8
I am emotionally concerned about racial inequality.	0.6	6.4	28.5	12.8
I am sensitive toward people of every financial status.	1.7	8.1	24.9	8.1

I am not sensitive to language uses other than English.	7.6	9.9	26.2	33.1	19.8	3.5
A personal social status does not affect how I care about people.	1.2	10.4	23.1	34.1	20.8	10.4
I do not act to stop racism.	5.8	13.4	27.3	33.7	17.4	2.3
I actively challenge gender inequities.	1.7	7.6	31.4	36.0	18.0	5.2
I do not actively respond to contest religious prejudice.	2.9	11.0	32.9	31.2	19.1	2.9
I respectfully help others to offset language barriers that prevent communication.	0.6	8.7	29.1	36.6	16.9	8.1
I do not take action when witnessing bias based on people's preferred sexual orientation. (reverse scored)	4.0	13.3	28.3	35.3	17.3	1.7

Table 3 below has the mean, count, and standard deviation for both the Munroe Multicultural Attitude Scale Questionnaire and Multicultural Education Evaluation Checklist.

Table 3

Descriptive Statistics for Variables Used in Analysis

	<i>m</i>	<i>n</i>	<i>sd</i>
MASQUE Items			
I realize that racism exists	4.31	173	1.50
I know that social barriers exist.	4.25	173	1.44
I understand religious beliefs differ.	4.12	173	1.46
I understand sexual preferences may differ.	4.02	173	1.34
I understand that gender-based inequities exist.	4.09	173	1.25
I accept the fact that languages other than English are spoken.	4.04	173	1.30
I do not understand why people of other cultures act differently. (reverse scored)	3.47	173	1.28
I am sensitive to respecting religious differences.	3.90	173	1.24
I am sensitive to differing expressions of ethnicity.	3.92	173	1.15
I am emotionally concerned about racial inequality.	4.01	172	1.14
I am sensitive toward people of every financial status.	3.92	173	1.13
I am not sensitive to language uses other than English. (reverse scored)	3.42	172	1.23
A personal social status does not affect how I care about people.	3.94	173	1.17
I do not act to stop racism. (reverse scored)	3.49	172	1.17
I actively challenge gender inequities.	3.77	172	1.06
I do not actively respond to contest religious prejudice. (reverse scored)	3.39	173	1.09
I respectfully help others to offset language barriers that prevent communication.	3.85	172	1.08
I do not take action when witnessing bias based on people's preferred sexual orientation. (reverse scored)	3.46	173	1.10

<i>Multicultural Education Evaluation Checklist Items</i>			
Does school policy reflect the ethnic, cultural, and gender diversity in U.S. Society?	1.64	171	0.65
Is the total school culture including the hidden curriculum) multiethnic and multicultural?	1.77	172	0.58
Do the learning styles favored by the school reflect the learning styles of the students?	1.65	172	0.65
Does the school reflect and sanction the range of languages and dialects spoken by the students and within the larger society?	1.79	170	0.64
Does the school involve parents from diverse ethnic and cultural groups in school activities, programs, and planning?	1.76	172	0.60
Does the counseling program of the school reflect the ethnic diversity in U.S. society?	1.69	172	0.60
Are the testing procedures used by the school multicultural and ethnically fair?	1.67	171	0.57
Are instructional materials examined for ethnic, culture and gender bias?	1.65	171	0.58
Are the formalized curriculum and course of study multiethnic and multicultural? Do they help students to view events, situations, and concepts from diverse ethnic and cultural perspectives and points of view?	1.76	172	0.63
Do the teaching styles and motivational systems in the school reflect the ethnic and cultural diversity of the student body	1.75	171	0.58
Are the attitudes, perceptions, beliefs, and behavior of the total staff ethnically and racially sensitive?	1.76	172	0.61
Does the school have systematic, comprehensive, mandatory, and continuing multicultural staff development programs?	1.74	172	0.54
Is the school staff (administrative, instructional, counseling, and supportive) multiethnic and multicultural?	1.80	171	0.59
Is the total atmosphere of the school positively responsive to racial, ethnic, cultural, and language differences?	1.74	171	0.59
Do school assemblies and holidays reflect the ethnic and cultural diversity in U.S. society?	1.68	171	0.60
Does the school lunch program prepare meals that reflect the range of ethnic foods eaten in the U.S.?	1.67	172	0.60
Do the bulletin boards, physical education program, music, and other displays and activities in the school reflect ethnic and cultural diversity?	1.91	172	0.45

Table 4 below includes the mean, count, and standard deviation for the know, care, act, total MASQUE survey items, and Multicultural Education Evaluation Checklist.

Table 4

Descriptive Statistics for Variables Used in Analysis

	<i>m</i>	<i>n</i>	<i>sd</i>
Know	28.28	173	6.95
Care	23.06	172	4.61
Act	17.99	172	1.50
MASQUE (Total)	69.28	172	10.42
Multicultural Education Evaluation Checklist (Total)	29.54	170	9.44

Inferential Results

The results of the analysis suggests the correlation between the Multicultural Education Evaluation Checklist and teachers' "know" scores is negative and strong ($r = -.945, n = 170, p < .001$) (Table 5). When teachers are more likely to know and recognize that racism, social barriers, and diversity-based differences exist, they are less likely to perceive their schools have greater levels of multicultural education.

The correlation between the Multicultural Education Evaluation Checklist and teachers' "care" scores is negative and strong ($r = -.901, n = 170, p < .001$). When teachers are more likely to be sensitive to different expressions of identity, emotionally concerned about inequalities, and care about others, they are less likely to perceive their schools have greater levels of multicultural education.

The correlation between the Multicultural Education Evaluation Checklist and teachers' "act" scores is positive and strong ($r = .683, n = 170, p < .001$). When teachers are more likely to act to stop inequalities, activity challenge inequities, and take action to correct biases, they are more likely to perceive their schools have greater levels of multicultural education.

The correlation between Multicultural Education Evaluation Checklist and teachers' total MASQUE scores is negative and strong ($r = -.929, n = 170, p < .001$). When teachers have

higher levels of multicultural attitudes overall, they are less likely to perceive their schools have greater levels of multicultural education.

Table 5

Correlation Matrix of Variables

	Know	Care	Act	Total MASQUE	Multicultural Education Evaluation Checklist
Know	1				
Care	.957***	1			
Act	-.746***	-.645***	1		
Total MASQUE	.983***	.987***	-.638***	1	
Multicultural Education Evaluation Checklist	-.945***	-.901***	.683***	-.929***	1

Note. * $p < .05$, ** $p < .01$, *** $p < .001$

Summary

To conclude, it is clear that teachers' attitude is essential in building the future generation. Teachers should have a seat at the table when selecting curriculum that should be taught to all students, more specifically focusing on frameworks that are considered essential to cultivate students. Based on the findings, Minnesota public school teachers are eager to start a new trend that will demonstrate care, love, and support to their BIPOC students. As schools redesigned learning structures and established them, this will be extremely helpful to society when teachers are shown some level of recognition and allowed to speak on behalf of the students they serve.

Chapter 5: Findings and Recommendations

Overview of the Study

The purpose of this study is to explore teachers' attitudes toward the multicultural curriculum of teachers in Minnesota schools in secondary classrooms with 1-5 years of teaching experience. Teachers are expected to embrace all their students, often reverting to a color-blind and politically neutral approach that does little to challenge institutional marginalization (Cochran-Smith, 1995; Hachfeld et al., 2015, Monreal & McCorkle, 2020). Kafele (2014) noted that it is imperative that teachers demonstrate to students that they believe in them despite the behaviors students might exhibit and despite the challenges and obstacles with which students might be confronted. Multicultural curriculum has shown to enhance lesson and unit planning and learn about different cultures that provide more insight and understanding in the classroom (Schellen & King, 2014). To accomplish these goals, students need to feel cared about and cared for, and to experience culturally responsive, engaging, and empowering learning opportunities in contexts that provide supportive relationships and community. Personalizing the educational context—so that it responds to individual students' home, community, and learning contexts—is potentially our most powerful lever to change the trajectories for children's lives (Darling-Hammond, 2017).

Teachers' attitude is one of the underpinnings of the teaching profession: in order for teachers to teach, they must have a passion for education and be willing to find the connection between the content and students' life to help enhance learning. In this chapter, I explore the effectiveness of a teacher's attitude using Munroe and Pearson's (2006) Munroe Multicultural Attitude Scale Questionnaire and Banks's (1994) Multicultural Education Evaluation Checklist. The results of the study demonstrates that teachers will act on their beliefs to help students feel

accepted in their classroom and school community when they know teachers are willing to invest in their culture.

Exploring historical and contemporary BIPOC individuals' ideological, social, political, and economical forces provide steps to culturally responsive practices that will help teachers to demonstrate a level of care. When teachers discover students' strengths, they dive into intellectual and creative ideas outside their comfort zone. Although many BIPOC individuals have contributed to the scientific advancement of the Western world, they have not been acknowledged enough in Western history textbooks for their contribution (Asante, 2011). Instead, in many instances, BIPOC individuals have been victims of Western scientific inventions.

In this chapter, I discuss the findings to present a more desirable understanding of the effectiveness of teachers' attitudes. I begin with peer-reviewed literature, as described in chapter 2, to affirm my findings and referring to MASQUE areas of importance (know, act, and care). Next I describe the limitations of the study and propose recommendations for future research. Lastly, I describe implications for the social change in the teaching profession and education.

Discussion of Findings

The purpose of this study is to examine teachers' attitudes toward multiculturalism and perceptions of multicultural curriculum. Specifically, the goal is to examine whether teachers' perceptions of whether their schools' curriculum reflects multicultural perspectives are correlated with their attitudes toward multiculturalism. In this section, I focus on three key elements while discussing the findings—implications, limitations, and recommendations—to explain how design and implement appropriate curriculum, instructional strategies, and techniques for working with secondary students.

Implications

Teachers' attitudes toward their students have been associated with teachers' expectations and, in turn, with students' successful educational pathways (Kumar et al., 2015). Teachers are often required to act immediately in situations that do not allow for thoughtful reflection due to time restraints. Teachers' implicit attitudes concerning different student groups with shared characteristics, such as gender or ethnicity, may be especially important when considering teachers' behavior in relation to students' educational pathways (Kumar et al., 2015). Teachers' attitude to care, act, and know their students harnesses their curiosity. Teachers' attitude means teachers want to learn how to make learning relevant to their students and explain why learning is crucial for their success in meaningful ways. The hypothesis questioned whether there is a significant relationship between 5-12th grade teachers' attitudes and how they see their students. The correlation helps deepen insights regarding the variables in the study and provides the direction of relationship between the variables in the study. As evidence, 5-12th grade teachers' attitudes and how they see their students reveals a strong negative correlation with the know (-.945) and care (-.901) survey items and a strong positive correlation with the act (.683) items.

Because there are societal and institutional structures in place that also play a role in teachers' lives, quality of instruction has been regarded as a critical piece in this study. Banks (1994) stated that students should be taught not only "the ability to master, access and use factual knowledge, but also the ability to challenge assumptions, to interrogate and reconstruct knowledge" and learn "to know, to care, and to act," the three goals of global citizenship education. This type of teaching will educate students' heads and also their hearts, and create transformative citizens who are prepared to take an active role in their society and work for social justice (Banks, 1994).

Evidence based teaching signifies that teacher and student relationships shape the way children think and act in school and those relationships improve how well they do at school. When teachers have a good relationship with their students, they are more likely to feel positive about class and about school in general. They are also more willing to have a go at hard work, to risk making mistakes, and to ask for help when they need it. When teachers have a wide range of knowledge and an open mind to tap into quality of instruction, they modify their teaching styles to use a wide range of strategies, practices, and teaching techniques such as cooperative groups, simulations, role-playing, and discovery to educate all students to live in a diverse world (Banks, 2011; Nelson et al., 2010).

When teachers have the knowledge of what mindlessness and dysconscious racist acts and procedures taking place in the school and community, they take action and create a positive climate to empower and confer or give permission for students to be ambitious. When teachers set the expectations high for all students and believe in students' achievement, students have the skill to address differences in a way that is culturally responsive, the knowledge of the students they educate, and the racial attitudes needed to work with students and families from diverse groups, they will teach as citizens in a democratic society. Teachers must care for students as a whole. In order to move beyond the periphery or surface and dive more deeply into their stories, teachers need to entrench themselves with students' background, where the teacher-of-the-students and the students-of-the-teacher ceases to exist and a new learning emerges: teacher-students with student-teachers. The teacher is no longer merely the-one-who teaches, but one who is taught in dialogue with the students, who in turn while being taught also teaches.

When teachers learn about their students' background and culture and tune in with their culture to make visible the inevitable, they will recognize each culture has a set of characteristics

and captivates a deeper understanding of what each individual brings to the classroom culture. Teachers' attitudes towards educating students from a multicultural lens is not about students' race per se: it is a set of values and characteristics that makes them effective with BIPOC students. Not only is such practice needed to teach students with a wide range of learning needs extremely complex, it is an intense undertaking demanding extraordinary personal and professional skills amid the fact that U.S. schools rarely support this kind of practice (Darling-Hammond, 2006). Having the capacity to conduct a self-assessment, manage differences, and provide institutionalized cultural knowledge helps teachers adapt services and curriculum delivery. The keys to caring and acting on students' needs is acceptance: teachers accept students for who they are and they show empathy by being present physically and mentally with students and analyze their practices and styles to determine student issues. In the end, this will help all students, including White students, since they often do not learn from a highly individualistic, competitive teaching strategy either.

The effectiveness of teaching is significant for educators' competency while demonstrating the effectiveness of their perception, belief, and behavior towards racial sensitivity. The results of the study indicate positive association with teachers' awareness of differences and how those indicators play out in the classroom, community, and with peers. The results of this study suggest that teachers' attitudes towards multicultural curriculum may be associated with more positive outcomes for students' attitudes compared to what is currently being offered. In the findings, teachers' attitudes toward multicultural curriculum can considerably affect students' outlook towards school and how students learn. Teachers' influence on choosing what should be embedded into curriculum actively increases teacher-

student relationships. The study shows that student engagement, achievement and impacts the path for their future.

The curriculum provides teachers opportunities to be creative and increases their ability to immerse student learning while intertwining current events and real life problems in their lesson, to make learning come alive. They build lessons and units that include experiments, case studies, simulations, and debates to deliver an enriching curriculum. This approach allows practical experiences to take place while placing a unique stamp on student experience and immersing students in the learning. Students' attitudes and behaviors are predicted by both general and content-specific teaching practices in ways that generally align with theory (Blazer & Kraft, 2017). For instance, African-American students are less likely to be suspended when they have a respectful relationship with their teachers. When teachers set expectations that enhance a positive school climate, and promote students to achieve, students respond positively.

Students who struggle academically feel at ease to ask for help when the relationship is mutual and respected, which also provides opportunities to teach more rigorous content. As I presented a better understanding of the effectiveness of the findings, I recognized a significant increase in awareness. Teachers were well aware of the difference school climate had on BIPOC students; yet, felt they did not have a voice to initiate change. Phillips (2014) gave examples of what teachers could do in their classroom to make students feel warm and homelike, such as rooms that do will improve student morale and make students happier to be there. The physical space provides the opportunity for students to help create an inviting environment that supports positive interaction and it empowers students in the process (Phillips, 2014). The simple action of improving physical space shows how important a sense of belonging means for students, especially BIPOC students. Many teachers may not have the liberty to change policies that

reflect students' culture, gender, ethnicity; however, they can make a difference in their classroom, by including students' voices when developing expectations, allowing students to sit wherever they are comfortable instead of assigning seats, setting the tone for learning by listening to different genres that students select, and determining how to best recognize and celebrate students.

Teachers can also open the classroom by posting images of students from different tribes, communities, and heritage, also setting the tone of the classroom to better serve our communities of color. For instance, one can visit a school that is considered well diverse and yet the complexion of each classroom differs. Many teachers are taught to tackle the curriculum, adjust lessons, meet the needs of students they serve, and focus on improvement to measure growth; however, teachers have the knowledge and skill to demonstrate empathy in ways that administrators cannot imagine. Empathy builds a strong connection and community in the classroom when this occurs. As children learn empathy skills by communicating cross-culturally with their classmates, those skills will transfer to their lives in their community (Owens, 2015). The deeper relationships that result from strong empathy skills have the potential to strengthen a community and build trust. The effects of community extend far beyond the four walls of the classroom (Owens, 2015).

Teachers have the opportunity to build liberated spaces for students as they stay connected with current events and families and are getting involved. Urbach (2017) stated that teachers are reflections of the communities in which the schools are located. If the neighborhood, town, city, or country where the school is not safe, the classroom will not be a safe space, unless it is consciously and intentionally designed to be and unless everyone in the room works symbiotically for the wellbeing of one another (Urbach, 2017).

The basic and intentional needs in Minnesota curriculum is to dismantle current curriculum and restore with a multicultural curriculum that meets all student academic needs, to make schools and classrooms more welcoming, to acquire a sense of belonging. It goes beyond images pasted on walls and phrases: it must be shown throughout instruction, planning, greetings, being transparent with students and intentionally including BIPOC students in the curriculum. Mallett et al. (2011) added that one's sense of belonging in an academic environment is an important predictor of academic expectations, values, performance, and persistence, particularly for students of color.

McPherson (2019) proposed with such a diverse student makeup, incorporating material that represents the student body is of high importance. The state determines what students should learn in what is called "state standards." However, how teachers go about teaching those standards is more flexible (McPherson, 2019). Students' voices have contributed to new concepts and approaches, such as conceptualizing pedagogical partnership as a way of enacting epistemic justice and promoting greater equity and inclusion in education (Cook-Sather, 2020). Schools and develop equitable action plans to help campus teams examine data, create action plans, and monitor progress. Digging further into the data and examining student work can help identify an explanation to develop a collective solution and collaborative data use gives teachers a safety net for taking risks and improving their craft (Steele & Boudett, 2008).

Limitations

The current findings may extend the literature on the impact of teachers' attitudes on multicultural curriculum. Nonetheless, limitations of this study must be noted. First, a convenience sample was used, thus limiting the generalizability of results. Districts outside of the Minnesota metro area were invited to take the survey, the schools listed in chapter two were

the schools that responded and recruited. If more schools would have elected to take the survey, the sample and population would have increased, with greater significance in the findings. The population was limited to 5-12 teachers that teach secondary students. Instructional coaches and teachers on special assignments would have intensified the responses because those individuals have responsibilities to create curriculum and curate resources.

Second, access to syllabi was limited so multicultural course content could not be examined. Third, professional development around integrating curriculum in subject areas could not be examined. It was not possible to analyze whether teachers of color responded differently than White teachers to the survey and whether teachers have actionable tools to help teams examine data, create action plans, and monitor progress. The majority of policymakers and book publishers are White, which makes it difficult for them to identify White supremacy in the mainstream White culture (Cole et al., 2019). White supremacy culture is embedded in school books and policies. An implicit bias quiz can help identify those characters and begin to point out how these characteristics unconsciously play out in organizations as norms and standards.

Recommendations

A system cannot fail those who it was never meant to protect.

– W.E.B Du Bois

This study highlights a number of disparities in teachers' access to curriculum selection for secondary schools. Additional research would be helpful to better understand the mechanisms and suggest solutions for these issues. For example, it would be very beneficial to conduct more studies involving Minnesota and Wisconsin teachers to gain their perception of multicultural curriculum. Another area of research would be to use the same MASQUE tool to compare non-White secondary teachers with White secondary teachers and also to compare

public and charter schools. Such analyses could lend a greater confidence to the degree of gaps in our schools. Schools and communities cannot be safe places for teaching and learning unless everyone is safe and free from racism, harassment, discrimination, and violence. As long as anyone—including those marginalized by sexual orientation, gender identity, race, ethnicity, immigration status, class, age, religion, or disability—face racism, harassment, discrimination, and violence, all are unsafe.

As a Black woman, I recognize that schools and communities exist within a larger social system and that racism, classism, and prejudice in our society affect how schools and communities are funded, organized, and operated. I also recognize that all kinds of oppression, including racism, homophobia, and transphobia, work together to create and maintain systems of oppression. I acknowledge that, regardless of good intentions, we perpetuate racism, classism, and other forms of oppression unless we act intentionally to address these issues in our community work.

To start, I believe the framework I've created will help identify implicit bias, which begins by taking the implicit bias quiz conducted by the Harvard committee, a non-profit organization, and international collaboration between researchers who are interested in implicit social cognition (thoughts and feelings outside of conscious awareness and control). The goal is to educate teachers about hidden biases and to provide a method on collecting data on the Internet (Project Implicit, 2011). Basic surface level actions can be beneficial such as writing a reflection of findings, locating an accountability person within the district that can speak about steps to addressing racism, meeting with them monthly, determining challenging steps, and more. This framework has several stages yet it is a continuum of the work that must be done. Furthermore, policymakers, educational leaders, and advocates should recognize the need to

develop policies, interventions, and strategies that are not based on highly misleading aggregated data for Asian Pacific Islander students, but on data that acknowledges the diversity of Asian Pacific Islander ethnic groups (Asian Pacific Students in Minnesota, 2012).

Teachers are encouraged to review the work of Gay (2010), who believed it is often challenging for teachers to teach in a culturally responsive manner if they do not first understand cultural differences. Gay discussed how many teachers do not know of truly internalized cultural differences and what they think they know is mainly superficial, colloquial knowledge gleaned from the media (Lewis et al., 2017). Educators should critically reflect their own prejudices and biases as they journey through the equity expedition. By taking these few steps towards an authentic experience to bridge any disconnect between theory and practice, teachers should develop learning materials, complete Harvard's implicit bias quiz, write a reflection of their findings, talk with someone from the non-dominant culture as an accountability partner, set up meetings for discussion, share updates and outcomes, and continue their journey for change.

Learning Materials

Slamet et al. (2021) suggested learning resources as references, objects, or materials with multicultural values that are used for learning activities, such as print and electronic media, sources and physical, natural, social, and cultural environment. Pinpointing the source of learning with multicultural values based on the standards of competence and basic competencies and learning materials, learning activities, and indicators of achievement of competencies (Slamet et al., 2021).

Implicit Bias Quiz

An implicit bias quiz can help identify White supremacy culture characteristics to point out how these characteristics unconsciously play out in our organizations as norms and

standards. By taking an implicit bias quiz, one will find the hidden biases we all have whether unconscious or conscious. The information is secured and confidential and it evaluates participants' stereotypes using faces of people from European and African origin to indicate the user's preference (Project Implicit, 2011). The implicit bias quiz is the first step to identify and address the issues around stereotypes and prejudices in our society for teachers. The ability to accept the findings is crucial and leads to a growth mindset. A growth mindset is the belief that personal characteristics, such as intellectual abilities, can be developed, and changed (Dweck, 1999; Dweck & Leggett, 1988; Yeager & Dweck, 2012, 2020) specifically around discrimination, microaggressions, racism, classism, ageism, and all the other negative stereotypes (Tran & Lee, 2014).

Write Reflection of Findings

After taking the implicit bias quiz and receiving the findings, it is next important to write a reflection. Reflective writing includes reflecting on past experience, recent performance, and feedback, and applying the information to the process of integrating awareness and new understanding leading to improved performance (Baum, 2012). Reflection provides the time and space to think about and interpret what has occurred and to consult with one's prior knowledge, thus scaffolding the learning to better understanding (Karnieli-Miller et al., 2018). Teachers must have the space to reflect, identify, and name the White supremacy culture and develop new norms and standards they want in order to change attitudes.

Accountability Partners

Accountability is defined as an obligation or willingness to accept responsibility for one's actions (Pallatino et al., 2019). Teachers are encouraged to solicit help from colleagues throughout their school district, college friends, and community members that are culturally

competent to work with during the journey. Accountability requires a long-term commitment to assuming responsibility for the consequences of actions, regardless of intentions (Thurber & DiAngelo, 2018). We are accountable to those immediately affected as well as those with whom we will have future contact. We are also accountable to ourselves, our profession, and to the alignment of our professed values with our actual behaviors. The process of accountability begins with an initial assessment of the impact of our actions (Thurber & DiAngelo, 2018). When those uncomfortable moments arise, walking alongside someone with experience can help overcome obstacles of White supremacy culture. One must be honest in their work and walk; accountability partners help improve and develop goals. Once teachers become vulnerable, accountability partners can help set goals and again challenge teachers to get involved and also discuss methods to improve the areas of growth.

Share Updates and Outcomes

To help evaluate teachers' journey, they will need space to share clear and credible updates on meaningful training they have attended, curriculum integration workshops, and books they have read. They should attend significant community events, hold conversations with people of color in the school community they serve, and share outcomes to improve the quality of teaching, curriculum selection, and students' engagement. The teaching journey requires more intentional interaction with colleagues to generate new ideas, solve the population, and acquire knowledge that is not in the current curriculum. Cultivating meditative learning community which means refining and restructuring collaboration and planning to deploy all of their inspirational skills to address the concerns of resistant members of their staff and reculture their awareness, attitude, belief, and perceptions about students (Hargreaves, 1994). A curriculum that supports critical thinking, problem solving, communication, collaboration, and

applications of knowledge to real-world problems is essential for today's society (Darling-Hammond, 2017).

The Journey Continues

Teachers can get involved in the community in which they work. Teachers can research where the racial inequities and disparities are in education, housing, health care, politics, income, and employment and work closely with community leaders to create action steps that will lead to social change. Teachers can share the concerns and struggles with an accountability partner, a well-rounded equity colleague to help grow, and challenge themselves to take risk. These are examples to help teachers broaden horizons as teachers continue your racial equity journey.

School Administrators

Racial-equity leaders need to be weaver-leaders to help bridge differences and bring people together into a shared vision and set of expectations. The weaver-leader framework connects several foundational leadership activities, including communicating (Kezar & Fries-Britt, 2020). School leaders who develop effective improvement plans start with the premise that racial bias exists in schools. From there, they add four additional key steps to address inequities in learning: 1) disaggregate data by race to identify patterns and variations in achievement and treatment, 2) focus on impact by using data to help educators to understand and address gaps in their own practice, 3) avoid deficit mindsets by building a conviction that all students can succeed, rather accepting failure as normal, and 4) identify root causes by exploring and addressing in-school barriers to learning.

School leaders can use networks to support students' well-being and keep them engaged in school. These networks begin with community partners and stakeholders, both families and teachers and retain their relationships and increase graduation rates. School leaders can model

and explain why outreach is an essential part of community as a strategy around revamping work-study programs and providing opportunities for students to earn income.

School leaders can diversify instruction to increase implicit infusion of culture. Leaders can provide learning opportunities for teachers to learn differentiation skills to prevent vicious circles leading to implicit bias and status quo. An increase of attention to restructuring curriculum is necessary to guarantee positive attitudes toward other racial, ethnic, and cultural groups from teachers. To avoid xenophobic narratives, school leaders can provide ongoing professional development around consciousness and restorative healing circles for teachers to safely discuss their concerns and receive skills to approach biased thoughts.

Community and Continue Integration

Content integration deals with the extent to which teachers use examples and content from a variety of cultures and groups to illustrate key concepts, principles, generalizations, and theories in their subject area or discipline. The infusion of ethnic and cultural content into the subject area should be logical, not contrived. More opportunities exist for the integration of ethnic and cultural content in some subject areas than in others (Banks, 1994, 2010). In the social studies, the language arts, and music, frequent and ample opportunities exist for teachers to use ethnic and cultural content to illustrate concepts, themes, and principles. There are also opportunities to integrate multicultural content into math and science. However, the opportunities are not as ample as they are in the social studies, the language arts, and music.

Implications and Conclusion

Based on the data, multicultural curriculum can positively influence teachers' attitudes. Teachers' responses showed more exposure to issues students of color face, the more cultural knowledge teachers can possess. The findings raise some concerns that deserve the attention of

teachers; it is clear and indisputable that teachers would appreciate a curriculum that reflects the population they serve. The results have implications for understanding how teacher attitudes intersect with the multicultural curriculum. Efforts are needed to dismantle current curriculum so that teachers can evolve into change agents that appreciate culture for their development and learning. The results also indicates that when teachers are provided innumerable resources to combat their bias and practice responsive teaching, they are intentional in developing an equity pedagogy.

Perhaps most significantly, in the current context of teachers' belief and bias, I believe that teachers must have specific cultural knowledge about BIPOC students to problematize teaching as controversy and demonstrate authentic care for their students. The teachers' experiences provide an understanding of essential elements that are lacking in Minnesota school curriculum, such as explicitness of ethnic groups that have made contributions to society, content integration of all racial groups, and regular discussions to improve practices. When preparing teachers for a wide range of strategies and teaching techniques, it is imperative that teachers learn factual information regarding BIPOC students specifically.

Concluding Comments

My purpose for this study is to evaluate the effectiveness of teachers' attitudes and multicultural curriculum by revealing teachers' willingness to adapt to new curriculum and analyze their teaching styles to determine the extent to which they reflect issues and concerns of BIPOC students. An equity pedagogy exists when teachers continue to identify bias in curriculum and modify their teaching in ways that will facilitate academic achievement for all students. Equity pedagogy means using a variety of teaching styles and approaches that are consistent with the wide range of learning styles within various cultural and ethnic groups, being

demanding but highly personalized when working with students, and using cooperative learning techniques in math and science instruction in order to enhance the academic achievement of students of color (Cohen & Lotan, 2004; Slavin, 2001). All cultural groups share attitudes and beliefs about the uses and value of language and literacy and have preferred practices. The findings of this study show that teachers' attitudes towards multicultural curriculum differ significantly; teachers prefer an array of resources to better teach and enhance student achievement and want to know more about their students to become an agent of change.

Further research on the attitudes of teachers of color towards multicultural curriculum may provide additional insight additionally, research on other factors of teachers' belief and actions would provide valuable information regarding how to develop programs that increase teachers' activism and ideally, reduce dissatisfaction of current curriculum. Teachers' attitudes are social constructs associated with many concepts to form teachers' thinking and perceptions. The results indicated that there were significant changes in teachers' attitudes among multicultural in the know and act domains. More studies need to be conducted using the MASQUE to gain an accurate snapshot of the care domain. Nevertheless, teachers' attitudes, and multicultural curriculum are effective in training and captivating teachers to promote social change.

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Appendix A

Surveys Used in Research

Name (last, first): _____

Date: _____

The Munroe Multicultural Attitude Scale Questionnaire

Instructions: Please rate how strongly you disagree or agree with each of the following statements by circling the appropriate number. (1=strongly disagree; 2=disagree; 3=disagree somewhat; 5=agree somewhat; 6 = strongly agree)

Likert Scale (1 = strongly disagree; 6 = strongly agree)

- | | | | | | | |
|---|---|---|---|---|---|---|
| 1) I realize that racism exists. | 1 | 2 | 3 | 4 | 5 | 6 |
| 2) I know that social barriers exist. | 1 | 2 | 3 | 4 | 5 | 6 |
| 3) I understand religious beliefs differ. | 1 | 2 | 3 | 4 | 5 | 6 |
| 4) I understand sexual preferences may differ. | 1 | 2 | 3 | 4 | 5 | 6 |
| 5) I understand that gender-based inequities exist. | 1 | 2 | 3 | 4 | 5 | 6 |
| 6) I accept the fact that languages other than English are spoken. | 1 | 2 | 3 | 4 | 5 | 6 |
| 7) I do not understand why people of other cultures act differently. | 1 | 2 | 3 | 4 | 5 | 6 |
| 8) I am sensitive to respecting religious differences. | 1 | 2 | 3 | 4 | 5 | 6 |
| 9) I am sensitive to differing expressions of ethnicity. | 1 | 2 | 3 | 4 | 5 | 6 |
| 10) I am emotionally concerned about racial inequality. | 1 | 2 | 3 | 4 | 5 | 6 |
| 11) I am sensitive toward people of every financial status. | 1 | 2 | 3 | 4 | 5 | 6 |
| 12) I am not sensitive to language uses other than English. | 1 | 2 | 3 | 4 | 5 | 6 |
| 13) A person's social status does not affect how I care about people. | 1 | 2 | 3 | 4 | 5 | 6 |
| 14) I do not act to stop racism. | 1 | 2 | 3 | 4 | 5 | 6 |
| 15) I actively challenge gender inequities. | 1 | 2 | 3 | 4 | 5 | 6 |
| 16) I do not actively respond to contest religious prejudice. | 1 | 2 | 3 | 4 | 5 | 6 |
| 17) I respectfully help others to offset language barriers that prevent communication. | 1 | 2 | 3 | 4 | 5 | 6 |
| 18) I do not take action when witnessing bias based on people's preferred sexual orientation. | 1 | 2 | 3 | 4 | 5 | 6 |

Reference: Munroe A. and Pearson C. The Munroe Multicultural Attitude Scale Questionnaire: A New Instrument for Multicultural Studies. *Educational and Psychological Measurement* 2006; 66:819.

MULTICULTURAL EDUCATION EVALUATION CHECKLIST*

Name:	Subject:		
	Rating		
Criteria Questions	Strongly	Hardly at all
1. Does school policy reflect the ethnic, cultural, and gender diversity in U.S. Society?			
2. Is the total school culture including the hidden curriculum) multiethnic and multicultural?			
3. Do the learning styles favored by the school reflect the learning styles of the students?			
4. Does the school reflect and sanction the range of languages and dialects spoken by the students and within the larger society?			
5. Does the school involve parents from diverse ethnic and cultural groups in school activities, programs, and planning?			
6. Does the counseling program of the school reflect the ethnic diversity in U.S. society?			
7. Are the testing procedures used by the school multicultural and ethnically fair?			
8. Are instructional materials examined for ethnic, culture and gender bias?			
9. Are the formalized curriculum and course of study multiethnic and multicultural? Do they help students to view events, situations, and concepts from diverse ethnic and cultural perspectives and points of view?			
10. Do the teaching styles and motivational systems in the school reflect the ethnic and cultural diversity of the student body?			
11. Are the attitudes, perceptions, beliefs, and behavior of the total staff ethnically and racially sensitive?			
12. Does the school have systematic, comprehensive, mandatory, and continuing multicultural staff development programs?			
13. Is the school staff (administrative, instructional, counseling, and supportive) multiethnic and multicultural?			
14. Is the total atmosphere of the school positively responsive to racial, ethnic, cultural, and language differences?			
15. Do school assemblies and holidays reflect the ethnic and cultural diversity in U.S. society?			
16. Does the school lunch program prepare meals that reflect the range of ethnic foods eaten in the U.S.?			
17. Do the bulletin boards, physical education program, music, and other displays and activities in the school reflect ethnic and cultural diversity?			

* Source: James A. Banks, An Introduction to Multicultural Education, Allyn and Bacon (MA 1994), Appendix C, pages 113-115.